

Company is to connect the two by rail by the route indicated upon the map, and to improve the Akka-Haifa harbour. We are sure that every lover of Palestine will wish all prosperity to this scheme. From information which reaches us from a reliable source, we think the proposed railway has every prospect of becoming a commercial success.

WHAT SHALL WE DO WITH ALGOMA?

(From the Canadian Church Magazine.)

This is a question which, at the present time, is naturally attracting a great deal of attention. The fact that the good bishop [Dr. Sullivan] has again broken down in health leads people to inquire into the nature of the work which the Provincial Synod of the Church of England in Canada has laid upon him. What is that work? In its primary sense, it is to take charge of the mission stations in the Districts of Muskoka and Parry Sound the most of the islands in Georgian Bay, and the territory along the northern shore of Lake Superior known as the District of Algoma. Territorially speaking, this is a task sufficiently appalling to induce some people to account readily in their own minds for the failing health of the bishop. But those who look more closely into the question easily discover that this can form no true cause for it. The missions to be visited, after, all, are very few, their number, all told, being about thirty. The Bishop of Huron has over one hundred and forty parishes and missions to visit; the Bishop of Toronto about one hundred and twenty-five—indeed, all the dioceses are, as to the stations to be visited, large, with the exception of Niagara. The Diocese of Quebec, Nova Scotia and Fredericton each cover districts of vast dimensions, yet their bishops, by no means idle men, have lived in the past to extreme old age, and the present bishops are not broken down, although they have had to travel over regions as rough, and among people sometimes as poor, as any in Algoma, and still do so. Before its subdivision the Diocese of Toronto embraced the whole of the territory now belonging to Algoma, and all the rest of the present Province of Ontario besides. Yet Bishop Strachan, in days when there were few, if any, railway or steamboat facilities for travelling, journeyed over rough roads, and through tangled forests, living upon such fare as pioneer settlers could give him, and he lived on, rugged and strong, to extreme old age.

It cannot be, then, that the good bishop's ill health is to be attributed to the more performance of his episcopal duties. He can take his long trips in the palatial cars of the Canadian Pacific Railway, and in summer in his pleasant and comfortable steam yacht. He has a beautiful residence at Sault Ste. Marie, and from the nature of his work has found it convenient to reside, during the winter, generally in Toronto. His income is large—as it should be—so that, in many respects, his mind is freed from anxieties that other bishops sometimes have. We do not mean to say that the Bishop of Algoma has a bed of roses in this respect; far from it. The rough drives that he at times must take with his missionaries from station to station, inland, and, all the accessories to such journeys, must, indeed, be trying. Yet it is only what the missionaries themselves are doing all the time; and moreover, it is what nearly all the bishops of Canadian dioceses at times are doing, and have done. And from the small number of stations which now in Algoma diocese are inaccessible by railway or water, the hardship is only what would be welcomed by a man so anxious as Bishop Sullivan is to spend and be spent for his Master's cause.

If, therefore, his Lordship's failing health is to be traced to his duties at all, the reason must be sought for outside of any hardship which may exist in the actual performance of his episcopal duties, and this we may find in the fact that the Diocese of Algoma is a missionary diocese, for this brings with it an amount of discouragement and anxiety that other bishops do not have. Especially, it may be said, is this the case with the Diocese of Algoma; for there does not seem to be the least chance of any improvement taking place in the missions within its bounds. Most missionary bishops in our Dominion and in the United States have had or have the pleasure of seeing villages grow into towns, and into cities, forests yielding to the woodman's axe, and replaced by farms and homesteads. They have seen, or see, with great pleasure, their clergy promoted to comfortable rural town or city parishes, by simply remaining faithful at their own posts of duty. This gives a bishop hope. It refreshes him as water gladdens the drooping plant.

But all this is wholly wanting in Algoma. Sault Ste. Marie, the "see city," makes no progress. It is but a village, and is saddled with a debt very much larger than itself. Port Arthur, once Algoma's most promising point, is dwindling. Fort William, it is true, through having sapped the life blood of Port Arthur, is on the increase; but there is nothing much on which it can rely for any extended growth. No point in the diocese has within it any element of growth. And this breaks the spirit of the clergy. After a few years' toil in regions rugged and rough, they seek other spheres where some hope of promotion lies before them.

And this breaks the spirit of the bishop. His best clergy leave him; missions have to be abandoned or given over to catechists, who, without university or college training, in time, from the despair of the bishop, may be advanced to holy orders, as, indeed, has already been done in the past, without the mature preparation that they ought to have.

What, then, is needed for Algoma? It needs some good, solid, prosperous territory, with thriving towns and villages, with well-to-do farmers, rejoicing in fruitful lands; and some counties of that description should be added to it. This would give it backbone and stability. Young men, fresh from college, could then be sent out into the regions of Algoma, Parry Sound, and Muskoka to win their spurs in the pioneer work of the backwoods, and by degrees to emerge from it to more favored fields.

This is the weak point, the lamentably weak point, of the Diocese of Algoma, and therefore even as a missionary diocese it must be pronounced a failure. It absorbs an enormous amount of missionary money from Canada and from England, with still the same discouraging result and outlay. Over twenty thousand dollars was sent to it last year by and through the Domestic and Foreign Missionary Society of the Church of England in Canada. Is it wise to keep up a work of this kind upon the present basis?

What, then, is the solution suggested? It is one by which not only the Diocese of Algoma, but also two other dioceses may be largely benefited. It is generally admitted that the Dioceses of Toronto and Huron, especially the latter, are too large, but to subdivide them as they are would involve a large amount of money, such as could hardly be expected to be raised for many years to come. They could supply for Algoma, however, the very element that is needed to put it upon a good substantial basis, and at the same time reduce themselves. A glance at the accompanying sketch map will show that the county of Simcoe [which belongs to the Diocese of Toronto] is natural territory for the Diocese of Algoma, lying, as it does, contiguous to the Muskoka and Parry Sound districts. It will also show that the counties of Grey, Bruce,

and Huron [all of which belong to the Diocese of Huron] and likewise bordering upon it. Here there are four counties offering the very territory which Algoma so sorely needs. In the four counties named [Simcoe, Grey, Bruce, and Huron] there are thriving towns like Barrie, Collingwood, Orillia, Owen Sound, Walkerton, Goderich, and Kinzardine; there are several good rural parishes; and, above all there is throughout them an air of general prosperity that would revive the drooping spirits of a bishop merely to go through them.

And this is territory which Toronto and Huron could not only do without, but would be greatly benefited by relinquishing.

We may now ask, what would this do for Algoma? It would give it not only this fine field for promotion, as has been described, but it would supply it with a share of the ordinary diocesan funds which have been so useful in the other other dioceses of Ontario, such as the Commutation, Trust Fund [for Sustentation Fund], Widows and Orphans Fund, etc. To many it has always seemed unfair that the clergy of the Diocese of Algoma should not be participants in these funds, to which they are entitled as residents within the bounds of what was once known as Upper Canada. The readjustment recommended would give them their rights in this respect.

So much for Algoma. But, through the watchful energy of Bishop Sullivan, the Diocese of Algoma would not be merely receptive in this matter. It has something as well to give, and it is something so important that, without it, the present suggestions could not at this time be even entertained. It is the money which during the present bishop's episcopate he has been able to accumulate for an Episcopal Endowment Fund.

We hold that for the true stability of a diocese an episcopal endowment is an absolute necessity. The plan sometimes proposed of assessing dioceses for the support of a new diocese, or of taxing parishes for the maintenance of the bishop who is to preside over them, will, and must be, in a high degree unsatisfactory. In this respect the House of Bishops are wise in insisting upon an endowment before permitting the erection of a new see. The bishop ought to have an income entirely at his disposal, without the thought of its coming from contributions or assessments. And it is at this very point that the poor and struggling Diocese of Algoma can come gallantly itself to the rescue with an Endowment Fund of about fifty two thousand dollars. The new counties would thus have to provide a further capital sum of between twenty and twenty-five thousand dollars, and the machinery of the new diocese would be complete. No doubt, from the fact that this would at once relieve the Ecclesiastical Province of Canada of nearly all the stipend now paid to the Bishop of Algoma, Churchman in the older dioceses would be glad to contribute to make up this amount; and in order that the present bishop might receive the amount promised him at his election, a small annual sum might be paid him [on the same basis as his present stipend] by the older diocese—this to cease, probably, whensoever a new bishop should have to be chosen.

But, besides this, Algoma could also offer \$25,000 towards the Widows and Orphans' Fund of the proposed readjusted diocese. This would be sufficient to leave the chances of the clergy undisturbed, both in Algoma and the annexed territory.

And moreover, Algoma could give a fine episcopal residence situated at Sault Ste. Marie. If this could be sold, the purchase money could be utilized for the securing of a see house in whatever place might be fixed upon as the headquarters of the diocese; or, if its sale might not be considered advisable, it could be made use of as a summer residence for the bishop while visiting his distant missions, or perhaps