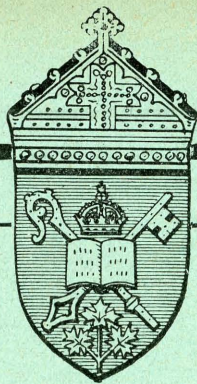


“Go ye into all the world  
and preach the gospel to every  
creature.”



“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.

October, 1901

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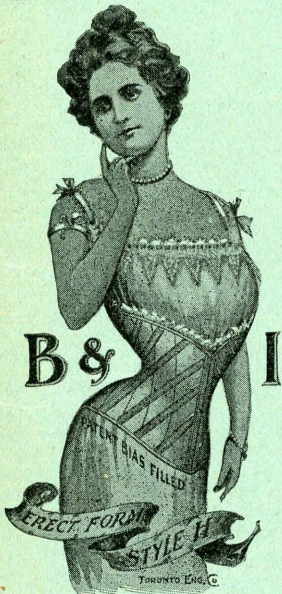
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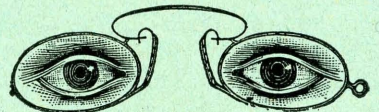


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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
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## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

PUBLISHERS:

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

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

J. A. WORRELL, ESQ., K.C.,  
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1. Be *prompt* in remitting for *renewal* or for *arrearage*, and thus aid us in making THE ALGOMA MISSIONARY NEWS *better and better*.

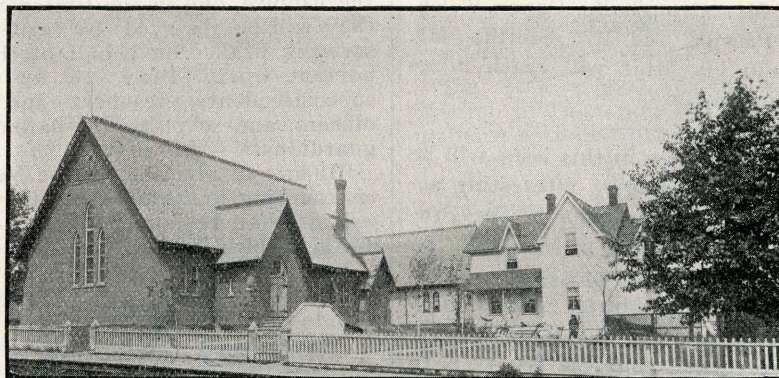
2. Our rule is the same as that of the great majority of newspaper and magazine publishers, namely, to consider each subscriber as permanent until he orders his paper stopped and PAYS UP.

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

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PORT ARTHUR. CHURCH OF ST. JOHN THE EVANGELIST. RECTORY AND SCHOOLHOUSE.

### Bishop's Appointments for October.

1. Tues.—Temiscamingue Mission.
2. Wed.—Travelling westward.
3. Th.—Sault Ste. Marie.
4. Fri.—“
5. Sat.—“
6. 18th Sunday after Trinity: Sault Ste. Marie, Pro-Cathedral and St. John's Chapel.
7. Mon.—Sault Ste. Marie.
8. Tues.—“
9. Wed.—“
10. Th.—“
11. Fri.—“
12. Sat.—Spragge, confirmation.
13. 19th Sunday after Trinity: Blind River, confirmation.
14. Mon.—Train to Sault Ste. Marie.
15. Tues.—Sault Ste. Marie.
16. Wed.—Train eastward.
17. Th.—Kearney, consecration of new church, etc.
18. Fri.—St. Luke Evangelist: Sprucedale, confirmation.
19. Sat.—
20. 20th Sunday after Trinity: Byng Inlet.
21. Mon.—Byng Inlet, etc.
22. Tues.—
23. Wed.—
24. Th.—Train westward.
25. Fri.—White River, etc.
26. Sat.—
27. 21st Sunday after Trinity: Chapleau.
28. St. Simon and St. Jude, A. & M.
29. Tues.—Cartier, etc.
30. Wed.—Train eastward.
31. Th.—Sault Ste. Marie.

### Notes by the Way.

A small pipe organ has been erected in the pro-cathedral at Sault Ste. Marie. It is described as possessing a sweet tone and as being a decided addition to the musical helps requisite for a worthy rendition of the Church's services of praise.

The Secretary of the diocese is awaiting replies from the missionaries concerning the number of copies of the proceedings of the recent Triennial Council desired in each parish or mission. Diocesan records such as these should not only be carefully read by our missionaries, church-wardens and others, but should find a place among the books kept in every church in the diocese.

On our first page this month we reproduce a photograph of the Church of St. John the Evangelist, Port Arthur, in which the services in connection with the recent Triennial Council were held. At the rear of the Church is the school room in which the business sessions of the council were held, while to the right may be seen the parsonage. Altogether it is a desirable property situated on a principal street.

An Algoma missionary's son serving in the Northwest Mounted Police, in a letter to his parents, gives a description of the "sun dance" held by the Blackfoot Indians on their reservation near Gleichen, Alta. In it he incidentally says, that an augmented force is necessary at such times to prevent the custom of torturing in making "bucks" into "braves" and to keep strong drink away from these pagan people in our fair Dominion.

On behalf of the clergy of the diocese we extend our heartiest good wishes to the rector of Sault Ste. Marie, Rev. E. H. Capp, on the occasion of his marriage, in the Church of St. Peter, Toronto, on September 24th, to Clara Spalding, daughter of Mr. and Mrs. R. H. Tomlinson, of that city. The Bishop of Algoma officiated, assisted by Rev. Canon Sweeny. The gathering was a large one, among others many clergy being present. Mention may be made of Archdeacon Boddy, Mr. Broughall, Canon Welch, Mr. DuPencier and Mr. Smith. Mr. Capp and his bride will reach home early in October.

In another place in this issue will be found an exceedingly interesting account of the proceedings of the Provincial W. A. meeting in Montreal. To our Diocesan Secretary, Mrs. Ironsides, Sault Ste. Marie, we are not loath to express our thanks for her report nor to add that the report is of real value to our columns and the diocese. It is very encouraging to us to have as a correspondent a lady so zealous for the Church in Algoma and so well able to render service in this direction. In our next number we hope to be able to give our readers some idea of the address on Algoma's behalf made by Mrs. Ironsides.

The Secretary of the diocese, Rev. C. Piercy, Sturgeon Falls, Ont., has received from Mrs. Hall, of Montreal, the Corresponding Secretary of the Provincial Board of the W. A., a copy of the following resolution, adopted at the recent meeting in Montreal:

Moved by Mrs. Buxton Smith, (Dio. Ontario), seconded by Mrs. Boomer (Dio. Huron), That this triennial meeting, now in session, desires to convey to the Diocese of Algoma and its now fully organized branch of the Woman's Auxiliary, its warm appreciation of the brave resolve they have taken in deciding to refuse all further aid in bales for any but Indian Missions; this act of self-reliance marking an epoch in Algoma's history. While fully recognizing the generous impulse which has prompted them to set the hands of the Auxiliary free, the meeting, in rendering to Algoma the assurance of its hearty sympathy asks them to remember that in any case of pressing need their Auxiliary sisters will gladly come to their aid. Meanwhile the whole

W. A. bids them God-speed, and will watch their success with feelings of joy and gratitude to God, Who will bring them on their way with gladness.

### Days of Intercession for Sunday Schools.

Sunday and Monday, October 20th and 21st, are the days set apart this year as days of Intercession for Sunday Schools. We hope that throughout Canada, as well as other parts of the Empire, and in the United States, they will be observed by earnest persevering prayer on behalf of this important work. Pray ye for clergy, superintendents, teachers and other officers, and scholars, for parents and guardians.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

### Bystanders.

If the fields were in flood,  
And the city aflame,  
If you, and if I  
Should chance to be by,  
Should we deem ourselves quit  
Of all care and all claim?

If an envoy were needed  
And time were but scant,  
Should we dally and wait,  
In a fruitless debate,  
In the face of so great,  
So momentous a want?

If a signal were flashed  
O'er a furious sea,  
And the life-boat in port  
Were a hand or two short,  
Should we wait to consider  
What seamen we were?

When the harvest is great  
And the labourers few,  
Ere the working-day cool  
God grant us a tool—  
The sickle or binder  
For me or for you.

A. C.

—From the Cowley Evangelist.

### Obituary.

Rev. Franz C. H. Ulbricht entered into rest Sunday, Sept. 15th, 1901, at 5.26 p. m.

The funeral was private from Lauriston Lodge, Beeton, Ont. The floral tribute (a cross) from his late and beloved congregation of the Church of Epiphany, Sudbury, was very beautiful with an inscription bearing the following, "To Our Pastor from Sudbury." Sympathetic telegrams and messages from the Bishop of Algoma and others were received by his bereaved widow which helped to sustain her in this hour of trial.

The above is taken from the Beeton World and will convey to many of our readers their first intimation of the death of the young priest mentioned. Mr. Ulbricht was a lay-worker in the diocese previous to his ordination to

the diaconate in 1895. He was ordained to the priesthood in 1896, the late Bishop of Algoma officiating on both occasions. Having served as assistant to Archdeacon Llwyd, he was in the autumn of 1896 sent to Sudbury. His health broke down and he was compelled to give up early in 1899. No effort was spared in seeking for relief and restoration but without avail. After a period of great suffering, patiently borne, he died on the fifteenth Sunday after Trinity.

On behalf of the Church people in Algoma we extend our sympathy to Mrs. Ulbricht. More especially can we represent the clergy in the diocese who have in any way been associated with Mr. Ulbricht.

"He is not dead," but only lieth sleeping  
In the sweet refuge of his Master's breast,  
And far away from sorrow, toil and weeping,

"He is not dead," but only taking rest.

What though the highest hopes he dearly cherished,  
All faded gently as the setting sun;  
What though our own fond expectations perished,  
Ere yet life's noblest labour seemed begun;

What though he standeth at no earthly altar,  
Yet in white raiment on the golden floor,  
Where love is perfect and no step can falter,  
He serveth as a priest for evermore!

O, glorious end of life's short day of sadness!  
O, blessed course so well and nobly run!  
O, home of true and everlasting gladness!  
O, crown unfading! and so dearly won!

Though tears will fall, we bless Thee, O our Father,  
For the dear one forever with the blest,  
And wait the Easter dawn when Thou shalt gather  
Thine own, long parted, to their endless rest.

### A Picturesque Speech.

At the Indian gathering on the Manitoulin Island last month, an aged Indian of the old school made a very picturesque speech to the Bishop. He said (referring to the weather which had been stormy in the middle of the day and was beautifully fine in the evening), "This day, Bishop, is prophetic of your life and work. You have had troubles and disappointments in your life. You have told us of some, but that is over now, and the future will be gloriously bright and clear, and the evening splendour shall be all that you can desire. So it shall be with all who are faithful. You, Blackcoat, are doing the work of God. This is why you should always be cheerful and happy. It shall be ever bright and beautiful eventually for those who are working for God. We are all poor, ignorant Indians, but you are great and glorious be-

cause you are the servant of the Lord, and because of this you are peculiarly blessed." The Bishop did not understand at the time what the old man was saying, but when it was interpreted to him subsequently, he was very pleased. What made the speech more impressive was the fact that the old man held the Bishop's hand while addressing him. It was the grand farewell address on behalf of the crowd, the fulsome glowing congratulations of the representative of the Indians to the representative of the Church of God.

### The Indian Gathering at Sucker Creek.

There was a large assembly of Indians gathered at Sucker Creek Indian Reserve on the occasion of the Bishop's visit last week. There were members of the Church of England from the different Indian Reserves of the neighbourhood, viz., Whitefish River, Spanish River, Birch Island, Garden River, Sheguiandah, and Sucker Creek, besides some odd ones from Weguame, Komg and Sagamuk; all gathered together for religious service and social entertainment with the Bishop and missionaries of the Church. I may mention that this is an annual gathering, first instituted by the late Bishop Sullivan some ten years ago, and which has been held with more or less regularity ever since. The Indians at Sucker Creek had prepared a bower and shady retreat out of doors because no building could contain the number that were expected, and it was here that the meeting was held. The proceedings commenced with singing the Morning Hymn in the Ojibway tongue, and the morning service of the Church was read by the Indian missionary from Garden River. The chants were heartily sung by the Indians in their own language, and then followed the celebration of the Holy Communion, which service was conducted by the Bishop of the Diocese. A goodly number of the Indians from the different Reserves partook of the Blessed Sacrament administered by their Bishop, assisted by his chaplain. After this service was finished the Bishop gave a very earnest and practical address to the people present, setting forth in plain, forcible language, the whole Christian duty and service, especially as applying to the Indian life and character. The address was duly interpreted and was listened to with great attention. In fact, with the exception of a dog running in among the congregation and being chased out once or twice, the whole proceedings were carried through without any disturbance.

After the religious services were over, the Indians spread a splendid feast in the bower that they had prepared with such care. This was for the refreshment of all who came. It was very pretty to see the table laid out under the leafy arches, and it was

better still to eat of the good things spread out before us. The Bishop was called to take the head of the table, then the clergy and church workers, then the chiefs and elderly persons of both sexes, then the rank and file.

It was truly a glorious affair, but some way or other there is always something to vex one in every undertaking. We had just got well under way in eating our dinner when the rain, which had been threatening, came down in torrents, the thunder pealed and the lightning flashed. We ran for shelter, for the leafy bower was insufficient, and, of course, though the dishes were seized and carried away, yet the things to a great extent were spoilt with the wet. However, the feast was carried on in doors, and everybody, I think, was satisfied, in spite of the provocation, which the rain caused. In the course of an hour it ceased raining, and the programme of sports was carried out. There was racing and jumping and different athletic exhibitions. There were some contests of the most amusing kind, which were joined in by both sexes, and even the very little ones were not forgotten, but sports were arranged for them so that they might win something. Very useful articles were distributed as prizes, and even the very aged were included as well as the very young. It was a most comprehensive affair and so gave general satisfaction.

After these things were done there were some more speeches. Our good Bishop delivered some more stirring exhortation—this time to love and charity, and friendliness and union between the Indians. The Indian chief from Sheguiandah made a very good speech, which was interpreted to his Lordship, and the other Indian leading men spoke as well. The missionary from Garden River delivered some greetings to the Indians which were sent from the Indians liv-

ing on the shore of Lake Nepigon, north of Lake Superior, also some messages and exhortations. The Rev. Mr. Eccleston, missionary, also spoke some good words. The Indians provided supper for the Bishop and clergy and church workers, which was duly discussed, and then we separated with mutual expressions of good-will.

It was mentioned that some place on the Whitefish River Reserve will be the next place of meeting.

F. F.

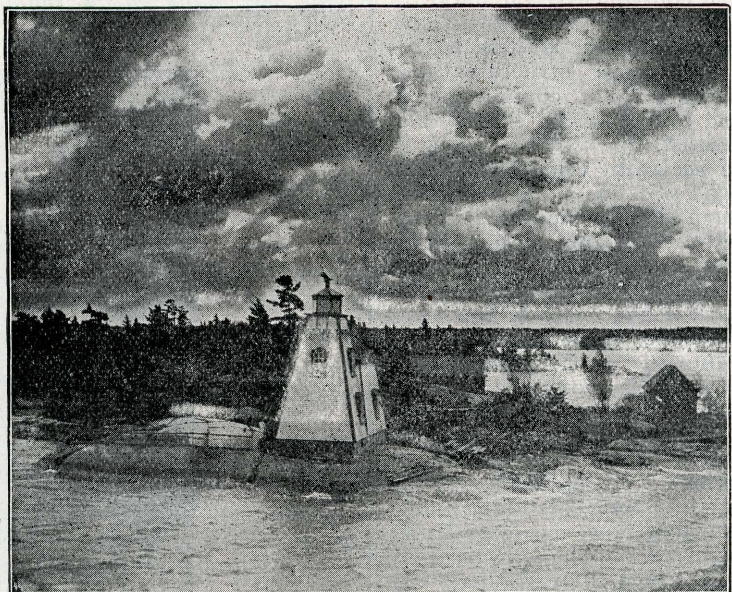
Garden River,  
September 2nd, 1901.

### Desbarats.

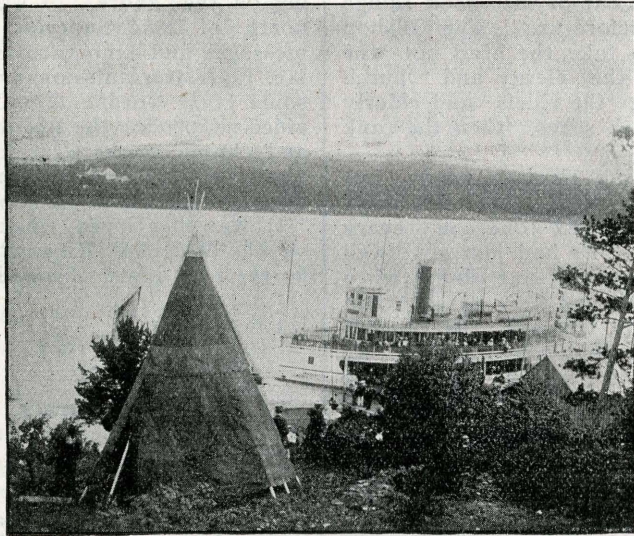
The western part of the extensive Mission of Thessalon and Bruce Mines includes a little village named Desbarats, where a few church families have settled. The village is situated near Lake Huron, about fifteen miles west of Bruce Mines. Only six years ago, the forest, in its untouched splendor reigned supreme, where now the busy little village of Desbarats stands. Although it is decidedly a new place, and no great discoveries of mineral wealth have ever been made to make the place "boom" and attract restless Anglo-Saxon fortune hunters to try their luck in Desbarats, yet already a saw-mill, a small country store, a hotel, an Orange Hall, and a Presbyterian church, besides a number of houses have been built.

The soil is a rich, clay-loam, and where the pioneer has made a clearing and planted seed, luxuriant crops have repaid him for his work. In a few years' time a prosperous farming community will grow up throughout the townships of Johnson, Tarbutt, and Tarbutt-Additional, with Desbarats as the central town and base for supplies.

Mr. L. O. Armstrong, Colonization Agent of the Canadian Pacific Railway, has interested himself in this location and it is owing chiefly to his energetic



RAIN'S LIGHTHOUSE. DESBARATS ISLANDS.



KENSINGTON POINT, DESBARATS ISLANDS.

advertising that a number of settlers have found a home in Desbarats. Five Church families live in the immediate vicinity of the village and are anxious to attend the services of the Church, but as Bruce Mines is so far away and the roads in the spring, fall and winter are so bad, it is almost impossible for them to come to the Sunday services in St. George's Church, Bruce Mines. One stormy Sunday last March, a party of Church people from Desbarats braved the storm, and drove fifteen miles to be able to join once again in the services of the English Church.

They requested the Rev. A. H. Wurtele to come and visit them, and expressed a hope that he might arrange to hold an occasional service for them. Although a number of other outstations had asked for mission services, yet, the incumbent listened to their entreaties and all through the spring, fortnightly service was kept up and was well attended by the few faithful adherents of the Church and by outsiders as well. The people are all new settlers and consequently the majority live in log houses which they have built themselves. Perhaps these houses are not handsome structures but they are warm and comfortable in winter, and can be easily, cheaply and quickly erected.

On one occasion when Rev. A. H. Wurtele was walking along a path to call on one of his parishioners, he stopped at a little log cabin to enquire for the correct path. An old woman came to the door of the cabin and, seeing his clerical hat mistook him for a Roman Catholic missionary, so addressing him as "Father" she made him come in. When he tried to explain who he was he could not make her understand as she had been deaf for years.

She persisted in calling him "Father," and told him all her troubles and woes, and how she was living among people whom she asserted were as bad as heathen, "for Father," she said, "they are Protestants." At this Mr. Wurtele got up to leave but the

poor old woman, with tears in her eyes entreated him to stay while she told him about her husband's death, and how she had been up to his grave and had laid his beads and book upon the grave and then prayed to the Virgin that he might come up and say his prayers. "Do you believe that my prayer would be answered, Father?" she asked as the tears rolled down her cheeks.

When a neighbor made her understand that the "Father" was really an English Church clergyman, she did look disappointed, but consoled herself by saying—"Anyway, he looked like a kind man." Perhaps in her ignorant, simple way, she imagined an English clergyman might be something worse than a man. This is only one of the many strange experiences a missionary meets with in this part of Algoma.

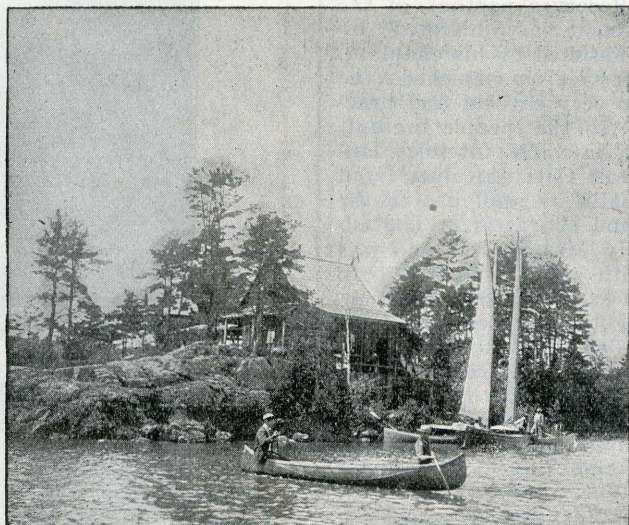
Desbarats is the mail station for the thriving villages in St. Joseph's Island—which lies five miles away to the south. A number of beautiful little islands are scattered in the channel of Lake Huron which separates St. Joseph's Island from the mainland. One

of the largest islands in this group near Desbarats is called "Campador Island" and is owned by Mr. Evendon, of Sault Ste. Marie, who has erected a splendid house there. On many of the other islands, pretty summer cottages have been built, on some, the visitors put up tents, and camp out during the summer months, enjoying the cool air of Algoma, and the good boating, yachting and fishing of Lake Huron. Mr. Armstrong has a comfortable summer home on one of the islands.

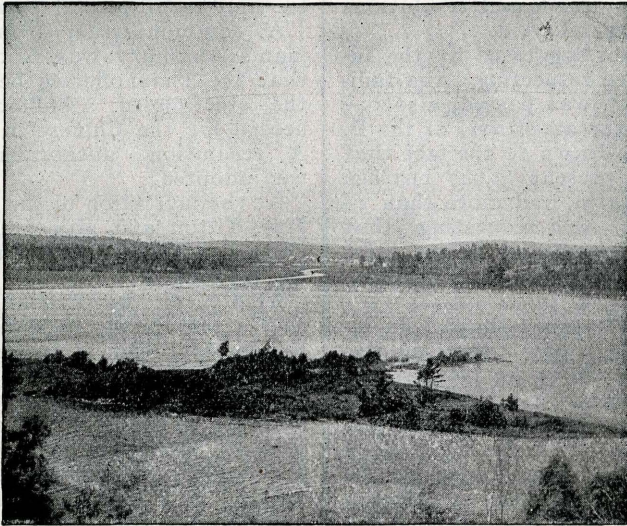
The scenery among the little lakes and islands calls forth exclamations of appreciation by all tourists who visit this beautiful district. It reminds sightseers of the celebrated Thousand Islands in the River St. Lawrence. The Northern Steamship Channel lies through the lakes, at the foot of the St. Mary's River. In places the channel is so narrow that a stranger would hardly think it safe in a large boat to go through between the islands. Some of the children of the great American poet, Longfellow, spent last summer among these lovely islands which so charmed their father when he was studying the legends of the Ojibway Indians, from which he wrote his celebrated Indian drama "Hiawatha." Each year, the Ojibway Indians present this drama, in all its wild native beauty. The actors perform in this romantic drama, upon a stage erected in the open air, upon Kensington Point, a few miles southwest of Desbarats.

The great difficulty the incumbent of Thessalon and Bruce Mines has to face is to make arrangements to visit Desbarats and all his other stations and outposts.

The distances are so great between the stations, and his time is so taken up with the important work at the towns of Thessalon and Bruce Mines, that it is almost impossible to cover the whole mission regularly. If the diocese could only afford to have a travelling missionary who would hold services in all the small places north of the railway, visiting among the church people scattered here and there



MCNAB ISLAND, DESBARATS.



DESBARATS RIVER FROM WALKER ISLAND.

throughout this extensive region, he would keep them from drifting into any of the surrounding denominations. Many of the new settlers, living perhaps 20 or 30 miles north, belong to the Church of England, and no one has ever looked for them and so the years go by. They are weaned from their first love and lost to the Church. The other day a man who had driven 35 miles to Thessalon to transact some business, came up to the clergyman and wished to shake hands with him as he said he had not had the privilege of shaking hands with a clergyman of the English Church for over 20 years. He said that there were a number of English Church families living north of Wellingham, who would rejoice to be visited occasionally by a representative of the English Church. In Wells Township too, people have asked for a clergyman to visit them, but until a travelling missionary is found to carry on this work of looking up the straying sheep, the Church will suffer year by year.

It is utterly impossible for the missionary stationed at Thessalon to do all this work without neglecting his own work, and the funds of the diocese will not permit our energetic Bishop to put another man into this field. Every Churchman who sympathizes with the hard working Bishop and clergy of this diocese should offer up fervent prayer to the great Bishop of souls that some way may be found to solve the many difficult problems that have to be faced in this diocese.

### Secretary's Report of the Triennial Provincial Meeting of the Woman's Auxiliary.

Montreal, Sept. 11th, 1901.

The Triennial Provincial Meeting of the Woman's Auxiliary, Montreal, was preceded by a service in Christ Church Cathedral. The sermon was preached by the Lord Bishop of Hu-

ron, from 1 Kings, xxii.: 2 and 3. Bishop Baldwin said that the unconverted heathen were the Ramothin Gilead, which rightly belonged to Christ our King. They were to be taken for Him, and the Woman's Auxiliary were called to help in bringing them into allegiance to this King. They might either loyally do their part in building up the walls of the Heavenly city, or, by indolence or neglect, hinder the progress of this great work. They must be zealous in missionary enterprise. (1st) Because it is God's own work. (2nd) Because it shows forth the love of God—the measure of our love to mankind is the measure of our love for Him. (3rd) Because God is opening up a way to reach these heathen, hitherto closed—India, China and other dark places of the earth are now accessible to missionaries as they never were before. (4th) Because it is bringing nearer the coming of our King; the time of that is not known, but it cannot be until the gospel is preached to every creature. The Bishop spoke in conclusion of the strides Woman's Auxiliary work had made, but reminded the members that this progress must be accompanied by personal holiness and self consecration.

The Triennial Woman's Auxiliary thankoffering was presented at this service, and throngs of auxiliary women, wearing their distinctive badges and colors, received corporate communion before beginning their important work.

At the close of divine service, the business session was commenced in the Synod Hall. The President, Mrs. Tilton, of Ottawa, five provincial officers, four diocesan officers and four

delegates from each of the dioceses of Montreal, Huron, Ontario, Toronto, Quebec, Niagara and Ottawa, one delegate from Prince Edward Island, one from New Brunswick, and the Secretary from Algoma were present. The delegates from Prince Edward Island, New Brunswick and Algoma, and Mrs. Mills, wife of Bishop Mills, of Ontario, were invited to the platform and introduced to the meeting by the President. After some routine business, the meeting adjourned for luncheon.

Business was resumed at 2.30 p.m. The Triennial reports were read, showing the work done by the Woman's Auxiliary in the past three years. At the last Triennial in 1898, there were 569 branches with 12,172 members; in 1901 we find 633 branches with 15,297 members.

Quebec—37 branches, 1,000 members, contributes to salaries of lady missionary in Japan, and of Miss Phillips at Onion Lake, Saskatchewan, and educates a missionary's daughter. Amount raised in three years, \$5,-950.06.

Montreal—67 branches, 1,249 members, supports Rev. Mr. Borup in Uganda and Miss Shaw at Onion Lake, and helps towards salaries of Miss Philips at Metnemuto, Japan, and a nurse at Dynevor Hospital, and a lady missionary at Nagaino, contributes \$100 towards the evangelization of the Chinese in British Columbia, supports five Bible women in India and Japan, and educates one child in India and one in Armenia. Amount raised in three years, \$8,-602.42.

Ottawa.—64 branches, 1,714 members, assists in support of lady medical missionary in Japan, matron of Gordon School and teachers at Piegan Reserve and Onion Lake, educates missionary's child and supports three children in India. Amount raised in three years, \$4,494.94.

Ontario.—54 branches, 1,285 members, gives \$150 per annum to Victoria Home, assists in salaries of Miss Phillips and a lady missionary in Japan, educates two missionaries' children and helps with a third. Amount raised in three years, \$3,-719.02.

Toronto.—193 branches, 5,815 members, supports three missionaries at Blackfoot Hospital and two at Blackfoot Home, one at Lesser Slave Lake and assists in salaries of others, educates seven missionaries' children and

two native children and supports one teacher in India. Amount raised in three years, \$31,441.68.

Niagara.—27 branches, 1,824 members, assists in salaries of three missionaries and one lady missionary in Japan, educates one missionary's son and supports two Bible women in India. Amount raised in three years, \$4,840.72.

Huron.—148 branches, 2,570 members, supports wholly or partially six lady missionaries in Japan, China and other places, educates two missionaries' children. Amount raised in three years \$9,648.52.

Miss Halson, Dorcas Secretary, stated that in three years 1,989 bales, containing quilts, new and second-hand clothing and groceries had been sent out—469 were sent to Algoma. Amount expended \$37,841.77. Church furnishings and gifts to Dynevor Hospital had also been sent.

The announcement that Algoma would henceforth supply bales for the diocese was received with applause. Mrs. Cummings, of Toronto, read a letter from the Bishop of Algoma to a clergyman in the diocese, instructing him that no more applications would be sent to Eastern Canada, but that the work would be done in the diocese, except Indian needs, which were to be reported to him. Mrs. Boomer of Huron, read a letter from Mrs. Thorneloe, to the same effect.

The Juniors' Secretary reported 158 Junior branches with 3,632 members.

The Treasurer reported total amount in three years, including Dorcas expenses, \$106,865.49.

The President delivered an address, in which she spoke of the importance of missionary work and of the vast field opened up to us both in Canada and in heathen lands. She made a touching reference to those who had been called to their eternal rest since the last Triennial.

Mrs. Cummings, convener of the Standing Committee on Indian affairs, read her report: \$4,303.09 had been spent in work among the Indians. The committee urged that a resolution be sent by the Woman's Auxiliary to the Indian Department, asking that steps should be taken to abolish Indian dances, especially the Sun Dance which is discovered to be an excuse for the grossest immorality among the Indians of Treaty 7; also the crying evil of child marriage, whereby young girls of twelve or thirteen are sold by their fathers as wives to men, often old and with several wives already; recommending that steps be taken to teach girls the industries of spinning and weaving so that their fathers might be induced to leave them in the schools where these should be taught.

The President announced that the Triennial Woman's Auxiliary Thank-offering laid on the plates that morning amounted to \$2,058.93.

The meeting then adjourned till 8 p.m., when an evening session was held. A number of reports of various com-

mittees were made, and resolutions concerning them adopted.

The resolution suggested by the Indian Committee respecting the Indians of Treaty 7 was passed, also one urging that the attention of the D. & F. Board be drawn to the fact that there are at present 3,047 heathen Indians in Ontario, and more than 2,000 in Quebec, and requesting that steps should immediately be taken towards their conversion to Christianity.

The "Leaflet" report showed an increase of 2,584 copies per month. Montreal alone shows an increase of 50 copies monthly.

The report of the Educational Committee, given by Mrs. Boomer, showed how much had been done for the children of missionaries. Algoma has cause to be very grateful to them.

The report of the Dorcas Committee showed great things done for Domestic Missions.

A discussion ensued, respecting the destination of the Thankoffering for the last three years. It was promised at the last Triennial, on the recommendation of the Board of D. & F. Missions, to the work of evangelizing the Chinese in British Columbia. Mrs. Everett, of Montreal, stated that the Bishop of Columbia had lately received a large sum of money from England for use in his diocese, and therefore is not in urgent need. The work among the Chinese in Victoria is small, but the bulk of the Chinese population on the Pacific Coast reside in Vancouver. The Bishop of New Westminster is much in need of help, and desires to erect a building in Vancouver as a memorial of the Woman's Auxiliary, containing bed-rooms, reading-rooms and chapel for the Chinese. In stating these facts, Mrs. Everett urged that a request be sent to the Board, that the money be given to this purpose. Mrs. Baldwin, of Huron, maintained that this would be an ingracious act on the part of the Woman's Auxiliary as the money had been voted "undesignate" at the last Triennial. She begged to move an amendment to the effect that the money be handed to the Board as at first agreed upon. Mrs. Everett's motion was carried by a large majority. The meeting then adjourned till the following evening.

Friday, September 13th.—The Woman's Auxiliary attended in a body at the meeting of the Provincial Synod, which resolved itself for that day into a committee of the D. & F. Board of Missions. In the afternoon, the Bishop of Algoma read his report, which was received with enthusiastic applause. The main features of this report have been already published in the September Algoma Missionary News, under the heading of Diocesan Statistics.

On the motion of the Bishop of Quebec, seconded by Dr. Davidson, it was recommended that the various dioceses in the ecclesiastical province should continue their contributions to Algoma, to at least the same amount

for another Triennial period.

A communication from the Woman's Auxiliary was read requesting that the Thankoffering be devoted to the erection of a building so much needed for the Chinese in Vancouver. A resolution authorizing this step was adopted.

At the invitation of the Archbishop, Mrs. Tilton and Mrs. Cummings advanced to the platform and addressed the meeting.

At 8 p. m. the Woman's Auxiliary held a session in the Synod Hall for the consideration of business left over from the previous evening.

Saturday, September 14th.—The morning work began at 10 p.m. After prayers, hymn, the calling of the roll and reading of minutes, the President referred in a touching manner to the great loss sustained by our sister nation. All present rose while Mrs. Tilton spoke, and then sang the hymn "On the Resurrection Morning."

Officers for the ensuing three years were then nominated by ballot. Several present wished to contribute to a vote from Algoma, but the President ruled such an action unconstitutional.

Proposed by Mrs. Williamson, Toronto, seconded by Mrs. Muckleston, Ottawa, That the life-members' fees, amounting to \$200, be given to the Bishop of Algoma for use in his diocese. Carried unanimously.

Proposed that the Self-Denial Offering be given to building a church on the Piegan Reserve. Carried.

Proposed by Mrs. Buckstone Smith, of Ontario, seconded by Mrs. Boomer, of Huron, That a resolution be sent to the Woman's Auxiliary in Algoma expressing the warm appreciation of this meeting of their efforts to become independent. Such action marks an epoch in the growth of the diocese, and they are requested to remember that the sympathy and help of their sisters will always be ready in case of pressing need. Carried.

Proposed by Mrs. Foster, seconded by Mrs. Baldwin, That a resolution be sent to Mrs. McKinley expressing grief and sympathy for her great sorrow, and horror at and detestation of the crime which caused it, from the Triennial Provincial meeting of the Woman's Auxiliary, now sitting in the city of Montreal, representing 15,297 of the Churchwomen of Canada. Carried by standing vote, unanimously.

The meeting adjourned for luncheon at one o'clock.

The afternoon session began at 2.30. After prayers and singing of a hymn, the following Provincial officers were elected by ballot:

President, Mrs. Tilton, Ottawa, (re-elected).

Corresponding Secretary, Mrs. Patterson Hall.

Recording Secretary, Mrs. Denne, (re-elected).

Dorcas Secretary, Miss Halson, (re-elected).

Treasurer, Miss Edith Carter, Quebec.



Juniors' Secretary, Miss Gaviller.

It was moved by Mrs. Foster, of Montreal, That a Vice-President at large be elected; this motion was afterwards withdrawn.

The noon address on this day was given by the Lord Bishop of Niagara.

The Rev. Mr. Tucker, of Vancouver, and the Rev. Mr. Kennedy, of Japan, addressed the afternoon meeting.

Immediately after luncheon on this day, a deputation from the Woman's Auxiliary, consisting of the President, Dorcas Secretary, Recording Secretary and Mrs. Cummings waited upon a committee of the D. & F. Board, sitting in the room above the Synod Hall. By the kindness of the President, the Secretary from Algoma was invited to accompany the deputation.

Mrs. Tilton spoke of the work and methods of the Woman's Auxiliary, and Mrs. Cummings drew the attention of the committee to the evil practices among the Indians of Treaty 7. After Miss Halson had given some explanations regarding the Dorcas work, by the request of Bishop Baldwin, Mrs. Ironside stated some facts about work in Algoma, and spoke of the needs of the diocese, especially in regard to the Bishop Sullivan Memorial Sustentation Fund.

At 8 p. m. an informal meeting was held to discuss proposed changes in the "Letter Leaflet." Mrs. Williamson, of Toronto, regretted that her health would not allow her to continue as Editor-in-Chief, and it was decided by the meeting that the time had come for the "Leaflet" to be handed over to the Provincial Board. After discussion it was resolved that missionaries sending letters of thanks be requested to omit details and give instead some information respecting their missions.

Monday, Sept. 16th.—After the singing of a hymn, prayers, roll-call and minutes, correspondence from Domestic Missions engaged the attention of the meeting. The Secretary from Algoma was called upon to read her report, which was well received. She made an appeal for the Diocese, reminding the meeting that only a little over two years remain in which to raise the \$20,000 yet needed for the Sustentation Fund and asked that the next Thankoffering be promised to this fund.

Voting for the Thankoffering was immediately called for but the President announced that the votes would be taken later. Mrs. Broughall, of Toronto, suggested that 1,000 Woman's Auxiliary members could easily be found to pay one dollar each to raise a sum of \$1,000 for the Sustentation Fund, so that it could be paid in time to claim the promise of the S. P. G. and S. P. C. K. to pay the remaining \$5,000 to make up the sum of \$50,000. The President stated that the meeting was now engaged on Domestic Missions correspondence, and could not be interrupted. Unfortunately Mrs. Broughall left the meeting too early on the following

day to have an opportunity of putting this generous motion. Algoma earnestly hopes, however, that the idea may be acted upon. Lady Schultz, from Winnipeg, then addressed the meeting. Letters from the Bishops of Saskatchewan and Rupert's Land, and other correspondence followed. The Lord Bishop of Nova Scotia addressed and closed the meeting, which adjourned till 2.30 p. m.

Work was resumed at 2.30. Discussions as to constitution and by-laws were engaged in and Archdeacon McKay, of Rupert's Land, addressed the members. The meeting was closed by the Lord Bishop of Algoma, who spoke his grateful thanks to the members for the gift of the life-members' fees.

In the evening a reception to delegates and visitors was given in the Synod Hall by the ladies of the Montreal Woman's Auxiliary. The Bishops and clergy from the Synod were present.

It had been stated by the President that it would be necessary to hold two business sessions on Tuesday, as much business yet required attention.

Tuesday, Sept. 17th.—The morning's session commenced at 10 a. m. After usual routine, Miss Halson proposed, seconded by Mrs. Cummings, That the charge for voting at Triennials be henceforth a rate per capita of one cent per annum for each member in the diocese, thus making it easier for Algoma and Prince Edward Island. Carried.

Proposed by Mrs. Williamson, seconded by Mrs. Boomer, That the improvements suggested in the "Leaflet" be made, and Mrs. Summerhayes of Toronto, be asked to undertake the post of Editor-in-Chief. Carried.

Proposed and carried that the Treasurer shall furnish a tabulated statement of accounts of each diocese.

Proposed by Mrs. Cummings, seconded by Mrs. Worrell, of Ontario, That the Provincial Secretaries be furnished with copying machines.

Resolved, that all appeals for money be sent to Provincial Corresponding Secretary.

The meeting adjourned at 1.30.

In the afternoon, votes were taken as to the designation of the next Thankoffering.

Proposed by Mrs. Reed, of Ottawa, seconded by Mrs. Worrell, That the Thankoffering be given to Algoma for the Sustentation Fund.

Amendment, proposed by Mrs. Foster, of Montreal, seconded by Mrs. Baldwin, that it be given to Domestic Missions, in which manner Algoma would share in it. Mrs. Davidson, Mrs. Cummings and Miss Tilley spoke warmly in favor of the original motion. Mrs. Foster thought the Thankoffering should be worked up. If each member gave a dollar in the three years, the sum of \$15,000 might thus be raised, and Algoma might share according to her needs in 1904. She reminded the meeting that the designation of the present thankoffering had been alter-

ed to suit the present conditions on the Pacific Coast, and that it was undesirable that this should happen again.

A standing vote was then taken resulting in the money being promised to Domestic Missions.

Pledges were then taken by the dioceses for various missionary purposes, and wonderful it was to see how readily hundreds of dollars were promised from one after another to this end. The delegate from poor Algoma, unable to take any such pledges now, longed for a time to come when our diocese could take her share in this noble work.

The President then delivered a solemn, closing address, and with concluding prayers, the Triennial meeting of 1901 terminated.

On Thursday afternoon the Woman's Auxiliary was invited to be present during the Royal visit to the Synod. Unfortunately, the indisposition of the Archbishop prevented his presence, but the Lord Bishop of Toronto, as senior bishop, acted in his stead. The hall was crowded with clergy, Woman's Auxiliary members and visitors, and was prettily decorated. At one o'clock the Bishops made their entrance and took their places on the platform. Shortly after, the Royal carriage was announced and Bishop Sweatman proceeded to the gate to receive the distinguished visitors, who were accompanied by a small suite.

The Bishop read an address of welcome to the Duke, who responded at some length in a clear powerful voice. The various Bishops were then presented to His Royal Highness, who shook hands with them, and Mrs. Tilton, President of the Woman's Auxiliary, presented the Duchess with a beautiful bouquet of roses and maiden hair fern, which Her Royal Highness received most graciously. After the singing of the National Anthem, the royal party left the hall.

And now let the Woman's Auxiliary in Algoma arise and make every effort to show that we are not unworthy of help. If they had heard, as their Secretary did, the enthusiasm both in the Woman's Auxiliary meeting and the Synod, which greeted the announcement of what was termed, "Algoma's noble efforts to become independent;" if they had witnessed the deep interest, the kindly feeling shown in the welfare of our diocese; if they knew the love and sympathy with which our Bishop is regarded by all who know him, their hearts would burn within them, and Algoma would have, indeed, a splendid report to make at the Triennial of 1904.

We have but 25 branches; there should be a branch, small perhaps, but yet active, in every parish and mission throughout the diocese. Every Churchwoman in Algoma should be a Woman's Auxiliary member. What a membership roll we should have then, instead of the 408 which is now our total number!

The Bishop has only a little over two years in which to raise \$20,000. If the amount is got together in that time, the English societies will redeem their promise of giving \$5,000 to complete the Sustentation Fund. Now, surely the women of his diocese will struggle for this; it is really, working for ourselves. Others help us nobly; all the other dioceses contribute to our help—every church in Montreal, however poor and struggling it may be, gives its share; probably all the churches in Eastern Canada do the same. Let us show that we deserve help by making every effort to help ourselves.

### An Evening Prayer

Father! ere yet another day is ended,  
Into Thy hands be all its hours commended,  
Angels about our way keep watch and ward,  
Lighten our darkness with Thy rescue, I, ORD.

When falls on life's gay noon the night of sadness,  
O may we feel Thee near Eternal gladness,  
Our feeble faith uphold, new strength afford,  
Lighten our darkness with Thy peace, O LORD.

Sunshine and cloud are Thine, yet gloom is dreary,  
Hope yields to fear and we are weak and weary,  
Lead us to rest on Thy unfailing Word,  
Lighten our darkness with Thy Love, O LORD.

Pain wrings the heart, and fierce temptations try us,  
Dimly we know that Elder Brother by us,  
Who in the garden suffered, and implored,  
Lighten our darkness for His sake, our LORD.

Father, when earthly life for us is ended,  
Into Thy hands its deeds and years commended,  
Now our one Guide, be then our one Reward,  
Lighten our darkness in Thy Heaven, O LORD.

(H. C. Shuttleworth.)

### The Settlement of the Manitoulin Island.

BY ONE OF THE PIONEERS.

Until the number of inhabitants and converts warranted the building a church, service was held in the upper flat of the storehouse, and when the late lamented Bishop Strachan (the first Bishop of Toronto), visited Manitoulin on his first confirmation tour to the island the services were held in

that room. Many Indians and a few of the whites were confirmed. The white China bowl which served as a font is now one of my most valued relics. In 1842-3 a church was erected, and is, I think I may confidently affirm, still in good repair.

In the autumn of 1840 Captain Anderson received orders to proceed to Kingston (the then seat of government) with as little delay as possible, to attend to some important business. It being too late to venture by canoe, he waited till the ice was safe for travelling, meanwhile making preparations for his long trip. He made a large toboggan, having a frame of ash raised all round, the back much higher than the sides. Deer skins were stretched upon this frame, having the hair inside, so that with a blanket and some robes he would be quite comfortable. The toboggan was drawn by light, good dogs, in very gay trappings, their collars and back straps were covered with scarlet cloth, and curved wires were fastened to stand erect above the back straps, upon which were strung several small bells, making altogether a very stylish turnout. The Captain started off on the 12th of November, having two or three Indians with him carrying necessary provision for the journey, there being no inns or houses of any kind on the way, and when night came they made a shelter of boughs for themselves and dogs, lay down on boughs and covered themselves with robes and blankets, and oftentimes were almost covered with snow. The day after their departure it commenced to snow, and kept it up for thirteen days and nights. Of course there was great anxiety as to the fate of the travellers, and it was mid-winter ere any news of them reached home. They did not return till the end of May. The confidential business entrusted to my father necessitated his walking upon snowshoes (there being no other way) from a point near Kingston, out to all the small lakes, back of Peterborough, wherever there was an Indian encampment, coming out at length at Rama, where he found the person he was in search of. Doctor Darling remained till his death, which took place in 1849. Our family remained at Manitoulin till 1845, when my father received promotion and was removed to Toronto, Captain George Ironside taking his place. Mr. and Mrs. O'Meara remained for, I think, twenty years, working faithfully for the good of the poor Indians, and were the instruments in God's hands of bringing many from heathen darkness and ignorance to the knowledge of the one true God. After serving in the Department for forty years, in different parts of the country, Captain Anderson, on account of his great age and infirmities, petitioned for a retired allowance, which was granted, and he settled in Port Hope. Here, too, after a short time, came the Rev. Doctor O'Meara and his family, he

having been appointed Rector of St. John's Church there. Strange, that the friends who had worked so long and happily together amongst the Indians should have drifted into the same harbour, and how they enjoyed talking of old times and their work at Manitoulin.

Dr. and Mrs. O'Meara and the "Old Captain" (as he was lovingly called) have long since "entered into the Rest which remaineth for the people of God." Their children are settled far apart, but all look forward to being united when "The Day breaks and the Shadows flee away."

### King Edward and the Cardinal.

King Edward of England has made an appointment to receive Cardinal Vaughan, the chief of Roman Church ecclesiastics in England, together with his Bishop and with the Roman Catholic peers in England, such as the Duke of Norfolk and the Marquis of Ripon. The prelates were to come, not in ordinary dress as citizens, but in their ecclesiastic vestments, and the Cardinal was to present an address of congratulation to the King, and to kneel and kiss the hand of his sovereign.

This represents a change in the relations of England and the Pope. Days have been when the Pope demanded that the King of England should acknowledge himself the vassal of the Pope; ready to kiss the hand of his holiness. Now, not only does the Cardinal kneel before the King, but he does so in his full ecclesiastical vestments, officially supporting the government, which denies the temporal authority of the Pope.—Church Bells.

### Bishop Sullivan Memorial Fund.

The following sums were received since last report:

Mr. Tarratt, Weymouth, Eng, £10.....	\$ 48 44
Thos. Gornall, Lennoxville, Q., contribution for two months.....	2 00
Dr. F. Lyster, Richmond, Q.....	2 00
Edinburgh Association, £8 10s. 6d.....	41 43
In memoriam, L.D., £108.....	522 91
G.A. on account subscriptions.....	50 00

\$666 78

### Acknowledgments.

Contributions received by Principal direct, during August, 1901, for Shingwauk:

All Saints' S.S., Collingwood, per A. H. Cuttle, Esq., for boy, \$9.38; St. Paul's S.S., Toronto, per Miss Watson, account Frank Day, \$37.50; Christ Church and St. Stephen's S.S., Niagara, per Ven. Archdeacon Houston, account David Sissenah, \$12.50; Mr. and Mrs. Bell, Colchester, \$1.00; Visitors, \$5.00.

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Rev. T. J. Hay acknowledges with many thanks. Torquay, Clifton and Bristol papers, and also Illustrated London News, and other papers which have been sent him occasionally.

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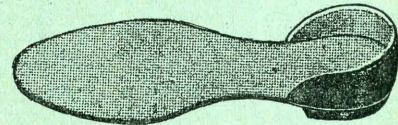
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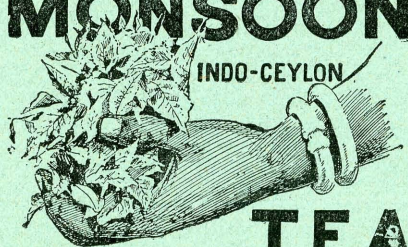
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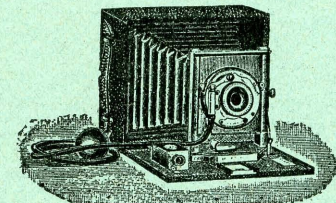
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