

few parting words to the boys by pronouncing the benediction.

TORONTO.

THE BISHOP STRACHAN SCHOOL.—This institution has just closed a most successful year of work; the attendance having been very large and the work done excellent, as is shown by the fact that no less than eight pupils have been prepared for University matriculation. On Thursday evening, June 28th, the academic year was fittingly ended by an excellent concert and the annual distribution of prizes. The hall was crowded with parents and friends of the pupils, and friends of the school. Among those present were the Lord Bishop of Toronto, the Rev. Canon and Mrs. Dumoulin, Revs. John Pearson, J. P. Lewis, A. Hart, C. E. Thomsen, H. W. Davies, the Rev. John and Mrs. Langtry, Dr. and Mrs. Adam Wright, Mrs. L. R. O'Brien, Miss Patteson, of St. Hilda's, Mr. and Mrs. James Henderson, the Rev. Dr. and Mrs. Mockridge, Mrs. C. A. Morrison, Mrs. and Miss Isabel Grier, Dr. and Mrs. Ellis, Professor and Mrs. Vandersmissen, Mr. and Mrs. H. B. Spotton, Mr. and Mrs. Holmstead, and many others. The concert was excellent and was thoroughly appreciated by the audience. Perhaps the most striking feature was a scene from Labiche's play, "La Grammaire," which was capitally rendered in French by the Misses Sheila Macdougall, Ethel Ellis and Lina Goad. Miss Winifred Mackinnon's rendering of the well-known Hollander March also deserved high praise. Excellent recitations were given by Miss Rosa Mockridge and Miss Naomi Farrell. Miss Jellet's song, Nevin's "Jesu, Jesu, Misere," was charmingly given, as was Raff's "Tarentella," by the Misses Winifred Mackintosh and Lily Rankin. Miss Lily Rankin also sang "He was a Prince" in a clear, sweet soprano voice, which gave evidence of careful and intelligent cultivation. Other numbers on the programme were: Piano quartetto, Mendelssohn's "Wedding March," by the Misses Frances Phepver, Helen Macleod, Rosa Robertson and Frances Anderson; a piano solo, a nocturne of Chopin's, by Miss Ethel Ellis; "Hungarian Dance," by Brabin, Miss Mary Barr; a song, "Just as of Old," by Miss Mary Kennedy; piano solos, Chaminade's "Pas des Echarpes," Miss Dora Grier; Karganoff's "Valse Caprice," Miss Augusta Cooke; Weber's "Polonaise in E flat," Miss Rose Mockridge, etc.

The pleasing ceremony of presenting the prizes then followed, the Bishop of Toronto and Canon Dumoulin handing the prizes to the successful competitors. Each made a brief speech, which called forth frequent bursts of applause.

The Bishop said: Never had the school been so prosperous; never had it stood so high as at the present time. He paid a high compliment to the thorough and admirable work done by the lady Principal, Miss Grier; it had been reported, he said, "by a not too veracious press" that she was about to leave, but this report, he was happy to say, was unfounded. Much credit for the good work done was also due to the skillful and accomplished staff retained, and the great reason for the manner in which it held the confidence of Church people was the solid and excellent education given, while it was always to be remembered that it was a Church school, and was careful to impart religious instruction.

Canon Dumoulin spoke very strongly both on this occasion and when presenting the junior and intermediate prizes, on Wednesday morning, of the advantages of religious education. He urged the necessity for cultivating each part of the three fold nature—of the combination of physical, mental and spiritual training, which could only be obtained in a Church school. He entreated the girls to try and carry

out in their lives the lessons they were taught in this Church school; to be not mere "society women," but earnest Christian women, the centres of happy homes, by their example and influence leading others to aim at a high standard of purity, truth and usefulness. He could point out to them an example of a noble woman as a pattern of all domestic and womanly virtues, though filling a very exalted station—one whom they ought to love and honour with all their hearts—their Queen. He would ask them presently to join in singing the National Anthem.

Diocese of Algoma.

"WHAT IS TO BE DONE WITH ALGOMA?"

To the Editor of the CHURCH GUARDIAN:

SIR,—Certain well-known circumstances have recently attracted to this unfortunate diocese the special attention of Churchmen in the old Ecclesiastical Province of Canada. Doubts are now freely expressed respecting the wisdom or justice shown in the mode of its creation. And the question, long muttered, is openly uttered, "What is to become of Algoma?"

On behalf of my brethren I desire to address my fellow Churchmen upon the subject. The fact that I am the oldest man among our clergy, the senior in the sacred ministry, and in my tenth year as a priest of the diocese, should be sufficient to shield me from the charge of presumption in so doing. Various suggestions have been offered in answer to the question at the head of my letter. Others will probably appear. But the subject will bear much discussion. Nay, it will *compel* much discussion; and, long before it is settled, will bring into the arena of disputation combatants undreamt of by nine-tenths of those outside the diocese who imagine that a solution of the difficulty can readily be found. Dr. Mockridge has honestly and manfully offered a plan for consideration. Whatever the Provincial Synod may eventually think of it, the Bishop of Algoma has, for the present, gently and courteously repudiated it. But Dr. Mockridge has, in his very earnestness and anxiety for the welfare of the diocese, exposed himself to a rebuke from one of my brethren (see "CHURCH GUARDIAN" of June 20th) on account of the estimate he placed upon our clerical staff. If I could for one moment think that Dr. Mockridge intended to wound the feelings of brother priests by an expression of contempt for their alleged inferiority, I believe I could so represent the matter that he would not hesitate to express regret. But I am perfectly satisfied that he never dreamed of scorning or hurting us. And no disclaimer to that effect is needed from him.

The simple fact is—Dr. Mockridge has unconsciously voiced the estimate placed upon us by the Church in the whole ecclesiastical province. The proofs of this statement are too numerous for mention. One or two will be sufficient. Only at the last Provincial Synod was our diocese represented in the lower house; and then—what a representation was permitted us! Almost insulting in its scantiness. Previous to 1892 we of the diocese of Algoma were merely Synodical parishes! Well do I remember, when I was a clergyman of the diocese of Montreal, the Bishop of Algoma pleading with the Provincial Synod of 1883, and pathetically reminding the delegates that his diocese was unrepresented in their assembly. Take another instance. When the Winnipeg Conference took place in 1890, with a view to church consolidation, the dioceses of the North West (some of them consisting of a bishop, two archdeacons, and five or six priests and deacons, with a laity composed almost entirely of Indians and half-breeds) were

invited to send delegates. But we, pariahs of Algoma, were not asked to send anybody at all, priest or layman; notwithstanding the fact that questions involving fundamental and far-reaching organic changes were to be discussed. Yet the number of our clergy far exceeded that of any diocese between Lake Huron and the Pacific excepting only that of Manitoba, known as Rupert's Land.

We met together at Sault St. Marie in 1892, not daring to call ourselves a diocesan synod, and ventured to pronounce our opinion upon the Winnipeg scheme; but the official report of the Provincial Synod garbles our resolution, renders it ridiculous, and being a permanent record, stultifies us for all time. Verily the Church's [not Dr. Mockridge's] estimate of us cannot but be vividly impressed upon our minds; especially if we are compelled to continue in a state of ecclesiastical infancy, and, practically, forbidden to organize a synod for our own good. This brings me to my last. How it is to be accounted for, except on the ground mentioned by Dr. Mockridge, that, among all the suggestions offered respecting our diocese, not one has been made proposing to give Algoma itself a voice on this subject? This is *my* suggestion. And presumptuous as some may deem me, I venture to assert that, as a matter of common justice and manly fair play, we clergy and laity of the diocese of Algoma are righteously entitled to be heard by the Church of the ecclesiastical province respecting our future. Let our bishop be authorized to call us together at once; and then, with his knowledge of the diocese added to our own, we shall not fail to recommend some practical measure of relief. But let us also be assured that our decision will receive respectful consideration.

Now, before my fellow churchmen condemn my suggestion, let me ask a question or two. Is their estimate of our clergy, innocently voiced by Dr. Mockridge, so true and just that we really deserve to be barred from an expression of opinion respecting the diocese we serve? Some of us did not receive our priesthood in Algoma, but have sat in several diocesan synods, and have been called upon to preach before assembled synods in various cathedrals. But, possibly, we have degenerated in Algoma. Still, if any of the brethren should with me, confess a feeling of unworthiness of the dignity of the priesthood the Church has conferred upon us, I ask whether humility before God ought of necessity to be followed by humiliation before man?

What, however, about our laity? (Some of them, even, have sat in synods elsewhere.) Are they, too, degraded, and incompetent to form an opinion respecting the needs of the diocese? I could send capable men from this mission. There are plenty in other parts of the diocese. At one time I had five university graduates among my laymen at Port Arthur, and a sixth man who had spent two years as an undergraduate at Oxford. I had nine sons of clergymen, some of them benefited clergy in England. One of these is a physician, one a barrister, two bankers, another now in Holy Orders and just taking his grandfather's parish in Bermuda; others filling responsible positions. One layman, for three years my warden, is a member of the Dominion parliament. Another a former sidesman, is cousin to an English Earl, late governor of one of the great colonies. I could largely increase the list. In fact Port Arthur, Port William, Sault St. Marie, Bracebridge, and even Schreiber, could furnish men worthy to sit in any synod in Canada.

I say, then, let us in Algoma have a voice in this matter. All things can then be ready for legislative action at next year's Provincial Synod. And if I, in soreness of heart from various causes do seem by this letter to fling down my gage before the whole church from Sarnia to the sea; let my gage be lifted, and myself defeated and proved to be in the wrong by an admission that our clergy are not so greatly in-