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and preach the gospel to every
creature."

"And lo, I am with you al-
way, even unto the end of the
world."

The
Algoma Missionary News

The Official Organ of the Diocese of Algoma.



October
1898

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1898

Indian Church, Negweneang, Lake Nepigon. (See within.)

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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

NEW SERIES, ENLARGED
V. 1. NO. 10

TORONTO, OCTOBER 1, 1898.

Published Monthly
except in summer

The Algoma Missionary News

EDITOR:
REV. CHARLES PIERCY, STURGEON FALLS, ONT.
PUBLISHERS:
THE ALGOMA MISSIONARY PRESS,
444 RICHMOND ST. WEST, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 444 Richmond Street West, Toronto, to whom all subscriptions and communications of a business nature should be sent.

THE ALGOMA MISSIONARY NEWS NEW SERIES is published monthly. The price for single copies is 50 cents per annum.

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

Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

AGENT—The Rev. W. H. WAGGON, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments

OCTOBER.

1. Sat.—Sault Ste. Marie.
2. 17th Sunday after Trinity.—Sault Ste. Marie.
3. Mon.—Sault Ste. Marie.
4. Tues.— “ “ “ “
5. Wed.—Drive to Goulais Bay for confirmation.
6. Thurs.—Return to Sault Ste. Marie.
7. Fri.—Sault Ste. Marie.
8. Sat.—Take train for Thessalon.
9. 18th Sunday after Trinity.—Celebrate Holy Communion at Thessalon. Harvest Festival in the evening.
10. Mon.—Return to Sault Ste. Marie.
11. Tues.—Sault Ste. Marie.
12. Wed.—Train for Little Current.
13. Thurs.—Conference on Indian work.
14. Fri.— “ “ “ “
15. Sat.—Take boat for Gore Bay.
16. 19th Sunday after Trinity.—Gore Bay and Silverwater.
17. Mon.—Gore Bay and Silverwater.
18. Tues.—St. Luke, Evangelist. Return to Sault Ste. Marie.
19. Wed.—Sault Ste. Marie.
20. Thurs.— “ “ “ “
21. Fri.—Take train for North Bay.
22. Sat.—Take train for Port Sydney.
23. 20th Sunday after Trinity.
24. Mon.—Train for Toronto.
25. Tues.—Trinity College, Toronto.
26. Wed.—Toronto.
27. Thurs.—Return to Sault Ste. Marie.
28. Fri.—Arrive at Sault Ste. Marie.
29. Sat.—Take train for Walford.
30. 21st Sunday after Trinity.—Mission of Webbwood. Celebrate Holy Communion and preach at Nairn, etc.
31. Mon.—Return to Sault Ste. Marie.

The Bishop's Second Trip to Lake Nepigon.

THE START.

It was on Monday, August 15th, after crossing Lake Superior to Port Arthur, and from there by rail, that our party, consisting of the Bishop, Mr. Remson, and their two sons and six Indians, assembled on the shore of Lake Helen, at Red Rock (Nepigon).

The day was wet, and consequently preparations dragged. It was nearly half past two before all was ready. Then with the usual baggage—provisions, utensils, bales of clothing and personal impedimenta—off we started.

Not a breath was stirring, and a veil of thick mist hung over the water as our little fleet of three canoes sped swiftly across the wide expanse of the beautiful lake towards the opening of the river.

Our Indian friends and guides, the good Chief Oshkopikeda, Mishael, Chkadah, Odiskay, John Oshkopikeda, and Edward Esquimaux, were overjoyed at meeting us once more, and at the prospect of having possession of us for more than a week. Not even the wet could dampen their ardour or quench their bright smiles as they bent to their work with paddle and oar.

PAGAN INDIANS.

We had proceeded some two miles along the shore of the lake when we discovered on the rising shore of a lovely bay a temporary village of migratory Indians. There were some dozen wigwams of birch bark picturesquely situated in the shade of spruce trees, and many dark forms were moving around them. Most of these Indians were Roman Catholics, but some were pagans.

We visited one or two of the wigwams. In one of them we found the mother of a family seated before the embers of the fire—on the one hand lay her dog, on the other a young child of two summers asleep. The opening at the top of the wigwam let out the smoke and gave a little ventilation. But still the air was stuffy. We sat down beside the poor woman and talked to her about our mission—God—her soul—her future. She made

little response, yet she was evidently interested.

Her husband, she said, was away. We invited her to come with her husband and settle down in our mission. Of course, she could not promise, but seemed to listen willingly. Before leaving her we knelt down and prayed for God's blessing upon her and her family. Her name, she told us, was Nahsheek, and that of her husband, Wigwam. They had three young children. Here, then, were five pagan souls to be won for Christ. And this is the work waiting to be done in many quarters around Lake Nepigon.

Our own Indians told us, and the agent at Port Arthur confirmed the report, that some 400 Indians, most of them pagans, assembled in June last to receive their annuities at Nepigon House, the Hudson's Bay post on Lake Nepigon. The difficulty is that these pagan Indians are constantly roaming about and it is hard to reach and influence them. No mere chance meeting will do much for them. The only way would be to send a man able to speak Ojibway to seek them out and live among them. In this way some of them might, in time, be induced to settle down at the mission.

FIRST CAMP AND SECOND DAY.

And so at length we came to our first camping ground, Camp Alexander, and soon all was bustle, getting ready for the night. A good, hearty meal, prayers and a good night's rest followed.

Then came another day, wetter than the first. The showers were heavy and frequent. We only made two and a quarter miles the whole day—that is the distance across what is called the "long portage." The greater part of the day was spent in trying to escape the showers. At one time we took shelter under the upturned canoes. Then we huddled together under the thick fir trees. Between times we pressed on, wet but not unhappy. The Indians set us a good example. They take all that comes in a cheerful spirit. We took no cold and, when evening came on, after a somewhat damp meal taken by a blazing log fire which spluttered as the drops of rain fell into it, we went to bed tired but thankful.

THIRD CAMP.

The next day was brighter, and we made good progress up the magnificent

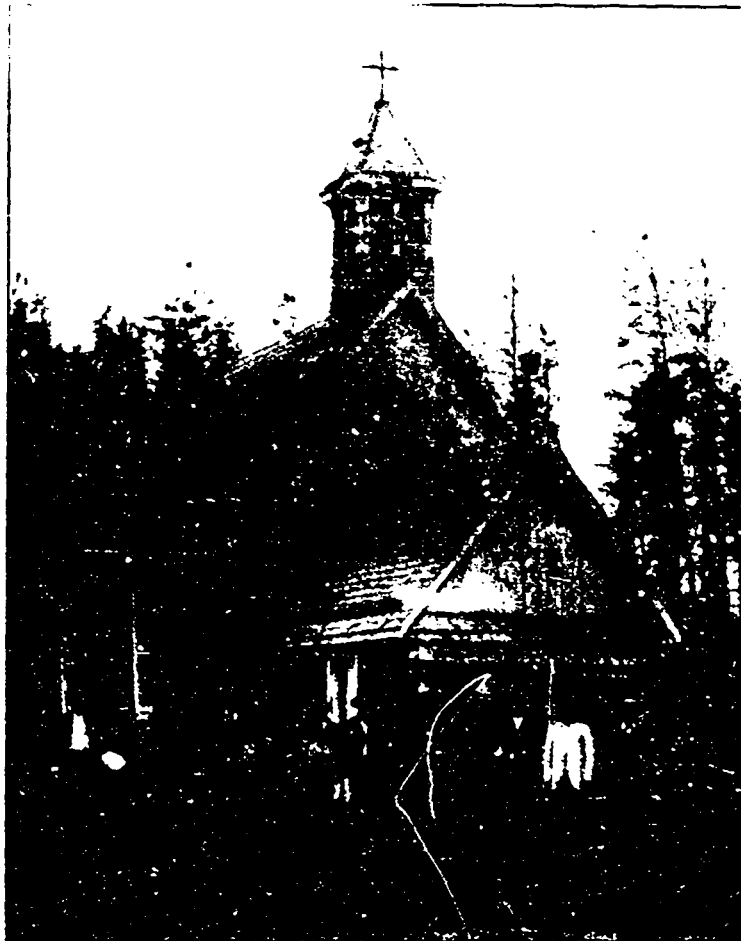
stretches of river and lake, stopping only for our mid-day meal and fighting black flies vigorously while we ate. That night found us in the middle of "Pine Portage," where, under the shadows of tall fir trees, we pitched our tents for the third time. It was a lovely scene. Our table was set in a stately hall provided by nature; the walls were the towering trees of the forest; the ceiling, heaven's own star-spangled canopy; a blazing fire of logs gave us light. And the wind blowing through the firs gave us music. Around

And then he told us how the tourists at Red Rock, while they were waiting for our arrival, had offered them double pay if they would go with them as guides, and how they had at once declined the offer because they knew that the spiritual things we brought to them, our teaching and the ministration of God's grace, are of far greater value than the money and other gifts which the tourists have in their power to give.

Truly, the simple, child-like faith of these men is interesting in the extreme.

Our coming had not been heralded and, though we were expected that day, we took the little settlement by surprise. We soon gathered the people about us, however—a small, faithful band. Alas, that it is so small! We talked to them of all that had happened since we left them last year.

The Chief, whose only duty it is to act as spokesman, made a speech of welcome in the name of all. "Last year," he said, "when you left us, it was as though the sun had set forever, our hearts were



The Church, English Church Mission, Negwenenang, Lake Nepigon.

the camp fire that night we had an hour or so of very pleasant intercourse with our Indian friends.

Oshkopikeda is a dreamer. He had had a dream lately and had seen the bishop coming to the mission bringing all kinds of food to his forest children. There was pork (kookoosh) and bread (budquazhegon) and everything else which the Indian liked to eat. "And these things," said he, "I understand to mean that higher spiritual food which you are bringing to us and which we count far better than any earthly food."

ARRIVAL AT THE MISSION.

A splendid run across the waters of Lake Nepigon, a final encampment on "Point Portage," a delightful voyage amidst the lovely islands in which Lake Nepigon abounds, and we are at Negwenenang; the Indian mission. With thankful hearts we land and, climbing the steep bank, look over the magnificent stretch of the great bay. Then we wend our way to the little church, built largely by the Indians themselves and the centre of so much that is good and beautiful in their lives.

heavy. We hardly knew whether to expect you again. But you are back, and the light is again with us and our hearts are glad." He assured us, moreover, that he had never ceased to remind his people of their religious duty, and Sunday by Sunday they had gathered in their little church and led by the young lad, Edward Esquimaux, a boy of 15 years, had said their prayers together as best they could. We thought of the text, "A little child shall lead them," and felt that "the Child" to Whom those words refer undoubtedly is with them. And here it

should be noted that an attendance register had been kept by this lad, Edward, and was in due time handed to the Bishop, showing the attendance of each Indian at service, Sunday by Sunday, throughout the year.

TWO NOTABLE DAYS.

Saturday was spent in visiting the fishing nets in the bay, one of their chief means of livelihood, and in distributing the contents of our bales of clothing. Each Indian received something appro-

with a red muller around his head, though it was an exceedingly warm day; a third wearing a pair of corduroy breeches and a blue Tam O'Shanter—all exhibiting an expression of intense satisfaction.

These people deserve to be ministered to. They are so grateful. Would that there were more of them to look after. Yet, few as they are, we have incurred a responsibility towards them by bringing them out of the darkness of heathenism into the light of the Gospel.

WHO WILL GO?

But the case in respect to numbers is not quite hopeless. The mission even yet may grow. The host of pagans wandering in these wilds may yet be induced to throw in their lot with us. Certainly no finer site for a settlement exists than at Negweneng. The land is good, the bay is full of fish, the place is healthy, and the scenery is magnificent. As the game fails more and more the Indians must seek their living from the soil and



East Rapids, Split Rock, Nepigon River.

appropriate, and made profound demonstrations of gratitude. The things this year were all good, and will be of the greatest value to them during the coming winter's cold. The occasion was one not soon to be forgotten. The old chief, Oshkopikeda (about 70), spare and worn with hardships, standing in front of us, the men grouped around him, the women behind them with the children, all adorned with gifts of clothing which had just been presented to them, and which it is their custom immediately to don—one with a gay shirt over all his other clothing; another

Shall we desert them now? For thirty or forty years, at the beginning, they waited for us to come. They will wait for years yet in loving trust, fully believing that, when we can, we will do the right thing by them. Shall we betray such trust? Many a mission less deserving, whose people have not half the zeal or faith of these poor Indians, receives for its support large grants of money from year to year. This mission remains still without a missionary. Is the Indian deemed less worth saving than the white man?

from the waters. Here the missionary would find abundant opportunity. Still there are many hindrances. What is needed is the right sort of missionary. He should be a truly earnest man with the love of God burning in his heart like a flame; not selfish, not thinking of his own earthly advancement, but eager, at any cost to himself, to win these benighted souls to God and goodness. Sad tales are told of the terrible moral and social condition of the Nepigon pagans. If a third part be true their need is, indeed, grievous.

A SUNDAY WITH THE INDIANS.

And now the Lord's own day came round, for we had arranged to spend a Sunday with the Indians. And a memorable Sunday it was. After our usual daily prayers came first a service of Confirmation, at which three young persons received the "laying on of hands." Then followed at once a wedding. Dinedish, son of Ahbeseekung, was married to Nequay, daughter of Mishael. It was a touching ceremony, the two chief figures—typical Indians—kneeling reverently before us. Near them the bride's father and mother, a devout congregation in the background filling the pretty little church, which we had spent some time the night before in decorating. The service was wholly in Indian. The Bishop read the English and Mr. Renison interpreted. A few words of good advice were given by the Bishop in the same manner to the new-made man and wife.

Then came Morning Prayer and the baptism of an Indian baby (twelve months old). The child was tied in Indian fashion to a board, and, before handing it up to be baptized, the mother bound its little arms, which hitherto had been free, making it a perfectly helpless bundle. And a large bundle it was for the Bishop to handle.

Then followed the great service—the Holy Communion. And it did one's heart good to witness the earnestness and devotion of the little band of communicants—twenty in number—as they came up to receive the Sacrament of Christ's Body and Blood. These services, also, were as far as possible in the Indian tongue. Mr. Renison acted throughout as interpreter.

At 6.30 Evening Prayer was said and brief addresses were delivered by the Bishop and Mr. Renison. We spoke of our plans to them. It had been hoped that Mr. George Renison would remain with them as teacher and lay-reader. But the plan was not feasible, the Indian Department not being willing to pay the teacher's stipend this year. It was felt that this would be a sore disappointment to the Indians, but they were urged to wait in trust and assured that God would not forget or desert them.

After dark, around the camp fire, we talked of their future, of the need of close attention to their farms and fishing, the benefit of being away from contact with the wicked world, the excellence of their situation on the shore of the lake, where fish abound and the soil is good. Prayers and "boo-joos" ended a day of blessing.

ADIEUS.

The next day, having paid a brief visit to each house in the mission, we set out on our return journey. It may be of interest to mention that their houses are little log huts which they have built for themselves. These huts are poorly furnished. There is usually a rough table and generally a bed. But there are no chairs, except in the chief's house. A box may be offered a visitor, but the Indians

themselves sit on the floor, leaning up against the wall, making a fringe around the room.

We took leave of our friends on the shore, assuring them that, God willing, we would be with them again next year, and that in the meantime they should, if possible, have a visit from the clergyman temporarily working at Schreiber, who, happily, speaks Objibway.

Monday evening found us seventeen miles from the mission, camping on Flat Rock portage. Making an early start on Tuesday, we pushed on in spite of rain, and by seven o'clock reached the creek at Camp Alexander portage. As the shadows of evening began to fall we pushed out into the foaming rapids, and for a few minutes had an exciting experience. Our canoes were carried with great speed into the swirling current, tossing about like chips on the foaming water, which at times leaped into them. But with an Indian at each end, the frail vessels made a safe passage through the tortuous channel, and we avoided the destruction which seemed now and again inevitable. A run of some twelve miles brought us to Red Rock a little before midnight. Being thoroughly tired out, and thankful for many mercies, we slept soundly. On the following day our guides were all at the train to see us off, and their words of parting came unmistakably from their hearts.

The Indians have the reputation of being idle. Surely they hardly deserve it. At least they work hard in their own way. Canoeing and portaging are very hard work indeed. Some of our fellows, after paddling many miles, carried 150 to 200 pounds across portages, sometimes more than two miles long. This is the life they are accustomed to, and there is a fascination about it, a constant variety, a spice of adventure which keeps them up to their tasks.

No wonder, perhaps, that after this life has been traditional with them for ages, we should find it difficult to detach them from it, and to bind them down to the routine of daily monotonous toil.

Fort William.

REV. L. J. HARPER, M.A., INCUMBENT.

The most recent event of concern to this parish has been a little visit from Mrs. Boomer, of London, Ont., who, on her return from a trip to the Coast with the Governor-General and Lady Aberdeen, and while the guest of Mrs. Gibbs, of Port Arthur, kindly consented to address the members and friends of our local branch of the Woman's Auxiliary. Quite a number were present, and were much pleased and edified with the accounts given of visits paid to various missionary centres in the Northwest, chiefly among the Indians.

On Sunday, the 28th of August, His Lordship Bishop Thorneloe paid his second annual visit to this parish for his purpose of holding confirmation. It was

a busy day for the Bishop. Morning Prayer was said at 10.30 a.m., and at 11 o'clock the beautiful and impressive rite of confirmation was administered to thirteen candidates. After a short address to the newly-confirmed the Holy Communion was celebrated, when seventy-eight made their communion. At this service the Bishop preached a most earnest and helpful sermon to the large congregation, which completely filled the church.

In the afternoon the Bishop was driven to West Fort, where he again preached at Evensong.

On Saturday evening, from 8 to 10 p.m., a reception was given his lordship in the Town Hall by the Woman's Auxiliary, to which all the parishioners and friends of St. Luke's parish were invited. A large number availed themselves of the opportunity thus afforded of meeting and conversing with their chief pastor, who, in his affable manner, made every one feel quite at ease, and a pleasant evening was spent.

It is to be hoped that on future occasions the Bishop may be able to spend a whole day in this parish and visit the Sunday School in the afternoon, where the children would be delighted to see and hear the bishop all by themselves.

St. Joseph's Island.

REV. R. ATKINSON, INCUMBENT.

The Rev. H. Gomery visited this mission on the 11th of September, in the interests of the S.P.C.K., and delivered instructive and appropriate sermons. There was a celebration of the Holy Eucharist at Holy Trinity Church, Jocelyn, at which there was a good number of communicants. Some here, as at other parts of the mission, expressed their determination to join in the work of the society. In the absence of the clergyman's wife, who is on a visit to friends in Prince Edward County, Mr. Gomery was well entertained by Mr. and Mrs. W. E. Whybourne, Mr. and Mrs. F. B. Kent, and Mr. and Mrs. W. Canfield. Mr. S. Chappell also conveyed the reverend gentleman to Jocelyn, whither the missionary had gone preparatory to his Sunday's labours. Richard's Landing and Marksville, as well as Jocelyn, will always take a more lively interest in the work of the S.P.C.K. as a result of Mr. Gomery's visit. The services of the day were very hearty and well attended. R. A.

Gore Bay Mission.

REV. LAURENCE SINCLAIR, INCUMBENT.

The Rev. Henry Gomery gave an address in All Saints' Church, on Tuesday evening, September 6th, in the interests of the S.P.C.K., and on the following day, while having to wait for the steamer, he came to Trinity Church Mills and preached. I am very grateful for his visit, because I feel that good has been the result. I wish he could have

visited all my incumbency, but I trust there may be opportunity for this in the future.
LAURENCE SINCLAIR.

Provincial Synod—1898.

The Synod of the Province of Canada, which includes the dioceses in the eastern part of Canada, viz.: Toronto, Huron, Ontario, Quebec, Montreal, Niagara, Nova Scotia, Fredericton, Ottawa, and Algoma, met in Montreal on Wednesday, September 14th. Prior to the opening service the bishops, clergy, and lay delegates assembled in the Synod Hall, formed in order of procession, and proceeded down University street to Christ Church Cathedral. The choir met the procession at the main entrance of the Cathedral. Before the processional hymn was finished all were in their places. The Bishop of Algoma sang the Litany, the choir leading the congregation in the responses. An anthem followed, and then began the Communion service. The Archbishop of Ontario (Dr. Lewis) was the celebrant, the Bishop of Toronto read the epistle, and the Bishop of Montreal the Gospel. The service was fully choral, the musical setting being a composition of Dr. Bridge, organist of Westminster Abbey. At this service it was sung for the first time in Canada. The preacher was the Very Rev. the Dean of Ontario, who took for his text Psalms xi. 3: "If the foundations be destroyed what can the righteous do?" After the sermon the remainder of the Order of Holy Communion was proceeded with. All the bishops took part in the administration of the elements, the Archbishop pronouncing the Benediction.

The business sessions were opened at half-past two o'clock in the Convocation Hall of the Diocesan Theological College.

The Archbishop, accompanied by all the Bishops of the Province, having entered the room and taken the chair, announced to the Synod that he had really nothing to say to it, except to ask the blessing of God upon its deliberations, as the memoranda which he had prepared in connection with the Lambeth Conference had, in some unaccountable manner, been lost. His house, as the Synod might have heard, had been robbed in his absence, although he did not for a moment suspect that the memoranda in question would tempt any person to break the commandment as to stealing; and he was consequently unable to address them upon a subject which he thought might be of interest to them, the more especially as the holding of the Lambeth Conference at all had been his own idea. However, if it were allowable, he could reproduce the memoranda, which might probably be inserted in the journal of the Synod.

The Archbishop asked the Lower House to proceed to the election of a prolocutor, and then, with the other bishops, retired to the Upper House.

The Very Rev. the Dean of Montreal was unanimously re-elected prolocutor.

This is the third time Dean Carmichael has received this honour at the hands of the clerical and lay delegates to the Provincial Synod.

The Prolocutor named Ven. Archdeacon Kaulbach as his deputy.

The election of other officers of the Synod resulted as follows:

Clerical Secretary—Ven. Archdeacon Evans.

Lay Secretary—Mr. J. J. Mason.

Treasurer—Mr. Charles Garth.

Auditors—Messrs. H. J. Mudge and Walter Drake.

Assessors—Dr. L. H. Davidson, Q.C., and Mr. Justice Hannington.

After the presentation of memorials and reports, and other routine, the first live question came to the front. We compile from Montreal papers:

RELIGIOUS INSTRUCTION IN PRIMARY SCHOOLS.

This was introduced by the Rev. H. Symonds, who proposed the following resolution:

That, whereas the General Synod at its second session, held in Winnipeg in the year 1896, adopted the report of the Committee on the Educational Work of the Church; and whereas the said report set forth (a) "That it is essential for the community and the children that there should be religious instruction in the primary schools; (b) That a half hour each school day, and, if possible, the first half hour, should be given to such religious instruction; (c) That reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion, or by the teacher in the case of communions agreeable to this; (d) That where the above cannot be carried out, we shall rejoice at the introduction into the school course of studies of such religious instruction as shall include the teaching of (1) selections from the Old and New Testaments, and (2) the Apostles' Creed, the Lord's Prayer, and the Ten Commandments." (See Journal of General Synod, page 141.)

Be it resolved, That the Synod of the Ecclesiastical Province of Canada, at this session, appoint a committee to co-operate with the committees of the various dioceses of the province, where such committees exist, and take active steps that shall tend to the carrying out of the views and recommendations of the grand synod.

The mover said that the main object of the motion was to endeavour to get a committee appointed of the Provincial Synod with a view to securing from the synod some scheme of religious instruction which might be suitable to the whole Province of Canada, and which could then be discussed by the different dioceses. The question, he remarked, was one of great importance, and, perhaps, some might imagine that desirable as it was that there should be religious instruction in our public schools, the subject was one that was scarcely practical; that there was a feeling in the country against it, and that time was being wasted by bringing the matter before the synod. But he believed that this was a mistake; and if they could agree on the minimum of religious instruction to be given in schools, and could secure the agreement of Presbyterians and Methodists, it would be found that public opinion was really prepared to receive the idea, and the Government would carry it out. He re-

marked that the question was being much discussed in educational journals, and in proof of this he quoted from articles written in *The Canadian Educational Monthly*, and said there had not been a single article that had not been in favour of religious instruction. It seemed to him they had sufficient evidence to assure them that if they could agree upon some simple, but extremely useful scheme of Biblical instruction to be given in the schools, if they could once stand together and agree as to what would be the minimum which would be expected by the public, and seek to lay the foundation of a thorough and complete system, they would confer a benefit on the people of the whole country.

Rev. Dr. Langtry, in seconding the motion, took even higher ground than the previous speaker. They should not so much stand up for the minimum of instruction, but for the candid, thorough training of the young in relation to their moral and spiritual nature. The complete move comprehended the moral and the spiritual. If they did not move their feet and use their eyes and other bodily powers and organs, they would soon find that they would not be able to use them when they wanted to. In like manner, if they did not produce in the young a moral and spiritual development, the youth of the country would be growing up without the best part of their nature being brought into play. The Church had no choice in the matter. A plain duty was imposed upon her. They believed in the Christian training of the people. They must insist upon the development of the moral and spiritual nature, just as the several Provincial Governments had insisted upon the physical and intellectual development of the youth committed to their care. The object of education was the building up of character. This would be impossible unless the whole man was affected—morally and spiritually as well as physically and intellectually.

Ven. Archdeacon Allen held that the reason why the Church had been unable to accomplish anything was that she did not speak with one voice upon this subject. She had two voices. This was her weakness. It might be said that it was also her glory, for she had breadth and tolerance written upon her forehead to attest her divine origin, but the liberty she permitted had been sadly abused. When, however, the Roman Catholics wanted anything, they spoke with one voice, through their bishops, and this was effectual. When they went to the Government they could only go as a Protestant sect, not as an integral branch of the great Catholic Church. He was quite willing to co-operate with the Methodist and Presbyterian, and other bodies, in this matter if anything could be accomplished, but they would never bring about any change unless they spoke with one voice.

Rev. Prof. Worrall made a strong and eloquent speech, urging, first, the uselessness of mere resolutions, which did not

mean actual work; second, the co-operation of the bishops of the Church, who should take hold of this matter with the earnestness which had marked the bishops of another Church; third, careful consideration before they asked that religious instruction should be handed over to a body of teachers, who, however honest they were—and he gave the teachers of Ontario credit for honesty—were at the same time, in great part, not members of their own communion. He did not say that such teachers would consciously give a meaning to the religious teaching of which the Church could not approve; but Herbert Spencer had shown them the working and the effect of bias upon the mind; and there might be unconscious leanings of which they could not approve. He instanced an amusing case of a teacher who thus accounted to his class for the present religious systems: First of all, there was the Roman Catholic Church. This Church became corrupt. Then the Church of England came into existence. The Church of England became corrupt in turn, and then we had the Presbyterian Church. This, in turn, became cold and informal, and we had Methodism. (Laughter.) This was cheap and easy, and that was why it was given by the teacher, who actually knew better. As for the co-operation of the other religious bodies, that was not to be looked for, for several of them were opposed to the teaching of the Bible as a text-book in the schools. As for voluntary or church schools, he would like to know what political party would take up such a subject, in view of the unrest created all over the Dominion in connection with the Manitoba school question.

Chancellor Heneker said they were all responsible for the education of the children in this country, and outlined what had been done in Quebec in the way of offering religious instruction.

Rev. Mr. Armitage said that one result of the agitation in the past was that the teachers throughout the country had been influenced and were beginning to realize that the foundation of all true teaching must be the inspired Word of God. Public opinion was also being influenced, and it was the duty of the Church to do what it could to keep up the agitation until something was done. But above all, the Government was beginning to be influenced. He considered that the clergy and members of the Church had failed in one great duty to the public schools, when they had not encouraged the young men and women of the Church to become teachers. They should do what they could to encourage those who had talent in that direction to enter the teaching profession, and help to make it what it should be, one of the first professions in the land.

Rev. C. L. Ingles touched on the public feeling there was in favour of religious instruction in schools, and spoke of the progress that had been made in Ontario.

The debate was continued next day (Thursday), Rev. Canon Burke speaking

first. He strongly favoured the object of the resolution, and believed in the close alliance of education and the Church, while recognizing that such a hope was Utopian at present. Pending the time when the Church could obtain the right to have religion taught in the schools, he thought the clergy should show a deeper interest in the schools of the country by visiting them.

Rev. D. Williams did not want to have the matter left in the hands of a committee, which meant its being shelved for three years, and moved as an amendment to the motion:

That a committee, consisting of the Bishops of Ontario, with a clergyman and layman from each diocese, to be named by the Synod, be appointed to wait on the Government of Ontario with a view to carrying out the wishes of the Synod.

Chancellor Walkem thought this an excellent idea, but it should be extended to every province. Rev. Mr. Williams accordingly amended his motion to that effect.

Mr. E. J. B. Pense was sanguine of success if all the Protestant denominations would unite. In the Kingston schools there was a notable instance of tolerance, the Apostles' Creed being recited every morning, along with the Lord's Prayer, through the efforts of a Methodist.

School Inspector Hewton stated that in the country districts the Lord's Prayer, Apostles' Creed, Ten Commandments and Scripture readings were all used daily. It was impossible for clergymen, especially in country districts, to give the time for the conducting of religious teaching; but they could, and should, devote more attention to, and show more interest in, the religious instruction that is given in the schools.

Canon Davidson deplored the effects of secular education in other lands, and feared the same effects in Canada. He wanted religious instruction to be given by the clergy, and told a story of a teacher who, after the tale of Jonah had been read, asked, "Who would believe that?" as showing how dangerous it would be to leave it to teachers. Chancellor Heneker had spoken of the Creed being used in Sherbrooke, but that was not at all usual in the province.

Chancellor Heneker threw doubt on the Canon's story, and stated that if any teacher had made such a remark, and it had been reported to the Protestant Committee of the Council of Public Instruction, his diploma would be revoked.

Dr. L. H. Davidson considered that the amendment cut away the very assistance and help needed. It meant dividing the power of the Provincial Synod as a whole, and the adoption of a number of small committees in the various civil provinces. Incidentally, he remarked that the Jonah story told by his brother was quite true.

Canon Dixon said that the calm discussion of the question made him hopeful that Mr. Symonds' resolution would be carried. He felt it his duty to say that the curriculum in Quebec, so far as re-

ligious subjects were concerned, was an excellent one. This was gained not by looking askance at one another, but by all denominations working together. If the synod wanted church schools, they would never get them. Let the other provinces adopt the same system as in Quebec, and have religious subjects taught by the teacher, leaving the home and Sunday-school to supplement this teaching.

Rev. Dr. Langtry did not see how anyone could be satisfied with the religious teaching which seemed to satisfy their optimistic brethren in Quebec.

Rev. H. Montgomery spoke in favor of the resolution, but drew attention to the necessity for joint action before the Legislatures of the various provinces, and thought the amendment should be worded as to permit each province to have the benefit of the weight of the unanimous opinion of the synod.

Mr. W. F. Burton strongly supported the proposal to ask the Legislature of Ontario to give effect to the manifest trend of public opinion in favor of a certain measure of religious education in the schools, though he had at one time been opposed to the principle. He emphasized the value of the unanimous opinion of the Provincial Synod as expressing the consensus of view of the whole ecclesiastical province.

Rev. A. Dewdney announced that as the result of a conference between committees, an agreement had been come to to invite the co-operation of any committees appointed by other synods or dioceses.

Mr. Geo. Lampson thought that the impression had been gained that in the Province of Quebec, a clergyman, when visiting a school could give denominational instruction. Such, however, was not the case; he could only give undenominational instruction.

Dr. R. W. Heneker spoke to the correctness of Mr. Lampson's remarks.

Rev. Prof. Worrall explained that with regard to the position he took on the previous day upon the matter of religious instruction, he thought there had been a slight misapprehension. He never contended that they should stop because there were difficulties in the way, but his contention was that committees had been appointed by that synod and other bodies in the past, and practically they had done nothing. The committee appointed by that synod three years ago had not, to his knowledge, between that time and the present, met even once. In consequence of this, he thought they should be careful before passing any more resolutions to share the fate of the previous ones. Something definite had come out of the present discussion, and he was perfectly prepared to support Rev. Mr. Williams' motion, which, if passed, he believed would lead to something practical and would bring in that which they were all desirous of.

Mr. Justice Hanington remembered the time when the Church was very much

divided on the question of religious instruction, but he thought that much had now been accomplished. The several legislatures could not be expected to take any action unless backed up by public opinion. He spoke of the feeling that had existed in New Brunswick in the past in regard to the matter, and said that it would be difficult to do anything in that province for some time; but that was no reason why the voice of the Church should be silent, but it was a reason why it should always be heard and always in one direction.

Rev. D. Williams read his motion as agreed to at the conference of the committees, viz.:

That the Synod of the Ecclesiastical Province of Canada, at this session, appoint a committee, consisting of the Bishops and one clergyman and one layman for each diocese, for the purpose of carrying out the views and recommendations of the General Synod.

That the Bishops and other members of this committee residing within any civil province shall constitute a committee for that province for said purpose:

That such committees, in conjunction with any diocesan committees, and also in conjunction with other Christian bodies, where possible, shall urge upon the governments of their respective civil provinces the carrying out of said views and recommendations of the General Synod; and that the concurrence of the Upper House in this resolution be respectfully requested.

Ven. Archdeacon Evans did not see what right the Church had to find fault with the Government for not giving it what it wanted, when a committee allowed three years to go by without ever once meeting; the matter could not be very pressing upon it. He expressed the hope that if the motion before the house was passed, the committee would meet at least once before the next meeting of the Synod, and that it would seek the co-operation of all available forces. The privileges enjoyed in this province were worked to their fullest limit in all the public schools of Montreal and with most telling advantage in so far as the gaining of religious knowledge by the children was concerned. It was going to be a great strength to Protestantism in this province when it was able to unite on broad lines in a reasonable demand for a system of religious instruction in the schools. We had that, but he believed that more was to be obtained when it was asked by the united voice of the non-Catholic section of the province.

Mr. J. J. Mason touched on the change that had come over the trustees of the schools at Hamilton, who, he believed, would now be willing to vote for religious instruction in the schools. Of these trustees, sixteen out of twenty were either Presbyterians or Methodists. Of course, the question would arise as to who should give this religious instruction. If the regular teachers, it was contended that they should be trained for the work, the same as for their ordinary work. The majority of the public school teachers in Hamilton were women. The trustees had spoken to a number of them, and, with a single exception, they had been

quite willing and ready to take up the work of religious instruction. But they must themselves be instructed before they began to instruct others. He imagined that that could, to a large extent, be done by the use of proper text books, which would have to be passed upon by the Board of Education, and there he thought the committee would prove useful, perhaps, in giving advice to the Minister, and showing how the difficult problem could be carried out.

The vote was then taken, and Rev. D. Williams' amended motion was carried unanimously.

Later in the day the Prolocutor named the following as the committee on religious education:

Nova Scotia—Rev. E. Crawford, Rev. James Simpson, Canon Vroom, Hon. Mr. Justice Fitzgerald, Judge Savary, and Mr. C. S. Wilcox.

Quebec—Ven. Archdeacon Roe, Rev. Albert Stevens, Dr. R. W. Hencker, Q.C., and Mr. John Hamilton.

Toronto—Rev. H. Symonds, Hon. S. H. Blake, and Mr. George R. Parkin

Fredericton—Dean Partridge, Ven. Archdeacon Brigstocke, Mr. Justice Hamilton, and Mr. Geo. A. Schofield.

Montreal—Ven. Archdeacon Evans and Dr. Alex. Johnson.

Huron—Rev. David Williams and Mr. Charles Jenkins.

Ontario—Rev. Prof. Worrall and Mr. E. J. B. Pense.

Niagara—Ven. Archdeacon Dixon and Mr. J. J. Mason.

Ottawa—Ven. Archdeacon Bogert and Judge Senkler.

Algoma—Rev. J. Boydell, Mr. J. B. Aulph, and Mr. G. S. Wilgress.

A message was read from the Upper House concurring in Dr. Williams' motion, and the Synod adjourned until next day.

(To be continued)

Rural Deanery of Muskoka.

St. Bartholomew's Day, August 24th, 1898, was a veritable red-letter day to this deanery. The Rural Dean having sent out his invitations a majority of the clergy responded to his call, and met in Gravenhurst for worship and brotherly counsel. The clergy present were: Revs. Rural Dean Machin, Gravenhurst; J. Boydell, M.A., Bracebridge; A. H. Allman, Uffington; A. R. Mitchell, Port Sydney; T. E. Chilcott, M.A., Port Carling; and J. Pardo, Novar. Ven. Archdeacon Llwyd and Revs. W. H. French and A. H. Hazlehurst were unable to attend. The visiting clergy arrived on the previous day.

On the day in question (Aug. 24th), at 8 a.m., the Holy Communion was administered in St. James' Church to the clergy and a few of the laity, Rev. J. Boydell, officiating, assisted by Rev. A. R. Mitchell. At 10 a.m. there was a public service again, which consisted of Morning Prayer, Litany, and a sermon. Different clergy took various parts of the service, and Rev. A. H. Allman gave an excellent

sermon (both in matter and manner) on the apostolic character, Scriptural purity, and distinctive claims of the Church of England. Rev. J. Boydell concluded the service with collects and Benediction.

At 2.30 p.m. the clergy met at the parsonage, and the entire afternoon was spent in earnest but harmonious discussion on several important and very practical matters connected with the welfare of the deanery.

At 8 p.m. a public meeting was held in St. James' Church, which was opened by the singing of a hymn, followed with a few prayers by the Rural Dean; then, as chairman, he announced with regret the unavoidable absence of the clergy mentioned above. Next the Rev. J. Boydell was called upon to address the meeting, which he did far too briefly, but, at the same time, very effectively, on the necessity of developing the internal resources of the diocese, and the duty of personal and conscientious support. The laity must rise to the full appreciation of the burning needs now confronting the diocese and the ultimate withdrawal of all extraneous aid, if they truly desired the diocese to be creditably sustained and sufficiently developed. Rev. A. R. Mitchell took the foreign field, and showed with convincing clearness and energy that whilst all that the previous speaker had said was undeniably true, it was also the duty of every Christian to assist in some measure the Church's effort for the evangelization of the world. The Rural Dean himself was, as usual, delightfully full of information. He poured forth a most stimulating mixture of the facts and figures inseparably connected with the history and work of the great English societies, and showed what a large portion of the funds provided for the Church's work in Algoma and other dioceses all over the world was furnished by them. He showed himself thoroughly acquainted with the reports, work, and agents of those societies, specially singling out the S.P.C.K. and S.P.G., and gave copious information in the most interesting way, imparting what was new almost to the extent of a revelation.

The closing hymn was sung, the Rev. J. Boydell pronounced the benediction, and the next day the clergy returned to their various homes, grateful to their different hosts and distinctly the better for their gathering together.

Acknowledgments.

The Rev. W. A. G. Burt, North Bay, thankfully acknowledges the following additional sums towards the Church debt:

Previously acknowledged	\$23 50
John Labatt, Esq., London, Ont.	2 00
Mrs. J. G. V. Burkholder, Hamilton, Ont.	1 00
Muskoka Tourist Offertory, per Rev. Chas. Braydon, Buffalo, U.S.	10 00
Mr. Smallpiece, Toronto, Ont.	2 00
Mrs. Horace Blachford, Toronto, Ont.	5 00
Miss Temple, Toronto	50
Total	\$44 00

Notes.

A PARSONAGE is being erected on ground adjoining the Church of St. Mary Magdalene, Sturgeon Falls. Rev. C. Piercy has reasonable expectation of moving into it in a month's time.

In our columns it is not possible to give every detail in connection with the proceedings of the Provincial Synod. Therefore, only subjects of diocesan interest, and those that seem to us to be of major importance to the Church in Canada, can receive more than a passing notice.

MR. PAUL A. CORBOLD, of Haileybury, writes correcting a statement in the Archdeacon's letter published in our last number. He says "the organ in question was not brought in for the occasion, but was bought by the Church people here (during Rev. D. A. Johnston's incumbency) for the Church, and was completely paid for." The same letter conveys the information that the roof of the church in course of erection could not be completed this season, consequent upon the destruction of the saw-mill by fire. However, as soon as the mill is again started, the shingles will be procured and put on the roof. Fortunately, two days before the fire, the matched lumber necessary for the roof was sent up from the mill.

Character.

Saints are made saints, not by doing extraordinary or uncommon things, but by doing common things in an uncommon way, on uncommonly high principles, in an uncommonly self-sacrificing spirit. Be sure that this is the only substantial thing. The bits of knowledge that we call our learning, the bits of property that we call our wealth, the monetary vanities of delight that we call the conquests of social life,—how swiftly they hurry to their graves, or are lost in forgetfulness! Nothing, nothing else but character survives, and character is Christ formed within. The proof of the true man,—where is it found? Not in the size of his performance, but in the fibre of his manhood; not in the quantity, or occasions, or noise of his actions, but in the uprightness of his soul. You will not have to wait to see how large the trusts are which are committed to his keeping, or how he will behave himself in some signal emer-

gency. The world is a safer and stronger place on account of him, and heaven is more real. "I will show you what he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock."

"Whate'er thou lovest best,
E'en that become thou must,
Christ's, if thou lovest Christ,
Dust, if thou lovest dust."

—*Bishop Huntington.*

Gold Dust.

Make all you can honestly;
Save all you can prudently;
Give all you can possibly.

—*John Wesley.*

For love is fellow service I believe.—*Clough.*

"At ease in Zion" means disease.—*Pacific Churchman.*

The man who encourages illegitimate cheapness is a thief.

Talent is built in solitude, character in the stream of life. *Goethe.*

A self-centred, self-contained Christianity is a contradiction in terms.—*Morre.*

There is but one happiness: Duty. There is but one consolation: Work.—*Carmen Spira.*

There is no true potency but that of help; nor true ambition but ambition to save.—*Ruskin.*

The end of life is not money, but duty: the law of life is not competition, but co-operation; the bond of life is not self-interest, but brotherhood.—*Rainsford.*

An educated man on the street with his hands in his pockets is not one whit more benefit to society than an ignorant man on the street with his hands in his pockets.—*H. T. Washington.*

"How must it look to the angels," asks Bishop Thompson, "to see a gentleman earnestly praying for the conversion of the heathen who spends yearly on himself what would support fifty missionaries?"

Religion should be to every man: (1) Not merely a creed, but an experience; (2) not a restraint, but an inspiration; not an insurance for the next world, but a programme for the present world.—*Dr. Stalker.*

There are certain things that we can do and can be. There are other things that we *cannot* do and *cannot* be. Wisdom consists in thinking only of the former and refusing to think of the latter.—*Epictetus.*

I need a whole Christ for my salvation, a whole Bible for my study, a whole Church for my fellowship, a whole world for my parish, that I may be a true Catholic and not a sectarian.—*St. Augustine.*

The first thing you have to see to in becoming soldiers is that you make yourselves wholly true. Courage is a mere matter of course among any ordinarily well-born youths, but neither truth nor gentleness is matter of course.—*Ruskin.*

There are sermons in stones, and most effective sermons in the stones of a noble church, into which men have, through faith in the unseen realities, transmuted the profits of their earthly labor and the increase of their gains.—*Bishop Thompson.*

Men are really to be valued, not by their antecedents or decorations or the accidents of their education, but by what they are in themselves, by what God's wonder-working grace has made them, by their intellectual and moral endowments, by their place and work in the Church of God.—*Liddon.*

"The idea of trades-unionism," said the Archbishop of Canterbury in a recent address to men, "is wrapped up very small, as it were, in one little passage that tells us Paul joined himself to Aquila and Priscilla because they were of the same craft—tent-makers. The noblest of the apostles associated himself in partnership; and if you work out the idea of partnership when society came to be constituted as it now is, you must come to the partnership of trades-unionism—that fellow-feeling of man for man promoting the common good of others of the same craft."

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The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE. This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund, (2) The Widows and Orphans Fund, (3) The Superannuation Fund, (4) Algoma Mission Superannuation Fund, etc.

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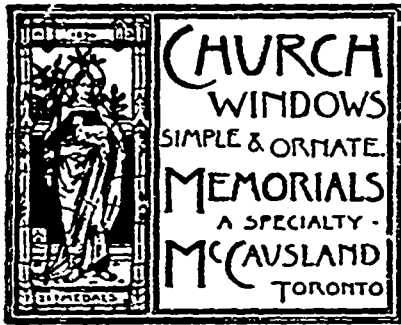
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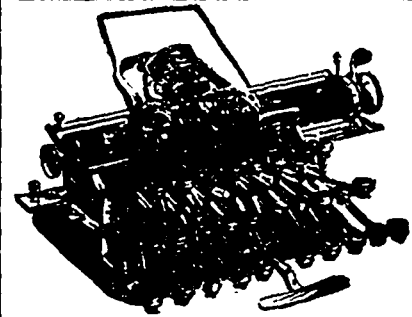
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