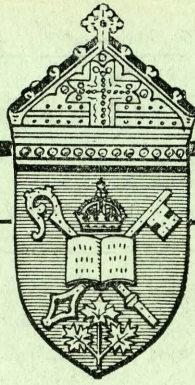


“Go ye into all the world
and preach the gospel to every
creature.”



“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, 1901

CONTENTS:

1901—The Sixth Triennial Council—1901

Epitome of Proceedings.

The Bishop Among the Indians at
Nepigon.

Names of Diocesan Officers and Delegates.

Consecration of Church of St. Ambrose,
Baysville.

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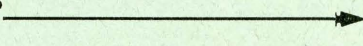
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The Algoma Missionary News.

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New Series—Enlarged.
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The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

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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.

THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,
Bishop of Algoma,
Sault Ste. Marie, Ont.

J. A. WORRELL, ESQ., K.C.,
Hon. Treasurer (of invested funds) Diocese of Algoma,
18 and 20 King Street West,
Toronto, Ont.

H. PLUMMER, ESQ.,
General Diocesan Treasurer Diocese of Algoma,
Sault Ste. Marie, Ont.

GEORGE LEY KING, ESQ.,
Principal of the Shingwauk and Wawanosh Indian
Homes,
Sault Ste. Marie, Ont.

Please Note.

1. Be *prompt* in remitting for *renewal* or for *arrearage*, and thus aid us in making THE ALGOMA MISSIONARY NEWS *better and better*.

2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

3. No paper should be ordered stopped until all dues are paid.

4. Refusing to take the paper from the office, or returning it to us, is not a sufficient notice to discontinue.

5. If a subscriber wishes his paper discontinued at the expiration of time paid for, notice to that effect must be expressly given. Otherwise, it is assumed that a continuance of the subscription is desired.

6. Send money to Rev. C. Piercy, Sturgeon Falls, either by P.O. Order, Express Order, or Postal Note. We cannot be responsible for loose change or stamps.

Bishop's Appointments for August.

1. Th.—Sault Ste. Marie.
2. Fri.—“
3. Sat.—“
4. 9th Sunday after Trinity: Pro-Cathedral, etc.
5. Mon.—Sault Ste. Marie.
6. Tues.—Sault S. e. Marie—Meeting of Indian Homes Committee.
7. Wed.—Sault Ste. Marie.
8. Th.—Algoma Central Railway.
9. Fri.—“
10. Sat.—Travel eastward.
11. 10th Sunday after Trinity: Blind River and Sprage.
12. Mon.—Train to Sault Ste. Marie.
13. Tues.—Sault Ste. Marie.
14. Wed.—“
15. Th.—“
16. Fri.—“
17. Sat.—“
18. 11th Sunday after Trinity: Pro-Cathedral and Shingwauk Chapel.
19. Mon.—Sault Ste. Marie.
20. Tues.—“
21. Wed.—“
22. Th.—“
23. Fri.—“
24. Sat.—*St. Bartholomew, Apostle and Martyr*: Train eastward.
25. 12th Sunday after Trinity: Dean Lake, etc.
26. Mon.—Cockburn Island.
27. Tues.—Meldrum Bay.
28. Wed.—Travelling eastward.
29. Th.—Sucker Creek: Visitation and gathering of Indians.
30. Fri.—Cutler and westward.
31. Sat.—“

Our Sixth Triennial Council.

ENCOURAGING REPORTS—BUSY SESSIONS
ELECTION OF OFFICERS—GENEROUS
HOSPITALITY—VISITORS FROM
THE U.S.

It was successful, peaceful, helpful.

Port Arthur is a thriving town at the extreme west of the Diocese of Algoma. It is a town that gives evidence of being a place of considerable importance at no distant date, as two railways besides the C.P.R. will soon run into the town, one running through the Rainy River country to Winnipeg, the other crossing the international boundary and connecting Port Arthur with Duluth. Port Arthur is splendidly situated on ground slowly rising from the shore of Thunder Bay to a height in the background. The visitor arriving by water is thus able to see, as in

a picture, the whole town with its substantial buildings erected by citizens who have the greatest confidence in the future of the place.

The Church's fallow ground was first broken at Thunder Bay by Rev. C. B. Dundas, during whose incumbency a frame church was erected, which, however, has given place to the substantial brick building known as the Church of St. John the Evangelist. The first church and parsonage were destroyed by fire in 1881. The clergymen who have succeeded Mr. Dundas are Rev. J. K. McMorine, M.A., Rev. C. J. Machin, Mus. Bac., Rev. W. C. Bradshaw, M.A., and Rev. J. W. Thursby, the present rector. Port Arthur is distinguished as being the first mission in the diocese to become a self-sustaining parish.

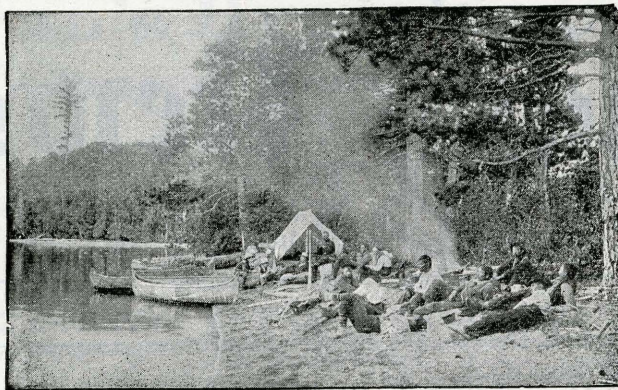
FIRST DAY.

In conformity with the circular letter of the Bishop the Sixth Triennial Council of the Diocese of Algoma assembled at Port Arthur on July 4, 1901. The opening service was a celebration of Holy Communion at ten o'clock, the Bishop being assisted by Rev. Dr. Ryan (Duluth), gosseller, and Rev. J. W. Thursby, epistoler.

At 2 p.m. the Council met for business, the Bishop in the chair. Prayers having been said, the roll was called and Rev. Charles Piercy unanimously re-elected secretary. The Bishop then read his charge, which we cannot produce *verbatim et literatim*, though in another issue we may publish extracts.

The following clergy were present at the Council:

- Rev. A. H. Allman, Emsdale, Ont.
“ Robt. Atkinson, Port Sydney, Ont.
“ James Boydell, M.A., Sudbury, Ont.
“ W. A. J. Burt, R.D. of Muskoka, Bracebridge, Ont.
“ E. H. Capp, Sault Ste. Marie, Ont.
“ T. E. Chilcott, B.A., Port Carling, Ont.
“ A. J. F. Cobb, North Bay, Ont.



Camp Scene.

- Rev. W. J. Eccleston, Little Current, Ont.
- " F. Frost, Garden River, Ont.
- " G. Gillmor, R.D. of Parry Sound, Rosseau, Ont.
- " E. J. Harper, B.A., Fort William, Ont.
- " T. J. Hay, Blind River, Ont.
- " W. H. Hunter, Korah, Ont.
- " D. A. Johnston, Powassan, Ont.
- Ven. Thos. Llwyd, Archdeacon of Algoma, Huntsville, Ont.
- Rev. E. Lawlor, M.A., Webbwood, Ont.
- " G. D. Middleton, Oliver, Ont.
- " A. R. Mitchell, Gravenhurst, Ont.
- " C. Piercy, R.D. of Nipissing, Surgeon Falls, Ont.
- " J. P. Smitheman, Schreiber, Ont.
- " J. W. Thursby, Port Arthur, Ont.
- " Jos. Waring, Dufferin Bridge, Ont.
- " A. H. Wurtele, B.A., Thessalon, Ont.
- " A. J. Young, R.D. of Algoma, Manitowaning, Ont.

The lay delegates present were :

- Mr. Chas. Sarney, Parry Sound, Ont.
- " J. K. Ollis, West Fort William, Ont.
- " Geo. Ward, Murillo, Ont.
- " J. Bowman, Rosspport, Ont.
- " F. H. Keefer, Port Arthur, Ont.
- " C. W. Jarvis, Fort William, Ont.
- " G. S. Wilgress, Huntsville, Ont.

The Council was honoured by the presence of four visitors from our sister Church in the neighbouring republic, viz.: Right Rev. Dr. Williams, Bishop of Marquette, Michigan; Right Rev. Dr. Morrison, Bishop of Duluth, Minnesota; Rev. Dr. Ryan, Duluth; Rev. Mr. Teterman, Duluth.

The Bishop extended a warm welcome to his episcopal brethren and to the visiting priests, inviting them to seats in the Council. The first session had a sadness cast over its close. Just before the Bishop had finished the delivery of his charge a telegram was brought into the

schoolroom where the assembly was held. It lay on the table until the Bishop had concluded. Then he read it and learned that his father (Rev. J. Thorneloe) had died that day. In a few moments the news was known to the Archdeacon, who, in the presence of a house whose every member stood with bended head, made known the fact that was so saddening to our Bishop, and to him expressed the sympathy all felt for him in his sorrow. Our Bishop has won his way into the hearts of his co-workers, and the Archdeacon's words found not only an echo in the hearts of all, but in many eyes a tear.

The Bishop briefly gave thanks for the sympathy expressed for him and his, and ended the session by pronouncing the benediction.

SECOND DAY.

The second day's session and every business day thereafter was preceded by a celebration of Holy Communion at 7.30 a.m. and Matins at 9 a.m. The regular order of business was commenced at from 9.30 to 9.45 a.m.

On motion of the Secretary, the Rev. E. H. Capp was appointed assistant secretary.

Then came the routine of presentation of memorials, notices of motion, etc.

A memorial from the D. & F.M. Board was referred to the Standing Committee, with instructions to report to the Council.

A memorial from the Diocese of Huron re reciprocity in W. and O. Fund was referred to the Standing Committee.

A letter from the House of Bishops asking support for the S.P.C.K. was next read.

In the matter of the establishing of a 19th Century Thanksgiving Fund introduced by a letter from the Primate of Canada, enclosing a proposal from the Church in Australia, the Council decided to postpone discussion until the report of the Standing Committee was considered.

A communication from the Joint Committee on Biblical Instruction in the Public Schools was also laid over until report was presented by Diocesan Committee on the same subject.

A letter from the local branch of the Lord's Day Alliance was read asking permission to address the Council. It was agreed to reply saying that the deputation would be received at 4 p.m.

The Archdeacon presented the report of the Standing Committee for the past triennium.

The most important portions of the report were those recommending (1) that the Bishop, upon whom the claims of the widow of the late Bishop (Sullivan) of Algoma had been urged, but who was advised that he could not legally grant a pension until the matter had been assented to by the Council, should be empowered to grant to Mrs. Sullivan a pension from the W. and O. Fund. (2) That action looking to the formation of a Synod, postponed in 1898 to 1901, should be further postponed until 1904. (3) That definite action should be taken to provide for the cost of printing and other diocesan expenses. (4) The committee urged that as respects Algoma Diocese, and its co-operation in the world-wide Century Thanksgiving Fund, a special effort be made in every parish, mission and station to secure, within the next five years, the completion of the total of \$50,000 for the Bishop Sullivan Memorial Sustentation Fund, thereby providing against the day when the S.P.G. grants are finally withdrawn, and (5) recommended that the resolutions of Council, now in force, having been codified and submitted to the present Council for ratification, be printed.

The Bishop presented a statement of the Bishop Sullivan Memorial Sustentation Fund which showed :

By contributions received to June 1st, 1901, and interest	\$24,787 73
To investments and expenses connected therewith.....	\$19,729 69
Balance in Bank.....	5,058 04
	\$24,787 73 \$24,787 73

A certificate attached to the report showed that debentures were held, for safe keeping, by the Canadian Bank of Commerce.

The Secretary read the reports of the Principal of the Shingwauk Home for Indian boys, and of the Lady Superintendent of the Wawanosh Home for Indian girls.

Then came the notices of motion, which are reported in the columns recording the action therein.

The Treasurer's report was read by the Bishop. The balance sheet for the year ended June 30, 1901, showed :

Investments.....	\$78,812 19
General Fund, stipends.....	3,898 12
" " expense.....	1,317 15
Advance on salary.....	2 00
Can. Bank of Commerce, Sp'l Dep.	2,353 06
" " Epis. End.	
Fund.....	459 03
Can. Bank of Commerce, Treasurer's account.....	140 14
	\$86,981 69

Can. Bank of Commerce, Toronto..	\$98 46
Domestic Missions.....	222 31
Church and Parsonage.....	147 55
Foreign Missions.....	260 39
Superannuation Fund.....	3,368 64
Widows' and Orphans' Fund.....	20 05 32
Episcopal Endowment.....	60,812 19
" " open acct.....	140 14
Special purposes.....	1,784 68
Wawanosh building.....	96 01

\$86 981 69

The debt of the diocese is..... \$5,215 27

The Secretary read the report of the Custodian of Insurance Policies, and Rev. J. W. Thursby presented his report as Rural Dean of Thunder Bay.

Rev. Mr. Allman moved a resolution, of which notice had been given, to the effect that Dorcas assistance was no longer generally needed in the diocese.

A somewhat lengthy discussion ensued, in which was manifested the general desire to accomplish as much as possible in this direction within diocesan limits. Ultimately an amendment was adopted in terms following:

That the Bishop be requested to communicate with the W.A. in older Canada expressing the heartfelt gratitude of this diocese for their increasing and invaluable help, given without stint since the inception of the diocese, and assuring them that it is our warmest desire to free them at the earliest possible moment from the obligation of further assistance to our missions. And that the Bishop be further requested to explain to the auxiliaries that we feel justified in relinquishing to a very large extent, except in the case of the Indians, the assistance hitherto given in the form of bales, and that in future as far as bales are concerned only those cases need be considered for which the Bishop makes a personal and special appeal.

The Council formally approved a change in Rev. G. Gilmor's motion having regard to marriage licenses, which, as adopted, reads as follows:

That the law in the Province of Ontario regarding the issuing of marriage licenses to persons who are strangers, or not previously well-known to the inhabitants or to the issuer of marriage licenses, shall be made stricter, and that the mere making of an affidavit is not sufficient, and that the strong expression of this Council's feelings on the subject should be sent as a memorial to the Government authorities.

When the motion *in re* the holding of future Council meetings in the see town, which was moved by the Archdeacon, was under discussion, it was found that a substantial approval was found in the house, together with a disinclination to make the decision absolute. To meet this latter feeling the mover obtained consent to modify his resolution, which was at length adopted in the following form:

That for the future the meeting place of the Triennial Council of the Diocese be the See Town of Sault Ste. Marie, as being not only the See Town, but also the

most central point of access by the clergy and lay delegates of the more distant points of the easterly and westerly limits of this missionary diocese, unless in the judgment of the Bishop it should be wise at any time to make other arrangements.

The motion standing in the name of the Archdeacon, providing for the appointment of a committee to devise means of meeting necessary expenses incurred for Council expenses, printing, and such like, was adopted.

The Bishop referred the matter to the Standing Committee, which would be appointed on the next day.

The hour of 4 p.m. having arrived, the Council received a deputation from the Lord's Day Alliance. It was introduced by Mr. F. H. Keefer, and by the Bishop invited to the platform and welcomed. The gentlemen comprising the deputation were the Rev. Messrs. Dyke and Murray, His Worship the Mayor of Port Arthur, and Mr. Donald.

The Bishop of Duluth also addressed the Council in a forceful speech, full of sympathy with efforts to preserve the Lord's Day as a day of worship and rest.

The Bishop of Algoma thanked the gentlemen of the deputation for their speeches, and assured them that the Council would give the most earnest consideration to the subject, which was of so great importance to all, and which, in deed, was to come before the house, as notice of a resolution having reference to the question was on the agenda paper.

The deputation withdrew after expressing their pleasure at the reception given them.

The next order of business was the consideration of a resolution moved by Rev. C. Piercy, which for its object sought the regulation of payments to the W. and O. Fund and the Superannuation Fund, not only from missionaries but also from self-supporting parishes.

After some discussion an amendment made by Mr. Keefer carried. It is as follows:

That a committee of three be appointed by the Lord Bishop, consisting of one clerical representative each of the self-supporting parishes and of the missions and a layman, to report the most feasible scheme for having uniformity in payments to the W. and O. and Superannuation Funds, such committee to report to the Council at this session.

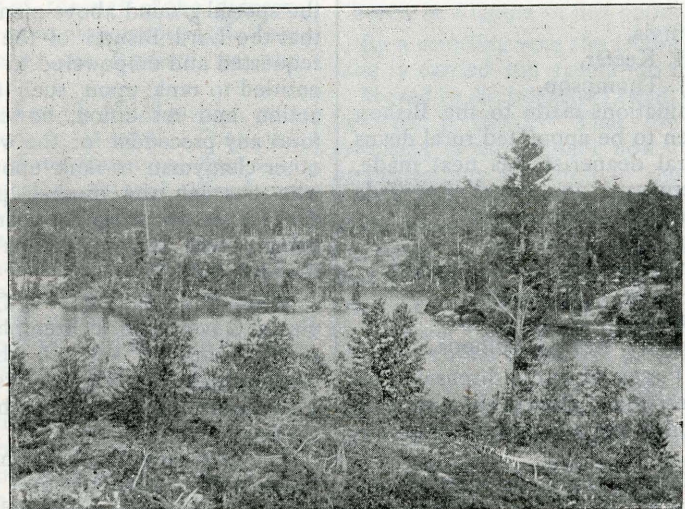
Rev. C. Piercy then moved his resolution concerning the lax observance of the Lord's Day, but as it was near the hour of adjournment there was little time for discussion, and no action was taken.

MISSIONARY MEETING.

Though it was a wet evening the schoolroom was filled when the Bishop took the chair at the missionary meeting held on this (Friday) evening. On the platform were the speakers, the Bishops of Marquette and Duluth, and Revs. G. Gilmor and C. Piercy, and Archdeacon Llwyd. The speeches of the visiting prelates were admirable, that of the Bishop of Duluth engaging the attention of all and eliciting applause again and again. Our old friend, Rural Dean Gilmor, who has been heard at missionary meetings at nearly every Council, made one of his characteristic addresses, which charmed, amused, and instructed all. Rev. C. Piercy devoted his speech to an endeavour to point out the fact that the Church had not used to the full all the aids at hand for her work, especially the press and the printers' art.

The collection amounted to \$9 63.

The Bishop briefly spoke, giving thanks to the speakers, especially to the visiting bishops, for the words to which all present had listened with the greatest pleasure and, without, without doubt, with profit, too. He then closed the meeting by pronouncing the benediction.



Rock and Water.

THIRD DAY.

After routine, the Bishop named committees, the Rev. C. Piercy presented the report of THE ALGOMA MISSIONARY NEWS, and Rev. A. J. Young read his report of the Rural Deanery of Algoma.

The Bishop read the report of the Hon. Treasurer, J. A. Worrell, Esq., K.C.

The special order of business, viz., elections, followed with the following results:

Standing Committee.

Elected—Ven. T. Llwyd,
Rev. J. Boydell, M.A.,
Rev. Rural Dean Thursby,
Rev. Rural Dean Young,
Mr. G. S. Wilgress,
Mr. F. H. Keefer.

Appointed—

Rev. Rural Dean Burt,
Rev. Rural Dean Piercy,
Rev. E. H. Capp,
Rev. F. Frost,
Mr. A. A. Mahaffy,
Mr. H. Plummer.

General Synod.

Delegates—

Ven. T. Llwyd,
Rev. J. Boydell,
Mr. Charles Sarney,
Mr. F. H. Keefer.

Substitutes—

Rev. J. W. Thursby,
Rev. G. Gillmor.

Provincial Synod.

Delegates—

Ven. T. Llwyd,
Rev. James Boydell,
Rev. W. A. J. Burt.

Substitutes—

Rev. J. W. Thursby,
Rev. G. Gillmor,
Rev. C. Piercy.

The lay delegates are those elected in 1898, viz.:

Mr. G. S. Wilgress,
Mr. A. S. Smith,
Mr. J. B. Aulph,

With the following named gentlemen as substitutes:

Mr. J. Purvis,
Mr. F. H. Keefer,
Mr. W. J. Thompson.

The nominations made to the Bishop of gentlemen to be appointed rural deans of the several deaneries was next made, and the clergymen nominated afterwards duly appointed. They are for

Nipissing—Rev. C. Piercy.
Thunder Bay—Rev. J. W. Thursby.
Algoma—Rev. A. J. Young.
Muskoka—Rev. W. A. J. Burt.
Parry Sound—Rev. G. Gillmor.

Rev. C. Piercy, after the discussion on Sunday observance, altered his motion by consent, and it was adopted in the following form:

"That this Council, in view of the unlawful use and lax observance of Sunday, now unhappily so widely prevalent, feels it to be the duty of Christian people everywhere to put forth their best endeavours to pre-

serve the Lord's Day as a day of worship and rest, and while realizing the right of every man to decide for himself what methods he shall pursue in seeking this end, it thankfully recognizes the value of the work being done by the organization known as the Lord's Day Alliance."

Rev. C. Piercy then moved a resolution, of which he had given notice, concerning Christian unity. It was in these words:

"That a committee be appointed by this Council to draft a memorial to the House of Bishops and the Lower House of the General Synod, asking that they take steps to promote Christian unity by appointing a day of special intercession and prayer to Almighty God on behalf of the object desired, and that efforts be made to secure the co-intercession of our separated brethren on the same day in their respective places of worship."

The mover referred to the duty of taking such a step as one that the Lambeth Conference advocated, and also to the action of a committee in Scotland that had appeared not only before the Scottish Bishop, but also before the assembly of the Established Church of Scotland and of the assembly of the United Free Church of Scotland.

The motion was carried and the Bishop appointed the clerical delegates to the General Synod a committee to draft a memorial in accordance with the terms of the resolution.

Mr. F. H. Keefer moved and Rev. J. Boydell seconded a motion requesting the Bishop to grant to Mrs. Sullivan a pension from the W. and O. Fund.

The motion adopted reads as follows: "That in view of the fact that the late Bishop Sullivan was the founder of the Widows' and Orphans' Fund for the Diocese of Algoma, and did much towards obtaining funds other than those received by the offertories in the diocese, that Mrs. Sullivan, who does not rank on any Widows' and Orphans' Fund in any other diocese, should be placed in the position to rank upon the fund of this diocese on the special ground above mentioned, and that the Lord Bishop of the diocese be requested and empowered to place her as entitled to rank upon such fund. This action and resolution, however, not to form any precedent for the widow of any other clergyman to rank upon such fund who has left the diocese prior to his decease, or who does not in any other way comply with the regulations respecting the said fund."

It would appear that the Ontario Provincial Government contemplates a revision of some old statutes which have a bearing upon Church matters among us. The matter was left in the hands of the Bishop.

The only other question that came up before adjournment was how best to minister to families or individuals widely scattered and far from a mission station. Lumber camps, mining camps, etc., were considered also under the resolution afterwards adopted, appointing the rural

dean, two clergymen and a layman in each rural deanery to take such steps as they deemed wise.

SUNDAY, JULY 7.

The Port Arthur people were pleased with the experiences of this day. Especially were Churchpeople delighted with the services, which were of a character hitherto unknown in the thriving town. For instance, there was the procession of clergy at the services and an ordination—all calculated to give men a better idea of the Church's liturgy and of the offices to which men are ordained by the laying on of hands of those who to-day sit in the seats of the apostles.

The first service was a celebration of Holy Communion at 8 a.m., when Rev. Mr. Tetterman, a Swedish gentleman in Holy Orders in the American Church, was the celebrant.

At 9.30 o'clock Morning Prayer was said, followed at 11 a.m. by the ordination of E. H. Codd, Esq., M.D., to the diaconate, and of Rev. W. H. Hunter to the priesthood. The sermon was preached by the Bishop of Marquette. The candidates were presented by the Archdeacon to the Bishop, sitting at the top of the chancel steps. The Bishop said the Litany. Priests of the American Church as well as of our own joined the Bishop in the ordaining to the office of a priest in the Church of God. As ordered, the service for Holy Communion was proceeded with to the close.

In the afternoon the children assembled in the Sunday-school and marched to the church, where they were addressed by Rev. Dr. Ryan (Duluth), and our valued missionary to Indians, Rev. F. Frost.

The Church of St. John was filled at the morning service, but in the evening every available seat was occupied. Here may be mentioned the only disappointing feature in the day. A new organ had been erected in the church, but, alas! it wouldn't go; or, rather, it would go when it shouldn't. When it was found that its use was calculated to mar the solemn service of the morning it was kept silent. However, all felt that, though robbed of the sweet help of musical accompaniment, the morning services were impressive and devotional to a high degree. But this paragraph was commenced to tell of the evening service, when a smaller organ was substituted and the mixed choir led the congregation in its responsive part in the choral Evensong and in the hearty rendering of Psalm and canticle and hymn. The Bishop occupied his seat in the sacarium. The preacher was the Bishop of Duluth. The sermon was one neither cleric nor layman will soon forget.

The Council's Sunday in Port Arthur was unequalled by any previous Council Sunday. In the matter of preaching only has it been equalled once, and that in 1889, when our late eloquent Bishop delivered his very striking sermon on the reasonableness of believing in apostolic succession.

FOURTH DAY.

Monday, July 8, found plenty of work yet undone. It was hoped that at least a part of the day could be given to enjoying the whole-hearted hospitality of our hosts. But no; instead of that business was not concluded until after an evening session.

After opening prayers and reading of minutes, the Committee on Religious Instruction in Public Schools reported. It noted cordial co-operation by representatives of other religious bodies on the joint committee that has been urging the question on the Government of Ontario. While it was acknowledged that not great advances had been made, yet public sentiment was growing, and the Government seemed willing to give more latitude in its regulations. The committee requested that the Bishop issue a pastoral dealing with the subject.

The report was adopted.

The Standing Committee, which met on Saturday evening to consider matters referred to it, reported this morning through its secretary, Rev. C. Piercy.

The report dealt with the request of the D. and F.M. Society by the following recommendation:

We submit that the clergy be urged to stir up in their parishes interest in the work of the Domestic and Foreign Missionary Society of the Church of England in Canada, and that where possible a system be instituted of placing a list of special offertories for the year before each member of the several congregations, with an invitation to place thereon a promise of a stated subscription opposite each item, the subscription to be paid by special envelope on the appointed Sunday or within a month following. This mode of offering not, however, to be understood as dispensing with the special appeals which are read from time to time for such special fixed offertories.

Attention was also directed to the cycle of prayer authorized by the Board of Missions.

With reference to the question of finance the committee recommended an assessment on the various parishes and missions according to a scheme drawn up and submitted, said assessment to be first made next Easter. The money so raised, with the offertories taken up at week-day visitations of the Bishop, together with the offerings received at the Council services, to be devoted towards meeting the necessary expenses of management, which are estimated at \$400 per annum.

The report of the committee was adopted.

The reports of the Rural Deans of Muskoka and of Parry Sound were read and adopted.

These reports were highly commended by the Bishop for the valuable information contained therein.

Rev. E. J. Harper read the report of the committee appointed to consider the mode of contribution to the W. and O. and Superannuation Funds, whereby rec-

tors of self-supporting parishes should be placed on an equal footing with missionaries from whom payments are annually deducted. When, in the afternoon, the matter came up for discussion, the report was referred back. Then, in the evening, when an amended report was presented, and its adoption moved, the resolution was lost.

The Council having rejected the report, the question remains as it stood before the Council met.

A motion made by Rev. F. Frost urging greater interest in Indian work was adopted, and by the Bishop referred to the Standing Committee.

One of the best speeches heard in the Council was that made by Rev. Mr. Frost in his advocacy of the claim of the Indian to the sympathy and vigorous missionary effort on the part of the Church. Too little was done for him.

It was not until the evening session that action was possible, since the committee had to meet and report. This was done after the afternoon adjournment. Then, when the Council again gathered, a report was submitted and adopted. By it every means is to be used in seeking for a man (white) suitable to minister to the band of Indians at Nepigon, and to seek out the wandering pagans in the neighbourhood of Lake Nepigon. Also it is deemed worthy of serious consideration as to whether a separate fund should be established for Indian work, since such might appeal more powerfully to some friends of missions.

The report of the Diocesan Insurance Officer was referred to the Standing Committee.

A resolution was adopted congratulating the Committee on Indian Homes on the success which had attended their efforts in the erection of the Wawanosh Home for Indian girls, and expressing high appreciation of the work of the principal and staff.

The report of the Diocesan Librarian being adopted, makes the contribution of one dollar per annum obligatory upon every member of the staff of the diocese.

One of the most important resolutions that came before the Council was the following:

Moved by Rev. J. W. Thursby, seconded by Rev. J. Boydell, That the Upper House of the Provincial Synod be earnestly requested, through the Lord Bishop of this diocese, to take into consideration the relation of Finnish and other Scandinavian residents in Canada to the Church with a view to securing their general adherence.

The motion was carried unanimously after an interesting speech by the mover, whose interest in the Finn people in Port Arthur and vicinity is well known, and whose endeavours to serve them may help to solve the questions involved in the realization of the desire expressed in his motion.

Not a few resolutions were adopted expressive of Algoma's thanks for many and various gifts and helps extended to

the Church in her work in this missionary diocese. The kindnesses the clergy have themselves received from friends in Canada and in England are evidently much appreciated, and testimony was borne thereto not so much by speeches made as by the heartiness and unanimity by which resolutions were received and carried. Mention is here made of

The Domestic and Foreign Missionary Board of the Church of England in Canada.

The Society for the Propagation of the Gospel.

The Society for the Promotion of Christian Knowledge.

The Woman's Auxiliary in Canada.

The Colonial and Continental Church Society.

The Algoma Association in England.

A resolution of sympathy was carried expressing sympathy with Rev. F. C. Ulbricht, who for the past two years has suffered from aneurism.

It was considered advisable to take steps to assist the incumbents of Rosseau and Port Carling Missions (in the Muskoka lake region) to minister to the tourists during the summer, as well as to place our diocesan needs before those who visit these missions in the pursuit of health, rest and enjoyment.

On motion of the Archdeacon the Council expressed its appreciation of and pleasure enjoyed by all on account of the visit of the bishops and clergy of the American Church.

The rector and people belonging to the Church of St. John, Port Arthur, were not forgotten either.

In response, Rev. J. W. Thursby and Mr. F. H. Keefer made short speeches, in which it was said that they were not only glad of the privilege of entertaining the Council, but they were confident that incalculable good had been done to the Church, and the town, too.

The Rev. C. Piercy's report as editor of THE ALGOMA MISSIONARY NEWS was adopted, and he was re-elected. He was also thanked for his services to the Church in Algoma in this connection.

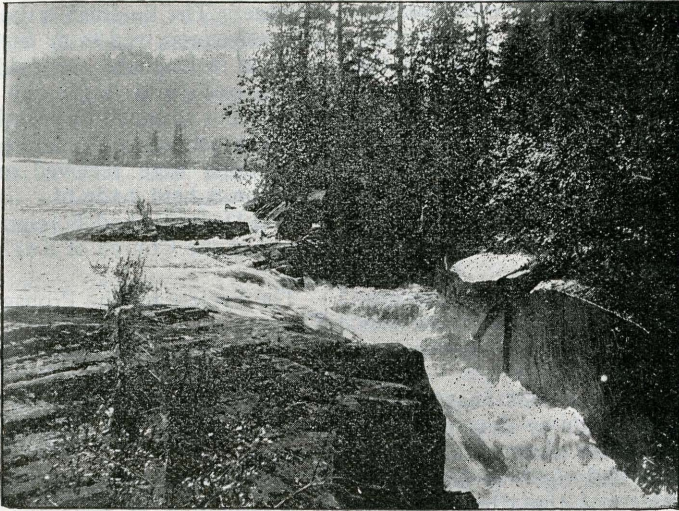
By a standing vote the Council unanimously carried the resolution following:

Moved by Archdeacon Llwyd, seconded by Rev. J. Boydell, That the heartfelt sympathy of the Council, now in session, be respectfully tendered to our beloved diocesan in the bereavement which his family have sustained by the passing to the ranks of the Church above of the Bishop's father, the Rev. James Thorne-loe, a veteran missionary of the Church in Canada, who, full of days and work, has been called to his well-earned rest.

The Rev. G. Gillmor reported on behalf of the Committee *in re* Marriage Licenses to Strangers and Memorial to the Provincial Government. The report contained the following memorial:

To the Legislature of the Province of Ontario:

The memorial of the Bishop, clergy and lay delegates of the Diocese of Algoma, of the Church of England in Canada, in Council assem-



The Chute.

bled at Port Arthur, on the 4th of July, 1901, and following days, hereby sheweth:

That the following resolution has been unanimously carried:

That the law in the Province of Ontario regarding the issue of marriage licenses to persons who are strangers, or not previously well-known to the inhabitants or to the issuer of marriage licenses, should be made stricter, as bigamous marriages are becoming too common, and that the mere making of an affidavit is not sufficient, but that identification would also be necessary, and that the strong expression of this Council's feelings in the matter be sent as a memorial to the Ontario Government authorities.

The death of our late bishop in Toronto, soon after the last Council meeting, was recorded in the minutes by the adoption of the resolution following:

"That at this the first meeting of the Triennial Council of the Missionary Diocese of Algoma since the death of our late lamented bishop, we would place on record our sense of the great loss which we and the whole Canadian Church have thereby sustained."

The minutes having been read and confirmed, the Bishop briefly thanked the delegates for their presence and steady attention to business. Besides, the harmony and good feeling that prevailed made the gathering one of pleasure as well as profit.

The Bishop pronounced the benediction, and the sixth Triennial Council was ended.

Bishop Visits Nepigon Indians.

The Bishop of Algoma has just returned from a visit to the Christian Indians on Lake Nepigon. A Church of England mission was established some years ago on the shores of Lake Nepigon, and the Church has kept up her ministrations among the people with more or less persistence ever since. The late Bishop of Algoma (Dr. Sullivan) visited the mission annually, and his successor (Dr. Thorneloe) still keeps up the annual visitations with ever-increasing interest in the mission to the Indians in that region.

We left Nepigon station in canoes supplied by the Hudson Bay Company. As the Indians, who were expected to meet us had not yet arrived, we thought it best, as time was of value, to go on until we met with our Indians at some place on the river.

On the evening of the first day out we camped on an island in a very pretty spot, after passing through the long portage, two miles in extent, which seemed to be very much longer, judging from the time it took to transport our luggage, provisions, and canoes; and, besides, the torture we suffered from the attacks of black flies and other vermin, made the journey across seem very long, and the baggage we carried seemed to get heavier at every step. It is well called the long portage.

However, all our troubles were forgotten when our tents were pitched and we had supper on our pretty island. It was entirely free of mosquitoes and all other pests of this description, and we slept in peace and comfort in our several abodes.

Early next morning we were on the road again, or rather on the water, and it is pleasant to be able to relate that we did not meet with any other portage for a few miles, but we came about noon to a portage that was more diabolical than all the rest, in consequence of the heat which seemed to suffocate us and the flies which literally devoured us. There is no human language in the least degree adequate to express what we endured from these abominable flies, so we will desist from any attempt at description. Our good Bishop suffered severely, and not a word of complaint escaped him except an occasional ejaculation that might have been a prayer.

At the other end of this portage we met our Indians, the chief of the Christian village and his son John, who had come in a very pretty canoe to meet us. He explained that it was not the Indians' fault that we were not met by them at the shore, it was the fault of disease and death. He told us in his simple, impres-

sive way that the Indians had been out to hunt and fish near an inland lake, and one of their number was sick and dying, and just as they were about to leave to meet the Bishop in a large canoe which they had built for the purpose, they discovered that death was drawing very near to their sister, so they stayed to see the end, and, endeavouring to convey the corpse, they found that decay had set in, and they had to stay and make a coffin of split cedar and bury their dead in the woods with as much decency as they could.

All this the old chief told us, and we accompanied him to his camping place on another island, within view of some falls on the river and wooded hills on either side, most beautiful to behold. We held service out of doors in the fire-light. We sang and praised God with the Indians, some mining friends who had camped for the night in the vicinity joining in with us.

We decided to stay on the island with the chief and his party until we could go on to the Indian village on the lake or could hear of the movements or whereabouts of the others. We had service on Sunday and an administration of Holy Communion, which all present reverently partook. Some Indians from Moosonee who were passing in a canoe formed part of our congregation. Our church was made from the fly of our tent, which kept off the rays of the sun and let in the wind.

On the Monday morning information was brought us that the Indians had returned from the woods to the village on the lake, so we set off in a larger canoe which was brought to visit the village. On the farther end of the last portage we met our friends coming to meet us from the village, and we left our canoe and went with them. As we drew nigh to the place the Indians fired off their guns as a salute of welcome, and came and met us on the shore.

How glad they were to see their beloved Bishop and his chaplain! They pitched a tent for us and got us some supper. Then the bell in the little church was rung, and all came to church. The regular evening service was intelligently joined in by all, the chants sung and responses heartily made. The hymns were well sung and the people listened eagerly to the instructions of the Bishop, interpreted by his chaplain, and were much helped and edified thereby.

We had service and instructions next day, both morning and evening. We visited the Indians in their homes, and looked at their gardens. They showed us some large fish—trout, I think it was—gave us some, and also some dried caribou meat to help out our provisions. Our stay with them was very pleasant, except on the first morning when the tent blew down about our ears in a rain-storm and we moved to the church, but this is only an incidental.

We held a pow-wow, and the Bishop promised to do his utmost to secure a

missionary to come and live on the lake and work among them and also among the pagan Indians who are living round the shores of the lake or hunting inland. The Indians expressed their approval of the Bishop's plan, and hoped that he would soon send a missionary. They said that several children had died unbaptized, and some had died among their elders without receiving Holy Communion before or decent Christian burial after death.

The Bishop said he had not as yet been able to find a man who would undertake the work, but would appeal to all the Church of God to see if one could not be found who would be willing to devote himself to the work for Christ's sake, viz., to minister to this small Christian flock and to seek to gather in from the pagans around some who would be willing to give up their heathen practices to follow the Lord Jesus Christ.

We returned to the island where our friend the chief and his family were encamped and had divine service and Holy Communion together again, most of the Indians from the village being with us, and the next day started on our journey home. F. F.

Port Arthur, July, 1901.

Baysville Mission.

REV. A. W. HAZLEHURST, INCUMBENT.

His Lordship the Bishop arrived at Bracebridge on the morning of Saturday, May 25th, and from thence, after an early dinner, was driven by the Incumbent of Baysville to Stoneleigh, a distance of eight miles, at which place the Bishop was to consecrate the churchyard of St. Peter's Church. On our arrival at the little mission church, we found, although it was Saturday and market day, a good number of the people awaiting us. After spending a few minutes with the people gathered in groups around the churchyard, the Bishop inspected the fence and grounds, and expressed himself pleased with its condition. Then the service of consecration was proceeded with. The procession, after going round the grounds, halted in front of the church, and the Bishop addressed the assembled people from the steps of the porch, taking for his text, 1. Thess. iv. 13. The address ended, all proceeded into the church for Evening Prayer and Confirmation, by which latter office five persons were received into full communion of the Church. The sermon, which was chiefly on confirmation, was listened to very attentively by all.

After the completion of the service we went on our way to Baysville. I may here remark that the Bishop thought the country we passed through very beautiful, but was not by any means struck with the beauty of the roads, except, perhaps, in a literal sense, where in a few instances some of the road, in the shape of mud, which was at this time plentiful, struck the occupants of the buggy.

Baysville, May 26th.—Whitsunday.—There was an eight o'clock celebration of Holy Communion, at which the incumbent was celebrant. A very good number of communicants were present (but that is not by any means remarkable in this mission, as they always do come out in good number for an early celebration). The greatest event in the history of Baysville took place at the 10.30 service, viz., the consecration of the beautiful Church of St. Ambrose. The Bishop was met by the incumbent, churchwardens, and sidesmen, on the steps of the church porch. The petition for consecration was read by the incumbent, after which the procession, consisting of the above-mentioned officers of the church in the proper order, followed by the Bishop, marched slowly up the aisle reading Psalm xxiv.; then the service was gone through in due order, after which hymn 395 (A. & M.), was sung.

During Morning Prayer nine persons were presented by the Incumbent for the apostolic rite of the laying on of hands. The Bishop preached on the three great events of this great day, viz., (1) The descent of the Holy Spirit on the first day of Pentecost, consecrating those first disciples for their life work; (2) the consecration of the lives of those newly-confirmed to a life of work for God. (3) the consecration of our Church to the service of God. The Bishop took his text from Acts ii. 1. The great events of the day were closely linked together, and were so beautifully explained and illustrated by the Bishop that they carried a lesson to the hearts of the crowded congregation—a lesson that they took home with them, and that they will remember for many a long day. God

grant it may be a life lesson. Those newly-confirmed were greatly impressed.

At the celebration of Holy Communion, at which the Bishop was celebrant, all those who had recently been confirmed received of the Holy Sacrament, along with those who could not attend at the eight o'clock celebration. Altogether, the service extended over two hours and a half, and there was not the least sign of restlessness among the congregation.

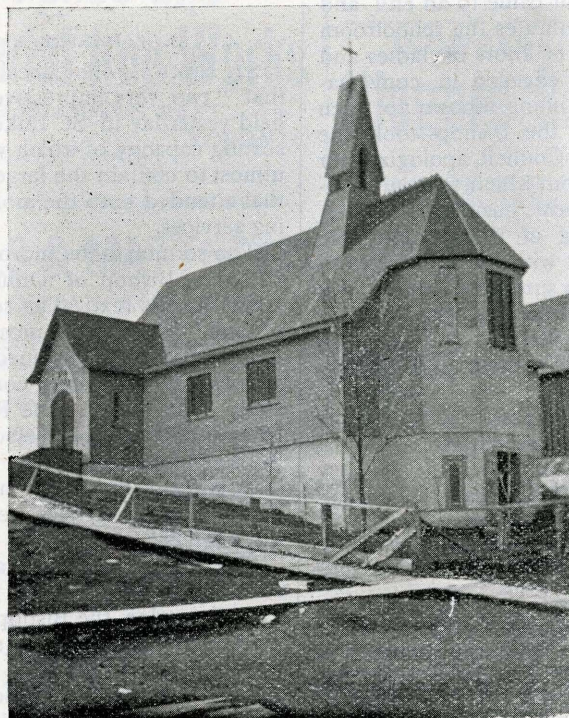
The Bishop preached again in the evening from the text, Ephesians iv. 30.

Altogether, the day was a beautiful one, the weather being fine, thus enabling a good number of people to come to the services whose homes were, some of them, eleven miles away from Baysville.

This day will always be talked of by our Churchpeople. It will live in their lives and memories until God shall call them to that better house of His, not made with hands, eternal in the heavens.

Just an instance of how it impressed itself even on a boy. One of the choir boys (and a faithful Church boy he is) was so impressed with the service that when he got home he said to his mother, "There, that ends it; no more talking in the church porch now, it is all done with." The incumbent wishes to explain here, lest any reader should think that hitherto such has been the habit, that he has had very little reason to complain of any unbecoming conduct, but at odd times, when there has been a number of boys in the porch waiting for the second bell, he has gone to them and asked them to go to their places, which request has immediately been complied with.

The offertories for the three services were fairly good, but offertories must not



Church of St. Ambrose, Baysville.

be judged by the number in the congregation.

The singing of hymn 391, after the Benediction, brought this memorable day to a close.

While in the vestry after the service, the Bishop expressed himself greatly pleased with the reverent demeanor of the congregation. This has been the result of steady training. There is no seizing of hats and bolting for the door as soon as the service is ended.

Before leaving on Monday his Lordship said that he had derived great pleasure from his visit. He had found everything in such a satisfactory condition, and all working harmoniously together. Those are sweet words to the ear of an incumbent.

The church and parsonage had been painted, but the church was not quite finished on the outside, owing to the wet weather. (It is finished now.)

I think it is not out of place here to mention that many of our Churchpeople were sorry that his Lordship had to leave so soon. Some of them had contemplated taking him for an excursion and picnic up the Lake of Bays.

A. W. HAZLEHURST,

Port Arthur and Fort William W. A.

The last session of the Triennial Council was not over until after nine p.m., and the ladies of the two parishes above-named had for more than an hour been awaiting its close, so that they might in joint meeting with the gentlemen make known something of the nature of the work in which they had been engaged, and listen to addresses from our own Bishop and the Bishop of Marquette. At length the long wait came to an end, and for some fifteen minutes the schoolroom was filled with little knots of ladies and gentlemen busily engaged in conversation, and in becoming known to each other. At length the Bishop took the chair, and, for the Council, apologized for the delay caused, but which was quite unavoidable. But now business was over, and the members of the Council were honoured to meet with the ladies, and to rejoice—as he was sure they would—with them in the success that had crowned their efforts to sustain the Church's ministrations in their midst, and to help others less favoured.

Mrs. Wink, Secretary of the Port Arthur W.A., read the following:

The seventh annual report of the Woman's Auxiliary of St. John's Church, Port Arthur, April 8th, 1901:

The members of the society have numbered thirty throughout the year, and six meetings have been held.

One entertainment, a social, was given in the schoolroom in October, which was very successful, realizing \$41.20. The second vice-president and the secretary canvassed in March for the subscriptions, instead of the annual dinner at Christmas, raising thereby \$73.85. A generous member of our society kindly gave us a very useful gift, amounting in value to \$32, for which we have tendered our sincere thanks.

At the last meeting, on April 3rd, we received donations amounting to \$26, which sum we decided to expend in helping to get an altar frontal. Our receipts from all sources, fees, etc., were \$246.55.

We have paid the organist, as usual, and have given \$10 to our Bishop for the Endowment Fund of Algoma.

We have now on hand a balance of \$97.50. As our society is a missionary one, we hope in future to do more in this way than we have.

I remain, yours obediently,

Y. S. WINK, Sec.

Mrs. Jarvis, of Fort William, read the report of the W.A. in connection with St. Luke's church. It covered a period of three years. We hope to be able to publish the report next month. It is not yet to hand.

After the reports were read, and the applause that followed, the Bishop expressed his gratification at learning of the success of the ladies' work, and though the hour was late hoped his friend, Bishop Williams, would tell them something about the W.A. in the United States.

Now the Bishop of Marquette can tell a good story and began that way, but soon he was telling of the grand work done by the women of the Church in the United States. In some ways it differed from the modes of operation in Canada, especially in its care of the missionaries and their families, supplying personal wants and by gifts to them, making up in some measure for the denials which missionaries endure. He had very much to thank the W.A. for in connection with his own diocese. His visit to the Council of Algoma had been a pleasure, and he had learned some things that would help him in the future.

The Bishop pronounced the benediction and all dispersed to their homes.

Fort William.

REV. E. J. HARPER, B.A., RECTOR.

ST. LUKE'S.—The local paper reports that "two very impressive services were held yesterday in St. Luke's Church, the seating capacity of which was taxed to its utmost to contain the large congregations that attended both the morning and evening services.

"The sermon in the morning was preached by the Bishop of Duluth, U.S., who, taking for his text, 'The seed is the Word of God,' preached a most powerful sermon, which was listened to with rapt attention by the large congregation present. The Bishop—the Right Rev. Dr. Morrison—is a most eloquent speaker, his deep sonorous voice, clear enunciation, and the masterful manner in which he handled his subject greatly impressing his hearers."

The evening service was taken by the Rector. At this service the Right Rev. Dr. Thorneloe, the Bishop of the diocese, confirmed a class of seventeen—five boys, seven girls, three young women, and two men. The Bishop preached in his usual impressive and instructive manner on the words, "Do this in remembrance of Me."

Bishop Sullivan Memorial Sustainment Fund.

The following amounts are acknowledged:

Huron W. A.—	
Simcoe	\$10 00
Ingersoll	3 00
Tyrconnell	6 70
Wilmot W.A.—	
In memory of Mrs Tye.	25 00
	\$ 44 70
O tawa W. A.—	
Annual thankoffering	200 64
Mr. P. A. Leitch, Nepigon....	5 00
Mr. T. Gornall, Lennoxville, Q.	1 00
Per H. Plummer, treasurer—	
Mr. R. Kenny, Sarnia..	10 00
Bidwell, offertory.....	5 00
R. K. Johns, Graven-	
hurst	1 50
King's Daughters, St.	
John's, Port Arthur..	5 00
Diocese of Niagara—	
Per Dom. and For. Mis-	
sionary Board.....	4 36— 25 86
Port Arthur Missionary Meeting	
during Triennial Council....	9 73
	\$286 93

Notes by the Way.

THE views printed in other columns this month are typical of the rough and picturesque wilderness lying between Sudbury and Port Arthur.

REV. FRANZ ULBRICHT is now at Preston Springs, Ont. His health improves very slowly. He wishes to acknowledge a gift of \$5 from "A Brother in Christ."

THE illustration of Baysville church, on another page, is from a photograph by Mr. Robert Ellis, of Baysville, a churchwarden of the Church of St. Ambrose.

PRESSURE on our space this month causes us to omit mention of the jaunt the Council took up the Kaministikua river, and other noteworthy items, besides the usual "Acknowledgments."

THE *Toronto Diocesan Chronicle* says the Toronto Synod by resolution decided to pay \$1,000 per annum for the next three years to the Bishop of Algoma for missionary work in his diocese.

REV. C. J. A. BATSTONE left in the end of June for Lloytown, in the Diocese of Toronto. He had been in the diocese about two years and had lately been in charge of the mission of Sundridge and South River.

THE rector of Sault Ste. Marie has secured as a helper in his work in connection with St. John's Chapel-of-ease Mr. Albert Lancefield, B.A., the eldest son of the librarian of Hamilton Public Library. The see town is growing, and its spiritual needs are as well met as it is now possible to meet them.

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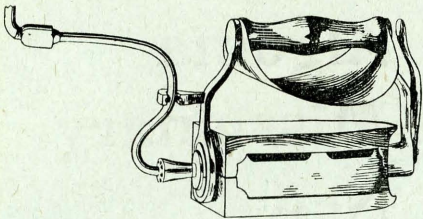
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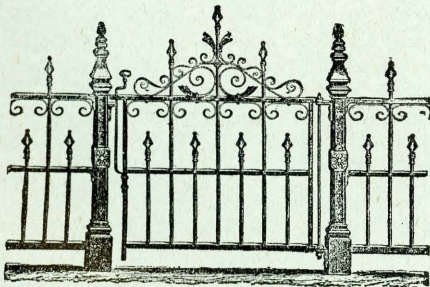
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Taking effect Monday, June 3rd, the steamer CORONA of this line will be placed in commission in addition to our steamer CHICORA now running.

Leave Toronto 7.00, 9.00, 11.00 a.m. 2.00, 4.45 p.m.
Leave Queenston 7.35, 10.15 a.m. 1.45, 5.15, 7.15 p.m.
Leave Lewiston 7.50, 10.30 a.m. 1.50, 5.50, 7.30 p.m.
Leave Niagara-on-

the-Lake 8.27, 11.00 a.m. 2.20, 6.05, 7.52 p.m.
Arrive Toronto 10.30 a.m. 1.15, 4.30, 8.15, 10.15 p.m.

Commencing Monday, June 17th, the steamer CHIPPEWA will be added to the service when the trip leaving Toronto 9.00 a.m., Queenston 7.15 p.m., Lewiston 7.30 p.m., Niagara-on-the-Lake 7.50 p.m., arriving Toronto 10.15 p.m. will be in operation. **Daily (except Sunday).**

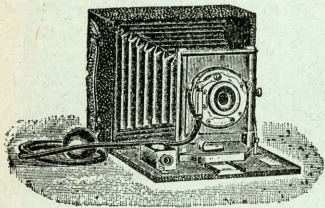
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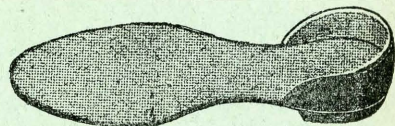
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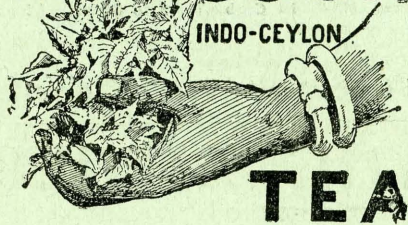
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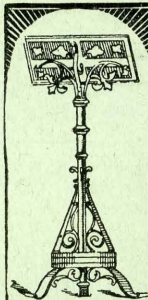
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