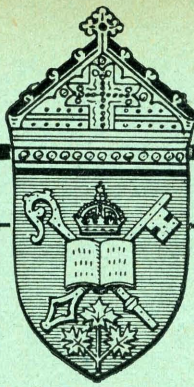


“Go ye into all the world
and preach the gospel to every
creature.”



“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.

November, 1901

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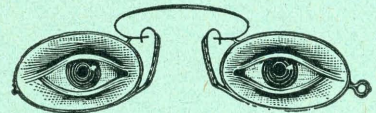
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The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
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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.

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Homes,
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1. Be *prompt* in remitting for *renewal* or for *arrears*, 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 November.

- | | |
|--------------------------------------------------------------------|----------------------------------------------------------------|
| 1. Friday.— <i>All Saints' Day</i> . | } Sault Ste. Marie and parts adjacent. |
| 2. Saturday. | |
| 3. <i>22nd Sunday after Trinity</i> . | |
| 4. Monday. | |
| 5. Tuesday. | |
| 6. Wednesday. | |
| 7. Thursday. | |
| 8. Friday. | |
| 9. Saturday. | |
| 10. <i>23rd Sunday after Trinity</i> : Confirmation in Korah. | |
| 11. Monday. | } Journeying and visiting eastward from Sudbury and North Bay. |
| 12. Tuesday. | |
| 13. Wednesday. | |
| 14. Thursday. | |
| 15. Friday. | |
| 16. Saturday. | |
| 17. <i>24th Sunday after Trinity</i> . | |
| 18. Monday. | } Main line of C.P.R. west of Sudbury. |
| 19. Tuesday. | |
| 20. Wednesday. | |
| 21. Thursday. | |
| 22. Friday. | |
| 23. Saturday. | |
| 24. <i>25th Sunday after Trinity</i> : " " | |
| 25. Monday. | } Sault Ste. Marie. |
| 26. Tuesday. | |
| 27. Wednesday. | |
| 28. Thursday. | |
| 29. Friday. | |
| 30. <i>St. Andrew, Apostle and Martyr</i> : Train to Nairn Centre. | |

On the Holy Eucharist.

Lord as Thy Temple's portals close
Behind the outward parting throng;
So shut my spirit in repose,
So bind it here, Thy flock among.
The fickle wanderer else will stray
Back to the world's wide parched way.

Here, where Thine angels overhead
Do warn the Tempter's power away,
And where the bodies of the dead
For Life and Resurrection stay,
And many a generation's prayer
Hath perfumed and hath blessed the air.

O! lead my blindness by the hand
Lead me to Thy familiar feast.
Not here, or now, to understand,
Yet even here, and now to taste
How the eternal Word of Heaven
On earth in broken bread is given.
W. E. Gladstone, in 1836.

Notes by the Way.

A paragraph in a rural paper says that Rev. A. H. Allman has been ill for a week or more.

Throughout the diocese the rule of giving an offering to the widow of a missionary is now being carried out in behalf of Mrs. Ulbricht.

It is probable that the Rev. C. H. Buckland, of Burk's Falls, will succeed the Rev. A. R. Mitchell at Gravenhurst.

Rev. C. Piercy, rural dean of Nipissing, will visit Temiscamingue Mission during November. He is expected there on the 7th or the 8th of the month.

A branch of the W. A. has been started at Nipigon. The officers are: Mrs. Matheson, President; Mrs. Leitch, Vice-President; Mrs. Metcalf, Secretary.

The Rev. A. R. Mitchell leaves the diocese on or about the 1st of November. He leaves Gravenhurst for Hallock, in the State of Minnesota, U.S. Hallock is in the Diocese of Duluth. We wish him happiness in his new sphere of labor, even if it be in a foreign land.

At Sturgeon Falls a harvest Thanksgiving service was held on October 2nd. For the first time in the history of the mission an attempt was made to sing Evensong. For a little place Tallis' service and the Psalms were well rendered. The preacher was Rev. A. J. Cobb, of North Bay. On All Saints' Day the offerings at the services are to be given to the widow of the late Rev. F. Ulbricht.

At the annual sale of work, held at the Church House, Westminster, England, this month, the Diocese of Algoma has a stall, which is served by the Ladies Amherst and Miss Eda Green. On Wednesday, the 13th inst., the Marchioness of Lansdowne will open the sale. Though now the wife of the noble lord who is Britain's Minister of Foreign affairs, we remember that there was a time when her husband was the Monarch's representative at Ottawa, and therefore feel that there is a special interest—born of knowledge—in the Church in Canada, which the Marchioness of

Lansdowne must feel when she opens the sale on behalf of the work of the Church at home and abroad. The next day Bishop Lang (Stepneg) will open the sale.

The retirement from the position of editor-in-chief of the W.A. "Letter Leaflet" by Mrs. Williamson, is an occasion upon which we can join in the meed of praise for work well done in that branch of W.A. work. We hope Mrs. Williamson may long enjoy the knowledge that the work she loved to do is being carried on to greater and higher success.

The accompanying resolution was passed unanimously at the Triennial Meeting of the W.A. in Montreal, as a token of their appreciation of our recent action in regard to sales, etc.:

Resolved—That the Life Membership fees be given to the Lord Bishop of Algoma for use in his diocese, as a mark of the great appreciation of this Triennial Meeting of Algoma's efforts to become self-supporting. — Carried unanimously.

By placing Thanksgiving Day so late in November as the Dominion Government generally does—this year the 28th is the day—it may accord with a custom in the United States, but it certainly is so late in the year that the evidences of God's bounties in field and forest are almost out of sight. The roads are bad, and the weather likely to be unpleasant. In the United States it is a day set apart for feasting and family reunion—somewhat after the English fashion of Christmas. Indeed the Puritan spirit of more than a century ago may have induced the keeping of the Feast of Thanksgiving across the border on the fourth Thursday in November as a substitute for, or an obstacle in the way of keeping the Feast of the Nativity. But we in Canada need not be afraid of giving up a day of our own selection for a day of national thanksgiving to Almighty God for the blessings showered upon us. Then, we doubt not, the selection would give us a much earlier date, not later than Michaelmas.

Grievous Needs.

1. One or two young men, if possible, clergymen, able to speak the Ojibway language and willing for the love of God that is in them, nay glad, to give themselves, for a time at

least, to our Indian work, and that regardless of remuneration beyond what may be necessary to enable them to live.

It is high time such a man was found for the devoted band of Indian Christians at Lake Nepigon, and for their pagan brethren in the wilderness beyond, who are yet unblest by the light and grace of the Gospel of Jesus Christ.

2. One or two unmarried priests, able bodied, used to out-door life, and not afraid of the primitive conditions of new settlements such as ours; above all, men full of missionary ardour and eager to do God's work without thought of self or concern for material rewards.

For a few years at least young clergymen trained for other fields of labour might well give themselves in this spirit to our work. They would assuredly find it blessed and helpful work, fruitful in good, not only to others, but also to themselves.

Where are the men?

3. Two or three devout students or laymen possessed of the right spirit and qualified to act as catechists, to work under the neighbouring clergy in new and remote regions, or in places adjoining old mission centres.

Only a bare living can be given them, but the interest of the work, the opportunity of advancing the interests of Christ and His Church in this great and growing country, and the personal advantage and blessing which would accrue to themselves from their work, should be sufficient inducement to the right sort of men.

The Bishop's Letter to Our Children

Sault St. Marie, Ont.,

October 28th, 1901.

My Dear Children:—

Do you know about our Algoma Indian Homes at Sault St. Marie? Do you ever think about the Indian boys and girls who are being trained there? Do you wonder how the money is got to train them?

Mr. King, the Principal, has just reported to me that there are at present in these homes 65 Indian children (52 boys and 13 girls). They are of various tribes, Ojibway, Delaware, Iroquois, Mohawk, Cree and Pottawattamie. They are learning not only to read and write, but to work in various ways. The girls are taught to sew and to do housework, the boys to do farming, shoemaking and carpenter work. Many of the children are motherless; some have neither father or mother, and ah,

when they enter the school, are more or less pitiable by reason of their ignorance and unfitness for life. When they leave the Home most of them are capable of earning an honest livelihood side by side with their white brethren.

For every child admitted to the Home \$75 are needed in addition to the grant made by the Government. For the 65 children now in the Home nearly \$5,000 has to be raised annually. No wonder it is hard to keep the work alive! No wonder there is almost always a large debt hanging over us!

It is a costly work, but it is a blessed one. These children in their native state, amidst the filth and poverty of their aimless roving life, have little chance of becoming happy and useful men and women. It is largely by such means as are provided in the Shingwauk and Wawanosh Homes that they are transformed into civilized and Christian people.

I shall be much surprised, my dear children, if after you have considered all this you do not feel it to be your duty and your privilege to help this good work.

I know you are already helping such work in Lent. Send your offerings then to the Domestic and Foreign Mission Board for Indian Homes in general—that is all over the Dominion. I do not wish you to stop doing that. I would gladly see you do more in that direction. But I wish you also to do something in particular for your own Indian Homes in Algoma.

And what better time could there be for such a work than the seasons of Advent and Christmas?

Will you not each of you give a trifle—even if it be but a cent or two—on each Sunday in Advent, i. e., on the four Sundays next before Christmas? The best way to give it will be in your class at Sunday School. And then on Christmas day all that is given may be offered in Church with a prayer for God's blessing; and afterwards it may be sent to Mr. King, at Sault St. Marie, Ont.

I hope each child and every Sunday School in the Diocese will do something in response to this request.

Believe me, my dear children,
Very faithfully your friend and
Bishop,

GEORGE ALGOMA.

Michipicoten Harbour.

The Michipicoten Mission has been revived again, and the work is prospering. Regular fortnightly services are being held at the Harbour, Helen Mine and Grace Mine, and an occasional service is held at Frances Mine, Wa Wa, Hudson's Bay Co.'s Post on Michipicoten River, at Gross Cap and Josephine Junction. No service has been held at Josephine Mine yet, as nearly all the men there are French. A new schoolhouse has been erected at the Harbour, which is being used for

services at present. The building is 64 feet long and 25 feet wide, and will accommodate a large congregation. At Helen Mine, where there are nearly 500 men employed, the service is still held in the dining hall. We hope to have a schoolhouse built shortly, which can be used for services. The service at Grace Mine is held in the dining hall also, at 10.30 a.m., and the missionary walks from the Grace to the Helen over a rough trail, a distance of about eleven miles, for an evening service, sometimes stopping at Wa Wa for a service at 3 o'clock. The Frances is about thirty miles from the Harbour by trail and canoe route. In the winter it is a little shorter. Only one service has been held there yet; but the missionary hopes to give the men there a service at least once in two months. We need about seventy-five Prayer Books and the same number of hymns, ancient and modern. If some kind friend wishes to do a good work here is an opportunity.

Although there are many difficulties to contend with in the mission, yet there are many encouragements. The work is being done slowly, but we hope it is surely. The men are hard to approach, and it is harder to persuade most of them to come to church. So many are entirely indifferent about the salvation of their souls, but some do care and are anxiously enquiring.

Victoria Silver Mine, Garden River.

I went the other day to visit and hold service at the Victoria Silver Mine, some distance back of the range of mountains lying to the north of this place. This is a mine producing silver and lead, and was discovered some years ago, and had been worked for a time and abandoned, but now is working again with superior machinery and with prospects of success. I had seen some of the men working there coming out with bags of the ore, and I inquired as to the condition of the place and the number of men employed, and also I had asked some of the Indians who had been there, as to the best way I could reach the place, and I made up my mind to go. It is a long way back in the bush. I found the road much better than I expected, some bad hills and wet places, and nearing the mine where the crossway is carried round the edge of two small lakes, it was rather rough and jolty. At one place you drive through a river of no very great depth. There are stretches of nice hardwood bush, very green and pleasant, on the far slope of the mountains, with just a suspicion of autumn tinting the foliage; so in spite of the distance I arrived there quite as soon as I expected.

The manager came down to meet me as I drew near to the buildings, one of which looked to me like a dwelling house. He very courteously gave my horse in charge of the stable-

man, and asked me up to the house to have some dinner, of which I stood in great need, because the time was already passed and the jolting of the road had a shaking down effect as it were. However, they gave me a very good dinner, which imparts a glowing sense of fulness and makes one feel more cheerful than when sinking and hungry.

Afterward the manager took me round and showed me the sights of the place. We first of all paid a visit to the crushing mill, which has been fitted with new machinery, which grinds the ore into dust by repeated processes of crushing, and then is sifted through a table with grooves in it, and so a greater part of the dross is washed away, and a powdered metal concentrate is produced which reduces the bulk one-tenth.

We then went to the old shaft and saw where the mine had been worked before. It went down several hundred feet into the bowels of the earth, and had subterranean passage to another shaft which ventilated the large one. There were piles of ore lying around, which, thanks to the improved process of concentration, can now be made profitable.

We then went to see a new vein in the mountain which had been lately started, and was yielding beautiful looking glistening galena as well as other ore not so rich. The men were mining horizontally into the rock. I would like to have seen a blast explode, but one was not nearly ready. I called on all the men who were working round, but some of my Indian friends, who were members of my congregation, were away hunting grouse to supply the larder of the establishment. They came home later in the evening with the birds.

There was a family, or rather a double family, living in one of the houses and I called on them and spoke to the children, who were glad to see a stranger. I talked to the miners who were on night duty, for they work day and night in relays. I found some nice, intelligent fellows from the Old Country, and I gave notice when the men came to supper, that I would hold a service in the boarding house, if it were permitted, and it was.

So after supper we held the service. I brought some little service books with me which had hymns in, and in trepidation I gave out a hymn, not knowing if any one would join in. It made me glad when they all joined in heartily, and some responded in the service of the Church as if accustomed to it in a measure. I spoke to them about the blessings in store for the servants of God, and the punishment in store for the wicked. How that God though insulted and defied, yet will forgive on repentance for its sake, and is continually waiting for the wicked and indifferent to turn to Him.

The men were sitting about in different postures, and some had utilized the stairs as a sort of gallery. All listened attentively, and sung the old

Evening Hymn with gusto. I slept in a room with twenty men and returned next day.

F.F.

Algoma and W.A.

ADDRESS DELIVERED AT THE TRIENNIAL PROVINCIAL MEETING OF THE WOMAN'S AUXILIARY, MONTREAL, SEPT. 16TH, 1901, BY THE SECRETARY FOR THE DIOCESE OF ALGOMA.

You see, Madam President, from the report I have just read, that the Woman's Auxiliary of Algoma is in a different position to-day, from that which she occupied three years ago. Then she was an infant, nursed and worked for by her elder sisters in Eastern Canada; generous nursing it has been, too, which she will never forget, and for which she now thanks them heartily.

Now that she is older, she is trying to take a few steps alone, feeling that, with growing strength, she has no longer any right to expect so much assistance.

Up to now, bales have been generously sent to the poorer missions in Algoma from your workers. As you have already heard, we passed a resolution at our recent Diocesan Triennial meeting, to do this work henceforward, for ourselves, as far as we can. I do not say we can do it all, for some of our branches have as much as they can do in helping their own parishes, paying off church debts, etc., but some of us are making arrangements to engage in this work.

But, my dear sisters, we are not yet able to do without your help in money matters. The Bishop Sullivan Memorial Sustentation Fund and the Algoma Mission Fund are in urgent need. Algoma is a very large diocese. We have few growing towns, but the greater part of the diocese consists of scattered townships and villages, all very poor. The people in these places cannot support a clergyman, consequently, the Bishop has to pay partially, sometimes nearly wholly, the stipend of a priest or lay-reader. Some of these places, sad to say, have to go unsupplied for lack of funds.

Some of you come from the dear Motherland; many of you have visited it. You remember the parish churches with which that favoured land is studded: no village or hamlet without its House of Prayer. You can recall to memory the ancient village church, clothed with ivy, standing in its shady churchyard. Listen! do you not hear the bells, calling rich and poor alike to worship? You can see the farm labourers, with their wives and children making their way along the country roads, across the fields, happy in a privilege which belongs to them as much as to the wealthy squire and his family.

These settlers come to Algoma principally from Eastern Canada and Great Britain. Accustomed to frequent communions, two full services on Sun-

day, catechizing and Sunday School for their children, they come to Algoma hoping to improve their fortunes, leaving their precious spiritual privileges behind them, never doubting that the same blessings will be still theirs. You in Eastern Canada, we at the Sault, receive every spiritual good; can we shut our ears to the cry of these settlers? Only think! living on from week to week, from month to month, from year to year absolutely without religious teaching; lacking all spiritual counsel, no one to break for them the Bread of Life, except on the necessarily rare occasions of a visit from the Bishop.

The responsibility of the work in our far-off diocese has already cost the lives of two noble Bishops, for Bishop Fanquier and Bishop Sullivan were truly martyrs. Let us rally round our present Bishop, and truly emulate the example of the faithful women of sacred story whom we profess to follow.

Only two years are left of the five granted in which to accumulate the Sustainment Fund, and \$20,000 remain to be raised.

The diocese has made strides during the present Episcopate; two self-supporting parishes, found at its commencement, have increased to five, thirteen W.A. branches have grown to twenty-five. The W.A. is doing its utmost, fighting for the life of our diocese.

I know the claims on you are many; there are other missionary dioceses, besides ours, in this vast Dominion. But this simply resolves itself into the momentous question of the life or death of our beloved diocese.

I ask for special and earnest prayers for Algoma. I plead for more pecuniary help, not only for the B.S. M.S. Fund, but for the maintenance of the Algoma Mission Fund, while the former is being amassed. Noble women in England have given royally of their substance, have even given up Christmas gifts and Christmas cheer to help us. If they have done this, shall not we, to whose land Algoma belongs, do still more. Let us cut off unnecessary expenditure in dress, deny ourselves luxuries in our homes, and save Algoma. Oh! what is any earthly luxury worth, compared with the inexpressible joy of hearing our dear Lord say of each of us at last, "She hath done what she could."

What more can I say than I have said? Oh! that I could impress on your hearts and minds, as it is impressed on my heart and mind, the real need of the diocese.

Are the noble efforts of our two sainted Bishops to go for naught? Is our present revered and beloved Father in God to be left to the bitterness of defeat? He gave up his pleasant home at Sherbrooke, relinquished his easier work there to take up the heavy burden of a distant diocese at his Master's call. Neither pecuniary advantage nor an easier sphere of labour has since availed to shake his fortitude. Thank God, Bishop Thorneloe is our Bishop still.

You will say to yourselves, "She is literally begging for Algoma!" Well, so I am, and I am proud and glad to become a mendicant for her sake. I can plead for no better cause, for it is the cause of the advancement of the Kingdom of my dear Lord.

We cry to you, as earnestly as ever the Macedonians of old cried to St. Paul: "Come over and help us!"

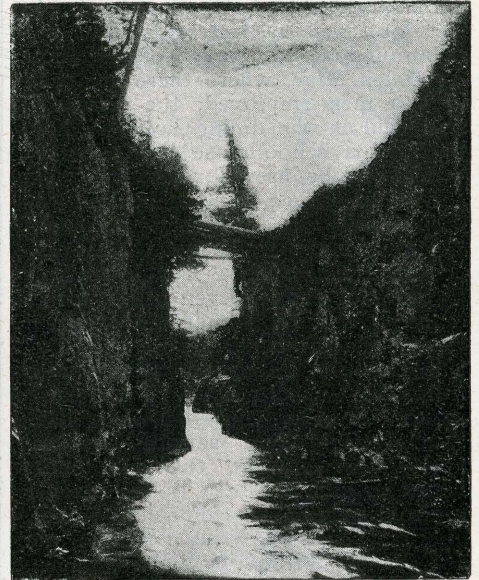
I have not spoken of our Indians; you know of them. It is the cry of the poor settlers I would repeat to your ears at this time. Oh! that it might ring in them!

"And a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him."

Is not Algoma your neighbour? Must she perish by the road-side? or, following the example of the blessed Samaritan, will you not have compassion on her, and earn for yourselves the Divine commendation? "Inasmuch as ye did it to the least of these, my brethren, ye did it unto Me."

Temiscamingue.

The Bishop paid his annual visit to the Lake Temiscamingue Mission at the end of September. Reaching Haileyburg by the steamer Meteor at about half-past ten o'clock on the last Sunday morning in the month, he found Dr. Codd, the missionary, on the beach awaiting him with a skiff and a pair of oars and a paddle. Combining their efforts, Bishop and missionary, soon traversed the three miles of water that separated Haileyburg from Dawson's Point, and were not too late to hold service in the school, where a small but earnest congregation assembled for worship. A hasty dinner on the steamer Argo, which happened to be lying at the Point, and a quick passage in the Argo's attendant, "The Clyde," and the village of Thornloe—or as the people have now decided to call it, New Liskeard—was reached. To be more accurate, the bar at the mouth of the Wahbi river was reached. For it has been an uncommonly dry season, and the water in the lake is lower than it has been for more than twenty years. As a result, landing at New Liskeard involves not only a descent into a small boat—that is an experience common to all points on the lake, for there are no wharves yet—but a regular struggle over a hundred yards of muddy sand, across which the waters of the Wahbi spread and trickle, one of the party at least having to get out and wade. This obstacle overcome, the deep river was gained, and soon nothing intervened between the visitors and this remark-



The Notch of the Montreal River,
Near Lake Temiscamingue.

able village of the north, save the high banks of slippery clay, up which it was necessary to scramble. Here was held an interesting afternoon service in the neat new church, now made more churchy in appearance by the hangings, etc., sent by kind friends from England. The seats are not in yet, but are ordered and paid for, and will no doubt be in place in a few weeks. One still sits on the narrow planks and tries to fancy himself comfortable without a back to lean against. But what are such inconveniences if people love their Church and their Church's great Head, their own loving Lord and Master.

From New Liskeard the Bishop and Dr. Codd passed back again over the obnoxious bar and across the five miles of bay to Haileyburg. The wind was favourable and good time was made. The new bell on St. Paul's Church was sounding as the boat touched the shore. And very delightful it was to hear such a sound in this new land. A splendid congregation was gathered, and a hearty service was held. And it is only just to say that the church, now completed, furnished and paid for, is an achievement of zealous determination, of which the congregation may well be proud. Let us hope this beautiful building may become a great centre of good in this rising village, the scene of a grand work for God. The service certainly inspired one with hope. Two young people were confirmed.

Monday and Tuesday were chiefly occupied in visiting. Each day was begun with a celebration of Holy Communion. The Bishop then tried to reach as many of the people as possible. Tuesday proved to be wet. And only they who know what wet weather means in a country where the soil is rich, sticky clay can realize what that involved. A drive over one of the bush roads brought the visitors to the house of Mr. Doughty, an earnest Churchman, who has done all in his power to help on the services. It



Camping.—Temiscamingue River.

is a strange thing that so few of the new settlers, here or elsewhere, are Church people. What the reason is it would be hard to say. Perhaps our people are more conservative in their habits and less given to moving about than those of the various sects. But whatever the cause may be, the fact remains that out of the many only a few families, one here and another there, claim allegiance to the Church. This makes the Church's work very hard. It is difficult to gather the scattered few for worship. They have to be sought out individually and ministered to in their homes. Mr. Doughty's settlement is a point at which it is possible for a few Church people to congregate and for a service to be held. And here our devoted missionary comes periodically to do the duty. Other religious teachers come, too. For the various students and ministers established in these parts are remarkable for their aggressive zeal. "I am coming to your house on such a day to hold service," said one of them to one of our people not long since. And it is not easy for any one representative in a wide region like this to do all that should be done for the isolated souls who look to him for ministrations. In this way, do what we will, many of our people must be lost to the Church unless we can multiply our workers. It was indeed delightful to find in Mr. and Mrs. Doughty people ready to hold loyally to their own faith and to stand firmly by the Church of their fathers. Would that all Church people were of the same mind. How easy, with our Prayer Book before them, for isolated families to have service among themselves. The father of such a family in his own household to begin with; then with the addition of his neighbours as the country settles, might readily and profitably conduct church service weekly, until at length a clergyman duly accredited arrives upon the scene. All that is needed is right spirit.

On the way to the Doughtys the

Bishop stopped at a small log cabin to baptize a child. The scene was a typical one, illustrating the hardship of pioneer bush life. All around was the blackened forest, destroyed, for an enormous distance, by a most disastrous fire. The cabin was the hasty shelter erected after the destruction of a better house in another quarter. It was perhaps 15 feet square. The roof was almost flat. The space inside was divided by a curtain into two apartments. No pathway as yet led to the door. One scrambled over soft, slippery clay and blackened tree trunks as best one could. The settlers in appearance, speech, and judged by their surroundings (e.g., on the walls were pictures of old English churches), were plainly from the older land, where they had known what civilization and comfort were. And outside the sky was dark and the rain falling in torrents.

Brave people must these settlers be! Those who come after them, and find smiling fields and solid homesteads, little realize what a price has been paid for these blessings! Least of all, perhaps, do we realize how great a

loss must be involved in the lack of proper religious privileges. I do not think that as a rule the people themselves, who have lived long in isolation, rightly realize it. For the chief result of such a life is not spiritual yearning, a strong desire for religious things, but deadly indifference to such blessings.

For this most interesting—albeit somewhat wet and muddy—drive into the backwoods of a wonderful country, destined soon to become one of the very finest farming regions of New Ontario, and for many other proofs of devotion to their persons and the cause they represented, the Bishop and his chaplain were, as usual, indebted to the Misses Beavis and their brother, Mr. Wm. Murray, who is, in a sense, the father of the village. With such devoted people, few though they are, the Church's cause must take root and prosper.

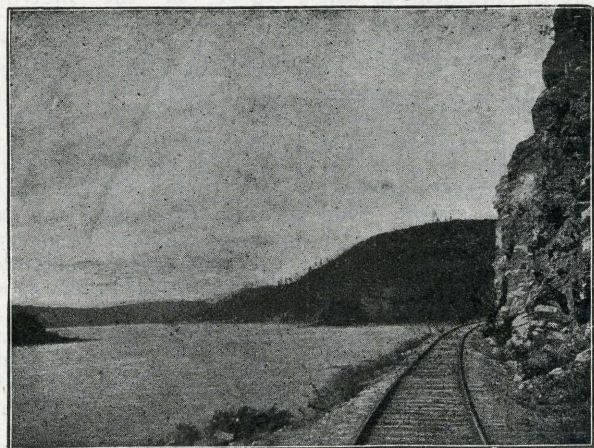
The immense importance of this newly opened region is shown by the following facts, gleaned from the Government's latest reports: "Of all the regions in New Ontario now open for settlement the Temiscaming region possesses the largest continuous area of first-class land."

"The townships now open for settlement" (some 24 in number) "extend in a north-westerly direction from the upper portion of the lake about half-way across the Nipissing District."

"The Temiscaming country forms the eastern extremity of the great clay belt, the existence of which was established in 1900. Beginning at this point it stretches in a north-westerly direction with a slight break at the Height of Land across the districts of Nipissing and Algoma into Thunder Bay district, comprising a total area of some 24,500 square miles or 15,680,000 acres."

"The Temiscaming settlement occupies a large valley, comprising about 1,000,000 acres of choice arable land about half of which has been surveyed and laid out in townships."

"The soil is fully equal in fertility to that of any portion of southern



Looking up the Ottawa River. Near Lake Temiscamingue. C.P.R.

Ontario, being a rich clay, with a surface of black vegetable mould."

The influx of settlers alone is enough to commend it, and in the near future it will almost certainly possess a large and thriving population.

It is into such a region the Church is trying to press her way and to keep pace with the tide of development. Her difficulties are great. Among them none is greater than her lack of devoted Church people. It is to be hoped that such of our brethren as are seeking to better their condition will turn their attention to these new fields. They may be sure the missionary, Dr. Codd, would be glad to give them information and advice and a hearty welcome when they come.

On Wednesday, Oct. 2, after a final celebration at a house of sickness in Haileyburg, the steamer "Meteor" carried the Bishop back again towards his railway station at Gordon Creek. His journey lay past the mouth of Montreal River, of whose picturesque "Notch" an illustration is given in this number, and where a party of surveyors is doing preliminary work towards locating the proposed Lake Temiscamingue and James' Bay Railway. It lay, also, for sixty miles through the most wonderful stretch of lake scenery, the great cliffs rising rugged and broken on either side, and literally gleaming in their autumn mantles of crimson and gold. Scenes such as the "camping scene" of which an illustration is also given, were abundant. And finally was reached the branch railway from Gordon Creek to Mattawa which, in the magnificence of the lake experience, one hardly realizes to be—though indeed it is—one of the most picturesque bits of railway travel in the country.

The Provincial Synod.

The Provincial Synod of 1901 is past. It so happened that its sessions were held at the time Canada began its welcome to T. R. H. the Duke and Duchess of Cornwall and York. For this reason the public press of Montreal, had less space than they might have had to give to the Synod's deliberations. It may be added, too, that the columns of the press had yet another great event to chronicle in the assassination of the President of the United States.

But taking all this into consideration it is yet to say that the Synod proceedings were poorly reported. The reports do not read as though they were the work of reporters who were present all through the session. They are "scrappy"; the gleanings of a pressman who has to dovetail the Synod into a programme of much other work; the notes of an occasional visit or of the recital of business from the lips of a member busy with some object or not interested, if present, all the time.

It is certain that we Anglicans have much to learn concerning the methods by which our discussions and work

are to be made known to the public at large, and especially to Church people in Canada who have a right to know and an interest to be both educated and stimulated. We suffer from misinformation and lack of information with a patient blindness to the absolute necessity of the day in which we live, of making the most full use of the public press. Surely it is no fault but our own that the triennial meeting of the Synod of Canada is not reported by telegraph in the leading newspapers of the Dominion, and reported at as much length as the proceedings of other religious bodies not more important than it is.

Will it ever be remedied? Who will stir up the necessary interest? Who will take the trouble necessary to accomplish so grand a work? Would it be out of the way to have a small committee appointed before the next Provincial Synod whose duty it should be to secure a full report in the Montreal daily press and a fair summary by telegraph in the press throughout Canada? Could such a committee not be appointed, or exist, having power to secure an end so desirable? How can we expect to instruct and influence the nation by any other course? Suppose, even, that we paid an official reporter or reporters, if no other way seemed feasible, it were wise so to do. In such a matter where there is a will there is a way.

The Provincial Synod opened on Wednesday, Sept. 11th, 1901, with a celebration (choral) of the Sacrament of Holy Communion in Christ Church Cathedral, Montreal. The Bishop of Ontario said the Litany immediately preceding the celebration, at which His Grace the Archbishop of Montreal was the preacher. The Bishop of Toronto was the celebrant, and the Bishops of Quebec and Fredericton were respectively Gospeller and Epistoller.

The business sessions began in the afternoon. The first thing done was the adoption of a resolution expressing the horror felt at the attempt—since ended fatally—on the life of President McKinley. In the Archbishop's address tribute was paid to his predecessor in the metropolitan chair (Archbishop Lewis, of Ontario), who had taken part in seventeen synods and had contributed very largely to the present Synod system. Reference was also made to other losses in the "personnel", especially to Canon Spencer, the hard working, clear-headed Secretary of the Mission Board. Of course there were the expected tribute to the memory of Queen Victoria and a warm expression of loyalty to our King, Edward VII. In concluding His Grace said that though, as the census shows, the Church had not a foremost place in the matter of population, yet the influence of the Church for good was strongly felt and her position today most stimulating.

The very serious and very difficult question of liquor traffic control was

taken up the first day. Rev. C. L. Ingles, in his motion and speech, recommended action on the lines of the Gothenburg system—action adapted to our condition. An amendment by Canon Iffland sought the appointment of a joint committee of the Upper and Lower Houses to ascertain whether the Gothenburg system was feasible in this country, and to adopt means to introduce it in any parish where there was hope of its success. The debate continued next day. The evils of intemperance were deplored by all. Some speakers were in favor of the Swedish system. Others strenuously opposed it. But regulation, instead of prohibition, was the aim the several speakers seem to have had in view. Mr. N. W. Hoyles moved another amendment, which as amended was ultimately carried. An amendment (afterwards withdrawn) by Rev. F. G. Scott was in favour of a modification of the Gothenburg system by which the traffic would be taken out of the hands of interested individuals and placed under Government authority for proper administration and effective supervision.

The resolution above referred to as carried is in the following terms:

"That this Synod, deploring the widespread evils of intemperance, and recognizing the obstacles that it presents to all Christian effort, impresses most earnestly upon the clergy and laity the importance of studying and promoting all means of intemperance reform, and both by example and influence doing everything in their power to influence public opinion in the matter, and more especially urges the formation in every parish of this ecclesiastical province of branches of the Church of England Temperance Society, and also bringing pressure to bear upon the proper authorities to bring about a reduction in the number of licenses and a more strict enforcement of the present licensing laws.

"And that this House respectfully memorialize the House of Bishops to issue a pastoral on this subject to the Canadian Church in this ecclesiastical province, or to embody it in the pastoral to be issued by them at the close of this synod; such pastoral to be read in every church in this province on some Sunday to be appointed by the bishops."

Major Bond in his speech said that we in Canada had laws governing the liquor traffic which were probably ahead of those of any civilized country; that we had admirable laws if they were only properly enforced. That "if". Speaking only for the districts within the diocese it may fairly be said that there is little pretence of enforcing the law. Even liquor dealers and others having an interest in the business are among those who are appointed to be Justices of the Peace. No doubt political interests are not on the side of law and order, though the strongest power arrayed against the just enforcement of legal regulation is money.

A writer in "The National Review" some few years ago demonstrated by an appeal to history that the liquor problem is not a new problem. It is, in fact, many centuries old, and has been most effectively dealt with in Britain when the laws were for regulating instead of suppressing the traffic. And to-day it is the same. Common sense reform will take a wide view of the matter and see the social aids and obstacles that exist. The tavern may be reformed and get a better character under the Gothenberg system adapted to our conditions. But the reformer must not shut his eyes to the conditions of the social life existing in our midst, in which there is no counter-attraction to the tavern for the men who have been isolated for months in the bush; no other place where a man can secure public hospitality. There must be some such place. Will it not be more wise to improve its character?

One other matter in this connection. The home life of some men is such that any place is better in which to spend any spare hour than that under which he sleeps. It is a place of discomfort because his "helpmeet" neglects or refuses to perform the duties of wife and mother, though busy about other matters. In other places, perhaps, there is needed the constant reminder of a familiar quotation from the Koran: "Cleanliness is next to Godliness."

By the way, we hope no harm has been done, by our anticipating that our readers knew that it is only possible to report the proceedings of the Lower House of the Synod, that is to say, the assembly composed of the clerical and lay delegates elected from the several dioceses. The Bishops sit in another place. Publicity is not given to the deliberations there.

The next day the Bishops sent a message to the effect that it heartily concurred in the message of the Lower House on the subject of temperance, and would take it into most serious consideration. "While it has not been the custom of the Upper House to issue a pastoral on the occasion of the meetings of the Provincial Synod, yet in view of the many great evils which afflict society, it will deem it its duty to issue a pastoral, in which these subjects will be dealt with, and among them that of temperance reform."

The Provincial Synod also discussed the question of the remarriage of divorced persons. It is a grand thing to be able to say that the speeches were all on the side of the highest standard of morality, and, further, that it was a discussion almost wholly conducted by laymen, eminent in the law as well as prominent in the church. The differences were concerning the exact terms of the motion to be adopted and whether so important a matter should not be referred to the General Synod for its pronouncement, which

would affect all the dioceses in the Dominion.

It is true that the law of the land does not prevent the remarriage of divorced persons, but the Church has been wise in refusing to be governed by a standard that is not a religious one. It is not a new thing for the civil law and the Church's law to fail in agreement. The law of the land was changed to legalize the marriage of a man to his deceased wife's sister. But the Church stands, as of yore, against such unions.

The exact action of the Synod is seen in the following motion presented by Dr. I. H. Davidson, K. C., and adopted on a vote by orders:

"That the prayer of the memorial of the Synod of the Diocese of Montreal be granted, and it be resolved that the following paragraph be added to Canon 16, within the prohibited degrees: 'No clergyman of this ecclesiastical province shall knowingly solemnize a marriage between persons, either or both of whom have been previously married, and have been divorced, during the lifetime of the other party to the first marriage, without reference to the ordinary, except where such persons desire to be reunited to each other.'"

It is said that in the report of the sub-committee of the Province of Ontario of the Committee on Religious Instruction in Public Schools there is an expression of the observance of a deepening interest in the subject and a recognition of its importance. That is very, very little. This is a matter that needs more bold treatment than it gets. Church people do not evince the interest in our common schools that they should and their influence is weak on that account. It should be noted that the report was "received."

Friday was devoted to missions. Both houses met together as representatives of the Domestic and Foreign Missionary Society of the Church in Canada. Besides the report of the Board, there was read by the Bishop of Algoma his report of the past three years of work and progress and prospects in this missionary diocese. The statistics given are almost the same as those read at our Triennial Council in July and published in our columns. A Montreal newspaper says:

The report then proceeded to speak of the development of the natural resources of Algoma, and said that confidence had been established in the permanence of these works as a whole, and the opening up of such fields of enterprise must constitute a call and opportunity to which as a Christian people we had no right to be indifferent. Reference was made to the spirit of self-help shown by the people, and in alluding to the Woman's Auxiliary it was stated that it had spread considerably during the last three years, and now had twenty-five branches on its stage. Considerable monetary assistance was still required. There had been more prosperity during the past three years, and the people gave more

cheerfully, but with the increase of income and resources, the demands on the treasury were largely increasing. The question was how were they as a Church to keep pace with the rapidly expanding population. It would be none too much for the new work if they received \$2,000 a year over and above what they had been receiving. So long as the present rate of development continued, the needs of the diocese were likely to continue.

On the motion of the Bishop of Quebec, seconded by Dr. Davidson, it was decided that the various dioceses in the Ecclesiastical Province be recommended to continue their special contributions to the Diocese of Algoma, and to the same amount at least for another triennial period, and that such contributions be applied to the Mission Fund.

The report of the Committee on the State of the Church is a valuable document, going over, as it did, the whole field of Church activity and effort during the triennial period. Regret was expressed that there had been no increase in the episcopate, as the need for such increase was felt in Cape Breton and the Province of Ontario. The Bishops were asked to insist upon complete returns being sent in from the several dioceses. This would make the returns more valuable and convincing. Sabbath desecration was referred to, and the falling off in family prayer was noticed, although no cause could be assigned. During the triennium there had been ordained to the diaconate, 90; priesthood, 95. There were now 991 clergy in the Ecclesiastical Province, an increase of 6. In three years there had been 38,464 baptisms, a decrease of 384; confirmed 35,039, a decrease of 15; communicants, 95,898, an increase of 7,121; souls, 341,801, an increase of 2,704; marriages, 10,065, an increase of 824; burials, 20,628, an increase of 1,799; Sunday Schools, 1,261, an increase of 20; officers and teachers, 9,567, an increase of 43; pupils, 85,190, a decrease of 162. There had been given parochial contributions \$2,608,569: for diocese objects, \$390,022; for objects outside the diocese, \$176,759; for missionary objects, diocesan, \$241,668; for domestic missions, \$106,791; for foreign missions, \$52,596; a total of \$3,650,316.

The Coronation Service.

[From The Daily Mail (London)
Aug. 3, 1901.]

The Sovereign is vested as a deacon, in a dalmatic, with a maniple and stole worn deaconwise. There are special benedictions of inanimate objects, and more particularly of the eucharistic elements. The holy table is called throughout in the rubrics the altar, or the holy altar. The officiating prelates not only wear copes, but put them on in public, as part of the ceremony.

There are only eight communicants—the Sovereign, the Archbishop, the Dean of Westminster, the Epistoller, the Gospeller, the Preacher and the two Bishops who sing the litany. The

English Church uses unction in this service only, which has come down from the times of Charlemagne, and is contained in the Liber Regalis, which was certainly not later than 1380. The service, rich, intricate, and expressive, is not sanctioned by any Act of Parliament, and is purely a creation of the Church, which thus, by immemorial tradition, consecrates the State in the person of the Sovereign. The Archbishop of Canterbury crowns the King, but we understand that the Archbishop of York will crown the Queen.

P INTS OF THE CEREMONY.

It may now be of interest to indicate the principal features of the service itself.

1. On the entrance of the Sovereign the anthem "I was glad when they said unto me we will go into the House of the Lord" is sung.
2. The Recognition of the Sovereign who is presented to the people by the Archbishop, who calls on them to recognize him as lawfully King although not crowned. This is followed by the people's acclamation "God Save the King."
3. The first oblation, when the Sovereign, kneeling at the altar, offers a pall of cloth of gold and an ingot of gold of a pound's weight.
4. The Litany said by two Bishops, kneeling at a faldstool, with a special suffrage for the occasion.
5. The office of the Holy Communion.
6. The sermon after the Nicene Creed.
7. The Sovereign's oath, made kneeling at the altar, with the hand laid upon the Bible, open at the Holy Gospel.
8. A special collect of benediction, in which the Archbishop consecrates the oil by laying his hand on it, followed by the anointing of the King.
9. The oblation of the Regalia.
10. The investing of the Sovereign with the Royal Robe and Orb.
11. The investing with the Ring and Sceptre.
12. The blessing of the Crown by the Archbishop standing before the altar, and then the actual Coronation.
13. The presentation of the Bible to the Sovereign.
14. The Benediction and "Te Deum."
15. The enthronisation, accompanied by a remarkable address. "Stand fast and hold fast from henceforth the seat and state of Royal and Imperial Majesty, which is this day delivered unto you in the name and by the authority of Almighty God by the hands of us, the bishops and servants of God, though unworthy."
16. The office of the Holy Communion is resumed at the offertory. The Sovereign makes a second oblation of gold, and the Archbishop dedicates the elements. The Sovereign takes off his crown before he kneels down to communicate.
17. Special collects before the blessing.
18. The service concludes with a recess or procession into King Henry VII's Chapel, where the regalia is laid aside.

The above brief sketch of an ancient, intricate, and striking service will give our readers some idea of the grandeur of the ritual performed in the historic Abbey of Westminster, crowded as every inch of space will be by the highest and most illustrious of the King's subjects and by Sovereigns and their representatives from every land.

A GLIMPSE FROM THE PAST

This necessarily somewhat technical account of one of the greatest functions in the world—unsurpassed probably by any but the Coronation of the Emperors of Russia at Moscow—a function which in its main features has been used at the Coronation of all our Sovereigns, can give no adequate notion of the mingled grandeur and solemnity of the scene. So many years have elapsed since the last Coronation that comparatively few people are living who can give an account of the function. But many must have heard from older friends some description of the thrilling character of the ceremony, though the ecclesiastical side of it, prominent as it necessarily is, did not in the early years of the last century attract such notice as it does now.

But Bishop Wilberforce, who often described to his friends the scene in the Abbey, where he arrived soon after five in the morning, always dwelt on the dignity, the serenity, and the devotion of the Sovereign as the one absorbing idea which filled his mind to the exclusion largely of the pomp and pride of State and the Church's benediction and commission of the Sovereign.

One of the choristers of the Abbey, writing to his mother in the country on the day following the ceremony, says: "The service went magnificently, and more than repaid our constant practices. The scene surpasses words to describe, and, indeed, any one who had a part, however humble, to take in it was so anxious that he could hardly take in all that met the eye.

Of the service I could, of course, write much in detail. It must have been very trying from its great length for the young Queen, who was, of course, the cynosure of every eye during the sermon by the Bishop of London (Dr. Blomfield). The Bishop of Durham (Dr. Maltby) stood on her Majesty's right and the Bishop of Bath and Wells (Dr. Law) on her left. The Queen listened intently to the Bishop, who preached from 2 Chronicles, xxxiv. 31, 'And the King stood in his place and made a covenant before the Lord.' The Bishops being in copes struck all who had not been at a previous Coronation. When her Majesty made her humble adoration the scene was truly thrilling, and was well described by the words:—

"Peers, prelates, senators, and gartered knights,
Diffused one general blaze of different lights,
What nation ere such glory did display,
Did England on her Coronation Day?"

"Another noteworthy feature was when our Dean, taking the ampulla

and spoon from off the altar, held them ready, pouring some of the holy oil into the spoon, with which the Archbishop (Dr. Howley) then anointed the Queen, which some folk thought very Popish. The Queen alone, besides the officiating clergy, received the Sacrament, and when she rose from her knees she resumed her crown. I need hardly say that the choir exerted itself to the utmost, and the anthem and Hallelujah Chorus entranced the assembly, now soft and slow and now bursting into magnificent diapason. Such a scene I shall surely not witness again."

Bishop Sullivan Memorial Sustentation Fund.

The following contributions are acknowledged:

I. R.	\$ 5 00
The Misses Beavis, Thornloe	10 00
Professor Jones, Toronto	25 00
R. Kimber Johns, Gravenhurst	2 00
	<hr/>
	\$42 00

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GENERAL EXPENSE ACCOUNT.—Collections by the Bishop of Algoma, \$16.40.

SPECIAL PURPOSES.—Rev. Mr. Eccleston for Sick Clergyman, \$2; Blind River W.A., for Church, \$25; N. F. Davidson, Esq., Toronto, for Mission Hall, Michipicoten, \$10; St. Luke's W.A., Sault Ste. Marie, for Bishopurst repairs, \$127; Bishop of Algoma, for St. John's Mission Chapel, \$4.76; Edinburgh Association, for Sturgeon Falls, \$1.22; Blind River W.A., for Blind River Church, \$30.

INDIAN HOME.—Margaret Elkins, New Jersey, \$1.25; Mrs. Tarrat, \$24.22; Diocese of Fredericton, \$10; Diocese of Quebec, \$50; Diocese of Nova Scotia, \$5; D. & F.M. Board for Indian Work, \$700; S.P.C.K. for Scholarships, Shingwauk, \$244.11; Wawanosh, \$241.11; W. Murray, Thornloe, \$10; Edinburgh Association, \$6.08.

DOMESTIC MISSIONS.—Ullswater, \$1.75; Cardwell, \$1.15; Spragge, \$4.62; Blind River, \$1.43.

S.P.G.—Ullswater, \$1.45; Spragge, \$2; Blind River, \$2

SUPERANNUATION FUND.—Fox Point, \$3.67; Emsdale, \$7.30; Thessalon, \$2.62; Powassan, \$3; Sturgeon Falls, \$3.95; Novar, \$1.93; Ilfracombe, \$1.08; Ravenscliffe, 90c.; Burk's Falls, \$4.42; Bayside, \$2.11; Murillo, \$1; Bruce Mines, \$7.01; Ullswater, \$2.02.

Contributions received by Principal direct during September, 1901, on account Shingwauk:

SHINGWAUK HOME.—Church of Ascension S.S., Hamilton, per W. F. Ambrose, \$37.50; St. Thomas' S.S., Walkerton, per Miss Wilkes, \$3; Mrs. Colfelt, \$5; Cote St. Paul, P.Q., Junior Branch W.A. and S.S., per Rev. W. A. Fyles, M.A., account Andrew Johnson, \$18.10; Trinity Church, Brockville, per Miss Fulton, \$5.15; St. Paul's Branch W.A., Lachine, P.Q., per Mrs. Magor, \$22.50.

GEO. LEY KING, Principal.

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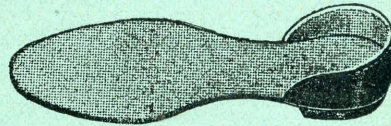
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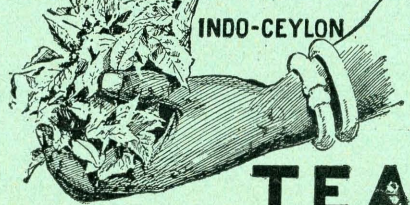
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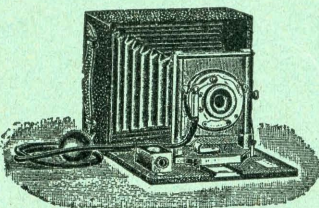
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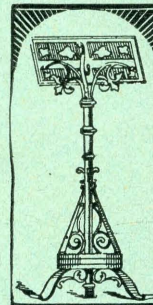
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