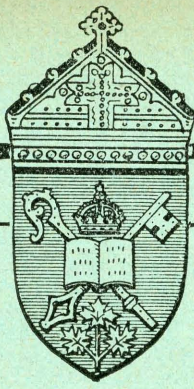


“Go ye into all the world  
and preach the gospel to every  
creature.”



“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.

February, 1902

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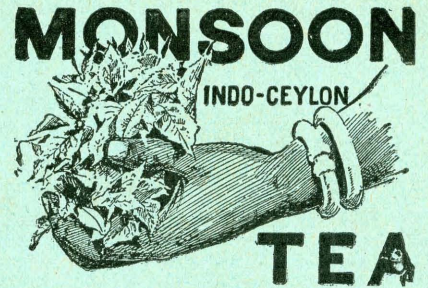
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# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. XIV. No. 2.

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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 *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 February, 1902.

1. Sat.—Sault Ste. Marie.
2. *Sexagesima.* Purification of Blessed Virgin *Ma.y.* Sault Ste. Marie.
3. Mon.
4. Tues.
5. Wed.
6. Th.—Train eastward.
7. Fri.—Proceed *via* North Bay to Rosseau.
8. Sat.
9. *Quinquagesima.* Rosseau, Cardwell, Ulls-water. Confirmation.
10. Mon.— do. do.
11. Tues.—Proceed to Seguin.
12. Wed.—*Ash Wednesday.* Dufferin Bridge, Broadbent, and Orrville.
13. Th.
14. Fri.
15. Sat.—Parry Sound.
16. *1st Sunday in Lent.* Parry Sound, Depot Harbor, etc.
17. Mon.
18. Tues.—Burk's Falls and Ely.
19. Wed.—*Ember Day.*
20. Thur.—Powassan and Trout Creek.
21. Fri.—*Ember Day.*
22. Sat.—*Ember Day.* Proceed to Bracebridge.
23. *2nd Sunday in Lent.* Bracebridge: ordination and confirmation.
24. Mon.—*St. Matthias, Apostle and Martyr.* Joint deanery meeting for Muskoka and Parry Sound.
25. Tues.—Train northward.
26. Wed.
27. Th.
28. Fri.—Garden River.

## The Bishop's Lenten Pastoral

The season of Lent is upon us. It comes to us as it has come in other years with solemn calls to self-examination and self-discipline. It comes with messages of entreaty and warning, bidding us make quite sure that our aim in life is the true one, and that we are pursuing it in real earnest. It comes with the old remedies of prayer and fasting for subduing our earthly passions, clearing our spiritual vision, and quickening the forces of true life within us. And yet it comes to us this year, as it comes every year, with a special message. Each Lent has a character of its own; is different from every Lent which has preceded it.

No two years are absolutely alike to any of us. Our circumstances are constantly changing. We are moved about constantly on the chess board

of life, and never remain long in precisely the same relations to one another. The struggle for existence grows now more, now less, intense, the fight with our spiritual foes more or less fierce. All this affects whatever comes to us. We see things through the medium of our surroundings, and, like everything else, Lent each year assumes, in this way, a character of its own. Each Lent is different from the last.

But Lent, like everything else, is different each year because we are different. Our life is pressing on. Another year has slipped away from us, leaving us with one year less to live; one year less to correct whatever is amiss in our life and conduct; one year less to finish the work God has given us to do; and the year that has passed has left its impress upon us, according to what our life has been. It has given a stiffer set to our habits and characters. It has affected, for good or ill, our tastes, our interests, and pursuits. Compared with last year we are not or we are less interested in religion, more or less heavenly-minded. The world with its engrossing cares and pleasures has a stronger or a feebler hold upon us than it had a year ago. And so Lent comes to us each year under a different guise. It is a welcome friend or a troublesome visitor, according as we are in the mood to receive it; according as its calls and observances find a sympathetic response in our hearts.

Thus, we may test ourselves. The less we want Lent the more we need it. The less we are inclined to value its appointments and to submit patiently to its restrictions the more reason there is for fearing that the world and self have strengthened their hold upon us and that Lenten discipline is the very thing—the distasteful medicine, perhaps, yet the right medicine—to correct the evil. Surely not feeling, but reason, should direct, and

will should govern, us in these matters. As reasonable beings, we should know that for loosening our hold on worldly things, abstinence, and for strengthening our hold on heavenly things, communion with God, must be the true remedies. In proportion, as we are really reasonable and courageous in our service of God, we shall follow the Church's directions during Lent, more faithfully and not less so, because of the derision of the world, the enticements of our friends, and the rebellion of our own selfish hearts.

In a new country like ours, discipline, whether secular or religious, is always difficult to maintain. And this is especially true when the tide of progress sets in. The engrossing cares involved in new enterprises; the rush in which people live, and the general unsettlement of affairs, combine to increase the difficulty. Let our people everywhere do their duty bravely this Lent, and put some measure of restraint upon themselves, alike in business and pleasure, that they may the more regularly avail themselves of the means of grace and seek the special blessing of God.

Finally, every Lent should be distinguished from its predecessors by its results. It should leave its special mark behind it. It should do a work which will last in the lives of individuals or in the customs of society. What fruit may we hope to enjoy from this coming Lent? Three fruits seem to me most needed.

1st. A keener conscience and a more rigid practice regarding Sunday observance. Except in cases of necessity men need not work on Sundays if they will not. And surely an enlightened Christian conscience will defend them against the consequences of their right doing.

2nd. A nobler stand against the evils of intemperance and gambling. If Christian men and Christian women everywhere would combine to discountenance these evils; to condemn the saloon and its adjunct the "treating" system, and to discourage, even in their milder forms, all kinds of gambling; a change would soon come over society.

3rd. A more loyal devotion to the Church and cause of the Blessed Redeemer. If people really love their Lord they will be true to His teaching; quick to follow His example; liberal to His Church. No fault in their clergyman; no trivial offence or fancied slight on the part of some

brother or sister Christian; no trifling hindrance or risk of self-sacrifice will keep them back from His worship, or close their purses against His cause. They will carry in their hearts the vision of Him as Lent sets Him before us—pleading, suffering, mocked, reviled, tortured, crucified. They will hear the pleading prayer He offered for those who slew Him, "Father, forgive them for they know not what they do." And they will be shamed into whole-souled, unflinching, unstinting devotion to Him and His.

When I survey the wondrous cross  
On which the Prince of Glory died,  
My greatest gain I count but loss,  
And pour contempt on all my pride.

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

### Notes by the Way.

#### NOTEWORTHY DATES IN CHURCH HISTORY

Feb. 1.—Archbishop Sancroft and six bishops deprived, 1691.

Feb. 2.—Sequestration of Church revenues, 1643.

Feb. 7.—Queen Anne's Bounty established, 1704.

Feb. 13.—Declaration of Rights, 1689.

Feb. 16.—First meeting of House of Laymen, 1886.

Feb. 18.—Death of Luther, 1546.

Feb. 20.—Diet of Spire opened, 1554.

Feb. 24.—Revised Book of Common Prayer approved by King in Council, 1662.

Bishop Montgomery, the Secretary of the S. P. G., landed in England on Christmas Day.

It is reported that a large number of Finns is expected in the vicinity of Sault Ste. Marie. In other parts of the Diocese, especially at the western end, there are many of these people already established. The Church has a grand opportunity of doing these people lasting good. All that she needs is the missionary and the means to pay him.

The W. A. of Westmount have sent to Rev. J. Boydell a number of books and other reading matter for use in the lumber and mining camps. The books are of the right kind to interest men and have been placed part in Wahnapiatae and part in Michipicoten.

The missionary in the latter place speaks warmly of the benefit they will bring to the men.

Only a few months after his resignation, and about a week after the landing of his successor in England, the news has come of the death in Florence, on January 3rd, of Prebendary Henry William Tucker, for many years the secretary of the S. P. G. With that society he began his long connection in 1865, serving under four presidents — Archbishops Longley, Tait, Benson and Temple.

The Bishop recently visited one of the lumber camps near Nairn and addressed the men, giving them good advice and warning them against the three chief evils of camp life—drinking, profanity and gambling. The gathering was held in the library camp established by Mr. Fitzpatrick, whose work in this direction is now well-known. Every such camp is a centre of good influence and a safeguard against the inroads of vice. Mr. Fitzpatrick himself was present on this occasion.

Coppercliff is still growing. It is now incorporated as a town. Its little church, only opened last February, is already proving too small. There is talk of an addition being made in the spring. Services are held here on Sunday afternoons by Mr. Boydell, Incumbent of Sudbury. One feature of the population of this region is the Finnish element. There is sore need of a missionary able to speak the Finnish tongue. Such a man has long been sought for, but so far has not been found.

What is God's purpose in putting us in the sphere of life in which we are placed? I believe that the primary purpose of God's dealing with His people is formation of character; and that we are placed in our spheres of work, wherever they may be, rather for what God means to do in us than what God means to do by us. I know that wherever God places us He means to do a work by us; but still His primary purpose, I feel sure, is not the work He does by us, but the work He wills to do in us. If that clock knew that it was to be destroyed the next instant, it would go on striking its hour until that instant arrived. My children, be as the clock; whatever may be going to happen to you, always strike your hour.—M. de Lamménais.

The Mail and Empire, Toronto, recently printed a list of cities, towns and villages in the Province of Ontario, with the populations of each, according to the census returns. Among the smaller places are some within the ecclesiastical boundary of the Province of Ontario, which we copy:

Sault Ste. Marie .....	\$7,169
Fort William .....	3,633
Port Arthur .....	3,214
Parry Sound .....	2,884
Bracebridge .....	2,479
Huntsville .....	2,152
Gravenhurst .....	2,151
Sudbury .....	2,027
Sturgeon Falls .....	1,418
Burk's Falls .....	849
Sundridge .....	357
Port Carling .....	323

This list is obviously incomplete. North Bay, for instance, is not mentioned, and its population is probably 2,500. We miss, too, the names of Thessalon and Gore Bay.

Bishop Mylne (late of Bombay) has been lecturing on missionary work and missionaries in India. The pioneers brought under review were Francis Xavier, the Jesuit, of noble birth; Swarz, who sprang from the middle class; Carey—the son of a parish clerk—who went to India as a Baptist missionary; who as a linguist is hardly excelled, having a knowledge of forty-three languages; and our own Henry Martin, a man full of holy zeal, but whose career in the missionary field was brief. The Bishop points out Carey as the most successful pioneer. Xavier and Swarz took too wide a range, were without a system or had too vague a system. The former with all his self-sacrifice and labours only created a new Christian code. Summing up one lecture the Bishop says:

Now the lesson, I think, to be gathered from the poor sketch which I have tried to give you of these great workers in the mission field is this: that stability depends entirely upon system; that the greatest personality will not really produce the desired effects, apart from a real comprehension of the problems to be dealt with in the country, and of the means by which alone they can be met; that a man may have force enough to subdue kingdoms to Christ during his life time, but that no stable work, and no progressive Church will be established unless either he has grasped by intuition, as Carey seems to have done, or else has learned by the mistakes of his predecessors what are the problems to be grappled with and what the methods by which alone they can be solved; to work over a very limited range within which it is possible to bring continually to bear upon these enfeebled consciences the strength of the trained European mind, and then to bring to them, not a mechan-

ical round of observances, but the grand principles which every conscience must apply for itself if it is to become really developed in Christ; to give enough of guidance to support weakness, and not enough to prolong it—these are the principles and the only principles on which an Indian Church can really be reared up. And certainly of the great pioneers of missionary work in that country, the one who was led by Almighty God to come nearer than anyone else towards grasping and solving these problems was Carey—the man without education except what he won for himself, without social advantages, who had to meet the organized opposition of the Christians among whom he found himself when he landed; but who, by working over a small field and by determinedly building up in the Gospel those whom he could win into the fold, earned for himself rightly the title of the Father of Modern Indian Missions.

### Woman's Auxiliary Notes.

The offering of the Woman's Auxiliary, organized by Mrs. Broughall, of Toronto, reached the Bishop of Algoma on Christmas Day, as intended by the donor; but owing to defective postal arrangements, not in time for presentation during divine service. It was offered at the holy altar by the Bishop on the eve of the Epiphany, the fifth anniversary of his lordship's consecration.

In the course of his sermon the Bishop spoke of two hopeful features of the age:

"One is the increase of the true missionary spirit throughout Christendom—increase of zeal, increase of workers, increase of gifts. The second is, the marvellous part taken by women in this holy work. The band of women working in this Dominion under the title of 'The Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada,' and at present numbering 15,297 members, has done great things. The debt the Diocese of Algoma owes to the W. A. is almost incalculable. For gifts of all kinds, for money, for sympathy, for prayers, we are hopelessly the debtors of these noble women.

"And now, as a crowning act of goodness, they have made a special effort under the devoted leadership of Mrs. Broughall, of Toronto, whose heart God must have moved to do this work, and have raised a large sum of money toward our 'Bishop Sullivan Memorial Sustentation Fund.' About \$20,000 were needed about a month or two ago, to save the promised grants of the English Societies. One of these grants will lapse next midsummer—the other a year later. And on Christmas Day, as a result of the effort referred to, a cheque for \$2,211.09 reached my hands. This sum was augmented last night by a second cheque for \$98.50, making the total \$2,309.50. Of what holy self-restraint and sacrifice this large sum is the token, God knows. It is an inspiring proof of the devotion of our friends. As we

offer it to-day, I trust all present will join in praise to God for His great goodness, and in prayer to Him that He would be pleased to make us more worthy of such a gift and of such devotion."

As the alms-dish was handed to the Bishop, he laid the envelope containing the gift upon it and amid a reverend silence placed it upon the altar. It was a scene not soon to be forgotten by those privileged to behold it. The pretty little chancel of the Pro-Cathedral was still beautiful with its Christmas decoration, the altar clothed in festal white. Many were the hearts uplifted to the Giver of all Good, many were the prayers that the donors of this noble offering might be richly blessed for their generous devotion to Algoma.

The next day, the Bishop was gladdened by the receipt of another cheque for \$200.00. The gift now amounts to \$2,509.50, only leaving \$12,419.00 yet to raise. Are we not encouraged to believe that God will send us the remainder?

The following is an extract from an article in the Parish Magazine for December, 1901, of St. Mary Magdalene's, Toronto:

"As a first step, the Auxiliary means to present the Bishop of Algoma, as a Christmas gift, with upwards of \$3,000 of the amount required, and it is to be done by asking the 15,297 members of the Woman's Auxiliary in Canada to get or give 25 cents a piece for this special purpose. This would raise, if all contribute, (and we think few will fail), \$3,824.25. This will give the good Bishop a strong 'send off' in his effort, and will, we trust, be the means of inspiring some of our wealthy Churchmen to come forward and make up the balance without delay. Ten times the amount is well within the power of the Church's laity. To allow the Bishop to fail, now that the cup is so close to his lips, would be little short of a scandal and a deep reproach."

Truly Algoma has devoted friends.

Meanwhile, let us in the Diocese do our utmost. Self-denial is always salutary and blessed; much more so will it be with such a noble aim. Let us show our friends, who do so much for us, that we are making every effort to help ourselves. For the next eighteen months, this Fund is our first duty. The W. A. members took a full share in this gift, \$90.00 being sent from Algoma. Meanwhile, the W. A. is prospering here. Two new branches have applied for affiliation and are in full working order, at Port Carling and Oliver. There are Church Guilds yet in some of our missions who would do well to follow the example of the women in these places. We have now thirty affiliated branches.

The new branch at Sudbury, with true devotion sent their contributions to the W. A. offering to the Diocesan Treasurer, at the same time as their affiliation fees.

The branch at Magnetawan sends three dollars to the special W. A. Christmas offering for the Bishop Sullivan M.S. Fund, and also sends a donation of ten dollars to the fund for repairing Bishophurst. All our branches have been told how urgent is this latter need. Do they fully realize it? Magnetawan is a comparatively new branch, only numbering twelve members. We have many larger and wealthier branches.

**Some Diocesan Statistics.**

All people do not read figures, but some do. Those who are interested in missionary work, as a rule, read missionary statistics, and know that they have a value all their own.

The figures we print below are compiled from the returns sent in by every missionary in the diocese, and may be pronounced correct, making an exception of the two "approximate" columns, and even there we have the judgment of men on the spot. But their figures do not give the population of the districts embraced in the diocese; only the population within the area of the missions, separate and combined. There is much ground yet to take up.

Previous year— Easter, 1900. ..... Easter, 1899	Algoma Nipissing Thunder Bay Pary Sound Muskoka.....	RURAL DEANERY	Approximate population.	Approximate Church population.	S. S. Pupi s.	S. S. Teachers.	Baptisms.	Confirm. d.	Communicants.	Local quotas to stipends.	Foreign Missions.	Domestic Missions.	Jewish Missions.	TOTAL RECEIPTS
10,760	3,733	2,516	651	70	97	42	744	\$2,352.79	\$40.26	\$37.00	\$24.65	\$5,470.66		
9,592	1,047	1,493	338	28	92	32	398	1,253.70	23.55	26.21	16.96	3,773.30		
8,696	9,412	461	43	69	92	42	355	2,441.07	26.81	71.25	20.05	4,194.90		
2,946	11,072	623	73	130	111	720	2,108.5	28.85	42.75	48.58	18.14	4,646.76		
2,461	11,511	873	86	139	84	953	3,007.27	42.75	111.40	48.58	18.14	4,646.76		
2,946	11,511	873	86	139	84	953	3,007.27	42.75	111.40	48.58	18.14	4,646.76		
300	527	311	3170	11,233	18	162	22	294.44	103.80	78.14	25	416.21		
1,577	498	243	2885	8,901.55	111	56	247.97	18,091.36	18,091.36	18,091.36	18,091.36	18,091.36		
1,244	467	209	2610	8,847.06	109	29	180.24	85.52	18,343.62	18,343.62	18,343.62	18,343.62		

**Lines for Lent**

From Church Times, May 8, 1901

A correspondent sends to the Liverpool Daily Post the following lines

which appeared in a very old publication, entitled, "Noble Numbers," and may be read with great advantage at the present time. It will be observed that the lines are simply a paraphrase of Isaiah lviii., 5-7.

**FASTING.**

Is this a fast to keep  
The farder leane,  
And cleane  
From fat of veales and sheep?  
Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?  
Is it to fast an hour,  
Or ragged to go  
Or show  
A downcast look or sour?

No; 'tis a fast to dole  
Thy sheaf of wheat  
And meat  
Unto the hungry soul.  
It is to fast from strife,  
From old debate  
And hate;  
To circumsise thy life.  
To show a heart grief-rent,  
To starve thy sin,  
Not bin;  
And that's to keep thy Lent.

The publication of these lines was followed the next day by some lines equally as good:

Is this a fast, to keep  
The heart within  
From grievous sin,  
In penitence to weep?  
Is it to leave off strife,  
Abandon hate  
And old debate,  
For a short space in life?  
Can it be really meant  
That such a fast  
Need only last  
Through the few weeks of Lent?

No; 'tis a fast to try  
In special ways  
The power to raise  
Thy lusts to mortify;  
It is to bid thy soul  
Arise from sleep,  
More strictly keep  
Thy body in control.  
Thus thou thyself deny,  
And when thy Lent  
Hath been well spent  
Comes Easter's victory!

PETER LOMBARD.

**Huntsville--All Saints' Church.**

VEN. T. LLWYD RECTOR.

The Christmas services in this parish were exceedingly bright and encouraging. The celebration of the Holy Communion at eight o'clock was well attended and at the eleven o'clock service there was a good congregation. The church was beautiful with decorations of evergreens and flowers. The music, under the inspiring efforts of the choir master and the organist, was most effectively rendered. The archdeacon's subject was, The Angelic Message. St. Luke ii. 10, 11.

A card service was given by the choir on the evening of the first Sunday after Christmas, the music of which was greatly appreciated by the large congregation assembled. The archdeacon took as his theme and preached a

short sermon on Psalm c., "The Jubilate Deo."

On New Year's Eve the All Saints' Sunday School had its Christmas treat in the church hall. The weather was most inclement but there was a fair muster of the children and young people notwithstanding, all who after a capital supper spent the evening in sundry games and play until ten o'clock. During the evening the Archdeacon and Mrs. Llwyd were much surprised and cheered to receive the valuable present of an arm chair and rocker from the congregation per the W. A. of the parish.

On Dec. 31st at eleven p. m. a watch night service was held in the church by the Archdeacon. The service was well attended and consisted of suitable hymns, the shortened Evensong, special psalm cxxxix, and special lessons, address, and at 11.55 silent prayer; after twelve o'clock a brief greeting from the chancel and the benediction.

The All Saints' Sunday School has this year made a new departure. Instead of making the four advent offertories special for the purchase of candies for the Christmas treat as heretofore, the school unanimously resolved to give two offertories to the Indian Homes of the Diocese, and the other two offertories to the building fund for the new Sunday school and parish hall, both of which are greatly needed.

ST. MICHAEL'S, ALLENSVILLE.

The Ven. Archdeacon Llwyd gave Christmas services and the Holy Communion in this Church on Sunday morning, Dec. 29th.

The congregation of this church is greatly indebted to the lay reader, Mr. A. Durnford, Huntsville, for his unflinching zeal in supplying the service on each Sunday afternoon—and that most acceptably—pending the incoming of a catechist to assist the Archdeacon.

The Archdeacon met the women of this congregation at the house of Mr. Coldwell by appointment on Tuesday, Jan. 14th, and afterwards organized those present into a branch of the W. A. of the Diocese, with a membership of eleven. Officers are: Mrs. Coldwell, President; Miss Coldwell, vice-president; Mrs. C. Lawrence, treasurer; Miss Gall, secretary. The gathering was quite enthusiastic and will, as a united body of workers, make their influence felt in the mission.

**Magnetawan Mission**

REV W H FRENCH, MISSIONARY.

Since our last communication from this mission our Bishop has again visited us for a confirmation, making the second administration of the Holy Rite during 1901. Six were this time added to our full membership. Of these one had been a Methodist and one a Presbyterian. In all twenty-two have been confirmed in this mission during the year.

Our Dunchurch people have been busily engaged completing their fine

church, which has been lined inside with matched lumber, the vestry floor finished, a communion railing added, and the old coal oil lamps replaced by the new and brilliant Auer gasoline lamps. These improvements naturally render the sacred edifice at once attractive and comfortable.

Our new Sunday School at Midlothian (now closed for the winter months) attained a membership of 43 and we look forward to the reopening in the spring with no small degree of hopefulness. Our Christmas tea and entertainment was held on the 26th of December, over 130 enjoying the former, while a larger number witnessed the latter. The receipts amounted to \$23.60. All concerned did well and a cheering and happy evening was spent.

At the home station (Magnetawan) our annual prize distribution in connection with St. George's Church Sunday School took place on Christmas evening. The evening's proceedings began with supper, which was enjoyed by well over 200 persons. This was followed by a most enjoyable entertainment. The report showed a very encouraging state of things both numerically and financially. Santa Claus was very generous with his gifts. After singing the National Anthem, and passing the usual votes of thanks, with three cheers for Mrs. Freeborn, to whose painstaking efforts very much of the success was due, the meeting separated. One feature of interest was the presentation of an address, with gift of a costly fur cap and gauntlets, to the rector's daughter, Miss Frances French, for her indefatigable work as organist, and secretary of the Women's Auxiliary. Net proceeds of the evening, \$28.

This village and neighborhood has for the last three months been sadly afflicted with an epidemic of scarlet fever, the sufferers being in almost every instance young persons, but in God's good providence and the skilful and unremitting care of our good doctor, the public health is resuming its normal condition. But the effect upon attendance both in congregation and Sunday school has been very disastrous. We are now hoping for improvement in both.

Our energetic W. A. have presented the church with a set of Auer gasoline lamps, vastly improving both the appearance of the sacred edifice and comfort of worshippers. The same generous members have donated ten dollars towards the much needed repairs to Bishophurst, and three dollars (being 25c. per member) to the Bishop Sullivan Memorial Sustentation Fund as a Christmas gift. All the while they have more than enough of home work on hand to tax their resources to the utmost.

### Port Sydney Mission.

REV. R. ATKINSON, INCUMBENT

The Bishop arrived on the 18th of January, and during his stay visited the four stations. Fourteen candi-

dates were presented and received the apostolic rite of confirmation. The Bishop's sermons and addresses at the different services were marked by his lordship's usual power and impressiveness. Both clergy and people cannot fail to be benefited by such visits. The services were as follows: Port Sydney in the morning, when we had Morning Prayer, Confirmation and Holy Communion, with address and sermon; Brunel in the afternoon; Evening Prayer and Confirmation with address and sermon. The Bishop at this station warmly congratulated the congregation upon the work accomplished in connection with the renovation of Holy Trinity Church, the exterior of which had long been in sad need of paint and other repairs. During the past year, however, much had been undertaken and brought to a successful issue. After the service at Brunel the Bishop and Incumbent returned to Port Sydney, where a large congregation gathered for Evensong and the Bishop again preached. On the following day, the out-stations of Ufford and Beatrice were visited, confirmation being held at the latter place. Both Ufford and Beatrice show signs of interest in Church matter and service. The attendances and contributions are very encouraging, but after all we must look for much better things. We are pleased to note that the Church property throughout the mission is beginning to be better cared for. The parsonage has been painted and various necessary repairs done to the property. This work has been accomplished through the energy and chiefly at the expense of the present occupants of the parsonage. We are glad to say that the further necessary improvements will form part of the work to be undertaken during the summer season. Before leaving, his lordship expressed the pleasure he had experienced in visiting this mission.

### Sudbury and Coppercliffe

REV. J. BOYDELL M.A., MISSIONARY.

The Bishop of the Diocese held a confirmation at Sudbury on the evening of the 15th of January, and at Coppercliffe on the morning of the 16th. Six persons (three of whom were adults) were confirmed at the former place, and two in the latter. Owing to the difficulty of bringing the confirmees together from the scattered outlying districts, these numbers were smaller than the Incumbent had hoped to present, but already some of the absentees have promised to renew their attendance at the Confirmation classes when renewed.

The difficulty of securing the regular attendance of the candidates at the classes is perhaps phenomenal in these mining regions where the observance of Sunday as the Lord's Day is almost an impossibility under the regulations of the great mining corporation, under which our people

work, as all are liable to be called upon to work on Sunday as on week days, and the shriek of the locomotive and the shocks of exploding dynamite are to be heard and felt during divine service, and all for the greed of gold on the part of those who work only for material returns for their investments in the shares, utterly disregarding the bitter cry of those who look for and desire the spiritual observance of God's day of rest.

The little church at Coppercliff has been built and paid for within a year; indeed, our occupancy of the little church will not have reached its anniversary until the 10th of February next. The building is provided with furniture for the sanctuary, including altar, prayer desk, lectern, credence table and handsome carpet. It is seated with plain but churchly seats, and is provided with an excellent harmonium. Altar linen, sacred vessels, alms dish, kneelers and prayer and hymn books for congregation have been furnished by our liberal and sympathetic friends in England. Service books have been furnished by some of our Toronto friends. So we feel that we have not been labouring in vain. A neat little vestry has been curtained off the western end of the building. The whole is adequately heated by a good stove.

Of course, we need a font and, perhaps, one or two other articles, which we will wait for in patience, yet, I trust, active expectancy.

The congregation has crept up in numbers and I fear, in one sense, yet hope in another, we shall be compelled to enlarge the building in the coming spring, as frequently, the seating capacity is overtaxed. Regular services are held at three o'clock every Sunday afternoon, and on the first Sunday in the month there has been a second and early service at 9 a. m. for the celebration of the Sacrament of Holy Communion, followed, as usual, by Sunday school and confirmation or Bible class at 2 p. m., and the regular 3 p. m. Evensong.

The mining population is, to a large extent, migratory, and what with constant changing of residence and newly-arriving members, a constant and frequent round of visitation is absolutely necessary. Indeed, the necessity is emphasized by the fact that not a few who come to work in the mines practically write over their threshold door Dante's famous epigram: He who enters here leaves hope (in this case, eternal life) behind. In plain language, many come to "make money," and for nothing else, and falsely think that for a season at least they can dispense with religious obligations of all kinds—a state of morals largely fostered by the company's determination to make Sunday work compulsory.

A branch of the Diocesan W. A. has been in operation for some time in Coppercliff and they have done good and faithful work for the Church, both in soliciting direct contributions and in working for a bazaar, etc., having

raised during the past year over \$330 towards the Building Fund.

Altogether, a total of \$475 has been raised for Church purposes this year, i. e., from January, 1901, to January, 1902.

The Sunday services in the Church of the Epiphany have been as usual, consisting of Morning Prayer and Holy Communion at 11 o'clock a. m., alternating with an earlier celebration at 8.30 a. m. and Morning Prayer, Litany and sermon at 11 a. m., except on the first Sunday in the month, when a celebration of the Sacrament of Holy Communion is held at Coppercliff at 9 o'clock a. m. At Coppercliff I have held a confirmation or Bible class and catechised the children before divine service between 2 p. m. and 3 p. m.

The amounts raised in Sudbury for external objects have been (I think I may say in all truthfulness) large for the size of the place and circumstances of the congregation. The W. A. of the Church of the Epiphany has raised (the proceeds of honest work sold at a bazaar) \$125, while \$50 was made in different ways, making a total of \$175 for the W. A. for the past year.

The special offertories amounted to \$180, including such objects as the Bishop Sullivan Memorial Sustentation Fund, etc., and I gratefully acknowledge a total Christmas offering from Sudbury and Coppercliff combined of \$60, making a total for Sudbury of \$919, and for Coppercliff of \$475, and a total for the whole mission of \$1,394.

I trust, with the Divine blessing, that Easter may see us quite clear of debt and ready to begin the enlargement of the church at Coppercliff.

JAMES BOYDELL,  
Missionary.

### A Story of the Settlement of Manitoulin.

The following recital of events on the Manitoulin Island is taken from the Orillia Packet, of November 11th, 1897, and is from the pen of "one of the pioneers:"

In the autumn of 1838 my father, (the late Captain T. G. Anderson) who was an officer in the Indian Department, was ordered to an entirely new field of labor, and late as it was, our home at Coldwater was broken up, and arrangements made for a long and dangerous journey by water to Manitoulin Island, a distance of some two hundred miles. A large batteau was engaged, and on the 8th of October Captain Anderson, with the other officers employed by the Indian Department, their wives, children and servants, besides mechanics employed to teach the Indians different trades, embarked from Coldwater. The batteau was heavily laden with necessary provision for a long, cold journey—tents, beds, and bedding—besides its precious freight of thirty-four

souls, i. e., the missionary, the Rev. C. C. Brough, afterwards Archdeacon of London, Ont., Mrs. Brough, four children and two servants, Dr. Paul Darling and his wife (well known in Orillia in later years), one infant six weeks old, a nurse, the school master, Mr. Bailey, Mrs. Bailey, and three children, the captain, his wife, four children, two young friends, one servant, the oarsmen, a pet cat and a dog. The days were short and very cold, the lake rough, and the water freezing on the oars as the men raised them for every fresh stroke. The females of the party were not such as one usually finds in those out-of-the-way places, but were highly educated, refined and delicate, heretofore shielded from every storm. From there being so many women and children on board, it was necessary to encamp early in the afternoons, in order to get well under canvas before nightfall, and on account of the number of children to dress and feed, beds, etc., to pack, tents to strike, and boat to be loaded, the mornings were far spent ere we were enabled to proceed on our way. Some days we had only two or three hours in which to travel; for instance, if we arrived at a good camping ground it was advisable to go ashore for the night, as daylight might fail before reaching another. The nights soon became very cold, and the ice had to be cut away in the morning in order to get the batteau from her moorings. One day we were lost in the channels, and our supplies were well nigh exhausted. After a consultation, and some "hard tack" (ship biscuit) the Captain and some of the men went ashore to look about, and hearing a crow cawing, fancied it was tame. My father said to one of the men, "follow that crow and it will take you to an Indian camp." He did as desired, and strange to say, the crow would fly a short distance, then stop, as if waiting for the men, then off again, till at last they arrived at a lodge. The poor Indians gave of such as they had, and came to pilot us through the maze of islands. Our Evangeline had no deck or shelter of any kind. All were exposed to the fury of the biting winds, snow and rain, and the freezing spray which frequently dashed over the edge of the boat. It is a marvel how any escaped death. After three weeks of terrible suffering we at last came in sight of the "Establishment," so called, but alas! for us, one of the three houses was in flames, and by the time we reached the landing-place was reduced to a heap of ashes. Notwithstanding this great misfortune, all hearts were raised in gratitude to that kind Providence which had brought us through so many dangers to our journey's end, and all who were able set to work with a will, to make the very best of so trying a situation. My father, who never seemed to be at a loss, soon had all comfortably housed for that night,

and glad we were to lay our benumbed and wearied bodies down on the floor of our log house, with roaring fires in the chimneys, luxuries we had not enjoyed for three weeks.

Long and anxiously our father and mother talked ere closing their eyes in sleep, arranging how best to accommodate four families in a small house, originally intended for only one. Downstairs there were three small rooms, and two very narrow passages, besides a kitchen with a large chimney and oven. Upstairs was all in one room, not even lathed overhead. The spaces between the logs of the walls had been filled in with mud. Two of the rooms below were given to the Broughs, the Baileys occupying the other—all parties making use of the kitchen. A sail was stretched across the room upstairs as a partition; the smaller portion was occupied by the doctor and family (Mrs. Darling and my mother were sisters) while we made use of the larger part. Our beds were spread on the floor at night, and we lay huddled together, father, mother, children and servant, all on a level like a flock of sheep. In the morning beds were rolled up into as small a space as possible to admit of our moving about, and served as seats. We were frequently awakened in the night by the loud cracking of our log walls, caused by the intense frost. The ice, too, in the bay, would crack with a roar like cannon, dying away in the distance like thunder. The men who accompanied us made their beds on the kitchen floor, with buffalo robes and blankets, and those workmen who were already at work on the island occupied the building which had been erected for a school house for the Indians. The day after our arrival, hearing a loud sobbing in the room below, I put my eyes to a convenient knot-hole in the floor, and peeped down, in order, if possible, to discover the cause, and I saw the lifeless body of little Benny Bailey lying upon the table. The poor child, only about six or eight months old, had died from a severe cold, the effects of unavoidable exposure. This was my first sight of death. Here was trouble indeed—where could the body be laid while the grave was being prepared? My father soon hung a blanket across a corner of one of the small passages, nailed up a few boards, and upon them laid the beautiful remains of our much loved playmate, and there it lay for many days owing to the severe frost and lack of proper implements with which to dig the tiny grave. At last all was ready. A small coffin had been made of rough boards, and with many tears we followed the dear babe to his last resting place, a lonely little grave on the bleak hillside.

The schooner with our winter supplies on board was obliged to return to her winter quarters, (though in sight of the Island) on account of the ice, in consequence of which we were



on short rations. There was a small supply of Government stores, such as salt pork, tallow, and pease, but no flour, or butter. We had a little flour remaining after our journey, and our good mother managed to make "salt rising bread"—very sweet and nice when properly made. We children were limited to half a slice of bread a day. After pork had been boiled the fat which rose to the surface of the water when cooling was skimmed off and when clarified, was used as butter, and was far more palatable than some very high-priced butter of the present day. The Indians brought us partridges, ducks, rabbits, and sometimes venison. The gentlemen soon learned the Indian mode of spearing fish in the winter, through a hole in the ice. The elders alone indulged in tea, no milk of course, but plenty of maple sugar, and though we had any quantity of the best of wood and kept a roaring fire in the chimney, our cups would freeze to the table as we sat at meals. We were fortunate in having plenty of potatoes, grown the previous summer and stored in a root house, such potatoes as I have never seen elsewhere, Pink Eyes, Kidney potatoes and Ladies' Fingers. The latter were always toasted in the ashes.

About six weeks after our arrival Doctor Darling's baby died from cold, and its little frozen body lay for many days awaiting burial. During our eight years' residence at Manitoulin there were only three deaths amongst the white people—the two infants above mentioned and another beautiful child, Dr. Darling's only son, Basil, who died in his mother's arms without one moment's illness, of heart disease.

Soon the Indians came about us seeking instruction, and the first two who desired to be baptized were an old man and his squaw. They were called Adam and Eve, and were lawfully married at the same time; two of their sons, grown men, were also baptized, one of whom was called Abel. The larger of the two rooms occupied by the missionary's family served as church, school and council room. During our first winter, Mr. and Mrs. Bailey gathered the children of our party in this room on Sunday afternoons, teaching the Church Catechism, Collects, etc., and there I first heard, and with the others learned to sing that grand old hymn, "O God of Bethel," so appropriate to our lonely, isolated situation. Years and years have rolled on since then, but the first words of that hymn send me back to that little room and in fancy I hear again sweet voices long since hushed in death, and see dear faces long since mouldering in the dust. My dear mother invited all who would to assemble in our kitchen on Sunday afternoons while she read aloud from the Bible, then a tract or two, or a few chapters of Bunyan's Pilgrim's Progress, and talked earnestly to men and women of those things which concerned their

everlasting welfare. She had a supply of French and Gaelic as well as English tracts. French she could speak, read and write as fluently as English. Many of the workmen were Highlanders, and mother got them to teach her to read Gaelic, and she soon mastered it sufficiently to read to those who were unable to do so for themselves. No earthly record, that I am aware of, was ever kept of the good done by this devout and faithful follower of Christ, other than that kept in the hearts and minds of those who were so fortunate as to come under her influence.

Some years since while visiting friends in Toronto, an old servant of my mother's, hearing where I was, came to see me. We talked of our dear ones long gone, and of old times, with many tears. On leaving, she took both my hands in hers, saying: "An' noo, Miss Soaphey, hae ye ony tract or book, or a bit o' any thing upon which your mither's hand has rested? Wull ye gie it, or a bit o't, to me? I hae heard mony a godly mon preach, an' hae talkit we mony a godly mon and woman, but I hae yet to see the mon fit to tie yer mither's shoes." Good, faithful, old Elsie.

During the winter many Indians came great distances, bringing their sick to the doctor, or to obtain religious instruction; often a dozen or more would crowd round our kitchen fire, utterly regardless of the inconvenience they caused, smoking and drying their wet moccasins and blanket toques besides the filth they left for their kind friends to clear away after them. Those of the Indians who were baptized were generally given Scripture names. We had three Peters on the sick list at one time. Peter Back had spine disease; Peter Legs was paralyzed, and Peter Throat suffered from bronchitis. One poor old woman had a broken jaw, and Dr. Darling, who dearly loved a joke, nicknamed her "old Mother Mouth," and Mother Mouth she was called to the end of the chapter. On one occasion Mr. Brough traded dogs with an old squaw, his Reverence wanting a good sleigh dog. The trade seemed quite satisfactory for a few days, when back came the old woman with her dog, and she was in a very bad mind, and pitched into the "English Black Coat" in no measured terms, gaining for herself the name of "Old Mother Spit Fire." During the sugar season we frequently visited the camps and stuffed ourselves with fresh maple sugar. When boiled to a certain thickness and poured on the snow to cool, it is called gum sugar, and, if not too highly flavored with fish, is most delicious. In spite of all we could do to enliven the monotony, time passed very slowly. At last the long, dreary winter drew to a close. With what rapture we beheld the blue waters as the ice began to break up, and was carried by the soft south wind out of the bay into the open lake. As soon as possible

after navigation was safe a *batteau* was sent from Penetanguishene, (the then nearest point of navigation) to our relief, though they rather expected to find a lot of skeletons. With what delight we hailed the boat as she rounded the point at the head of the bay. What warm hand clasps and heartfelt thanks went up to God for our safety, can better be imagined than I can find words to describe. As soon as possible in the spring, building operations commenced, log houses were erected for the missionary, doctor and school master, as well as for the mechanics and Indians. A large workshop was built for carpenters and coopers, also a blacksmith shop, where the young Indians could learn the different trades from skilled workmen employed by the Government for that purpose. There was also a shoemaker, and later on a tailor. We soon had sheep, cows and oxen sent up on board a schooner chartered by the Government, and we began to feel ourselves not quite so much out of the world after all. Sheep did well on the stony lands, and the wool was of good quality. A woman skilled in the arts of carding and spinning was engaged to teach the Indians. They were quick to learn, and delighted at being able to knit their own socks and stockings, which they did during the long winter evenings. As many as fourteen or fifteen boys would be seated round one table knitting and chatting, sometimes singing hymns.

The Broughs and Baileys remained only for a year or two. (Mrs. Bishop Dumoulin, who is a Brough, was born there.) Each of their places were filled by the Rev. F. A. O'Meara, from the Sault, and Mr. John Buckill, as schoolmaster. Mr. O'Meara and his clever young wife, a Miss Dallas, whom he had just brought from her home in Orillia, were fully imbued with the true missionary spirit, entering heart and soul into the work before them, and were untiring in their efforts to instruct the poor heathen, the good "Black Coat" walking long distances on snow shoes, or, with his dogs and sleigh, would hunt up the wanderers scattered about in their miserable encampments, telling them the good news of salvation, persuading them to come to the Establishment, and live in the houses prepared for them, and be clothed, fed, and taught to live like the white people. Many gladly came, and were, after due instruction, baptized, others preferred to live and die in the old ways of their forefathers. It was during his residence at Manitoulin that Mr. O'Meara perfected his justly celebrated translation of the Book of Common Prayer, into the Ojibway tongue, for which service the Government made him a pensioner for life.

What a change is to be seen today! The lake (Huron) is traversed by fine steamboats and other craft. The Manitoulin Island is settled by strong, hardy, if not rich, farmers and

traders. The vessels can land their passengers and freight at docks at several points, and a railway is projected across the lake at a strait, or series of straits, to the north shore. The Church has three—only three—missions on the island, one of which has a number of Indians connected with it. Again and again has the Bishop appealed for men and money to minister to those Indians who have been given to our care. But as yet there is no one who can take the place so well filled by Mr. Frost, who left Sheguindah a few years ago to work among the Indians at Garden River. When the story is some day written, the indefatigable labors of Mr. Frost on the Manitoulin will be no small item in the recital.

The Church in Algoma is doing what it can to train Indian children at the Shingwauk and Wawanosh Homes, and doing good work under the able supervision of Mr. G. Ley King. But our duty to the Indian is far from being adequately performed. It is a sad confession to make. That God will raise up some of His servants to co-operate with the Bishop and his few laborers among our Indians is one thing we devoutly hope. It is not that we in Algoma shrink from our share. We do all we can. The burden is too heavy to bear alone. The Church, both in the Mother Land and in Canada, must help. It is not unjust, it is not unfair, it is not unreasonable to expect that the Church should awake to her duties in this direction and place the work of the missionary to Indians on such a substantial basis that it ceases to be a constant source of worry and waste to the Bishop, who has now to bear not only the care of the Church spiritual, but so much of the care financial.

### To the King.

TEXT OF THE ADDRESS OF THE PROVINCIAL SYNOD.

To His Most Excellent Majesty, our Most Gracious Sovereign, Edward, King of Great Britain and Ireland, Emperor of India, Defender of the Faith, etc.:

May it please Your Majesty:

We, the Archbishop, Bishop, clergy and laity of the Church of England, representing the ten dioceses of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara, Ottawa and Algoma, in Provincial Synod assembled at this first meeting since the accession of Your Majesty to the throne, desire humbly to approach

Your Majesty with the expression of our profound loyalty and attachment to your person and throne.

It would be unnecessary to recall to Your Majesty how in the past, the Church of England in the Mother Country has ever identified her interests with principles of fidelity to the royal line, but we may venture to assure Your Majesty that the Church in Canada is proud to have inherited the same spirit of attachment to the Crown of England.

In the providence of Almighty God, you have been called to the rule of a vast empire, embracing many nations and languages, a task of such appalling magnitude that man by himself must stand helpless before it. We therefore pray, and will not cease to pray, that He who is King of Kings, may ever guide and strengthen you with His Holy Spirit, in the discharge of your duties, and that He may vouchsafe His blessing upon your labors in the promotion of peace and prosperity among so 'great a people,' and that in your sacred person may be continued for many years a great and glorious reign, founded upon the example and rule of Your Majesty's deeply venerated and beloved mother.

### A Christmas Carol

O! newborn Jesus  
Soft and weak and small,  
Wrapped in baby's bands  
By His Mother's hands,  
Lord God of all.

Lord God of Mary,  
Whom His Lips caress  
While He rocks to rest  
On her milky breast  
In helplessness.

Lord God of shepherds  
Flocking through the cold,  
Flocking through the dark  
To the only Ark,  
The only Fold.

Lord God of all things  
Be they near or far,  
Be they high or low;  
Lord of storm and snow,  
Angel and star.

Lord God of all men,—  
My Lord and my God!  
Thou who lovest me,  
Keep me close to Thee  
By staff and rod.

Lo! newborn Jesus  
Loving great and small,  
Love's free Sacrifice,  
Opening Arms and Eyes  
To one and all.  
—Christina G. Rossetti.

### The Parson.

The name of "Parson" is the oldest designation of a clergyman who has the sole and entire charge of a church and parish, and who also has the right to perform all the offices of the Church and parish and receive all the emoluments thereto pertaining.

The name is identified with the word "Person."

When a church was founded and a parish attached to it was constituted, a person in Priests' orders was appointed to take charge of both.

He was the "Parson" of the parish, who in himself as a Priest duly qualified, properly appointed, and fully authorized in all respects, represented the Church to the people committed to his charge.

It will be seen, therefore, that the designation "Parson," instead of being, as it is sometimes used, a term of flippant depreciation, is really a description of the highest and most dignified parochial ecclesiastical office.

### Algoma W. A.

Branch contributions to the Bishop Sullivan Memorial Sustentation Fund, per Mrs. Broughall's appeal:—

Received to Dec. 16th, 1901.....	\$85 00
Gregory W.A. ....	4 25
Silver Water .....	2 50
S. Luke's, Sault Ste. Marie (additional) .....	25
Port Arthur .....	20 00
S. John's, Sault Ste. Marie .....	3 50
Manitowaning .....	75

Total to Jan. 15th, 1902 ..... \$116 25

ANNIE BEGG,

Dio. Treasurer, Algoma W.A.

North Bay, Jan. 15, 1902.

### Acknowledgments.

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

St. James' S.S., London, per Treas. McWhinney, \$25.00; St. Paul's S.S., Uxbridge, per Rev. W. H. A. French, \$2.29; Trinity Ch. S.S., Brockville, per Miss Fulton, \$4.75; St. Paul's Cathedral, London, per Treas. McWhinney, \$75.00; All Saints' S.S., Windsor, per Miss Dora Riggs, \$25.00; St. Paul's, Port Dover, per Lenorene Skey, \$7.75; St. Mary's, Novar, per Rev. J. Pardoe, \$1.05; Blind River S.S., per Rev. T. I. Hay, \$2.00; Schreiber S.S., per Mrs. Smitheman, \$1.50.

Received on account Wawanosh Home: Bishop Strachan School, Toronto, per Miss Cartwright, special, \$3.00; St. Stephen's S.S., Toronto, per W. A. Browne, Esq., special, \$1.00.

GEO. LEY KING,  
Principal.

### BISHOP SULLIVAN M.S. FUND.

The following sums are here acknowledged:—

Miss Carney .....	\$ 5 00
S. E. Joyce, Toronto .....	1 00
A Friend of Algoma .....	5 00
A Thankoffering .....	4 00
St. James' Cathedral, Toronto, on account of pledges .....	222 50
Offering, per Rev. A. J. Doull, Westmount .....	6 00
Provincial W.A., per Miss Carter .....	98 50
Huron W.A., per Mrs. Sage:—	
Mrs. Holmes' life membership...	15 00
Galt .....	1 00
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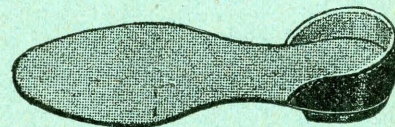
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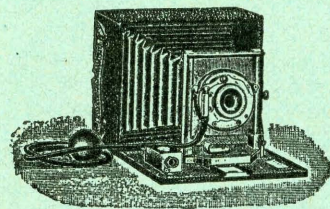
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