

ceasingly to build up the church here in peace, love and harmony, your recompence has not been what it should have been. We, therefore, present you with purse and contents. Our hope is that you may live long, prosper and continue to be useful in your ministerial vocation, and our best wishes are with you for a merry Christmas and a Happy New Year.

The festivities were then resumed, and the company broke up at a late hour, all feeling that they had spent a thoroughly enjoyable evening.

ALGOMA.

The Rev. Alfred W. H. Chowne, begs to acknowledge with heart felt thanks, the following gifts, viz: a well filled box of Christmas presents for the tree from Miss Fannie Dixon, the rectory, Guelph, who has long proved herself a faithful friend to his mission. Also, a small box from Maingy, New Edinburgh, Ottawa, and Christmas cards from Miss Allcock and Miss Burney, both of England; also a number of the "Prayer Book Packet," from Miss Allcock; several "Churchman's Almanacks" from G. G. C. The "Church Times," the "Guardian," "Our Work," the "Banner of Faith," "Little Paper," the "Dawn of Day," continue to come, and for which he expresses his continued pleasure at receiving them as it is a great help to the mission.

PARRY SOUND.—The incumbent, Rev. Herbert Gaviller, desires to acknowledge with thanks, a box of Christmas tree presents and useful clothing for the Sunday school from C. W. M. A. Society, Toronto.

BEATRICE.—Allow me to return my sincere thanks to the C. W. M. A. per Mrs. O'Reilly, for a valuable box of goods for the Sunday school scholars. Also to Miss Dixon for prizes for regular attendance.

G. O'HARA.

PARRY SOUND.—The Rev. R. Mosley acknowledges with sincere thanks, a box from the C. W. M. A., per Mrs. O'Reilly, containing gifts for Christmas trees, and articles for distribution among the children in his mission. It is very cheering to the children and encouraging to the missionary to receive help from a society so benevolent. He also acknowledges with gratitude, a large basket, well filled with groceries, a fine turkey and a goose as Christmas gifts from his church friends in his mission. I propose, that when his Lordship the Bishop of Algoma visits his diocese, he will preach from Psalm v. 15, cv. 15 which I am sure will strengthen his clergy, and be of lasting benefit to his laity.

The following are the Bishop's appointments in Muskoka for January:—January 8, Stoneleigh, 2 p.m.; 9, Bracebridge, 8 p.m.; 10, Bracebridge, 11 a.m.; 7 p.m.; 11, Barriereville, 10.30 a.m.; 11, Falkenburg, 2.30 p.m.; 12, Beatrice, 2 p.m.; 12, Ufford, 7 p.m.; 13, Brunel 7 p.m.; 14, Townline, 6 p.m.; 17, Port Sydney, 10.30 a.m., 2.30 and 7 p.m.; 18, Allensville, 10 a.m.; 19, Ravenscrag, 10 a.m.; 20, Hoodstown, 10 a.m.; 20, Stanley Dale, 3.30 p.m.; 21, Keatsville, 10.30 a.m.; 21, Ilfracombe, 7 p.m.; 22, Dixon's, 3 p.m.; 24, Huntsville, 11 a.m., 3 and 7 p.m.; 25, Grassmere, 10 a.m.; 25, Huntsville, 7 p.m.; 26, Harris, 2 p.m.; 27, Emsdale, 7 p.m.; 28, Bethune, 2 p.m.; 29, Beggsboro, 11 a.m.; 29, Harratt, 6 p.m.; 30, Burke's Falls; 31, Burke's Falls, 10.30 a.m., 2 and 7 p.m.

The Bishop requests, that where at all feasible, arrangements will be made for his meeting the churchwardens and congregations, after the week day services, for the transaction of business matters connected with the several stations in each mission. Letters can reach the Bishop at any of the places marked with an asterisk.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

ALGOMA.

SIR,—A man at all given to stating that which is scarcely true for the purpose of making his case good, would, one would think, be careful that there was nobody who could trip him up. During the whole of my hard life in Muskoka, I have made my sayings and doings as public as possible, not for notoriety, but because my first Bishop asked me, and told me it was the best plan to follow if we would have our work known, and I am a believer in printer's ink. Many

of those to whom I have written, can confirm my statement, that I frequently felt repugnant about writing one's own doings. There are some who have charged me with having some selfish design in what I have done, but it would puzzle them to point out one worldly advantage gained, so far as the Church is concerned. I am grateful to say I have gained many personal friends. I am a settler in Muskoka, came to be such, and only such, and I repeat once more, I took Holy Orders, because told by my then Bishop, it was a duty incumbent upon me owing to the exigencies of the Church. One argument he used I have never hitherto mentioned. My wife and family greatly objected to my taking up the work proposed by Bishop Fauquier, and they pointed out to him, that they knew if I consented, I should go heart and soul into it, and throw overboard the plans we had designed to carry out, and it was only natural for them to ask what guarantee there was that I should be paid at all, though I only asked for expenses. The Bishop assured them, not only at the time but frequently afterwards when spending a few days with them, that, so far as he could, he would guarantee that much, and that if I did my duty, the Church in Canada would not see me want. From that time my pen has not been idle, and God has been pleased to vouchsafe a great blessing upon what I wrote. That I must not have written "falsehoods" is borne out by the facts that my statements have never been called in question. Yet opportunities have not been wanting. You, sir, can vouch that many copies of DOMINION CHURCHMAN, in which my statements were published, have come to the settlers all over my district entirely by myself furnishing the means; then many more copies have been sent by both clergy and laity, so that whatever I wrote about them, was read by and amongst those who could, yes, and would too, soon have proclaimed any "falsehood" I had stated. I also promoted a correspondence between my people here and my friends in England, and, thank God, many a house has been made the brighter, and many a heart the lighter, with the loving word sent for the one, and nice texts to adorn the other, owing to this one act of mine. Then there were the young gentlemen, sincerely alluded to; none of these have lived with us less than one year, some longer. Two of these are the sons of a Major General (still living), another, the son of a London conveyancer, of high standing, another the son of a Colonel (dead) and nephew of a Major and aide-de-camp (living), another, the son of a vicar near Durham, England; and the last is the son of a gentleman living in the south of England, he has gone home for a time and is in attendance upon a brother who is seriously ill. He is returning, and my sons are negotiating about a place for him. Every one of these are, I think, self evident safeguards against my publishing "falsehoods" in any shape or form. I could neither stop the pens of the settlers, nor of these young gentlemen, nor had I any desire to do so, on the contrary I told the first always to write as they felt, and the others as they saw and heard, and I am proud to confess that both settlers and young gentlemen have been a material help to me. Why should I "evade" any honest work, or "invent" when I had so much truth at hand, or "misrepresent" when I knew how easily I could be refuted? However, I cannot descend to that arena where "you're another" is a marked characteristic. I can but call to mind the advice of the advocate "if your client has a bad cause, abuse the opposite side." Nor am I to be turned from my starting point, that the Bishop acted contrary to law, precedent and custom, when he deprived me of salary during my granted leave of absence. Nor shall be with my consent, make me the precedent of treating his clergy so in the future, or claim a power to which he has no right.

From what I have read in your columns, and what has been written to me privately, I can safely leave others to characterize, that, about which, in my public school days rather strong language was used by the boys, viz: to illtreat any one, and because he dared retaliate, to use the advantages of a superior position for the purpose of silencing. Let there should be any honest person who thinks I had no grounds for making the statements I have made, I ask you to do me the favor of publishing what I now send, as I know, that the DOMINION CHURCHMAN is well circulated amongst clergy and laity in Canada, and has also many readers in England. From early in February last, to the time of my leaving home, not a letter went to England in which I did not state plainly that "I was not coming on a begging tour," and this I wrote also to the Bishop of Algoma. I should indeed write a "falsehood" did I say, I had no expectation of being asked to speak on the missionary cause. I knew I should, and did too, in Guildford, Folkestone, Dover, Chislehurst, London (several places), Birmingham, Yorkshire and Manchester. Every one will pardon my saying I felt it a proud moment when I stood in the pulpit of my own dear cathedral, and pointed to the seat were my fathers sat, and where I sat myself, a poor, lame, chorister boy only five years of age, (and thinking the sweet sounds of the organ were made by the cherubs which adorned the sides), and

where my own three boys sat day in and day out for years. It was a thrilling moment when I concluded by telling of the little dying chorister in the backwoods from which I had come, all the time pointing down to his old seat, and I state explicitly that, owing to the fact I stated publicly, I was not allowed to ask their help, the Bishop of Algoma deprived his poor diocese of very material help in this one church. As it was, Dean Oakley insisted upon my taking what offertory there was, I refused, and the money was passed to S. P. G. through Dr. Pope, organizing secretary in Manchester. So far as I know this money is the only money which came to Algoma through my speaking. In response to my first appeal for S. P. G. more than 138 sterling was given. I leave these facts to speak for themselves. My old Bishop cannot now be referred to, but Dean Oakley can, and I fearlessly challenge any enquiry as to what I did. That the Bishop of Algoma hindered my getting money for his diocese, much as it needs money, and meant to hinder me too, let the following testify, which can be seen written on a half sheet of note paper.

Toronto, Mar. 31st,

"I hereby grant leave of absence for four months to the Rev. W. Crompton, a presbyter of my diocese, who desires to visit England for the purpose of obtaining needed rest. Mr. Crompton goes to England in his personal capacity alone, and not to ask or receive aid for any fund or object connected with this diocese, or his own particular mission field."

E. ALGOMA.

I landed at my sons in Manchester on Tuesday, April 28th, and in a few days received the following:

19 Delahay St., Westminster, April 30th, 1885.

"It is right, too, to tell you, that since I wrote to you on March 8th, the Bishop of Algoma has written a letter marked 'confidential' to the secretary Mr. Tucker, desiring to sanction your being allowed to act as the Society's advocate in England. This being so, I can make no engagement with you, until we hear again from the Bishop."

I am yours, faithfully,

W. J. KEMP, Treasurer.

After that, I need scarcely say, I would make no engagement or be bound in any way, but made myself useful, nevertheless, for S. P. G. as an act of gratitude. One of my greatest griefs now is that my Bishop has so placed me that I felt compelled to receive pay for the work I wished to do for love, and please him or no, I dare to say, that the above letter was one of the most ungrateful that could have been penned, when we remember what S. P. G. has done for Algoma. In both the above the italics are mine, and I do not think they call for any comment from me, as they speak loudly enough to all sensible people.

A threat is now held out to me, and, therefore, I throw myself upon the whole Church in Canada, and ask them whether I am in my old age to have a slur upon my character because I will not sit quietly down to be despotically spoiled of my due? My home is in Muskoka, and twenty thousand bishops cannot send me from that home. My mission, thank God, is a success, I have united congregations, loving and being loved, good Sunday schools, and can fearlessly say I have done nothing, whatever, to deserve the treatment which has for the past two years been meted out to me, and of which the last treatment is only the outcome.

In the last letter I wrote to the Bishop of Algoma previous to sailing for England, I told him how deeply I felt his unnecessary addendum to my leave of absence, and that no man, be his position what it might, should with impunity cast a stain upon a hitherto stainless character. I said my children have looked up to me with respect, honor and love, and God helping me, they should retain the same of my memory. I look to the Church for which I have so perseveringly worked for ten years, and rest upon it next to my God, that I shall not go down to my grave an dishonored man undeservedly.

I am, etc.,

WILLIAM CROMPTON.

Aspden, P.O.,

Muskoka,

Canada, Jan 5th, 1886.

THE SEE HOUSE.

SIR,—I am very glad that my friend Dr. Carry, giving an account of the commencement of the future cathedral, mentioned the fact of the See House being in course of erection. This building has since been roofed in, and everything that can be done during the winter will be done. It is expected that the Bishop will be in residence in his new house early next June. My object in writing this letter is to make known to your readers in this diocese, the actual state of the See House fund, in the hope that the many parishes which up to the present moment have shown no interest in the matter, may be induced to render some assistance, in order to bring the business to a satisfactory conclusion.