

“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.

December, 1901

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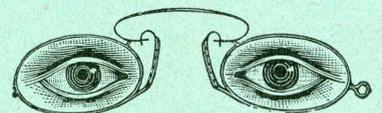
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Bishop's Appointments for December.

1. 1st Sunday in Advent: Confirmation at Nairne Centre, and visitation of adjacent parts.
2. Mon.—
3. Tues.—
4. Wed.—
5. Th.—
6. Fri.—Travelling eastwards.
7. Sat.—
8. 2nd Sunday in Advent: Visitation of Emsdale and parts adjacent for Confirmation, etc.
9. Mon.—
10. Tues.—
11. Wed.—
12. Th.—Examination of candidates for Holy Orders.
13. Fri.—Examination of candidates for Holy Orders.
14. Sat.—
15. 3rd Sunday in Advent: Ordination in Burk's Falls.
16. Mon.—Train to North Bay.
17. Tues.—On to Sault Ste. Marie.
18. Wed.—Ember Day; train to Thessalon.
19. Th.—Examination of candidates for Holy Orders.
20. Fri.—Ember Day; examination of candidates for Holy Orders.
21. Sat.—St. Thomas, Apostle and Martyr; Ember Day.
22. 4th Sunday in Advent: Ordination at Thessalon.
23. Mon.—Return to Sault Ste. Marie.
24. Tues.—
25. Wed.—Christmas Day: St. Luke's Pro. Cathedral.
26. Th.—St. Stephen the First Martyr.
27. Fri.—St. John, Apostle and Evangelist.
28. Sat.—Innocents Day.
29. 1st Sunday after Christmas.
30. Mon.—Sault Ste. Marie.
31. Tues.—Sault Ste. Marie.

The Men in the Woods.

A Letter From the Bishop to the Clergy.

Reverend and Dear Brethren:—

In various parts of the Diocese there are this year unusually large numbers of men engaged in the work of lumbering, and living together in camps more or less cut off from the influence of civilization and religion.

The condition of these men calls for our most serious and careful attention. The dangers they are involved in from the fact of their isolation, the presence among them, in almost every camp, of some few depraved and lawless spirits likely to influence others for evil; the indifference to religious

things likely to result from long disuse of religious ordinances and the temptation which must overtake these men to avail themselves of the freedom of the wilderness, and to indulge in words and acts of evil, when the restraining influence of the public eye is withdrawn from them; all these are features of the case well known to you, my brethren.

And the grievous results of the life lived by these men in the bush are evident when they emerge from their lonely exile on the breaking up of the camps in spring. I need not attempt to describe to you what you are even more familiar with than I am myself, the fearful profanity, and the terrible indulgence in drink, to which at such times so many of these men give themselves up, not only wasting their hard earned money but destroying their manhood by their unrestraint. You know as well as I do, my brethren, that with notable exceptions all this is true of the great body of camp lumbermen, and that there is the most pressing need that we should exert every good and wholesome and holy influence which we can bring to bear upon these, our brethren, in the day of their need.

A noble effort is being made at the present time to supply the camps with wholesome reading. And every attempt of this sort merits our hearty sympathy and co-operation. It will be a great blessing to the men if we can induce them to occupy their minds in their leisure moments with pure and wholesome reading.

But nothing will take the place of personal influence. And it appears to me the bounden duty of every clergyman, whose work lies near the camps, to visit them as he has opportunity, and to influence the men, as far as he is able, towards what is pure and good and true. If we can do anything to check the advancing waves of gambling, profanity and drunkenness, which threaten to overwhelm these

men, we shall have done a blessed work. Perhaps we may do more. By the blessing of God upon our efforts we may be able to reach numbers of sturdy fellows, throbbing with the strength of a splendid manhood, and to uplift them to some sense of their duty to their Maker and their Saviour, and by leading them to acknowledge the authority, and to engage in the service of Him who gave Himself for them to save their souls alive.

It is hardly necessary, my brethren, that I should say all this to you. I say it chiefly in order to add that I feel this work to be so important that I consider any missionary justified in leaving his regular duty for a Sunday, now and again, to go after these wandering sheep in the wilderness and minister to them; that I am ready to the extent of my ability to take my part in this great work, and that I should be glad to hear from any clergyman who feels himself unable to do what ought to be done for the camps in his vicinity. I am, my dear brethren,

Very faithfully yours,
GEORGE ALGOMA.

Notes by the Way.

The Rev. Mr. Mackintosh leaves St. Joseph's Island Mission for that of Burk's Falls towards the end of November.

Rev. P. W. P. Calhoun comes to the diocese to take the mission of St. Joseph's Island in succession to Rev. A. C. Mackintosh. Richard's Landing is the point on the island which shows the most steady growth.

While at Port Arthur last summer a photographic group composed of the Bishop, the visiting Bishops and clergy and a number of the clergy and lay members of the Sixth Triennial Council was taken by Mr. Ford of that town. Copies recently to hand give evidence of good workmanship.

Our illustrations this month are of scenes in the lake region north of Sturgeon Falls, among the lakes in the Temagaming Lake country, sometimes called "the Algonquin Paradise." The scenery is described as of so romantic a character that it casts over the sportsman and visitor a spell that is not dispelled while memory lasts.

Smallpox is again appearing with colder weather. Some cases are re-

ported at lumber camps. The authorities of the Province are alive to the danger of the spread of the disease and are taking steps to trace and isolate every case. As a rule, too, we believe, lumbermen and others are desirous to co-operate with the medical authorities. Perhaps the law enforcing the vaccination of children at an early age may be discovered and put into effect.

The coming year is to see a meeting of the General Synod, representing the Church throughout the whole Dominion. If we might suggest a topic for discussion it is that such synod should take into consideration the nomenclature of our dioceses. The Dioceses of Nova Scotia, of Ontario, of Huron, of Algoma, not to mention Rupert's Land and others, should surely be known by the names of their see cities or towns. Would it not be both better and more correct to know them as the Diocese of Halifax, of Kingston, of London, of Sault Ste. Marie, of Winnipeg?

Clergymen from other parts of the country are among the many visitors in summer time to our beautiful Muskoka Lakes. They frequently hold services at points which are inaccessible to the regular ministrations of the Church. We learn that Rev. T. E. Chilcott, missionary at Port Carling, whenever possible, has intimated that at such services the offerings of the people should be given to the Algoma Mission Fund. Such action on Mr. Chilcott's part is worth copying in all places in the diocese known as summer resorts. We hope that by another year some means may be devised by which all offerings at such services may be devoted to the fund above named.

A mission, to do its work with success, must have a double staff of workers—one for service abroad, and the other for service at home. These make the right and left arms of the Mission, and one is almost as important as the other. The missionaries leave their homes, and preach Christ among the heathen abroad; and the home staff supports them with prayers, alms, organization, committee work, and in a thousand other ways. That Mission is happy, indeed, where the workers at home regard the winning of the Mission's special field to Christ as being quite as much their concern as the missionaries themselves do, workers of every kind look upon the work they are doing as specially committed to them by God to do, and do it with all their might.—The Bishop of Melanesia.

Michipicoten Mission.

On Friday, the 1st day of November last, the Bishop set out on the steamer "Minnie M." for his official visit to the Mission of Michipicoten.

Owing to the lateness of the season and the delay involved in handling large quantities of supplies for the railway camps near Agawa, the journey was rather longer than usual. It was about midnight when the boat steamed away from Sault Ste. Marie, and it was six o'clock the next evening before it touched the dock at Michipicoten Harbour. But long or short, the trip could not fail to be deeply interesting. First there was the passage up the River St. Mary, accomplished in the darkness by the aid of numerous lights utterly confusing to the landsman's unpractised eye. Then came the broad lake, the mighty Superior itself, stretching out to the west far beyond the reach of human vision. And to the east there lay an ever-varying rock-bound coast, along which, in the half light of the stars, the boat felt its way all night on the heaving waters. And when morning came the course lay still by the shore, sometimes under the shelter of wooded islands, sometimes in the swell of a recent storm, till at nightfall the "Minnie" rounded the noble promontory called Gros Cap, which stands guard over the entrance of Michipicoten Harbour.

"The Harbour" is about 120 miles north of Sault Ste. Marie and there are no settlements between the two places unless we count Goulais Bay, some twenty-five miles out. At the Harbour itself there are really fewer people than there were a year ago. This may be partly because the period of construction is nearly over and things are beginning to settle down upon a more permanent basis.

But at the Helen Mine the population has very largely increased, and life and bustle prevail. Representatives of various faiths and nationalities are employed there, the Roman Catholic French being more numerous than any other single type. The Mine has been worked vigorously throughout the season and, has in no sense fallen short of the expectations of its owners. There seems now to be no doubt about the place becoming a most thriving centre.

The population, both of the Harbour and the Mine, will doubtless increase largely when houses are built for the accommodation of the families of those employed.

Mr. Major, the catechist, did not expect the Bishop quite so soon, owing to the non-delivery of a letter, and had consequently gone to Grace Mine. However, late as it was on Saturday night when the Bishop arrived, he was able, with the assistance of Mr. Knight and other friends of the work, to arrange for a service to be held at 10.30 the next (Sunday) morning.

The school house where this service

was held is a new and commodious building, erected by the company and used by the different missionaries for religious worship. It is not wholly adapted for this purpose but is a great comfort after the room previously used. The service was a very hearty one and, considering the short notice given, very well attended. Mr. and Mrs. Knight, and Mr. Faircloth, the Methodist missionary, were alike active and helped in preparing for it.

One striking feature of the work in such new fields as this is the common ignoring of religious differences, not to say the confusing of denominational lines. It rouses mingled feelings in thoughtful people. How delightful it would be to be *really united*. And if people can on occasions thus ignore their differences without any sacrifice of principle, what good reason can they give for remaining any longer in division. Certainly there is no more serious hindrance to the progress of missionary work than the prevalence of sectarian rivalry. Yet principle must not be sacrificed even in favour of unity.

In the afternoon, there being, happily, (for disregard of the Lord's Day is nowadays all too common) no train on Sunday, the Bishop walked to the Helen Mine, where he was joined by Mr. Major for evening service.

Notwithstanding a pouring rain the camp dining room was filled with men who were thoroughly earnest and attentive. In certain respects the service was not ideal. How could it be? The place and its appointments were against it. There was a lack of books. And the congregation was very mixed in character. Yet the interest was evident and the consciousness of a general sympathy was a great encouragement to those who ministered.

To Mr. and Mrs. Spaul and to Mr. Lindsay, the Bishop was greatly indebted for hospitality.

Next morning (Monday) accompanied by Mr. Major, the Bishop proceeded, by way of Wawa, to the Grace Gold Mine. Great progress has been made here. The main shaft has reached a depth of 200 feet. A shipment of ore made recently at heavy expense has resulted in a brick of gold of paying proportions. And when the machinery for crushing the ore is in place at the Mine, and the expense of shipping waste material can be saved, the successful operation of the mine would seem to be assured.

Reaching the Mine about midday, after a roughish tramp through the bush, it was pleasant to receive Mr. Nisson's hearty welcome and to look over the works.

Mr. Major has been holding a fortnightly service at this point. And the men appreciate his devotion in walking 12 miles each way to minister to them, and they attend regularly. These are the first, and so far, the only services held at the Mine.

After a brief visit to the manager's delightful log cottage, a few words with the men, and a call on a young man threatened with fever, the Bishop

and catechist proceeded towards the Hudson Bay Post at Michipicoten Mission, stopping on the way for the baptism of three children.

Fancy calling a child Pyrites! Why do not Christian mothers select good old-fashioned names with Christian meanings and inspiring associations connected with them? A child's whole life and character may be uplifted by the ennobling effect of a truly Christian name.

In due course the Mission (so-called from its being the centre of early missionary work by the Roman Catholics) and the Hudson Bay Post were reached. It is historic ground. Established nearly 200 years ago the Post is still open and doing business, and, in the absence of the agent and his wife, Mr. and Mrs. McDonald, the Misses McDonald sustained the reputation of the place and the credit of their family by their hearty hospitality.

Here a man sick with pneumonia was visited and pointed to the source of all health and blessing. The next morning by sailboat, the Bishop crossed the Bay and re-entered Michipicoten Harbour, having made a round trip of nearly 40 miles.

It was now Tuesday, and at seven o'clock on Wednesday morning there was a celebration of Holy Communion in the parlor of the Algoma Inn, which was placed at the Bishop's disposal by the obliging manager, Mr. Harrison. Nine earnest souls, four being men, assembled to receive the precious food of the Saviour's Body and Blood before they began the arduous labors of the day.

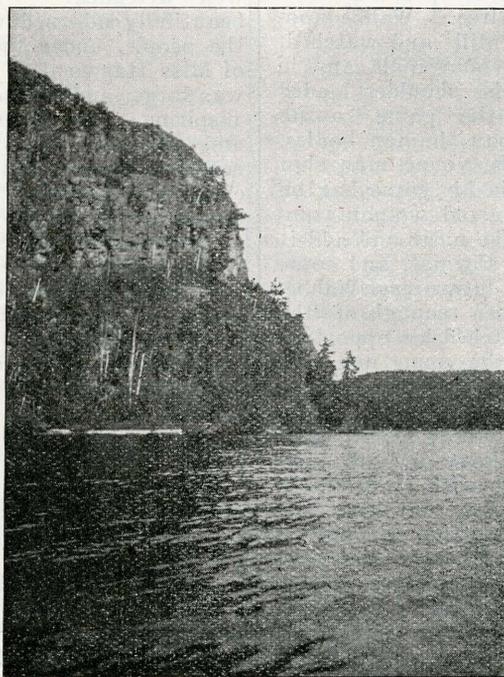
All spare time during the visitation was spent in calling upon different individuals and families, and in inquiring into the condition and prospect of the district.

And when at last he re-embarked upon the "Minnie M." to return to Sault Ste. Marie it was with a feeling of thankfulness in his heart for what he had seen and heard during his week in this wonderful mining region.

The Mission has not, indeed, progressed as rapidly as some expected it would do. The constant fluctuations of the population have been a sore hindrance. And even yet it is not by any means clear which are to be the chief points or where it would be wise to invest money in building. But yet, on the whole, there has been development. Our Mission has made its influence felt. Without thought of self, Mr. Major is covering the ground, and ministering to the scattered groups of people in camp and mining settlements far and near. He has tramped even to the distant "Frances" Mine, some 30 miles away, seeking out and ministering to the scattered members of his flock. And so on, every hour our church is being kept before the people and is using its influence for good.

The Indian Legend of the Valley of Bones.

Once an Indian, who is now dead, called on me one afternoon and asked for some explanation, why a certain account in the Bible was so like a story he had heard when he was a boy—an old tradition which the Indians had treasured up and handed down from generations. The old Indian said: "I heard the story read out of the Holy Book in church, not once or twice, but several times, and it always seemed to me that it was so much like our old Indian saga. It is about a prophet who saw some bones laying all around, scattered



Cliff at Sandy Inlet.

over a valley, and the wind blew and the bones began to shake and move and come together, and at last stood up on their feet, and flesh came on them and life came into them and they became a large party of living people."

"Yes," I replied, "that is the vision of the valley of dry bones in the book of the prophet Ezekiel. What is the old Indign saga that is like unto it?" He then related it to me:

"Wahbequookoose went out in his canoe one day to seek for adventures. He paddled along the shore for some distance, and for a time saw nothing of any importance to attract notice. By-and-by he came to a small landing place, like a spot where any one is accustomed to go and dip water. He noticed a cord supported on sticks leading down to the lake from some place away back in the bush. Our hero paddled to the shore ran his canoe aground and followed the cord to see where it would lead. After a while he saw a wigwam and looked in. Two old Indian cronies were there and he could discover by their movements that they were both blind. This accounted for the cord leading down to the lake where they were accustomed to fetch their water for drinking, etc. Wahbequookoose went quietly into the wigwam and hid himself; watching the two old beldames at their work. They seemed to be working something in a large pot which gave forth a sickly smell, and he noticed the contents of the pot, as well as the meat around, was human flesh. He saw this with horror, for human limbs and heads were stored around. He noticed, too, that the old hags were armed with knives, fastened to their elbows, which they would use with a backward jabbing motion—quite original—for they could work and have their weapons continually in position, so to speak, and yet their hands were free. Wahbequookoose kept quite still and watched, and by-and-bye a young man came in with a bag over his shoulder loaded with game, but the game was no more nor less than human bodies, freshly slain. The young man shot out the 'remains' in his game bag on the ground and the old woman commenced to cut up the meat and add it to the contents of the pot, and some they put away for future use. Wahbequookoose had seen enough of the cannibals. He watched his opportunity and rushed on the young man and laid him out in death. The old cronies hearing the commotion and the death cry of their supply agent, commenced to back about and jab and stab most savagely with their knives on their elbows, but our hero was equal to the occasion and so manipulated matters that he got the blind old hags back to back and they stabbed each other to death. Wahbequookoose then went outside to reconnoitre. The ground around was cleared and in a little while he found a plain that was covered with bones.

Bones, bones, everywhere! In every stage of age and dryness—some fresh, new bones, others older and drier, and some bleached and very old. There were bones of men, bones of women, and bones of children, of every age and size. He gazed around at the desolation and realized that here were the bones of those who for years and years had been slain and eaten by the cannibals. Wahbequookoose fitted his arrow to his bow. It was the invincible arrow. He shot it straight towards heaven with all his strength. The arrow went out of sight, but came down with tremendous force, and struck the ground with a twang—a mighty quivering vibration, that seemed to fill the world. There was a decided shaking and quivering among the bones corresponding to the vibration of the arrow. He took up the arrow and fired it up again. As it struck the earth again the vibration of the shaft had a still more potent effect. The bones came together, bone to his bone. At the third shot and vibration they were all living and shaking hands and our friend recognized his own relations and friends who had lived years before and had disappeared mysteriously. It was a glorious reunion, and gladness and happiness filled every soul."

"Now," said my old Indian friend, "how do you account for the similarity of the narrations; that part about the bones?"

I forget what answer I gave him.

F. F.

Garden River, Oct. 1, 1901.

Emsdale Mission.

REV. A. H. ALLMAN, B SC., INCUMBENT

The Harvest Thanksgiving service at St. Mark's, Emsdale, which took place at the end of September, was well attended. The church was beautifully adorned with the gifts of the people, under the superintendence of Miss Harwood. The congregation was large, and the service hearty and inspiring. The incumbent said prayers, and the Rev. C. H. Buckland read the lessons, and also preached an excellent sermon. The offertory amounted to \$7.30, which was given to the Diocese Superannuation Fund.

The regular services of the Mission have been interrupted, owing to the illness of the incumbent for a month or more, but the lay-reader, Mr. Wm. Jenkin, did all he could to fill the gap, and deserves the best thanks of all concerned for his voluntary labors, rendered both at services and funerals.

The late Rev. F. Ulbricht was known in this mission, and his acute sufferings and death called forth much sympathy. Two offertories have been taken up on behalf of the widow, for whom the deepest regard is felt in consideration of her patient and heroic devotion to her late beloved partner.

The new church at Kearney stands

ready for opening in all its completeness, and is very suitably furnished. Just when the finishing touches were about to be made for opening on Oct. 18th, the incumbent was stricken down with a severe feverish attack. During his illness the Bishop twice visited him, by which visits he was greatly refreshed and encouraged. The Bishop has given a fresh date for consecration, and it is probable that the hearts of the people in Kearney will be gladdened, during the week commencing Dec. 8th, by his lordship's presence among them for the purpose of carrying out various episcopal acts.

Port Carling Mission News.

The Muskoka Lakes are now quite deserted. All the summer cottages and boat-houses have their windows boarded up and everything made as secure as can be for the winter. When the clergyman starts out in his boat to reach the other end of the mission, it looks cold and uninviting as he passes one island after another until he comes in sight of Gregory, Woodington, or Cleveland, where he knows there is always a hearty welcome, be it winter or summer. If he goes in the other direction and reaches Beaumaris, he misses the gay throng of Americans who frequent that port in summer and he misses, too, the form of the Rev. C. J. Machin moving about among them, who is always ready to give a word of counsel to one who is younger and less experienced, but he finds Mr. and Mrs. Prowse and their family at home, and he is always glad to accept their kind invitation to have a hot cup of tea or to draw round the fire-place, blazing away as cheerfully as heart could wish. The reader may know that there are many things to make the cold, dark, stormy days of November pass pleasantly for the perennial missionary in Muskoka.

The Gregory branch of the W. A. has succeeded in completing their bale of clothing, which has been sent off. In Port Carling we are looking forward to organizing a branch very shortly.

The House-to-House collection for the Mission Fund of the Diocese amounted this year to \$61.00, not including that taken at Beaumaris.

The services during the winter are continued weekly at Port Carling and Gregory, and fortnightly at Port Sandfield and Beaumaris.

Mission of Sundridge, Eagle Lake and South River.

Although no record of the Church's work in this mission has appeared in the Missionary News for some time past, the work has been going along steadily with satisfactory results.

Although two of our most energetic Church families have moved away from Sundridge to start afresh in Manitoba, and their loss has been felt in many ways, yet the outlook for the Church's work is brighter than it has

been for some time past. The services are well attended and all seem to take a delight in making them as bright and attractive as possible.

At Eagle Lake there is a deep interest manifested in the services of the Church and this interest is not confined to attendance at Church services. Plans are being laid for the improvement of the exterior of the Church by cementing the walls which will greatly add to the beauty and stability of the building. A driving shed is being erected by the side of the Church. A handsome new Karn organ has been subscribed for by generous friends in the three stations and has been placed in the church. An organ has been a long-felt want and the congregation heartily appreciate this latest addition which brightens the services in so marked a manner. These improvements, among other things, are encouraging signs and indicate that Church life is prospering in the parish. At South River the Church has been greatly weakened, as so many church families have moved away of late until this winter only three families remain. Still, the services are fairly well attended by many outsiders who have a love for the beautiful Anglican liturgy and we are living in hopes of a brighter future.

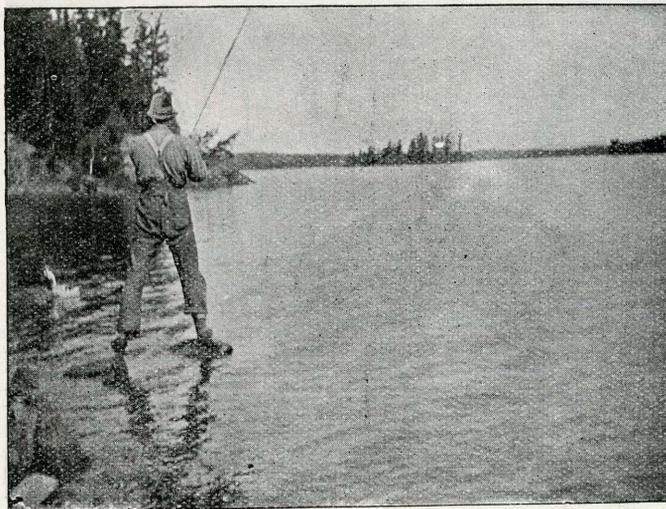
It is encouraging to be able to say that on the whole the services are well attended in all three missions by people who take a deep interest in the Church and her work, that the communicants which have of late been administered to by the Rev. H. C. Buckland, average very well and that the number is increasing.

Fort William Mission.

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

St. Luke's.—For the first time the special days of intercession for Sunday schools—Oct. 20th and 21st—were observed in this parish. Two opportunities were given those who wished to make their communion and plead for God's mercy, guidance and blessing on those who are instructed and those who instruct, in the Christian verities, viz.: on Sunday at 8 a. m., and on Monday at 10 a. m. On Monday evening the service partook more particularly of an intercessory character. The attendance was encouraging. All Saints' Day was observed rather better than usual this year. Falling on a Friday there were services at 10 a. m., and 7.30 p. m., with a fair average congregation for a week day.

On the evening of October 31st, the members and friends of our local branch of the Woman's Auxiliary gave a dinner and entertainment in the Town Hall, which was very well patronized. Well-nigh four hundred people were in the fine hall. All were waited on as cheerfully and speedily as the young ladies could possibly manage. The weather was favorable and all seemed pleased with the efforts put forth to make the affair a



Bass Fishing.

success. Close on to a hundred dollars will be made as the result of this method of raising some money for the undertakings which the auxiliary have under way.

On Sunday, November 3rd, the Venerable Archdeacon Mackay, of Prince Albert, N. W. T., who was on his way to his home in the West, assisted in the morning, and in the evening preached one of his missionary sermons to an attentive congregation, which, however, was not as large as usual, owing to the stormy weather. The Archdeacon usually makes a visit to his sister, Mrs. Richards and her family, when travelling through on his missionary tours. On this occasion he was the guest of Mr. J. J. Wells, a son-in-law of Mrs. Richards.

The Junior Auxiliary still meet and push forward their share of parish agencies.

Already the Sunday school superintendent, Mr. Coe, and a committee, are arranging for an entertainment and distribution of prizes at the Christmas holidays.

Byng Inlet.

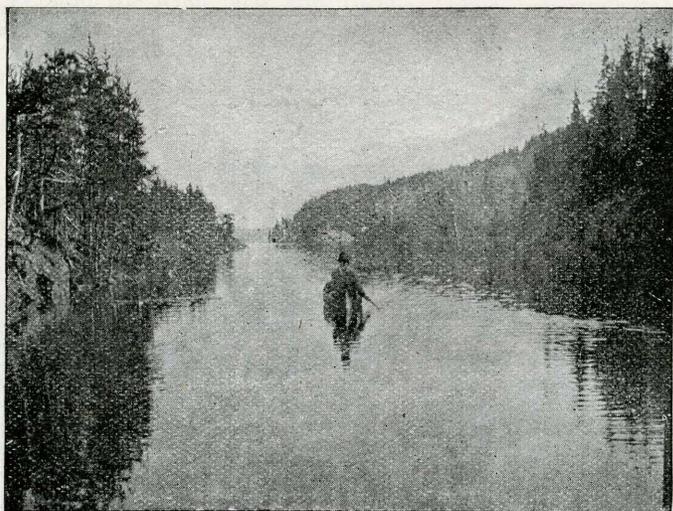
At the mouth of the Magnetawan River, where it empties into the Georgian Bay, is situated Byng Inlet. Here for years there has been a large lumber industry, the mills being, perhaps, of greater capacity than any in the Province. Not approachable by road and a long way from any other point on the Georgian Bay it will be seen that only in summer time is there any communication with the outside world, if exception be made of a few trips in winter time by dogs and snowshoes. Here in the season when the big mill is in operation are about 1,300 or 1,400 people. In the winter the population largely decreases because the men go into the camps to chop the pine. The Church has long neglected the place, though when the Bishop, accompanied by Rev. Mr. Dean of Parry Sound, visited it there were found several church families and others who are Churchmen were spoken of. The Bishop held a very im-

promptu service there. Having but a short time to stay he did not think a service possible and went aboard the boat for a start at 6 p. m. The captain of the craft had, however, changed his programme. The steamer would not leave until midnight. The Bishop and his chaplain returned to the shore and made hurried arrangements for a service, at which there was a good turnout of people, a number of whom would welcome the ministrations of the Church, if occasional only. Not a few others were disposed to avail themselves of such and to help in some degree to encourage the Church to occupy the land. Though not seeing his way to move at once, we believe we are correct in saying that the Bishop not only desires to establish a mission at Byng Inlet, but that he will do so as soon as he sees his way clear to do so. Always obstacles to overcome, always difficulties in the way, always problems to solve, and always the Church's "marching orders."

Schreiber Mission.

The Fort William Times-Journal says: "The Rev. J. P. Smitheman conducted the Anglican service at White River on Thursday evening. He preached an instructive sermon, founded on the need we have of rendering thanks to Almighty God for being able at this season to reap the fruits of the earth. He illustrated his views on the subject with quotations from the exquisite language of the Church prayers, and besought his hearers to remember how the Supreme Being had delivered over to punishment Solomon, Nebuchadnezzar and Herod, who had by their mispent lives and wrongful acts, misdirected and turned to evil the powers, talents and wealth with which they were endowed."

"There is no blessing upon any country which desecrates the Sabbath Day, and we should never neglect to offer to God those praises that rightly belong to Him. In conclusion, said the preacher, we may thank God



Sharp Rock Inlet, Lake Temiscamingue.

and take courage for He has told us He will never forsake us."

Mr. A. B. Smith, warden of Nepigon, has been sick for four weeks in Port Arthur hospital and is very little better.

Miss Williams, the Schreiber organist, was married to Mr. Stretton the other day and received many presents.

Temiscamingue.

Early in the month of November Rev. C. Piercy, Rural Dean of Nipissing, paid a visit to this mission. A change in the connection between railway and steamer caused a delay at Temiscamingue station of eighteen hours on the up journey. The rain kept all travellers within the doors of the hotel and made the hours drag wearily.

But next day, Friday, when acquaintances were made on the steamboat the missionary was fortunate in finding two young men who had served in Canada's contingent of mounted infantry in South Africa. They were journeying to the newly opened townships north and west of Thornloe with the intention of locating the grant of 160 acres given by the Ontario Provincial Government to the soldiers who returned from South Africa, and to the veterans of the Northwest Rebellions and the Fenian Raid of 1866—such men being residents of the Province. The day was cold, with a flurry of snow. And it was the hunting season. A number of passengers were going into the bush for red deer and on the Quebec side of the river for moose, too. The shooting of moose is prohibited in Ontario until 1905. As the time went by our young soldiers talked more freely of their experiences in South Africa. Their stories of several engagements, of Boer treachery and uncleanness, of the British care of prisoners of war and of hospital and medical aids of a character hardly to be expected would have been "hard nuts" for an opponent of the Imperial policy in the country we may now call a sister colony in South Africa.

The water being yet very low in

Temiscamingue Lake, the steamer, which draws but five feet of water, could not get near any shore to land passengers, nor to the dock in Baie des Peres, the landing place for Ville de Marie. So passengers and baggage and mail were landed by an "alligator"—a scow propelled by steam and side paddle-wheels. The steamer did not go much within a mile from the shore.

It was nearly dark when the steamer arrived off Haileybury, and by means of a "pointer" had landed passengers, baggage and mail. But there were some horses to land. They could not be conveyed to shore in a pointer. So they were led to the gangway and with the aid of a plank behind were pushed overboard into the cold water. Down they went—head first to the bottom. When they rose to the surface a man in the stern of the "pointer" took hold of the halter shank and guided the poor beast towards the shore.

On landing at Haileybury, Mr. Piercy was met by the missionary, Rev. H. R. Codd, M. D., and one of his church wardens, Mr. P. Cobbold. Dr. Codd certainly has more comfortable quarters than he had a year ago. But they are small and very plain but made cosy within. A hearty welcome and a good tea was followed by an hour or two's chat. Such a talk about Church and other matters as might be imagined as taking place between missionaries who seldom meet and, as far as the resident clergyman is concerned, cannot be expected to occur again until the ice breaks up, say early in May next.

On the morning following (Saturday) there was a celebration of Holy Communion at 7.30 in the church near by. After breakfast followed a visit to Mr. Cobbold's home as the clergy were on their way to the lake shore to row to Thornloe in an open skiff in the face of a northwest wind. The water being too rough to take a straight course the shore was followed pretty closely and in three hours the distance of six miles was covered. The skiff was pulled up on shore, oars and

cushions removed and taken to the village. Though the water is higher than when the Bishop was last at this point, it is only possible to get near the shore by carefully keeping in a course marked by sunken logs and stranded brushwood. The Misses Beavis, always anxious to minister to their minister's wants and to serve the Church, provided a dinner. In answer to Dr. Codd's inquiries it was learned that the only waggon likely to be available, was broken. Therefore, all idea of riding eight miles next morning into the Township of Hudson was given up. And it was all for the best. A start was at once made to cover the distance by walking. Nor would it have seemed so hard a trudge over the newly-made and hardly-frozen road but for the impediments necessary for our next day's service in the backwoods.

Soon after nightfall the travellers arrived at the log house of Mr. Doughty and received a very warm welcome and supper. A talk over matters revealed the facts that there were several families in the neighborhood of a few miles whose spiritual needs are a claim on the Church. Some are in need of the most simple and elementary teaching. Besides, there are other settlers who owe religious allegiance to no Christian body, whom the Church should gather in. Our neglect means—must mean—loss, even though there is here and there one who can never cast in his or her lot with any other religious body.

Mr. Doughty had to go out to a meeting that night, the rendezvous being the log house a mile away, in which the service on the morrow was to be held. The business was most important. Settlers felt they could not longer delay the erection of a log school building and the beginning of a school in the settlement. The site must be decided upon and steps to erect the building taken at once. After an absence of about two hours Mr. Doughty returned home to tell us that the needed arrangements were all made. The site was one selected by some settlers earlier in the year and had been chopped. Mr. Doughty was to take his horse there on Monday and Tuesday to pull up stumps and the day following there was to be a "bee" for the erection of the school. A good log school. "We'll have it up in a couple of days, sir. There will be the roof to put on. That will cost money. But there is a settler not far off who is splitting shingles, and if we can get a few boards, the school will soon be finished." Then we talked about a church. It was pointed out that we needed a building of our own, in a central position. The opinion was expressed that a log church was very picturesque and in a new settlement much to be desired. Moreover, the site should be of sufficient area to provide a burying ground. If Mr. Doughty only takes hold of the matter and finds help from his neighbors, as it is believed he will, next year the

Bishop may find a church to consecrate in the "Doughty settlement."

On Sunday Morning Prayer was said in the house of Mr. Bowers, where more than twenty people were gathered. Following there was a celebration of Holy Communion, at which three persons communicated. The visiting priest was celebrant and preacher. At the close of the service a few minutes were spent in hand-shaking and talking to the assembled settlers, a few minutes more for a hasty dinner spread by Mrs. Bowers and Mr. Piercy and Dr. Codd started back to Thornloe.

The night had been cold—down to six degrees. The road was hard enough, but rough. The pace was about three miles an hour and the appointment at Thornloe was kept. It was disappointing not to be able to use the church. But there was no means of heating it, the chimney not being erected. The bricks were there but the trouble was that the bricklayer thought it better to await a "mild spell." The service was held at the house of the Misses Beavis. It comprised the Litany, the baptism of an infant—whose parents and grandparents had for years lived in an older settled part of the diocese—and an address.

Now for Haileybury. Surprise was expressed that the Waubie was frozen over and that the shallow water on the lake shore was also a sheet of glare ice. The skiff was by four men carried a full quarter of a mile to a point where a boat from the steamer had forced its way through. There it was floated and the missionaries got aboard. By dint of careful handling the boat was kept in the opened channel, though the ice obstruction bade fair to cut the boat sides.

A story is told of a worthy dame who, travelling in a boat against a wind, hoped the wind would change before she returned. She did not enjoy a head wind. Dr. Codd is a better sailor, whose hopes were that it should remain northwest and blow us homeward. It was not cheering to note that the wind, though not strong, if coming in gusts, was from the southwest; nor to note the snow flurries coming at the end of the day. But he had no fear that the shore would be quite hidden and his experience on that part of the lake covers nearly all hours in the twenty-four. After two hours' row the visiting clergyman was delighted to hear over the water the sound of the bell lately placed in a little turret on the roof of the church at Haileybury. The people there are to be congratulated on its possession. Its sound will soon acquire a familiarity none would willingly part with.

Think, when the bells do chime,
'Tis angels' music; therefore come not late.

God then deals blessings.

It was only a few minutes after time when Evensong commenced. There was present a somewhat larger

number of persons than usual. The singing was bright and crisp. The Church folk at Haileybury are fortunate in having as organist a daughter of a priest in the Diocese of Niagara.

On Monday morning a celebration of Holy Communion was held in a house in Haileybury wherein lived a young man, whose days are drawing to a close. A proposed trip across the lake to Dawson's Point was abandoned. The after part of the day was spent in conversation with the churchwardens concerning church matters at this station. It is a pleasure to record that a font had been purchased and had been shipped from Pembroke, Ont. Also to say that Mr. Cobbold states that an aunt had given £20 for some definite object for the church at Haileybury and that it had been decided to devote the money towards the purchase of a new organ in the spring.

In several quarters fears were expressed that there would be a shortage of food in the country covered by the mission and the outlying townships, in consequence of the lack of the means of conveyance by water from the point connecting with the railway. A long winter is ahead and flour and other necessary food is not in sight. It will be hard, indeed, if necessaries of life are only to be obtained by a long haul on sleighs. It is evident that those who are urging that a railway be constructed from North Bay northward via Haileybury have a strong argument in the lack of means now existing to convey goods to and from the pioneer settlers of this new district.

Sturgeon Falls Mission.

REV. C. PIERCY INCUMBENT.

The Festival of All Saints was kept by two services in the Church of St. Mary Magdalene. The first was a celebration of Holy Communion at 8.30 a. m., at which there were five communicants. The second was Evensong, at 7.30 p. m., at which there was a good congregation for so small a place. Doubtless some persons attended because it was known that the service was more than usually musical. The offerings at both services were for the widow of our lately deceased missionary, Rev. F. C. H. Ulbricht.

Sturgeon Falls is a point where it is exceedingly difficult to keep a branch of the W. A. in existence. Yet it is done by the unflinching interest of two or three who live in hope of seeing better things in this respect. But some cause for apathy may be found in the fact that for nearly eighteen months the town has been commercially dull and without occupation in it for some residents. This was again caused by dispute and litigation between parties and firms interested in the pulp industry in the neighborhood. It is now asserted that a settlement has been arrived at and that work will be resumed at no very distant date.

In the early part of the year it is

expected that the church here will be provided with a font.

Though unable now to hold regular services at Warren and Cache Bay, the missionary pays visits to both points, visiting the people of the Church, and baptizing the children.

The Sunday (November 10th) that Rev. C. Piercy was absent from home and visiting the Temiscamingue Mission there were no services in the church.

The Provincial Synod.

In our notes last month it is not unlikely that the impression was conveyed to our readers that Dr. Davidson's motion in re divorce was adopted by the Synod. It was not. It was carried in the Lower House, but the Bishops, while in accord with the main point of the resolution, were not able to accept the "reference to the ordinary" or the proposal as to "re-marriage" of divorced persons wishing to be reunited to each other. In reference to the latter proposition the Bishops sent down a change in the following words: If a man and wife who have procured divorce desire to come together again the clergyman may bestow a blessing upon such persons.

The Lower House could not agree to the message of the Bishops and appointed a committee to confer with the Bishops. As no result seems to have been arrived at the matter must have dropped. It was proposed that the question be referred to the General Synod, which would speak for the Anglican Church in the Dominion of Canada. We presume that the question was so referred.

The Upper House sent a message stating that it had adopted a resolution asking His Grace the Archbishop to appoint a committee of two bishops to act in conjunction with a committee of like number to be appointed by the Lower House for the purpose of considering the relation of Finnish and other Scandinavian residents in Canada to the Church, with a view to securing their general cohesion, and to report to this Synod, if possible during the session.

We assume that this action followed the presentation of this important subject by the Bishop of Algoma, who is much interested in the matter and who was supported by the unanimous adoption of a resolution of our Triennial Council requesting the Provincial Synod to deal with the matter. It was likely not possible to deal satisfactorily at once with the problems that would confront such a joint committee. But we are anxious to know, as soon as may be, what the committee does. Can no report be made known before next Provincial Synod?

The memorial from the Diocese of Toronto asking that the Ecclesiastical Province of Canada be divided into two provinces—one being coterminous with the civil province of Ontario—did not meet with success in the Lower House. However, it was a source of

much discussion. Motions and amendments were voted down and the matter remains as it was.

There is little doubt but that the decision arrived at agrees with the judgment of the majority of church people. Yet all sympathize, we imagine, with the desire that we in Ontario should be able to unite and with all the force of the united voice of the Church in the Province of Ontario be able to speak on questions relating to morals and education. The differing laws of different provinces put difficulties, hard to overcome, in the way of dealing with some questions in the Province of Canada as at present constituted. By the way, Province of Canada is a misnomer.

Besides not all the Civil Province of Canada is embraced within the jurisdiction of our Provincial Synod. A large portion of it—about one-half—is within the jurisdiction of the Ecclesiastical Province of Rupertsland. For 300 miles west of our diocesan boundaries the Diocese of Rupertsland (of the Province of Manitoba) extends into Ontario. It is not to be forgotten, either, that much of the Diocese of Moosonee is within Ontario's boundary. The Bishop of Moosonee's headquarters at Moose Factory is within Ontario. When Keewatin is finally separated from Moosonee then the latter diocese will have little or no territory outside the Civil Province of Ontario. The division of our ecclesiastical province is beset with difficulties. It is an open question whether instead of division we should not strive at the General Synod to so delimit the boundaries of the church provinces so that Ontario's civil lines shall be the boundary of the Province of Canada.

Visit of the Duke and Duchess of Cornwall to the Provincial Synod.

We are pleased to record that our royal visitors found an opportunity to visit the Provincial Synod of Canada, in session at Montreal at the time of the royal visit to that city.

Their Royal Highnesses reached the Diocesan College, where the sessions of the Provincial Synod were being held, at 1 o'clock sharp on Thursday, September 19th, and were received, in the absence of Archbishop Bond, by the Bishop of Toronto and the Prolocutor.

They were subsequently escorted to the Convocation Hall, where the members of both houses of the Synod had already assembled, and where they were presented with an address.

The scene in the Convocation Hall, as the Duke and Duchess entered, was superb. The walls and ceiling supports had been hung in the national colours, and palms and flowers covered the platform.

The bishops were vested in scarlet and the clergy clad in cassocks and academic gowns. The hall was crowded to excess and Their Royal Highnesses received a most enthusiastic

welcome. The Bishop of Toronto read the following address:

To His Royal Highness the Duke of Cornwall and York, K. G., K. T., K. P., G. C. M. G., P. C., etc.

"May it please Your Royal Highness,

"We, the Archbishops, Bishops, clergy and lay delegates of the Provincial Synod of Canada, representing in this Dominion the National Church of England, of which His Most Gracious Majesty King Edward VII is the Supreme Governor, desire humbly to assure Your Royal Highness of the heartfelt pleasure with which we join with others in welcoming yourself and your gracious Consort to the loyal Dominion of Canada. Cherishing the best traditions of the Mother Church in England, we prize this opportunity of renewing our expressions of devotion to a throne which for more than a thousand years has been identified with the nation's destinies. As the heir of that great throne, Your Royal Highness has been discharging a function of unwonted significance, the inauguration of the federal commonwealth of Australia. Here in Canada began the movement of which that inauguration is the happy sequel. With thankfulness to the Divine Disposer of events, we are also permitted to recall that in the religious sphere the Anglican Church in Canada led the way in adapting an ancient polity to the needs of to-day, by the suggestion of an ascending series of Synods, culminating in the triennial gathering at Lambeth. From the first President of the Provincial Synod, the Most Rev. Francis Fulford, Doctor of Divinity, came the proposal, and it was the same able prelate and "humble man of heart," who, on behalf of the Canadian church, received our Gracious Sovereign when, as Prince of Wales, His Majesty visited this part of his Dominions.

In our joyous hour there is but one shadow of our satisfaction—the thought that Victoria, the good, venerable mother of her people, shares not in this renewal of the pledges of our love. But the blessed memory of her long and beneficent life, and the unflinching sympathy which, from its fountain head in the Royal household, spread in life-giving streams to the utmost bounds of the Empire, and embraced the very least of her subjects. That, Your Royal Highness, is our common heritage and undying solace. May it strengthen the bond between Sovereign and people through generations to come.

With undiminished devotion we lay the tribute of our loyalty at the foot of the Throne and pray on behalf of Your Royal Highness, and your Gracious Consort, for the blessing and support of Him who is King of Kings, Lord of Lords, and the only Ruler of Princes."

At the conclusion of the reading of the address, the Very Rev. Dean Innes, Prolocutor of the Lower House, addressed Their Royal Highnesses as follows:

"On behalf of the Lower House,

Your Royal Highness, we have to thank you for the honour which you and your royal Consort have conferred upon us by visiting the Synod. I can only re-echo all that has been uttered by His Lordship, the Bishop of Toronto, and to assure you that this Church of England in Canada is bound in heart with the throne of England, and will forever sustain the history of the past by her conduct in the future."

The Duke of Cornwall replied to both addresses in the following terms:

"My Lord Bishop and the members of the Provincial Synod of Canada:

"The Duchess and I greatly appreciate the kind words of your address, and we heartily thank you for the loyal welcome to which they give expression. It will, I know, be gratifying to the King to receive from you, as representing in this part of the Dominion the National Church of England, a renewal of your assurance of devotion to his throne, and to know that, by your zealous, patient, self-sacrificing labours is maintained in Canada, that grand tradition which is the noble tradition of the Anglican Church.

"Your sympathetic allusion to the overwhelming loss recently sustained by the church and nation have deeply touched me. I feel, with you, the hope that the common sorrow evoked by the death of Her late beloved Majesty may draw closer the ties which have multiplied and waxed stronger through the bright example of her long and glorious reign.

"I earnestly trust that the Almighty may ever guide the councils and bless the labours of this Synod."

At the close of the Duke's reply all the Bishops and the Prolocutor of the Lower House were presented. Advantage was taken of the opportunity by Lady Lygon to renew an acquaintance which she made in Australia with the Bishop of Nova Scotia, on the occasion of His Lordship's visit to Sydney last year.

As the royal party withdrew the National Anthem was sung, and cheers were given.

Among those present were Sir Wilfrid and Lady Laurier and the Bishop of Tinnevely, India.

Bishop Sullivan Sustentation Fund.

M., per F. H. Stone, Esq., Treasurer of English Association, £200.....	\$ 970 00
G. Prowse, Esq., Beaumaris.....	10 00
A Churchwoman, Shediac, N.B.....	1 00
Mr. Gornall, Lennoxville (Oct. and Nov.).....	2 00
Sherbrooke W.A. per Mr. Sharples ...	35 00
Ennis estate, proceeds of as per will...	29 12
Thank-offering.....	3 00
All Saints' Church, Huntsville.....	23 45
	\$1073 57

Acknowledgments.

MISSION FUND.

Receipts by Treasurer:

Mrs. C. A. Maloney, Canterbury, England, \$9.75; English Associations, \$192.08; Huron W.A., per Mrs. Gage: Ingersoll, \$4; Alymer, \$5; London, St. George's, \$2.50; Bracebridge, \$15; Falkenberg, \$3.

ACKNOWLEDGEMENTS—Continued.

SUPERANNUATION FUND.

Bracebridge, \$2.25; Broadbent, \$2.86; Lequin Falls, \$2.43; Dufferin Bridge, 71 cents.

SPECIAL PURPOSES.

For Mrs. Ulbricht: Bracebridge, \$3; Sudbury, \$33.02; Copper Cliff, \$6.17; Powassan, \$3.20; Port Sydney, \$3.35; Fort William, \$8.40; Sylvan Valley, 70 cents; Garden River, \$3.40; Baysville, \$2.60; Temiscamingue Misscous, \$14.04; Ullswater, \$1; Cardwell, \$1.20; Sturgeon Falls, \$7.55.

GENERAL FUND—EXPENSE ACCOUNT.

Bracebridge parochial assessment, \$15.

INDIAN HOMES.

English Association, \$42.27.
Contributions received by Principal direct during October, 1901, for Shingwauk:
St. Paul's S.S., Port Dover, per Lawrence Skey for Simon, \$5; St. John's S.S., York Mills, per Rev. R. Ashcroft, \$3; All Saints' S.S., Toronto, per W. J. Wilson account Bierney, \$25.

FOR WAWANOSH HOME.

Miss Arrowsmith, Mrs. Clark, Miss Missen, per Miss Rooper, England, \$2.44; St. Stephen's S.S., Toronto, \$25; St. Luke's, St. Agnes Guild, Toronto, \$6 25.

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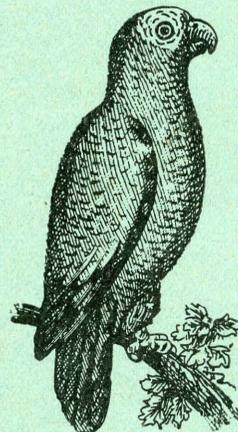
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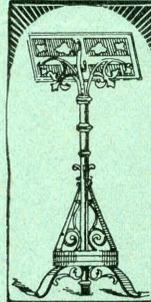
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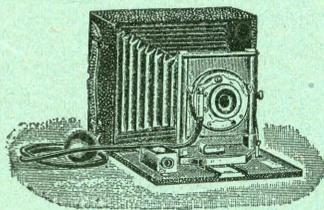
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