

to go to the Mission Endowment Fund. The Society has also allotted us, out of the Marriott Bequest, for special Church Building purposes (not yet finally settled and determined) some £725. This, of course, represents extension of work, not relief of present necessities. The C.C.C.S., which in the past has also been most liberal to us, was not in a position to make further special grants but was, as represented by its courteous secretary, most considerate and kind. No words can be too strong, indeed, to acknowledge the kindness of the respective Secretaries of these Societies: Rev. Prebendary Tucker, of the S.P.G.; Rev. W. Osborne Allen and the Rev. E. McClure, of the S.P.C.K.; and the Rev. Canon Hurst, of the C.C.C.S. I felt it my duty to acknowledge their help and sympathy by preaching when I could for the Societies. It is surely the duty of our diocese to meet such generous help and sympathy in a spirit of unselfish appreciation and to do whatever may be done to hasten the time when we shall no longer require such substantial contributions for the support of the work.

Although some words of ours are already in type concerning the grants referred to in the Bishop's letter there is no excuse offered for mentioning again the kind offerings of the English Societies.

We are glad to have our Bishop back again amongst us and trust that his hopes for the establishment of the Mission Endowment Fund will be realized at no distant date. Let Algoma Church people testify by their liberal response in this behalf that the gifts above referred to do not spoil us by breeding a tendency to rely upon others to supply what we can provide. On the other hand let us strive more than ever before to show that the generosity of our fellow Churchmen in the mother land does but stimulate us to greater efforts.

### The Algoma Association.

The annual festival of the Algoma Association took place on the 30th ult. There was a celebration of the Holy Communion at St. Mary Abbot's, Kensington, at 11.30, at which the Bishop of Algoma was the celebrant. By the kind permission of Canon Pennefather, a meeting was held in the afternoon in the vicarage parish room, at which Archdeacon Thornton, who presided, spoke of the position of Algoma, stretching some 600 miles along the shores of the Georgian Bay and Lake Superior, and said how difficult it was for them to form any idea of the great extent of the diocese or of the rigours of the climate. The vicissitudes of travel and the fluctuations of weather were serious hardships which the clergy there had

to face, and it must be remembered that "the labourer is worthy of his hire," and that he ought to get it. The Red-men, the so-called Indians, also had a claim upon us; a people who had souls as much as we, and to whom we were bound to bring the knowledge of our faith.

The Bishop of Quebec referred to the great work done in the Diocese of Algoma in the past, and spoke of Bishop Sullivan as a grand worker and one thoroughly imbued with the missionary spirit. While much regretting Bishop Sullivan's resignation, he was deeply thankful that Dr. Thorneloe had been chosen to succeed him. The country was less prosperous and productive than some other parts, but it was sure to develop in time. There was much work to be done there to build up the Church, and they must be heartily glad that the new Bishop had had providential training for the special work laid upon him. Having been one of the clergy of Quebec he had now gone out to raise in Algoma the same spirit of self-support for which the diocese of Quebec had long been noted, but it was absolutely impossible for him to do it without help, and if he did not get that help he must break down.

The Bishop of Algoma said he came among them as one whom God had chosen to succeed that distinguished worker, Bishop Sullivan. Looking back the view might seem discouraging. The first Bishop died suddenly at his post of duty. Bishop Sullivan broke down entirely, and was obliged to resign. But he (the present Bishop) went forth in faith and hope, and believing that a great work would eventually be done in his diocese. The diocese was large—about the size of England. In three months he had travelled 2,700 miles—700 over the snow in sleighs, and 60 on the ice of Georgian Bay. In the west, bordering on Lake Nepigon, there were vast tracts of rock and forest where hundreds of Indians still in their pagan state were roaming, subsisting only by fishing and hunting. They listened most earnestly to the truth, and very many were ready to accept and live up to the Christian religion. The parsonage at Garden River had been burnt down and the missionary had been removed for the present. Just before he left for England the Bishop received a visit from the chief, who asked when he was going to help

them rebuild their parsonage, and to send them a missionary again. The Bishop's answer was, "I am going to England soon to see some of the Queen's people, and perhaps they will send you some help." Each Mission consists of a group of Mission Stations, which the clergyman served alternately. Three of these Missions were now self-supporting and three more would become so if the debts remaining on their new Churches could be paid. It was difficult for people in England to realize the conditions of Algoma when there were no Mission Endowments and congregations had to raise every shilling of their own expenses. In time the country would probably be greatly developed by the opening up of mines and by the increase of farming. Then the diocese would be able to do more for itself. At present, if English aid were withdrawn, many Missions would have to be closed. It was the strain of financial anxiety that broke down the Bishops. They needed a special missionary for the roaming Indians. The Bishop thanked the Algoma Association for the splendid help it had given in the past, and spoke gratefully of the help received from the S.P.G., S.P.C.K., and C.C.C.S. He spoke warmly of the noble band of hard-working clergy, who carried on their labours in such an uncomplaining spirit, and endured many real hardships without a murmur. He contrasted the carpets of the English vicarage with the simple and rude dwellings often occupied by the missionaries, and the grand English churches with the primitive structures in which the colonists worshipped God, but where the same God our Saviour was content to be present, and which, for His sake, the Church at large should help. He asked for prayer for the clergy that they might not sink down in their solitariness, but preserve their union with the Spirit of God and draw their inspiration from Him, the only true Teacher. He asked also for prayers on his own behalf, that he might be supported and enabled to be a real Father in God to his clergy and people. His aim was to avoid the necessity of running to England every year for help. He desired pledges for three years if they could be obtained.

General Lowry, in proposing a vote of thanks to the chairman, said he knew from his own experience of Canada how hard it was for settlers to sup