

“Go ye into all the world
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.



August, 1900



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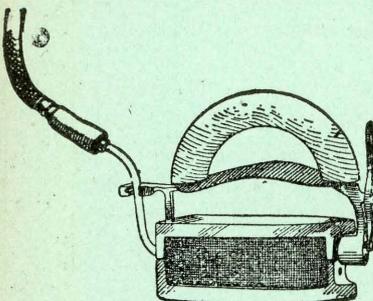
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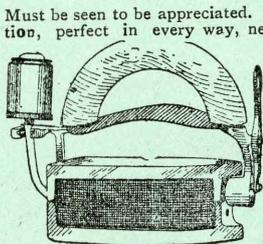
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The Algoma Missionary News.

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The Algoma Missionary News

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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. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

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Notes by the Way.

WHEN you go on your holiday jaunt, better, before you go, remember the missionaries.

It is a pleasure to be able to say that Archdeacon Llwyd is able again to get about and take duty in his parish.

A LETTER from a friend of Algoma in England describes the Bishop's visit as a delight to all on that side of the water.

THE Queen has given £200 as her donation to the S.P.G. Bicentenary Fund, and the Prince of Wales sent 100 guineas for the same fund.

IN the S.P.G. grants for 1901 our readers will be interested to know there is a grant of £100 for increasing the Clergy Endowment Fund.

ALL skill ought to be exerted for universal good; every man has owed much to others, and ought to repay the kindness that he has received.—*Johnson*.

LAST month Rev. W. Eccleston, of Little Current, took eight Indian boys and one Indian girl to the Shingwauk and Wawanosh Homes at Sault Ste. Marie.

HER Majesty the Queen has been the Patron of the S.P.G. ever since the Society's last jubilee, on which occasion the late Prince Consort presided over the meeting that was held.

THE Bishop's engagements in England since his arrival early in June have been numerous. He has been so much wanted for S.P.G. as well as Algoma meetings that he has had very hard work.

WE are informed by Rev. Mr. Frost that the Hymn Books in the Indian tongue, printed specially for us by the S. P. C. K., are selling fast. He says in

a letter, "I am sure they are just what is wanted."

WE are informed that when the news of the murders in China reached England, no fewer than thirty clergy in the diocese of Durham wrote to their Bishop and unreservedly placed themselves at his disposal for foreign service.—*Record*.

ON June 24th Rev. E. H. Capp, of Sault Ste. Marie, took duty in Thessalon Mission. In the morning there were about sixty persons present, fifteen of whom communicated. Mr. Spencer, who is working in the mission during the long vacation, is much appreciated.

I EXPECT to pass through the world but once; if, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—*Edward Courtenay, Earl of Devonshire*.

DURING the summer months Mr. McIntosh, a young Scotchman, is ministering as much as a layman can minister to the Church people on St. Joseph's Island. Rev. Mr. Capp, of Sault Ste. Marie, arranged to visit the mission on Sunday, July 22nd, for the administration of the Sacraments.

IT was known in some of our missions that July 10th was the annual meeting of the Algoma Association in England. At Sault Ste. Marie and at Sturgeon Falls, as well as probably at other points, there was a celebration of Holy Communion with intercessions on behalf of our common missionary work.

THE annual meeting of the Algoma Association in England, held in the Convocation Hall, Church House, Westminster, is briefly described as successful. Though we delayed publication for a couple of days in the hope of receiving

an extended report, which has been written, we cannot print it this month. But it will not be ancient history next month.

THE Rev. F. Frost, of Garden River, the veteran missionary among the Indians, started at the end of July for Nepigon. He goes to visit the Indian mission there. He was to go from Sault Ste. Marie to Port Arthur by steamer, thence by rail to Nepigon station on the C. P. R., near which is a Hudson Bay Company's post, whence he would continue his journey in a canoe.

THE *Burk's Falls Beacon* says: "Rev. C. H. Buckland announced to the congregation of All Saints' Church on Sunday morning that he had resigned his charge of the Burk's Falls Mission and that the Bishop had accepted the same. Mr. Buckland has accepted a call to the parish of Christ Church, Belleville, Ont., and will leave here some time during the month of August."

REV. J. C. DAVIDSON, M.A., of Peterboro', Diocese of Toronto, purposes to spend a few days in the beginning of August in our distant mission on Lake Temiscamingue. The Bishop's Commissary, Ven. Archdeacon Llwyd, thankfully accepted Mr. Davidson's offer of service among the scattered Church people, while on his "outing." His visit, too, will be a source of pleasure to the catechist, H. E. Codd, Esq., M.D.

THE Book of Common Prayer, according to the use of the Protestant Episcopal Church in the United States of America, makes The Transfiguration of Christ (August 6) a "red-letter" day in the calendar. At the last revision a proper collect was inserted with Epistle (2 Peter i. 13) and Gospel (St. Luke ix. 28). In our service book the day is a "black-letter" day, though for what reason the Reformers relegated the festival to minor rank does not appear.

WE have many home wants, and but small resources—we are compelled to ask aid in support of our own missionaries, yet, if our hearts are so enlarged by the love of Christ as to constrain us to give some portion of our scanty substance to those who are perishing for utter lack of the Bread of Life, our store will not be lessened by the offering; the children's bread will not be taken from them, but, on the contrary, the power and blessing

of Him who fed the thousands in the wilderness with the few loaves, will multiply it—"There is that scattereth, and yet increaseth."—*Bishop Neely.*

WE should like to see it laid down as an axiom that all profitable discussion of Sunday observance must start from a recognition of the fact that the first day of the week has been universally and continuously marked out in the Christian Church as a day of worship ever since the Resurrection, and that, in the absence of explicit and detailed directions given by the authority of the Church, every Christian is bound so to keep it that he may secure for himself and for others proper opportunities of worship and spiritual refreshment.—*The Guardian.*

THE Church people of Sault Ste. Marie proposed to have a special celebration of Holy Communion and a missionary meeting on July 10, the date of the annual meeting of the Algoma Association in the Church House, Westminster. But it fell through, chiefly because of the expense incident to the gathering of representatives from the Rural Deaneries of Algoma and Nipissing. The object was an admirable one. Next time we trust arrangements will be made that will not spell failure. It is true, distances are great, but the results of the meeting of representatives of the Church—men or women—should outweigh many difficulties.

A CHURCH paper in the United States, in a review of the Church in Canada, says it is suffering from "diocesanism." The statement has been copied by a correspondent of the *Church Times*. No denial of the assertion has come to our eye, probably because there is much truth in it. Our "General Synod," of which so much was expected, and which might do much to kill the disease, seems to be oppressed with the weights of "diocesanism." No great step forward will be made until the Church in Canada altogether casts off this obstacle to the unifying of the Church in the Dominion. Smaller interests must be sacrificed to greater.

THE Christianity of the world, and the religious privileges which we enjoy, are all the results of those Foreign Missions which first proceeded from Jerusalem, and which have gone from country to country through the ages, until we in this new America, and then in this new Kan-

sas, have learned to love the Lord Christ. We cannot be a true Church, except as we carry the Gospel to "regions beyond us." The need is very great at this present moment. . . . Each man and woman and child can do *something*. As we wish to be aided by others, so we must ourselves strive to aid others. Let every one give something as a simple duty, and in simple faith; and in doing thus let us look for the blessing of our God.—*Bishop Vail.*

UNFORTUNATELY, in China, foreigner and Christian are synonymous terms, and are confounded in a common hate. Christianity is not objected to on account of its doctrines, but because of its foreign origin. Missionaries are attacked, not as religious teachers, but as foreigners. They are very generally believed to be spies in the pay of their respective governments, seeking by their teaching, healing and various charities to steal the hearts of the people, and prepare the way for the army that is to follow. This suspicion has been the greatest of all hindrances to the spread of Christianity in China, and it is as allies of the foreigner that native Christians are persecuted, robbed and murdered. Their position is a very hard one. Bound by their creed to be loyal, they are suspected of being traitors, and classed with foreign devils as enemies of their country. They have few friends, and are always the first victims in any local rising.

IN order that the Church in Canada may be able to maintain its position in such outposts as the Missionary Diocese of Algoma, and to march onward as she ought to do in the premier colony, we endorse the statements laid down in the columns of the *Guardian*—(appended). We claim "increased provision" for Church work in Algoma both from our Old Country brethren and from the older diocese in Canada: "No one who considers the signs of the times can be blind to the vital necessity of greatly increased provision, on carefully and thoroughly devised principles, for Church work in our colonies. South Africa alone would justify all the exertions that the Church at home is likely to make for colonial work, even if we exclude from consideration the calls and the difficulties of missionary work among the various native races of that part of the empire. It is to be hoped that one good result of the war will be an increased sense of our respon-

sibility for the moral and religious tone of our colonies, and an increased readiness to supply their needs."

"It ought surely to sober us that, along with the decay of family integrity, and the sanctity of the marriage tie, there has gone side by side a no less wide decay of the observance of the Lord's Day and of other sacred times and seasons. In our eagerness to prove that we are no longer Puritans, some of us seem anxious to demonstrate that we are pagans; and the secularization of the Lord's Day, especially by people with abundant leisure, on other days, for social exchanges and every kind of recreation, is a scandal of which they who are guilty of it should be ashamed, and for which all Christian people have cause to grieve. There are, indeed, those whose hard tasks and scant leisure on week days may in some measure excuse the employment of some part of Sunday in innocent relaxation; but pleas of this sort in the mouths of many who urge them deserve alone the derision or the contempt of every honest mind. I beseech you, clergy and laity alike, that here you stand fast! Guard sacredly the Lord's Day and other holy times! When Lent comes, do not let it be, as it is often made to be, merely an exchange of one kind of dissipation for another. In God's name, give your soul a chance, that He may speak to you; that His house may welcome you; that His Holy Word may instruct and enlighten you; and that, out of this whirl and rush of things that perish in the using, you may ascend into those upper airs where, amid the golden candlesticks, He walks who is your Saviour and your King.—*Bishop Potter (New York).*

FEW missionary meeting speeches have been so widely published as the speech of the Marquis of Salisbury at the S.P.G. Bicentenary. It may be said, too, that the unfair criticism of missionaries has had the beneficial result of drawing attention to the Premier's words. The C.M.S. magazine—the *Intelligencer*—reprints the speech from the *Guardian*, and in its "Editorial Notes" says:

The important words of Lord Salisbury addressed to the S.P.G. Bicentenary meeting at Exeter Hall on June 19, and the speech of Sir John Kennaway on the same occasion, the former bearing upon the inter-relation and interaction of the work of Christian missions and that of secular Governments *apropos* of the situation in China, will be found on another page. That both the Governments and the missions are involved in difficulties, each through the presence of the other, is often doubtless true, and if it is a

consequence of this that missionaries, as Lord Salisbury informed us, are not popular at the Foreign Office, it is no less a consequence, so far as our own knowledge extends, that the Foreign Office is the last place to which the missionary willingly resorts. All Protestant missionaries will cordially agree with Lord Salisbury in deprecating as a most dangerous and terrible snare, the idea being entertained by the Chinese, or any other non-Christian people, that missionary work is an instrument of the secular Government, and we are thankful for the Prime Minister's frank exoneration of "the missionaries who leave these shores" of any responsibility for the prevalence of this idea. The wise cautions of prudence he so sympathetically expressed will be endorsed by all British missions. They have indeed been frequently urged by the Executive of these missions, and, we are fully entitled to add, they have been observed. What Lord Salisbury said on the same subject in connection with Mohammedan lands was less clear as to its import. His balancing of the prospects of converting the followers of Islam with the danger of creating political convulsions and causing bloodshed seems to us to have been somewhat infelicitous, because it almost inevitably suggests the inference that it were better not to incur so grave and imminent a danger for so remote and improbable a chance of success. Lord Salisbury's allusions, moreover, to the creed of Islam—though very far from flattering on the whole—will seem also to many readers of his speech to imply that missions to Mohammedans may be safely deferred. But the words that followed, to our great relief, showed that the speaker's object was quite other than to counsel abstention from efforts to evangelize Mohammedans. He merely wished to repeat in this sphere also the urgent importance of prudence, of abstaining from all appearance of any attempted coercive interference with the religion of Moslems, and so far as possible from undue publicity where misconstruction might be placed on the missionary's action. Assuredly there is on the part of missions entire agreement with these counsels. They ask only for liberty to missionaries to fulfil the duty which Christians owe to Mohammedans as to all others of making the Gospel known, and for liberty to the people to accept and profess it. For the rest, the more clear it can be made that the Government will not interpose, the better. From Lord Salisbury's concluding words, acknowledging the potency of the Gospel as a "sacred lever" capable of elevating society and regulating and advancing public opinion, it is clear that he recognizes that the State has very much to gain in Mohammedan lands as elsewhere from the labours of those to whom this mighty regenerating instrument is entrusted.

The Bishop in England.

All the direct information of the Bishop's movements in England that we can print is contained in the following notes:

After the meetings at Clifton the Bishop went to Branksea, near Bournemouth and held a service and a meeting there arranged by Rev. E. Tritton Gurney.

Guildford (Surrey) Branch writes: "We have again had the pleasure of welcoming the Bishop to Guildford and hearing from him a deeply interesting address. The fine weather on June 29 allowed us to hold the meeting at Guildown, in the garden. About sixty persons were present, among whom we gladly number Mrs. Thornloe and Miss Eda Green, and £12 1s. was collected."

On June 30 the Bishop held a meeting at Mrs. Greswold William's, for the Acton Children's Branch.

On July 2 the Bishop was present at a meeting at Hampstead, where he spoke of some associates of the N.W. Branch.

On July 4 a garden meeting was arranged at Christ Church Vicarage, Ealing, where he gave an address.

On July 6 the Bishop addressed a meeting at St. Stephens', Lambeth.

On July 11 the Bishop was at a drawing room meeting in London.

July 14 and 15 were spent at Hurstpierpoint attending an Algoma meeting and preaching on the Sunday.

July 18 saw the Bishop at a drawing-room meeting at Leamington.

"At all of these the Bishop's interesting description of Algoma and life there and his earnest appeal for funds to meet the deficit caused by the reduction of S.P.G. grants have aroused much interest."

On July 22 the Bishop was announced to preach three times: Morning—St. Martins', Charing Cross; afternoon—All Saints', Acton; evening—Christ Church, Lancaster Gate.

Our Indian Children.

The 25th annual report of our Indian Homes is now published. It covers the year ending December 31, 1899, and gives not only full and complete statements of receipts and expenditures, but a letter from the Bishop of Algoma and a lengthy report from the pen of the very efficient and painstaking Principal, Mr. G. Ley King. The Shingwauk and Wawanosh Homes are to be congratulated on the possession of such a Principal. May he long remain at his post and see the steady growth of his efforts to instruct and make Christian men and women of our Indian wards. We append

THE BISHOP'S LETTER.

To the clergy and laity of the Church of England:

MY DEAR BRETHREN,—I again, and without any reservation whatsoever, commend to your favourable notice the good work being done in the Indian Homes under Mr. George Ley King. Each year since I became Bishop I have gained, not only a better insight into the working of the Homes, but a truer appreciation of the mingled firmness, gentleness and tact displayed by the Principal and Mrs. King in their management of the children committed to their care. Rude, untaught, and with no traditions of civilization behind them, these children when they enter are very raw material indeed. But through the wisdom and patience of

those who are in authority a marvellous transformation takes place in them during their residence in the Homes. I know whereof I speak, for I have had abundant opportunity of observing the poor children when first admitted in all their roughness, dirt and ignorance, and of watching their gradual development into well-trained, capable, Christian citizens. And I am convinced that in this way, if at all, the Indians must be elevated and made respectable and useful members of society. It is not that in any particular case our children have achieved, or are likely to achieve, distinction—though many of them have done exceedingly well in their various callings—but, when they go back to their own people, their influence has a very appreciable effect upon the tone of life on the reserves, and thus whole bands are benefited by the education given to the few.

The year just ended has been one of real progress but at the same time one of great strain. It has witnessed the erection of a new Wawanosh Home, and this marks a great step in advance. For several years the work of training Indian girls has been in abeyance. The old Wawanosh and its site proved very unsatisfactory and it was found necessary to close the Home until better arrangements could be made. By the kindness of many friends and helpers, especially of the great English missionary societies and of the Canadian Woman's Auxiliary, we have this year succeeded in bringing our plans to a successful issue. A new Home building, connected with the Shingwauk, and entirely free from debt, now stands ready—as soon as it is properly furnished—for the reception of homeless and neglected Indian girls. In this building a spacious ward commemorates the name and liberality of the late Robert Gillmor, Esq., of Toronto, whose legacy of \$500 was appropriated to our Building Fund by the Toronto Woman's Auxiliary. All this represents what I have called real progress and is cause for true rejoicing. For surely if it is important to train Indian boys that they may influence their people for good, much more important is it to educate Indian girls who, in the very nature of things, must be the chief moulders of their people's life and character in coming generations.

But all this also represents a great strain. There is always the question of money. In the past year the question has been a serious one, as the large deficit bears witness. It will be a serious one in the years to come. For every child admitted to the Homes requires, in addition to the Government grant of \$60, some \$75 to complete its maintenance. (*And this sum, \$135, for a year's board, clothing, teaching and training is wonderfully little!*) Where are we to get the money for the maintenance of twenty or thirty girls unless our friends on every hand rise up to help us?

One thing at least we have a right to ask. Let the children help us. I would

not for one instant interfere with the Lenten offerings now made by Sunday-schools in response to the Mission Board appeal. It is a sacred duty for every school to respond to that appeal. But surely over and above that, at some other season of the year, say at Advent or Christmastide, every Sunday-school might make a special offering to the Shingwauk and Wawanosh Homes. And many might pledge themselves to support in whole or in part an Indian child in these Homes. At least every Sunday-school in Algoma should feel itself bound to contribute thus year by year to its own diocesan Homes. And no school should be deterred from doing so because its offerings would be small.

Surely, brethren, "a great door and effectual is opened" for the uplifting of our poor Indians. Let it not be closed again by lack of interest or lack of liberal giving.

Very faithfully yours,

GEORGE ALGOMA,
Bishophurst, Sault Ste. Marie,
Ont., May 8, 1900.

Rural Deanery of Parry Sound

The Chapter of this Deanery met at Emsdale, by the invitation of Rural Dean Gillmor, on Tuesday and Wednesday, July 3 and 4, and was composed as follows: Revs. G. Gillmor, R.D., Rosseau; W. A. J. Burt, R.D., Bracebridge; A. H. Allman, Emsdale; C. H. Buckland, Burk's Falls; J. Pardoe, Novar; D. A. Johnston, Powassan; C. J. A. Batstone, Sundridge, and W. E. R. Allman, Emsdale.

The Revs. W. H. French, Magnewan; G. Morgan Dean, M.A., Parry Sound, and Messrs. T. Scarlett and Kerney regretted their inability to be present.

On the evening of Tuesday, July 3, Evening Prayer was said in St. Mark's by the Revs. C. J. Batstone and A. H. Allman, the lessons were read by the Rev. Rural Deans Gillmor and Burt, and a very fluent discourse was delivered by the Rev. C. H. Buckland.

On Wednesday morning July 4, an early celebration of the Holy Communion took place at 8 a.m., when the Rev. Rural Deans Gillmor and Burt, and Rev. D. A. Johnston took part.

Morning Prayer having been said at 9.30 a.m. the chapter occupied the spacious vestry of St. Mark's, and the Rev. Rural Dean Gillmor opened the session with prayer. The Rural Dean then proceeded to make a few opening remarks, uttered a few pathetic sentences concerning the late Rural Dean Chowne, and explained the reasons of absence on the part of some of the members. After reading the minutes of the last meeting he congratulated the chapter on its present muster and requested that a Secretary be elected.

The Rev. D. A. Johnston moved, and Rev. C. H. Buckland seconded: "That

the Rev. A. H. Allman, B. Sc., be appointed Secretary. Carried.

The Rev. D. A. Johnston was then asked to introduce the first subject—"Could missionaries do better work living in community with large fields?" He offered some appropriate remarks on both sides of the question, and was followed by the Rev. C. H. Buckland, advocating the affirmative.

The Revs. W. A. J. Burt and C. J. Batstone both spoke strongly on the affirmative side, but the former pointed out the difficulties of finding experienced men suited to govern, and of dealing with inexperienced men, who would be going elsewhere as soon as they gained experience.

The Revs. A. H. Allman and J. Pardoe spoke in a qualified strain, urging that by enlarging the present areas, and sending a deacon or two under a priest, the desired object could be attained. Financial economy was no doubt a most essential thing, but to establish community houses meant an entire revolution, which might mean constant change, since there could be no guarantee that young men would long remain single.

The Rural Dean reviewed the whole subject, and expressed his pleasure with the discussion. Beyond doubt the financial question must occupy a large place with Bishop and clergy.

Before adjourning for luncheon the Secretary was asked to obtain a photograph of the old Emsdale school building wherein Bishop Fauquier conducted the first church service that the Emsdale people had, so that a photogravure might appear in the A.M.N.

Resuming after luncheon, the subject of the Rev. Morgan Dean's came up—"Present agitation in the Church of England," and it was decided to postpone it until the next meeting.

The next subject in order was that of the Rev. W. H. French—"Music as an aid to the missionary's work in the diocese." The Rev. C. J. A. Batstone consented to adopt the subject, and made some excellent opening remarks.

Rev. J. Pardoe spoke of the felt want in the absence of music, and also of the want too often experienced, that of some person to give help to supply the chief want.

Rev. D. A. Johnston spoke of the conviction of all that music was necessary in the development of divine worship, and with a view to securing proper management of a choir, thought that music should be included in college courses.

Rev. C. H. Buckland did not think it would work well to have music included in the curriculum of colleges. All men have not a musical vein. Music could not well be compulsory; let it be optional. He thought choral services helpful where practicable.

Rural Dean Burt spoke of the advisability of having suitable music, and as far as possible capable men. He was fortunate in having suitable help in each of his charges. The musical portion of

the service being properly rendered it was made attractive and popular, but he always advised not too many new tunes at one time.

Rev. A. H. Allman urged that in most places it was better to have simple music, and that it was advisable to cultivate a week-night practice, so that there might be union and harmony as to voices on the part of congregation and choir.

Rural Dean Gillmor spoke of the tendency that he had observed among families generally, that of an ambition to learn to play an organ, and that it reached its height among young people when they were able to play in public service. We must be able to utilize this ambition for the Church's good.

The Secretary was then directed by resolution to write to Mr. King, Principal of the Shingwauk Home, for pictorial matter, illustrative of the Indian Children's Home and work.

It was also resolved, that the Bishop be asked to make it a special feature in his annual visit to any mission to have a special meeting of the Churchwomen, whenever practicable, that they might have the benefit of an address concerning the aims and work of the W.A.

The sessions having been closed by the pronouncing of the benediction all present visited the cemetery and placed flowers on the grave of the late Rural Dean Chowne, special prayer being offered in conclusion by Rural Dean Gillmor.

In the evening a missionary service was held, when Evening Prayer was said by the Revs. A. H. Allman and C. H. Buckland, the lesson was read by the Rev. J. Pardoe, and excellent addresses were then delivered by the Rev. Rural Deans Gillmor and Burt and Revs. C. J. A. Batstone and D. A. Johnston. There was an encouraging congregation, the service was much enjoyed, and an offering of \$3.25 was taken up for the Bishop Sullivan Memorial Fund.

The next meeting of the Chapter will (D.V.) be held at South River.

ARTHUR H. ALLMAN, Secretary.

Port Sydney Mission.

REV. DR. ATKINSON, INCUMBENT.

The members of the Christ Church branch of the W. A. held a very successful sale of goods and sold refreshments to a large number of people on Dominion Day. Several new members have lately been added to the branch, which is doing a good work. Various repairs and improvements have been made on the parsonage. The branch at Ufford, although much smaller in number, is also re-organized and doing well.

Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

A flower service in connection with the

Sunday-school, was held in All Saints' Church on Sunday evening, July 15th. This was the first service of the kind held in this parish, and a large congregation assembled. The teachers and scholars entered the church in procession singing hymn 542, A. and M. At the end of Evensong the children filed down the aisle, each carrying a bunch of flowers and singing hymn 598; returning to the chancel steps, two of the scholars, having each a tray, received the flowers, which were then presented and laid on the Holy Table by the incumbent. After a brief address from Matt. vi. 28, 29, an offertory was taken, the unsealed portion of which, amounting to \$10, was given to the fund for a new Sunday-school building. After the service the flowers were taken by the teachers to the hospital patients of Dr. Howland and Dr. Hart. The service was a very beautiful one, and the piled-up flowers on the Holy Table were lovely indeed.

Rural Deanery of Muskoka.

The Chapter meeting of Muskoka Deanery will be held, D.V., on the Tuesday and Wednesday of the second week of September, in Port Carling. It is expected that this meeting will be important for two reasons: 1. The Chapter of the Rural Deanery of Parry Sound is invited to meet with the Muskoka Chapter and join in the discussion and services. 2. Papers of an interesting character will be read and discussed.

The proceedings will open as usual with Evensong and sermon on the evening of assembling, and a celebration of the Holy Eucharist at 8 o'clock next morning. Mr. Chilcott, the incumbent of Port Carling and Secretary of the Chapter, will spare no pains in making due provision for the comforts of the visiting brethren and the success of the meeting. He, moreover, hopes to secure a steam yacht to be put at the disposal of the Chapter during their stay and to convey them to Gregory for the missionary meeting on the Wednesday evening.

I trust there may be a good attendance of the clergy from both Deaneries and of the people of Port Carling Mission at the public services.

W. A. J. BURT,

Rural Dean of Muskoka.

Bracebridge, July 16, 1900.

Temiscaming Mission.

In July Rev. C. Piercy, Rural Dean of Nipissing, paid a short visit to the mission situated near the head of Lake Temiscaming, the beautiful stretch of water from which flows the River Ottawa. Finding that it was possible to make close railway connection at Mattawa if he travelled by the C.P.R. "Limited Express," which crosses the continent from Vancouver to Montreal—nearly 3,000 miles—in 100 hours, he boarded the

train at Sturgeon Falls at 6 30 a.m. on the 17th, and arrived at Mattawa about 9 o'clock. At this point the passenger takes the tri-weekly "mixed" train and journeys thirty-nine miles up the Ottawa, skirting the river banks all the way. The scenery here is magnificent. The train is not a fast train. The passenger who travels this route on the eastern or Quebec side of the Ottawa—the river is here the boundary between the Provinces of Ontario and Quebec—cannot but enjoy the rugged scenery on the river banks and the swift, boiling rapids, the strong eddies and the curling whirlpools in the water below him. The river every year bears on its bosom thousands of pine and cedar logs from the north and east and west, where other streams first receive them. But there is hardly a hut within sight to break a contour both precipitous and picturesque. At length the railway train draws up at a station called Temiscaming, at the head of "the Long Sault," a little south of the widening out of the Ottawa, which is known as Lake Temiscaming. Two hours' wait and the steamer which conveys passengers and freight to the head of the lake leaves its wharf and breasts the strong current. Though the boat is comfortable and suited for its work it is no relation to the "greyhound." The tourist, however, may be better pleased that the journey is not too rapid, and settle himself to enjoy the panorama from the deck. Mr. Piercy, though, fell in with bad weather. All day long it poured hard with rain. About 7 p.m. the steamboat passed by the point on which stands the old Hudson Bay Fort—at one time an important post of the great fur-trading company—and entered the Baie des Peres around the extreme bend of which is the little town of Ville Marie. This is on the Quebec shore and the inhabitants are almost wholly French-speaking. The night was spent on shore. The next morning, after an early breakfast, the passengers went aboard the boat, which had been at the wharf all night, and at six o'clock steamed again up the lake. It was a fine morning. Nine o'clock found the boat off the village of Haileybury. There were several passengers to go ashore as well as some freight and the weekly mail. All were placed in a "pointer" and were rowed ashore. Among those on shore awaiting passengers was H. E. Codd, Esq., M. D., the catechist at work in the mission, who will likely receive Deacon's Orders in September. Once on the ground the visiting clergyman soon fell in with the programme arranged for him. After a few introductions to residents he repaired to the residence of Mr. Paul Cobbold, from whence, dinner over, he embarked in a skiff with Dr. Codd to visit a settler's house a short distance up the lake. Expecting to baptize an infant there, because of the poor health of its mother, he was pleased to find that the parents much preferred to repair to the church at Haileybury for the administration of that sacrament, so after a stay

of a quarter of an hour, in which time arrangements were made, the visitors crossed the bay to Dawson's Point to see another mother who had waited long to have a child baptized. Again there was no difficulty in securing that the baptism be publically administered, the time being the next day at a school house not far distant—at Dawson's Point. A pull across the bay and there was plenty of time for tea before repairing to the church for Evensong. At seven o'clock baptism was administered, to enable the mother of the child to get home before it became chilly on the water. Evensong followed, the lessons being read by Dr. Codd. At this service there was a good attendance for a week day. At 8 o'clock the next morning there was a celebration of Holy Communion. The time was fully occupied in sundry ways until after dinner, when the priest and catechist visited a small house to administer baptism to a sick child, thence repairing to the shore to embark for Dawson's Point. There was a good breeze blowing but a good passage was made, though in landing on the opposite shore, on which the breakers were rolling up, some of our clothes which were in the boat got wet before we got ashore. Not wishing to appear in our shirt sleeves, the damp garments were spread on the shore for a while until nearly dry. We met a hearty welcome at Mr. Dawson's house. At 3.30 p.m. a few people, representative of three families, gathered at the school house. Evensong was said and the child before referred to baptized. A hastily prepared and hastily eaten meal, washed down with fresh milk, was kindly prepared for us by Mrs. Dawson, and we started in the skiff for Thornloe, at the head of the bay, where we arrived at half past seven o'clock. A welcome was extended to us by Mr. Murray and Miss Beavis, and after a short rest we gathered in the newly-erected church building for Evening Prayer. The church, upon which there is no debt, is unpainted and is lacking furniture and seats. However, the people found accommodation on the planks that serve as temporary seats, and a table with basin served for a font. Here again a child was admitted into the ark of Christ's church by Holy Baptism. The following morning (Friday) there was a celebration of Holy Communion. Miss Beavis got us breakfast—no, Dr. Codd must be left out; he was down with a sick headache, and Mr. Percy had to leave him at Thornloe instead of having his company back to Haileybury. About noon the steamer left on the homeward journey, and it was wet weather again. The night was spent at Ville Marie, and Sturgeon Falls reached at 10 o'clock on Saturday night.

The people at Haileybury are much indebted to Mr. P. Cobbold, M.A., who is both churchwarden and lay-reader, for his services in the reading of the Church's prayers regularly in the church during the vacancy of the mission. Dr. Codd has been on the field but a few weeks,

but seems to have revived the spirit of our people, who, we trust, will do all in their power to make his stay among them one of marked success. The place is rather isolated, especially in winter. Dr. Codd and his wife are badly housed—one room does for everything, and it is not altogether weatherproof. It is proposed to erect an addition to the shanty, for such it is, at a cost of \$150.

At Thornloe there are not many residents who are Church people, but those who are there are enthusiastic and have shown that they are capable of doing good work and keeping up a good heart. However, some new settlers are going into the new country from that point, among them several families who will fall under the care of our missionary. In one instance a man and his family have gone nine miles back to carve out a home. In his case, and in that of many others, neighbours will be few. He will have neither school, nor church. It is in order that our people who go into the backwoods should be ministered to that missionaries are needed. For this cause, too, Algoma claims the help of Church people in older-settled parts.

Trinidad.

When the African slaves were freed in the West Indies in 1883, they were unwilling to work steadily as free labourers for the planters. Slavery is injurious to both slave and slave-holder.

The planters were compelled to look elsewhere for labourers, and under a careful arrangement made by the Government, coolies were brought over from India and China, to work in the sugar plantations. At the end of their term they can demand either a free passage back to their native land, or a grant of land. The Indians come from many parts of India, especially from South Bengal, and the Diocese of Chhota Nagpur.

Owing to the annual influx of these coolies, and the fact that a considerable proportion prefer to take up land, the island is becoming more heathen every year. This does not mean that no missionary work is being done amongst them, but that the increase of emigration is greater than the conversions.

Archdeacon Trotter, who, after twenty-one years as Vicar of Alnwick, went out as missionary to Trinidad, soon took up the Indian work with a vigour; he obtained a grant from the S.P.G., and appointed school teachers and catechists in many villages. Every Saturday morning these young men came to him for instruction; among them was a young Brahmin, Ramparsad, who, though unbaptized, was acting as a teacher; his father, who was a heathen priest, had emigrated to Trinidad before the son was born, and had begun to initiate his son into heathen sacrifices and rites, to enable him to follow the same profession. Ramparsad, under the Archdeacon's in-

fluence and teaching, desired to become a Christian, and asked his father's consent, which was refused. A short time after the father fell very ill, and on his sick-bed consented to his son's baptism but, at the same time warned him he was never to come back to the old home.

Archdeacon Trotter baptized Ramparsad with the name of Edward, and on the father acting up to his threat, and refusing the lad the house, the Archdeacon took him in.

After working on as a catechist, Ramparsad expressed a wish to be ordained; he was sent to Warminster College in England, and although at first he could not understand English well, yet when the examination took place, after two years, he came out well. As he was still too young for ordination, he was sent to Chhota Nagpur, in India, and there for two years has worked as a layman under the helpful guidance of the Bishop and the Dublin Brotherhood of Hazaribagh. Ramparsad passed through England in March on his way to the West Indies, and on St. Mark's Day was ordained by the Bishop of Trinidad to the Diaconate: the second Indian clergyman in that diocese. He will act as curate to his spiritual father, the Archdeacon. May many more Indians be led to the ministry of the Church, and act as messengers of Christ.

Ramparsad has lately been much cheered by the baptism of a brother, and by the great change which has come over the father, who, though still continuing his heathen practices, yet is always ready to listen to the catechist or missionary when preaching in his village.

The Slave Trade in 1899.

The Universities' Mission to South Africa publishes *African Tidings*, a little magazine, from the June number of which the following is extracted:

The Blue Books on Slavery are much pleasanter reading than they were formerly. But that of 1899 shows that the slave trade is still carried on, and, were it not for the ceaseless efforts of our Government, would burst out and flourish as it did a few years back.

On May 4 a suspected dhow, flying the French colours, was searched by General Raikes in Zanzibar harbour. Permission was obtained from the French Consul, who sent a guide with the police officer to make the inspection. When they reached the dhow, the guide took his seat in the waist of the ship and invited his companion to make a thorough search, declaring there was nothing to discover. After examining the vessel fore and aft without result, the officer turned his attention to the deck, and, thinking that the portion of it on which the guide was sitting might be a hatchway, he asked him to move. This, after some demur, he did, and in the hold underneath, covered over with matting, were found twenty slaves. Of these slaves—all chil-

dren save two—fourteen had been kidnaped in the island of Zanzibar.

The suspicious behaviour of the guide makes it probable that he was acting in concert with the slave dealers. Captain Bearcroft, of the *Philomel*, reports that there were rumours that other dhows had sailed with slaves on board. The other case reported by the Consul of Zanzibar was of a slave dhow containing between fifty and sixty slaves, which was wrecked at Wasin on the 29th of April, 1899. The Consul writes to Lord Salisbury:

"The circumstances which led up to the capture of the greater part of the crew and the release of some of the slaves were briefly as follows: The vessel, which was named the *Leniya*, and carried the Sultan's flag, made an attempt to leave the Zanzibar harbor after dark some few days before her final departure, but was stopped by the water police, and, as her papers had not been signed, brought back to the anchorage. The following day the matter was reported, but, as nothing could be proved against either the owner or the crew, the dhow, after being thoroughly overhauled, was allowed to put to sea on the 26th April, with the avowed intention of proceeding to another part of the island to take in a cargo of firewood. Instead of doing so, however, she seems to have gone no further than Bububu, a place about seven miles to the north of the town of Zanzibar, where her crew landed in the night time, and, armed with swords and daggers, and assisted by a few accomplices on shore, seized all the natives they could find wandering about the country or in the outskirts of the town, and, threatening them with instant death if they attempted to raise an alarm, hurried them to the vessel and confined them in the hold. Of the thirteen slaves who survived the shipwreck eight were captured in this manner, but five had been stolen from German East Africa, and it is therefore probable that a considerable proportion of those who were eventually shipped, and who were estimated by the survivors to number between fifty and sixty, had either been kidnapped on the mainland or had voluntarily sold themselves or been sold by their relations into slavery on account of the famine, and had been brought over to Zanzibar to await a favourable opportunity for shipment to Arabia.

"When the crew had collected as many slaves as their vessel would hold, they set sail for Muscat, but, deviating from their course in consequence of thick and heavy weather, the dhow struck on the coral reefs lying some few miles to the south-west of the island of Wasin, and became a total wreck. Six of the crew and thirteen of the slaves succeeded, after a desperate struggle, in reaching the shore, but the remainder were drowned. The Arabs were tried in the Court of Mombasa and sentenced to various terms of imprisonment, and the rescued slaves have been given regular employ-

ment or sent back to their homes on the mainland."

At the present time the Government makes a grant of £5 to the Mission for each slave that it receives, but formerly the Mission took and cared for the slaves without any payment whatever. V.

Count Campello and the Italian Church.

From an article by May Cochrane in *The Anglo-Catholic* is printed the following:

Testimony to the value and character of the Old Catholic movement in Italy comes from the most widely different sources:

"I thank my God for leading me to settle in San Remo (where Rev. Ugo Janni is stationed), where I have been brought back to Him. I had been forced to absent myself from church, for I was told that I could not be a Christian at all unless I were false to my country and my king. I am now taught that, as a good Christian, I am bound to be a good citizen."—(A retired captain of the Italian army.)

"The Reform movement carried on by Count Campello is one pre-eminently suited to the Italian people. All other movements are more or less of the nature of Foreign Missions; but this is an Italian one. Count Campello's movement is very favourably regarded by the Government, and if only the work be kept going a little longer, it will be favourably recognized by the Government. It is of the greatest importance that this movement should have its Bishop. In Italy an Episcopal Government is essential, and Count Campello ought to be consecrated without delay by the Old Catholic Bishops."—(Dr. Robertson, of Venice, a Presbyterian.)

"There are Reform movements in Italy which are avowedly the efforts of this or that Protestant community—Presbyterian, Baptist, Methodist, etc., to propagate either their own distinctive views, or else a sort of indistinct and all-embracing Protestantism mis-called 'the Gospel.' But the Reform movement connected with the name of Count Enrico Campello is essentially distinct from all these. It has no 'distinctive views' except those which distinguish 'the faith once delivered to the saints.' It is not 'Protestant,' except as all forms of Christianity profess to be 'Protestant' against falsehood and against sin. It is an attempt to bring back the Catholic Church of Italy to the Catholic standpoint and to the Catholic faith. This is its one aim, and it has no other. Anyone who wishes to satisfy himself as to the Catholic standpoint of this movement has only to read its formularies and offices, especially the *Santa Eucharistia* in the vernacular, as used in its churches."—(Rev. F. N. Oscenham, British Chaplain in Rome.)

"Promise me that you will never leave

Catholic lines," said an Italian Roman Catholic prelate to Count Campello after he had renounced Papalism. "That I can easily promise," replied Campello, "I could not do it." "Then," said the old Bishop, "God bless you in yourself and in your work."

A Memory of Addington Park.

[WM. F. NICHOLS in *The Churchman*, Oct. 31, 1896.]

The death of the Archbishop of Canterbury will freshen in the minds of many American Churchmen experiences of his kind personal thought and hospitality to them. One whose happy fortune it was to accompany the Bishop of Connecticut on a visit he made to the Archbishop's country home, Addington Park, in 1884, the year of the Seabury Centenary at Aberdeen, recalls one episode of that visit which seems singularly significant of the great simplicity and devotion of Archbishop Benson's character.

He had taken the Bishop of Connecticut to show him the chapel, and after pointing out to him matters of interest connected with it, quietly said: "You represent the American Church (Bishop Williams was then Chairman of the House of Bishops), and I the Church of England. Let us kneel here and ask God's blessing upon both."

The Archbishop then said the second and third Good Friday collects, and the Collect for Unity. Bishop Williams said the Collect from the Institution Office, "O God, Holy Ghost," etc., adapting it for "ourselves and for the Churches we represent," and the collect for St. Simon and St. Jude. The Archbishop concluded with the Lord's Prayer and the "Lord bless us and keep us."

It was done so naturally and simply and spontaneously out of the heart of each noble Church *princeps*, that probably neither realized the picture and the privilege they had given the only other one present. Photographs there are of Lambeth conferences—and alas

Multis ille bonis flebil's

that central figure for 1897 gone! But was ever picture more assuring for the Church than that of the Addington Intercession?

Many indelible memories of the day could be added; the stroll about the historic park, the welcome to the home life with its charms of simplicity and yet its true dignity of station, the kindly interest of the Archbishop in helping to a knowledge of some of the newer fields of work in the Church of England, and the glimpse of the two chiefs in earnest conversation under the famous cedar of Lebanon, where, in the succession of Canterbury, many concerns of the Church have been discussed and shaped. But the chapel scene was worthy of the historic canvas.

St Bartholomew.

(August 21)

"Hereafter ye shall see Heaven opened, and the Angels of God ascending and descending upon the Son of Man."

Saint, whom Christ Himself called guileless,
Little know we of thy life,
Save that hour beneath the fig tree,
Strengthening thee for after strife.
O that hour with Jesus watching!
O that prayer with blessings rife!

Didst thou muse on Jacob's ladder,
Pondering God's gracious Will;
Yearning for a fuller vision
Of the glory on His Hill?
Came thy Lord's most tender promise
Of a brighter vision still.

By thy story still thou speakest,
O thou brave and guileless saint!
And we know our Lord is near us,
He considers our complaint;
We shall run and not be weary,
We shall walk and not be faint.

When we kneel in lonely sadness,
And dark shadows veil our day,
Still Christ's loving gaze is on us,
And we seem to hear Him say,
"Fear not! Every grief shall lead thee
Farther on the Heavenly way."

"Hope, my child! Help shall not tarry,
Though the way be steep and long;
Yet Mine Angels bear thee upwards,
Praise to Me their constant song,
They descending and ascending,
Comfort all who suffer wrong."

"When unlooked-for gleams of gladness
Make thy heart in life rejoice,
They are sunbeams from my heaven
On the pathway of My choice.
Be thou strong and of good courage!
Tell Me all; I know thy voice."

Missionary Study.

There is a widespread opinion in the Church that missions are a modern invention like the steam engine and the telegraph, that they were never known until a few years ago and are a kind of innovation on the time-honoured spirit of the Church—an innovation, moreover, that many respectable people rather resent. When we stop to consider, however, we find that the missionary spirit is of the very essence of the Church, and that Christendom as we know it to-day is the result of a very successful mission, conducted through several centuries in the face of many persecutions, difficulties and discouragements. It is only a few years, comparatively speaking, since all Europe was pagan; and all of it was not even nominally Christian until a very short time before the Reformation. Our own forefathers were the worshippers of the personified forces of nature until the Christian missionaries converted them. Our own debt to missions is, therefore, very great.

We need to be continually reminded of these facts in order to keep alive that interest in missions which is such a necessary part of our Christian life. Its mission to Europe was the most successful mission the Christian Church has yet undertaken. It lasted for about fourteen hundred years. Indeed, in one sense, we may say that it is still going on, for while the nations are nominally Christian,

habits and customs are still largely pagan in many places. A study of the history of this mission affords many useful lessons for the prosecution of our own missionary work. In the first place, it will teach us patience with small results as we see how slowly that work progressed in spite of the utmost devotion on the part of the missionaries. It will teach us methods, as we observe the methods which were successful and those which failed in the past.

St. Joseph's Island.

On Wednesday, June 6, Mr. A. C. Mackintosh, of Dorchester College, Oxford, England, arrived here and began work in the mission on St. Joseph's Island. He holds services at the three churches each Sunday, viz., Richard's Landing at 11 a.m., Jocelyn at 3 p.m., and Marksville at 7 p.m. The attendances at divine service since his arrival have been very large, the men especially turning out in large numbers. Vestry meetings were held at each of the stations, and the following officers appointed:

Marksville—Minister's warden, Mr. W. E. Whybourne; people's warden, Mr. H. S. Chappell; sidesmen, Mr. S. T. Bowker and Mr. A. F. Eddy; organist, Dr. Rounthwaite.

Jocelyn—Minister's warden, Mr. J. Campbell; people's warden, Mr. F. Kent; sidesmen, Messrs. H. Court and H. Young.

Richard's Landing—Minister's warden, Mr. W. Canfield; people's warden, Mr. T. J. Foster; sidesmen, Messrs. Underhill and Canfield.

As Mr. Mackintosh is living at the parsonage, by request of the Bishop, the members have undertaken to furnish the parsonage.

Mr. Mackintosh's brother, Mr. R. O. Mackintosh, also a candidate for Holy Orders, is expected on the island by the 22nd of August, from Ireland. He will act as lay reader to his brother and take charge of the out-stations at Tenby Bay, Gauth Kawan and the Encampment.

On Sunday, July 22, Rev. G. H. Capp, curate in charge of Sault Ste. Marie, celebrated Holy Communion in each of the stations. There were eighteen communicants at Marksville, ten at Jocelyn and twelve at Richard's Landing.

There were two children baptized at Jocelyn and one at Marksville.

Mr. Capp, acting for the Rural Dean, examined the work on the island and the appointments of wardens at Marksville, and expressed himself as highly satisfied with everything on the island.

The mission at last seems to be in thorough working order, and if we do our duty to our minister in helping him by our prayers and sympathy, we shall have no fear but that the Church on this Island will regain her own in time.

We ask for the prayers of all the readers of THE ALGOMA MISSIONARY NEWS that God's blessing may follow Mr. Mackintosh's ministrations. W.E.W.

Acknowledgments.

Receipts by Diocesan Treasurer, July, 1900:

MISSION FUND.

Church of St. John, the Evangelist, Montreal, \$112.75; Proceeds Children's sale, by Misses Dorothy Ross and Elsie Alywin, Quebec Cathedral, \$12.17; Grant from S.P.G., Sept. quarter, \$673.90; Grant from C.C.C.S., Sept. quarter, \$361.66 Diocese of Montreal, \$125; St. George's Church, Ottawa, on account pledges, \$51.50; St. Luke's Church, Toronto, per Rev. Dr. Langtry, \$50; A friend, Brockville, \$500.

INDIAN HOMES.

Huntingdon, Diocese of Montreal, \$4; A friend, Brockville, \$5.

DOMESTIC MISSIONS.

St. Luke's, Fort William, \$5.50; St. Luke's, Sault Ste. Marie, \$13; Gravenhurst, \$2.45; Temiscamingue, \$2.30; Rosseau, \$1.74; Sprucedale, \$1.50; Kearney, \$1.27; Sandlake, 85c.; Spragge, \$1.43; Blind River, \$1; Algoma Mills, 95c.; Coppercliffe, \$1.02.

BISHOP SULLIVAN MEM. SUST. FUND.

Shingwauk chapel, \$6.56; Emsdale, \$3.25; Sudbury, \$15.22; Sturgeon Falls, \$1.62; Ilfriccombe, \$1.35; Ravenscliffe, \$1.25; Novar, \$1.20; Allansville, 84c.; Powassan, \$1.75; Trout Creek, 40c.; Gravenhurst, \$7.25; Baysville, \$6.05; Dorset, \$2.36; Stoneleigh, 85c.

Contributions received by Principal direct during June, 1900:

SHINGWAUK HOME.

Trinity Church S.S., Durham, per H. T. A. Meredith, on account, Levi Maggrab, \$10; St. Thomas' S.S., Walkerton, per Miss Wilkes, \$3; St. Mark's S.S., Parkdale, per Mrs. Frances Ingles, on account, Willie Sissenah \$10.56; Trinity Church S.S., Brockville, per Miss Fulton, \$5; St. Peter's S.S., Toronto, per W. T. Hillyer Boyd, \$6.04.

WAWANOSH HOME.

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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) Bishop Sullivan Memorial Mission Sustentation Fund, etc.

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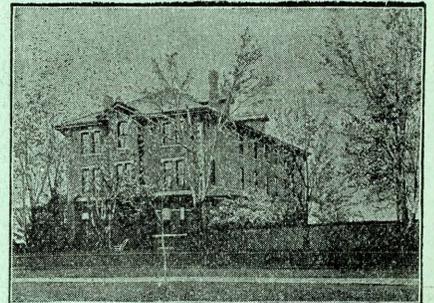
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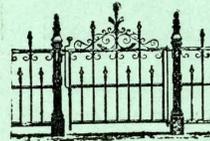
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