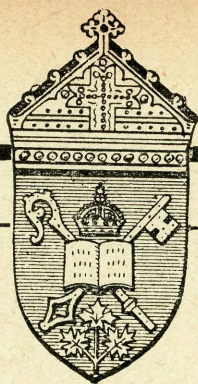


“Go ye into all the world
and preach the gospel to every
creature.”



“And lo, I am with you al-
way, even unto the end of the
world.”

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.

August, 1903

CONTENTS:

The Bishop's Visitation of the
Manitoulin

Other Diocesan News

Death of Ven. T. Llwyd, D.C.L., the
First Archdeacon of Algoma

W. A. Notes

Indian Chiefs Reading the Treaty

THE ALGOMA MISSIONARY PRESS
44-46 RICHMOND ST. WEST

GOOD NEWS TO ALL

You can improve your education and position by taking one of our many courses.

PRIVATE TUTORING BY MAIL

Write to-day for Particulars—

Canadian Correspondence College

TORONTO, ONT.

LIMITED

When you are desirous of having **Pure Wholesome Food** on your table see that you have

BREDIN'S BREAD

160 to 164 Avenue Road, - - - - - Toronto.

TELEPHONE, NORTH 133.

JAMES KITCHENER Successor to KITCHENER & SON

**House and Church Decorators
Wall Paper Dealers**

Phone Main 521

418 Spadina Avenue, TORONTO

Estimates for all kinds of decorating cheerfully furnished.

WYKEHAM HALL

COLLEGE ST., TORONTO.

THE BISHOP STRACHAN SCHOOL

A CHURCH SCHOOL FOR GIRLS

Begins 38th Year SEPTEMBER 10th, 1903.

President—THE RIGHT REV. THE BISHOP OF TORONTO

Five Departments; the Preparatory, Lower, Middle, and Upper Schools, and the Collegiate Form where parts of First and Second Year University work may be done by pupils who do not desire to go on to a degree or are too young to undertake full University work.

An excellent course of Manual Training. Domestic Arts, Cooking, Plain Sewing, Dress-making; Millinery, Lace Making, Art and Ecclesiastical Embroidery; also Leather Modelling, and Chip, and Wood Carving.

Music and Painting in all their branches by the best masters.

The School is within reach of good concerts and city advantages; is surrounded by ample grounds shaded by large trees; and has tennis and croquet lawns, a bicycle track, a nine-hole putting-green and a cricket field.

For prospectus apply to

MISS ACRES, Principal.

Established 1884

Telephone Main 1137

COPELAND & FAIRBAIN

HOUSE and LAND AGENTS

24 Victoria Street,
TORONTO.

Money to
Lend.

CANADIAN CORRESPONDENCE COLLEGE Limited

Students prepared by mail for the

Canadian Civil Service

An excellent opportunity for young men and women. Study during your spare time this winter and gain a good position.

Address—

40-46 King W., Toronto, Ont.

W. C. CAMPBELL

W. J. TROTTER.

Union Dairy Co.

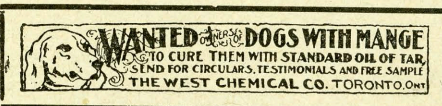
421 Yonge St., Toronto.

Milk, Cream, Ice Cream, and Ice Cream Bricks.

Wholesale and Retail.

Phone Main 2483

GARDEN PARTIES AND PICNICS SUPPLIED.



If you want to Buy or Sell Houses or Farm Property, communicate with

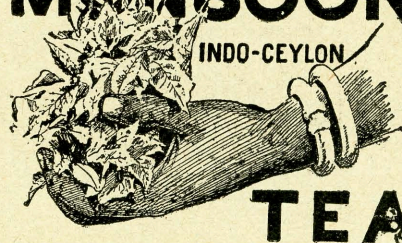
PARKER & CO.

61 Victoria St., TORONTO

4½ and 5 per cent. money to loan.

MONSOON

INDO-CYLON



TEA

The Continental Life Insurance Company

HON. JOHN DRYDEN, - President.

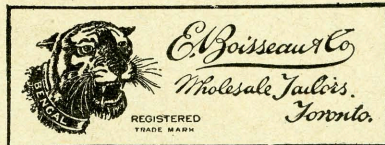
The Company's Report for 1901 shows remarkable increases in all items of business:

1. Increase in Policies issued.....\$ 350,705
2. Increase in premium income..... 39,312
3. Increase in total income from premiums and interest..... 42,575
4. Increase in assets..... 43,959
5. Increase in amount of Insurance in force 1,399,466
6. Total available assets for security of Policy-holders 1,120,663

Continental Life Policies are unexcelled for simplicity and liberality. Highest guarantees; lowest rates. Liberal contracts to Agents.

GEO. B. WOODS, CHARLES H. FULLER,
General Manager. Secretary.

Head Office: TORONTO



FROM MAKER TO WEARER

"Tiger Brand" Clothing and Furnishing Goods for men and boys—ready-made. "From maker"—that's us—we're wholesale tailors—"to wearers"—that's you—no middleman in the transaction—building business on a high quality standard.

Your money back if you want it.

E. Boisseau & Co.

Temperance and Yonge



ADVERTISE IN THE
ALGOMA MISSIONARY
NEWS.



Superfluous Hair

Moles, Warts, Birthmarks and all facial blemishes permanently removed by Electrolysis

The Foster Dermatological Institute

No. 2 College Street, Toronto.

The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.
VOL. XV. No. 8.

TORONTO, AUGUST, 1903.

Published Monthly
50 cents per annum.

The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, SAULT STE. MARIE WEST,
ONTARIO.

PUBLISHERS:

THE ALGOMA MISSIONARY PRESS,
44 RICHMOND-ST. WEST, TORONTO.

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor,

The REV. CHARLES PIERCY,
Sault Ste. Marie West
Ontario.

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.

THE VEN. THOS. LLWYD, D. C. L.
Archdeacon of Algoma,
Huntsville, Ont.

THE REV. JAMES BOYDELL, M.A.,
Bishop's Examining Chaplain
Sudbury, Ont.

THE REV. CHARLES PIERCY,
Secretary Diocese of Algoma
Sault Ste. Marie West
Ontario.

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

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

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

The Guild of St. Luke, in the person of five eminent doctors, has paid us a visit in order to unfold a scheme for two Hostels for the training of medical students of both sexes for the Mission field. The prospect they thus unfold is inspiring. Not for us alone, but for any Church societies would such Hostels be available.—S. P. G.

Bishop's Appointments for Aug.

- | | |
|---|---|
| 1. Sat.— | } Muskoka
Lakes
region
Confirmation
at Rosseau |
| 2. 8th Sunday after Trinity. | |
| 3. Mon.— | |
| 4. Tues.— | |
| 5. Wed.— | |
| 6. Thurs.— <i>Transfiguration of our Lord.</i> Consecrate Gregory Church. | |
| 7. Fri.— | |
| 8. Sat.— | |
| 9. 9th Sunday after Trinity. | } Spanish River
region |
| 10. Mon.— | |
| 11. Tues.— | |
| 12. Wed.—Sault Ste. Marie. | |
| 13. Thur.— | |
| 14. Fri.— | } New Settle-
ments on
North Shore. |
| 15. Sat.— | |
| 16. 10th Sunday after Trinity. | |
| 17. Mon.— | |
| 18. Tues.— | |
| 19. Wed.— | } Temiskaming,
Harleyburn,
New Liskeard,
Hudson and
other new
settlements. |
| 20. Thurs.— | |
| 21. Fri.— | |
| 22. Sat.— | |
| 23. 11th Sunday after Trinity. | |
| 24. Mon.— <i>St. Bartholomew,
Apostle and Martyr.</i> | |
| 25. Tues.— | |
| 26. Wed.— | |
| 27. Thurs.— | |
| 28. Fri.—Victoria Mines. | |
| 29. Sat.— | } Sault Ste.
Marie. |
| 30. 12th Sunday after Trinity. | |
| 31. Mon.— | |

Diocesan Notes.

Have you asked your friends to give "a quarter" to the B.S.M.S.F.?

Every Churchman in Algoma should have the picture receipt for "a quarter" given to the B.S.M.S.F.

Every Churchwoman should possess a picture receipt for 25 cents given to the B.S.M.S.F.

It is learned that the Church women of Sundridge have raised more than \$100 towards a parsonage by supplying meals to visitors to the village on Dominion Day and on July 13th.

A good deal of trouble would be spared if the clergy and their lay officers made a point at every annual vestry meeting to see that the assessment for diocesan expenses was promptly paid.

Our English Secretary is to be congratulated on the complete report of last year's work of the Algoma Association published in the July "Quarterly."

We are both thankful and pleased to know that our Algoma Association in England has such distinguished patrons as His Grace the Archbishop of York, and the Lord Bishops of Bristol, Chichester, Ely, Rochester, St. Albans, Stepney and Thetford.

Not a few of our people were confirmed by Bishop Sullivan. Surely every one of them will gladly embrace the opportunity of having so good a portrait of him, while at the same time they help to establish a fund to carry on missionary work in Algoma.

Our sympathy is extended to the missionary at Emsdale, Rev. A. H. Allman, who has been laid aside for a week or two by an attack of rheumatism. On the Sunday that the Bishop was at Huntsville Rev. T. J. Hay was able to take duty in the Emsdale Mission. We trust Mr. Allman is now about again.

The Secretary of the Diocese has sent to the clergy and to the several branches of the W. A. in Algoma an appeal for \$1,000 towards the B. S. M. S. Fund, together with cards which are each a receipt for "a quarter." The card is nicely printed on good cardboard and has on it a splendid picture of the late Bishop.

What is the B.S.M.S.F. for? It is to enable the Church within this Missionary Diocese of Algoma to continue to sustain missionaries in places where the people cannot wholly support them—holding places already occupied and reaching out into new fields. And this is more necessary now that the S.P.G. is withdrawing its help.

B. S. M. S. F. What do the letters mean? Perhaps some people who live in the diocese and others who do not, but are interested in it, wonder what is meant. Well—B. stands for Bishop, S. stands for Sullivan, M. stands for Memorial, S. stands for Sustentation and F. stands for Fund—Bishop Sullivan Memorial Sustentation Fund.

The Rev. J. P. Smitheman, our devoted missionary on the C.P.R. north of Lake Superior, has within a year lost by death two of his best workers, Mr. A. B. Smith, of Nepigon, and Mr. G. E. Whitehead of White River. Mr. Whitehead was an Englishman and a devoted Churchman, whose loss to the Church interests at White River will be keenly felt. Surely some of those yet there will step into the gap and struggle for the faith.

The Secretary of the Diocese has sent blank forms to the clergy or others in authority in the parishes and missions for the house-to-house collection on behalf of our Mission Fund. Not a parish or mission or mission station but should do all it can to swell our resources by diligently carrying out the diocesan rule in this matter. The collection is to be made from house to house, during the week following the 12th Sunday after Trinity, i.e., the week beginning August 30th.

The cards issued as receipts for "a quarter of a dollar," above referred to, do not limit any one's gift to 25 cents. They may purchase more than one. In some of our little homes in back country missions are those who were baptized by Bishop Sullivan. There are probably none so poor but they may each possess a picture of the bishop who christened them. On the other hand, if they can be reached they would gladly procure and treasure up the card.

There have been occasions during the past twenty years when the editor of the A. M. N. has been ill supplied with information for the paper. Just now there seems to be a period of silence on the part of those who could help. It is a pity, for lack of information chills support. Only the other day an English friend who has long retained an interest in a certain mission, wrote us lamenting the fact that our columns never contained any news from the mission in question. And there are others.

Michipicoten.

A letter to the Bishop from Mr. L. Naftel, a Trinity College student at work at Michipicoten during the summer, says:

I do not have a service at Gros Cap because, as far as I can learn, there are only four or five men there and they never know when they may be out late. However, I have been over there and become acquainted with most of them and invited them to come to the service at the Harbour, which, since we are holding it in the hotel, is only about half a mile from Gros Cap.

I do not know what to do with "the Mission." The only place suitable for service is at the "Post," and the others will not come across the river. I announced a service there for last Wednesday evening, but no one came out. So I have given up the idea and for the future will devote that evening to the "Manxman" or "Kitchegama," where I think a service will be heartily appreciated. The services are improving wonderfully, especially at the Harbour and at Helen Mine. Last Sunday evening at Helen Mine we had, comparatively speaking, a full house and the responses and singing would put to shame many a congregation of three times the size in Southern Ontario, though the prayer book is perfectly new to four-fifths of the congregation.

The same encouraging state of affairs may be reported of the Harbour, only on a smaller scale. As Grace Mine has discharged some 20 men during the last week, of course our service last Sunday was not so good as the Sunday before. Wa Wa has also lost four out of its twenty of a Protestant population.

Death of the Venerable Thomas Llwyd, D.C.L., Archdeacon of Algoma.

This month it is our sad duty to record the death of our friend and co-worker, the Ven. T. Llwyd, D.C.L., rector of Huntsville and Archdeacon of Algoma. Mr. Llwyd had served the Church in this missionary diocese for a longer period than any of the priests on the staff. The history of the diocese is marked in its advance from the tiny missionary effort of a generation ago to its present condition of more vigorous and greater self-reliant life with steps which must ever be associated with the life and character and work of our departed friend. It may be permitted to one who, with others, has been associated with him in endeavours to plant the Church's cause both high and deep in the Missionary Diocese of Algoma, to say that we mourn the loss of a priest whose single aim was the up-



The Late Ven. T. Llwyd, D.C.L.

lifting of the Cross before the eyes and hearts of men. Full of faith in the cause of the Church, he was capable of adapting his methods of work to the circumstances of a new country, even if impatient at times of the traditional conservatism and caution which is our heritage. Yet he never acted rashly; he was always loyal to those who were set over him—the three Bishops of Algoma, under whom he served, would be the first to acknowledge his worth. His brother clergy, especially those who have for years been associated with him in diocesan interests, mourn a sage leader and a dear friend. The gaps at our Triennial gatherings caused by removal to other spheres of usefulness, do not cause the regret and sense of loss experienced when the break has been caused by "the last enemy." Indeed the Council of 1904, without Archdeacon Llwyd, will have a gap we shall feel. None were so eager nor so anxious to see synodical organization as he. He does not live to see it, but when it comes we shall all recognize how much he did to attain that end.

* * * *

"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!

In the town of Huntsville, where Mr. Llwyd had resided for nearly nineteen years, he was highly respected by all classes and conditions of citizens. His kindly sympathetic character was well known to them, nor could it be possible for them to forget his interest in the young, nor the whole-souled help he rendered when the town was nearly consumed by fire some years ago. He was, perhaps, the best known man in the District of Muskoka, while in other parts of the diocese his memory will be cherished by many with whom his duties brought him in contact.

For some years the Archdeacon has had occasional spells of ill-health, but it was not until early this year that he was prevailed upon to take a real rest. However, the Bishop prevailed and Rev. T. J. Hay was sent to relieve him. It seems, though, that his work here was done, for he gradually became weaker, until, surrounded by his family, he passed away on the evening of Saturday, July 18th.

The Ven. Thomas Llwyd was born in Manchester, England, on September 15th, 1837, and was, therefore, in the sixty-sixth year of his age at the time of his death. He spent the earlier years of his life under the care of his grandfather, Jacob Derwent, Esq., Thornhill, Derbyshire, England. He returned to Manchester at the age of twenty and engaged in business, and after a few years turned his attention towards the ministry. As a city missionary, under the oversight of Bishop Fraser, of Manchester, he worked for several years with great success. His health breaking down, his physician advised a complete change of country and climate, and recommended Canada. He came to this country in April, 1864, and settled in the township of Draper, Muskoka, where he spent two or three years rebuilding his health. In 1876 his vocation to the ministry of the Church of England crystallized into a definite offer of himself and his services to Bishop Fauquier, the first Bishop of Algoma, by whom he was ordained Deacon and Priest and placed in charge of the Gravenhurst Mission. He remained there for eight years, at the expiration of which time he was called to the Mission of Huntsville. He would have completed the nineteenth year of his pastoral work there in this coming month of August. During that period the mis-

sion has grown from a handful of people into a self-supporting parish; a handsome church has been built of stone, and a splendid work done for the Master.

He was appointed commissary by the late Bishop Sullivan, and during the absence of Dr. Sullivan in the winters of 1892-93 and on other occasions in the Bishop's absence was the administrator of the diocese. He was for years the Rural Dean of Muskoka, only vacating the post when appointed by Bishop Sullivan, in 1895, to be Archdeacon of Algoma. He was also the commissary of our present Bishop. By his brethren of the clergy, too, he was continually honoured by being elected one of their representatives at the Provincial and General Synods. From its inception he was a member of the Standing Committee and was chairman of the Committee on Synodical Organization.

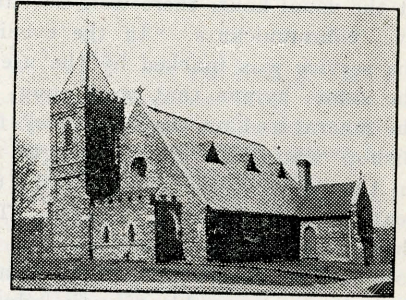
He leaves a wife and nine children, six sons and three daughters. The first break in the family circle is the death of the father. Three of the sons are in Holy Orders and working in the American Church. One, the eldest, the Rev. J. P. D. Llwyd, is rector of St. Mark's Church, Seattle, Wash. Terr.; another, the Rev. Albert R. Llwyd, is rector of Christ Church, Springfield, Missouri, and another, the Rev. Hugh Llwyd, is in charge of the Parish at Pawnee, Oklahoma. Another son is Captain T. D. D. Llwyd, well known in Toronto. The remaining children are Humphrey, of Winnipeg, Man., Charlie, who is now at home; Mrs. M. Kinton, of Huntsville; Mrs. E. J. Ecclestone, of Toronto; and Mrs. Magnan, wife of Rev. W. B. Magnan, of Garrett, Ind., all of whom were present at the funeral save Mrs. Magnan.

THE FUNERAL

On Wednesday, the 22nd of July, the body of the Archdeacon was taken into All Saints' Church, where it was watched continuously, his sons remaining all night and brother clergy watching through the morning of Thursday.

On the latter day at 8 a.m. there was a celebration of Holy Communion, more particularly for the family and clergy. The Bishop was the celebrant, assisted by Rev. J. Boydell and Rev. G. Gillmor as well as by Rev. T. J. Hay, as deacon.

The funeral took place at 1.30 p.m. The church was suitably draped and was filled to its utmost ca-



All Saints' Church, Huntsville

capacity. Besides the Bishop the following clergy were present: Rev. Rural Deans Burt and Gillmor, Rev. J. Boydell, the Bishop's examining chaplain, Rev. Messrs. French, Atkinson, Sinclair, Pardoe, Chilcott, Hazlehurst, Hay, Waring and King. A number of lay people from other parishes were also present. The clergy entered by the west door, to the singing of the well-known Easter hymn (135 A. & M.):

Alleluia! Alleluia! Alleluia!
The strife is o'er, the battle done.

Under the direction of the Bishop the office for the Burial of the Dead was then read, several of the clergy taking part. Other hymns were Nos. 266 and 231 and the last Bishop How's beautiful

For all the saints who from their labours rest,
Who Thee by faith before the world confess'd,
Thy Name, O Jesu, be for ever blest.
Alleluia.

The body was then borne out of the church by the Archdeacon's six sons and the cortege proceeded to the graveyard, two and a half miles distant. Never had Huntsville witnessed so large a funeral. The mourning was general. The stores were closed. Flags here and there fluttered in the breeze half-mast high. The local lodge of the Ancient Order of United Workmen was present in full force and marched behind the body of our friend to his last earthly resting place. The grave was lined with evergreens and to it the sons were again the bearers of their father's body, where after the final words of the service had been said by Rev. J. Boydell, it was left covered with the many floral tributes of loved ones.

MEMORIAL SERVICE

At the request of the many friends of the Archdeacon the Bishop remained over Sunday to take duty at All Saints' Church, more particularly at the special memorial service in the evening. The morning service was

at the usual hour; there were seventy-five communicants. In the evening the service was marked by the use of the same hymns that were sung at the funeral and by the sermon of the Bishop, who dwelt at some length upon the life, and the work, and the death of Archdeacon Lkwyd. The church was filled beyond all hope of comfortable accommodation; many persons were unable to gain admission.

With grateful feelings we note not only the general sympathy, but the kindly feeling exhibited and expressed by other Christian bodies in the town.

Let our last words be those of respectful Christian sympathy. On behalf of all the clergy of the diocese, as well as of many lay folk, we tender our condolences to the widow and family of our friend and also to the bereaved congregation of Huntsville.

Spying out the Land

The Bishop is doing a little "prospecting" this summer.

On the occasion of his recent visit to the Manitoulin he drove the whole length and breadth of the island. He thus covered a good bit of country, the island being more than 90 miles long and from 10 to 25 miles in width.

In the course of his journeyings he met a gentleman from Barbadoes who surprised him by saying that the Manitoulin is nearly four times the size of Barbadoes. When one thinks of the importance of Barbadoes as the provider of a large part of the world's sugar, and when we learn that Barbadoes has a population of about 180,000 our respect for the Manitoulin grows.

Certainly the Bishop's respect for the island grew as he drove on. He found everything so much more promising than he expected. The island is limestone, which rises in plateaus one above another. There are wide stretches of barren country, flat limestone rock, bare or covered with scanty verdure. These stretches of course are comparatively useless. There are also several good-sized lakes in the interior. One of these, Lake Manitou, is said to be 20 miles long. These lakes diminish the useful area, while they add much to the beauty of the island. Deducting the barren lands and water areas there remains a very large amount of really good soil, which already sup-

ports a goodly number of farmers. Stock raising is the great industry. Sheep, cattle, and pigs abound in every direction. There is surely a bright future in store for the people so far as temporal affairs are concerned.

But it was not these matters that most interested the Bishop. He was looking for stray sheep of his flock and for people who needed and were willing to be brought into the fold. And his search was not wholly in vain. A family here and there were found to be church people, though in most cases they had almost forgotten the Church's ways.

In a region measuring roughly six or seven hundred square miles, with a few such families of the old Church scattered through it, and many settlers of various faiths and no faith at all, there have never yet been held any regular Church of England ministrations.

Providence Bay is a small but growing village on the south shore looking out over the great inland sea, Lake Huron. It has several stores, supported chiefly by the surrounding country, and a settled population of a hundred and fifty or two hundred souls. Years ago the pioneer missionaries of our Church held occasional services here and even began to build. But the work was dropped and nothing remains. The Bishop feels persuaded that if he could place a man here to range over the whole region of which this is the centre, a good work could be done. It is a question of money!

A very hearty and interesting service was held in the union place of worship, on the evening of the Bishop's arrival in Providence Bay, and next morning, despite a terrific thunder storm, a few devout souls gathered for Holy Communion.

One poor sufferer, apparently not long for this world, was visited and eagerly received the Bishop's ministrations. Others were found who had wandered off into new folds or taken up with fanciful religious notions of their own.

How grievous that nothing can be done to bring the Church's influence to bear upon these people steadily, that they may "grow in grace and in the knowledge of their Lord and Saviour Jesus Christ."

In all this part of his visitation the Bishop had the advantage of the company and assistance of the Rev. A. J. Young, Rural Dean of Algoma, who has charge of the Mission of Manitowaning.

At Big Lake on the first day after a rough drive of 25 miles, they rested and enjoyed the whole-hearted hospitality of Mrs. M. Young, mother of Mrs. Frost of Garden River. This family has been cut off from the services of the Church ever since they came in to this part several years ago.

The Church has three missions to settlers and one to Indians on the island, and yet there are these stretches of country containing in the aggregate hundreds of square miles which our faithful clergy are powerless to reach. They have their hands full in their own centres of work.

From Providence Bay, which is 40 miles from Manitowaning, the Bishop drove, through Britainville to Poplar, 25 miles, and thence next day to Silver Water, 30 miles farther westward.

At Poplar we have a pretty little church served by the Incumbent of Gore Bay on the north shore of the island. And at Silver Water we have also a church served for the summer by a student. This point is deserving of better things. With Meldrum Bay, some 22 miles off, near the western end of the island, it pays its student \$25 a month and provides him with a horse and with board.

The Bishop is most anxious to give this deserving flock the benefit of a settled missionary, in Orders if possible, but at least a lay reader all the year round.

Again it is a question of money.

Altogether the Bishop came away from the island impressed with the fact that a splendid work is waiting to be done there by the Church and that it is a field amply worth cultivating.

Visit of the Chiefs—Reading the Treaty.

Two Indian chiefs called upon me yesterday on a matter of very grave importance. They brought with them the treaty—the original treaty that the Queen of England made with the Indians of this country in the year 1850, by which agreement was made for the surrender of the land reaching from the lower part of the Georgian Bay to the extreme northern part of Lake Superior. The Indians were to receive a sum of money, the interest of which would bring them in eventually an annuity of one pound, Canadian currency, and besides this they were given reservations for each particular chief and his band—all which was duly stated.

These chiefs carried the treaty, which was very delapidated, in a tin box, and they asked me to open the box and read it to them, which I did. It was a very great event in the history of the world, this reading of the treaty, so I treated the event with all the respect that was due to it. I invited the Indian chiefs to a seat on my verandah and I spread out the pieces of the document upon the floor and deciphered it slowly and

solemnly to the assembled Indians; for the chiefs had brought with them a following to add a lustre to the occasion.

When I had read through the first part which treated of the land and its surrender, and the payment, the reserves and their position and other matters in this connection, the chief, who had come from a distance to see and hear the treaty, told me the reason why he was interested in it and the matter on which he sought information.

He said: "I am living in a reserve that is situated on the shores of a lake, an inland lake, not the big waters, and I and my Indians to the number of one hundred and more are depending for our food to a great extent on the fish in the waters of this lake. Now," said he, "some white men come and fish in the lake with large nets called pound nets, and they catch so many fish that soon there will be none left for my poor Indians to eat. I do not mind a white man or woman trying with a baited hook to get a fish for supper, but it is the wholesale destruction of the fish for money that I do not like. Now," said he, "I want you to see in that treaty whether the Great Queen did not give the Indian the fish in the water near his dwelling, so that he and his wife and children could have something to eat."

I read on in the treaty the passage in which this matter was referred to; that even on the ceded lands before individual purchase and settlement the Indian should have the right to hunt and slay the animals and birds therein and unrestricted fishing on the waters of the lakes, but I found nothing quite to the point, namely, that when the reserve was on the shores of an inland lake other than the great lakes that the Indians living on the lake should have the sole right of the fishing therein.

However, I sympathized with my friend the chief, and wrote a letter for him to the Indian Department in his own words, in which he entreated the great chief to interfere to prevent the wholesale slaughter of the fish in his lake before all were slain and the poor Indian and his family would have no fish for supper.

The rain came down before we had finished the reading of the treaty and I invited my friends the chiefs into my house, after the completion of the function, and they had dinner with me and my family. Then in the afternoon the visiting chief related some spiritualistic seances that he had been told about, and I believe he thought it was the old Indian mythology revived by the learned white man. (He was not far wrong I think). And then he told us of a stirring adventure he had catching a young moose alive on a lake when

the calf ran away with his canoe. I left them yarning while I mended the torn treaty.

Garden River, Ont., July, 1903.

On the Manitoulin

The Bishop was at Sheguindah on Sunday, June 21st, and at the white settlement held a confirmation at which six persons received the rite. Holy Communion was afterwards celebrated. After dinner he drove to Green Bush, a new centre, where a hearty service was held in a union building. Two persons were confirmed. Another drive took him to Little Current for the evening, where the missionary presented four candidates for "the laying on of hands."

Two days were taken up with proceedings connected with a deanery meeting, elsewhere reported, but the 24th (St. John Baptist) found the Bishop at Sheguindah for the Indian gathering. There was a good turnout, about 150 being present. Several of the diocesan clergy were also in attendance, including Rev. F. Frost (who was the Bishop's interpreter to the Indian members of the Church), Rev. W. J. Ecclestone, Rev. E. P. S. Spencer and Rev. G. Prewer. Rev. B. Fuller, who is down from the Nepigon because of Mrs. Fuller's illness, was also present. The day's proceedings began with the confirmation of four Indians, followed by a celebration of the Holy Eucharist. Then came the usual feast. Unlike the white man who has his banquet spread in the evening and continues after-dinner oratory until the day is spent, the Indians had their feast at mid-day and their speeches followed in the hall in the light of day. And the Indian loves to talk, too, in his picturesque way. Besides speeches by the Indians addresses were given by the Bishop and other clergy. The wet weather was the cause of the postponement until the following day of the traditional Indian games on the occasion of this annual gathering.

The next morning broke fair. After morning service, during which the Bishop baptized an Indian orphan child, the sports of the season were indulged in. The list of prize winners has been forwarded to us, but it is not only a long list, but the names are long, too, and so formidable from an orthographical point of view that we decide to spare our readers and ourselves. Suffice it to say that the games were a splendid success and the numerous prize-winners proud of their prowess.

Twelve miles' drive took the Bishop to Bidwell, where good work is being done and some talk of the erection of a church indulged in. A service was held in the Methodist place of

worship, after which another jaunt of ten miles brought him to the old centre of Manitowaning.

On June 25th the Bishop visited the station known as Hilly Grove and helped to select a site for a church. There was much to be pleased with the marks of progress here.

Manitowaning does not possess a parsonage yet. But the people there possess a good site in front of the church, and have nearly \$500 in hand towards the erection of a house, which it is hoped may be done during the ensuing year.

On Sunday, June 28th, the Bishop had another busy day. All his days seem to be busy days, not Sundays only. He began with a drive of fifteen miles to "The Slash," where he held a confirmation and celebrated Holy Communion in the new church. The people here show a disposition to pause, instead of continuing with increasing energy the work they have so well begun for the Church which they really love. Surely they will awaken. Some dinner and a drive and the Bishop was with the Hilly Grove people again. The school-house was crowded with all sorts and conditions of people.

Back to Manitowaning for the evening, when the missionary presented four persons for confirmation. Here it may be noted that while the musical portions of the service were well rendered by the worshippers, the responses which in the Prayer Book are for the congregation were far from being as hearty as they ought to be.

Sheep—No Shepherd

After his recent visit to the Manitoulin Island the Bishop made a hasty run to Cutler, on the north shore of Lake Huron. This is a lumbering settlement exclusively. There is situated there a large saw mill and some thirty houses with a population of about 200 souls. Near by is an Indian settlement known as Kenabutch. A mission priest of the Roman Catholic Church visits the Indians regularly and also ministers to the French-Canadian people at Cutler. There is absolutely no other religious service at Cutler save those conducted by the Romanists. The non-Roman Catholics are, as usual, divided in an allegiance to different Christian bodies. We have only two or three families besides a number of individuals. Those who know anything of saw-mill life know that there is a majority of men in lumbering centres, and they come and go—from one mill or one camp to another mill or another camp. A large portion of the workers are a changing element—a floating population. The Bishop, after his visit to Cutler, was impressed

with the fact that it was a grievous thing that the non-Romanist people should be left without opportunities of public worship. We are pleased to say that he was able, while there, to make the necessary initial arrangements for a service to be held the week following. Indeed, it is to be hoped that the Rev. F. H. Hincks, the nearest Church missionary, may be able to visit Cutler at regular intervals. The effect of living without regular opportunities for public worship of Almighty God is soon evident anywhere in the secular atmosphere of a place. It may be added that some people are desirous of regular ministrations and the school-house can be obtained therefor.

There are two other lumbering centres similar to Cutler and at points not far distant. One is at Aird Island, some five miles east, and the other on John Island, about five miles to the west. In both places the conditions existing are like to those existing at Cutler.

W. A. Notes.

The conference of the Woman's Auxiliary in the Deaneries of Algoma and Nipissing was held at Richard's Landing, St. Joseph's Island, on July 9th. At the service in Emmanuel Church, the preceding evening, the incumbent, the Rev. P. W. P. Calhoun, read the prayers and the Bishop preached the special W. A. sermon. A corporate communion was celebrated by the Bishop at 10 o'clock the next morning, immediately after which the women assembled in the Town Hall for business.

Besides the President only two Diocesan W. A. officers were able to be present, the Secretary and the Dorcas Secretary. A hymn was sung and the Bishop said prayers. The President's address followed.

Mrs. Thorneloe spoke of the large increase shown in this year's reports, to be presently read, and said how hopeful and encouraged we should feel in looking forward to still further growth. She alluded to the Diocesan Pledge, just agreed to by the branches, of \$300 annually as salary of an extra catechist, and thanked them warmly for their promised cooperation. The President then made a touching allusion to the sad loss sustained by the Woman's Auxiliary and the Church in the death of Mrs. Williamson, President of Toronto Diocesan W. A. She also spoke of the death of Mrs. Gibbs, late President of Port Arthur W. A., and former Vice-President of the Diocese, and of the passing away, last winter, of Mrs. W.

H. Plummer, an active and generous member of St. Luke's branch, Sault Ste. Marie. She informed the members present that Mrs. Bridgland had resigned the office of Diocesan Vice-President, and that Mrs. Gossage, Secretary of the Gravenhurst branch, had kindly consented to act as deputy in this office until an election could be made at our triennial meeting next summer.

The Secretary then read her annual statement. Those of the Treasurer and the Dorcas Secretary followed. Unfortunately, owing to some of the branches failing to send in proper vouchers for parochial outlay, the Treasurer was unable to give the total expenditure.

The Secretary said, that in the Treasurer's absence she would suggest to the Branch Treasurers that they should obtain from their wardens a comprehensive voucher at the close of each branch year—that is, just one statement of the whole amount given to the parish or mission during the year, signed by the wardens. This plan would do away with the forwarding of small receipted bills to the Treasurer and simplify the work. It is earnestly hoped that every Algoma Branch will send in such a voucher or receipt for this year, at its close, next March. This applies to money given to the parish. Vouchers from the Bishop, from the Diocesan Treasurer, Mr. H. Plummer, Sault Ste. Marie, and from Miss Begy herself, represent money given to the diocese. All money, sent for any diocesan fund, should be sent to the W. A. Diocesan Treasurer, who will forward it to its proper destination. Branches are requested to observe this regulation, and are also informed that diocesan fees and the missionary dollar are in no sense gifts to the diocese, and should not be classed as such in branch reports.

After a few words from the Bishop a hymn was sung and all adjourned for luncheon to Mrs. Chesterfield's beautiful grounds, where a pleasant hour was spent in social intercourse.

On resuming business at half-past 2 o'clock, after the opening hymn the Rev. E. H. Capp, of Sault Ste. Marie, gave a Bible-reading on the subject of Faith. A paper from the Secretary on "Our Diocese" came next, followed by one on "Giving," by Miss Young, Secretary of Jocelyn branch. A discussion arose towards the close of the afternoon session, as to why independent guilds existing in many missions, did not affiliate with the Diocesan organization; also, why the W. A. is not established in many places where no such guild is found. Mrs. Burden, of Sault Ste. Marie, thought that the women in these places did not understand that after affiliating they would still be at liberty to work for their own parish, and suggested that the Secretary write to them to this effect.

The Secretary replied that she had repeatedly written long letters both to the clergy and the women at such places; she had taken every means to fully explain that the only payments required from affiliated branches were the payment of ten cents per capita diocesan fee, and one dollar from each branch, annually, to the Missionary Society. For the first year nothing more is asked for, and, if the branch be small and situated in a poor mission, the board recognizes the duty of such a branch to lie in that mission. The Secretary did not think it possible that the women did not understand the matter, nor did she think that the small amounts named kept them from seeking affiliation. She thought that in some cases perhaps the clergy feared that the interest of their women would be diverted, and the parish would suffer. If so, this was an erroneous idea on their part, and she had endeavored to dispel it, and still purposed to continue work in that direction. She was anxious to organize a branch in every mission in the diocese, and believed that, with time and effort, the thing could be done.

Mrs. Bishop, wife of the missionary at Thessalon, said she was quite sure that her husband, who was unexpectedly detained from being present, would gladly use his influence to establish a W. A. branch at Thessalon. It was suggested that, in some cases there might not be a sufficient number of women for organization.

The Secretary said that except in, perhaps, some Indian missions, this reason could not be pleaded; she instanced the example of Seguin, a small but most energetic and generous branch, which has now eight members. Fifteen months ago they had but three members, all officers, and yet these devoted women had enterprise enough to plan a sale to aid the fund for raising a church. A fourth member joined them about that time, and their sale had been most successful. One or two of the clergy have W. A. branches in each place, comprising their mission, while others, ministering at three or four different places, have none at all.

The Bishop then addressed the meeting, expressing his gratitude for the results shown in the statements read that morning, and congratulating the women on the progress made. His Lordship spoke at some length about the condition of the Diocese, and the financial situation. He referred to the papers which had been read, and in conclusion hoped that more branches would be organized. He thought that possibly some of the clergy might not recognize the great help such a body would be in their home mission.

After the closing hymn and prayers the Bishop gave his blessing and the meeting dispersed. Several members from the neighboring branch at Jocelyn were present, as well as visitors

from other branches in the two deaneries.

A missionary meeting was held in the evening. The Rev. P. W. P. Calhoun took the chair and interesting addresses were delivered by the Bishop, the Rev. F. Hincks, and the Rev. E. H. Capp.

The offertories made on Wednesday and Thursday were given to the Bishop Sullivan Memorial Sustentation Fund. The Church people of Richard's Landing and Jocelyn have been untiring in their devotion to the raising of this Fund, and have given large sums to it.

The Secretary has some W. A. badges on hand, which members can have by applying to her, and, in all cases, sending the price, thirty cents, to the Diocesan Treasurer.

Algoma Deanery.

The Rural Deanery of Algoma met at Little Current on June 23rd. On the preceding evening Evensong was said and a sermon preached by Rev. P. W. P. Calhoun, missionary on St. Joseph's Island. At 8 o'clock on the 23rd there was a celebration of the Sacrament of Holy Communion in Holy Trinity Church. The Bishop was assisted by the Rural Dean. At 9.30 o'clock a quiet hour commenced, the Bishop being the conductor. The deanery sessions were from 10.30 a. m. to noon and from 2 to 6 p.m. There were present: Rev. A. J. Young, rural dean; Revs. F. Frost, W. J. Ecclestone, G. Prewer, C. E. Bishop, E. P. S. Spencer, F. H. Hincks, P. W. P. Calhoun and B. P. Fuller. The latter was a welcome visitor. During the business of the day the missionaries each gave a brief account of the Church's work in his mission. A paper on the subject of the superannuation of worn-out clergy was expected from Rev. C. Piercy, but he failed to attend. However, there was no lack of interesting and important topics to draw out opinions of both older and younger members. Mr. Bishop urged the cause of temperance and of Sunday Schools. The value of missionary meetings in every outstation was emphatically expressed, once a year at least being termed a necessity. Then the needs of the district comprised within the Deanery of Algoma called forth a zealous desire to realize the importance of the work now being done and of the loss caused by vacancies on the much-too-small staff of clergy ministering under the supervision of our Bishop. Opinions were interchanged upon the subject of how best to conduct services in a new field, the importance of ministering always in the vestments that belong to the Church's order, the value of similarly paged Prayer Books, such as the "Little Prayer Book," and the necessity of doing all that can be done at home to complete the Bishop Sullivan Memorial Sustentation Fund.

In the evening a missionary meeting was held at which Rev. B. Fuller gave an address concerning his work among the Indians around Lake Nepigon—the most northerly station in the diocese. Then Rev. F. Frost, our veteran missionary among Indians, gave one of his characteristic speeches, always full of information and spiced with humour. The Bishop followed with an address which dealt chiefly with the condition of the Church's work within his diocese. The collection of \$12.26 was devoted to the Diocesan Mission Fund. The meeting over, the clergy and other visitors were the guests of the Dawson family, who, with others, were the very good hosts of the clergy present at the meeting. In acknowledging their kindness we tender thanks for generous hospitality.

Breaking New Ground on the Manitoulin.

During the week following his visitation of the missions established on the Manitoulin, the Bishop visited the more remote parts of the island where the Church has no foothold.

On July 2nd he reached Silver Water and had a service. Silver Water is about seventy-five miles from Manitowaning and thirty miles from Gore Bay. These people need and indeed deserve a settled clergyman in their midst. So far they have been held together with only the services of a student in the summer season. But the continuous services of the Presbyterians are telling against us. Thence the Bishop went to Meldrum Bay, at the extreme west of the island, and on Saturday on to Gore Bay, of which mission the Rev. E. P. S. Spencer has recently been given charge. The long period intervening since there were regular ministrations there has seriously affected the mission, but it is gratifying to be able to say that already the effect of Mr. Spencer's work is evident.

On Sunday, after Morning Prayer and the Holy Communion in the village church, the Bishop drove to No. 1 Gordon school-house for the afternoon and again onward to Kagawong for Evening Prayer. For such a place a large crowd was gathered in the "Union" church at Kagawong, in which are held a regular rotation of religious services by our missionary and the representatives of other Christian bodies. The people generally go to all the services, scarcely distinguishing any difference. In fact it would not be at all unfair to say that few people really know what they are. This state of affairs reflects one of our chief difficulties, for where the Church has no building of her own, it is not easy in the mission field to teach the distinctive principles for which the Church stands.

Bishop Sullivan Memorial Sustentation Fund.

The following sums have been received by the Bishop since last month's report:

S. P. G., collections...	\$ 72 69
Miss A. B. Tucker, collected in England.....	485 81
Miss Carter, W.A. of Ontario and Quebec.....	105 00
Missionary Meeting, Richard's Landing.....	8 51
Rev. H. Plummer, Treas., Algoma:	
St. Luke's Pro. Cath....	\$6 29
Bracebridge W. A. ...	10 00
Self-denial member, Brace-	
bridge... ..	5 00
Some Thessalon children	5 00
J. C. Wilgress... ..	3 00
A Friend, Huntsville...	1 00
Rev. E. P. Spencer, Gore Bay....	8 00
A Friend of Algoma, Nova Scotia	2 00
Miss Alice E. Mason.....	5 00
	<hr/>
	\$717 30

An Appeal.

TO THE BISHOPS, CLERGY AND LAITY IN DIOCESES IN SOME DEGREE FOUNDED AND LONG FOSTERED BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, SCATTERED THROUGH MANY LANDS IN ALL PARTS OF THE WORLD.

Dear Brethren,—For more than 200 years God has enabled the Society to be an instrument for the establishment of the Kingdom of Christ throughout the world, and to support the hands of the Bishops loyally and irrespective of all party issues.

Many Dioceses are now, independent of all aid such as ours, and are themselves centres of Missionary efforts. But our burdens grow no less weighty. Not only do our own people still need our aid in new regions of colonization, but the great non-Christian races and Empires are not yet brought to Christ; and nowhere do we need help so much as among the great races of Asia, in India, China, Japan, Burmah, and Siam, as well as in Borneo.

We approach you now as those to whom we have been permitted with joy to impart some spiritual gift in the past when you most needed it. We ask you to remember our needs in these days in respect of labourers, both men and women, in the Lord's harvest field.

We do not forget that many of your Provinces and Dioceses have their own proper Mission fields among races within your own territories, and that you are evangelizing them unaided by any Missionary Society. Such missions are your first duty; we, too, in your behalf are proud of such work. Nay, we have even ventured to look upon it as our own work as well as yours, since it is being done by those whom we have helped to build up in time past.

Yet it is impossible to narrow the vision of your people, nor would you wish to do it. Some there may well be among you who may have heard the call of Christ to work among in-

tellectual, non-Christian races, on shores far distant from your own. This is indeed notably the case among our own missions in Japan, where Canadians are our active helpers. For such, whether men or women, we are prepared to find abundant scope in many places. In some of the countries we have mentioned the money indeed is actually ready for their support. But we do not wish in this letter to enter into details so much as to make known to you our need for workers and also our ardent desire to associate with ourselves in our common work those who have been reared in churches which have been aided by us in the past.

The work is one. Why should not the call be to all alike, whether they belong to the older or to the younger Churches?

Here at home the drain upon our resources for men and women for the distant fields has been great, greater, perhaps, than we can meet. Moreover, growing ideals leading up to much more united action are felt more and more by us all. Nor can we doubt that the hand of God is in this, and that those who come after us may see greater things done by federated effort than we have dreamed of as yet. It may be that our call comes to you at an opportune moment, and it may meet a demand felt by some of your ardent spirits who have begun to see the world more and more fully with the eyes of Christ, and who are impelled in consequence to go forth to fields, not nobler than your own, but equally great. If such there be among your people, they shall not say that no one has called them.

We leave the issue in the hands of God, having made our appeal to you with but one motive, namely, that by it we may more fully carry out His blessed will, and bring the world to acknowledge Him more speedily as its Lord, through the power of the Holy Spirit.

Signed on behalf of the Standing Committee by

H. H. MONTGOMERY (Bishop),
Secretary.

Our Work Among the Jews in the Bible Lands.

Our Blessed Lord has left two very distinct commands to all who believe in Him:

(1) By His prayer to the Father, "that they may be one."—St. John xvii. 20, 21.

(2) By His command to preach the Gospel, "beginning at Jerusalem," and to be "witnesses at Jerusalem."

This two-fold command was properly acknowledged when the Jerusalem Bishopric was founded in 1841. Thus:

(1) The Bishop was "charged" "not to intermeddle in any way with the jurisdiction of the prelates" of the Eastern Churches, and "by all the means in his power to promote a

mutual interchange of respect, courtesy and kindness," and a "hearty desire" was expressed "to renew that amicable intercourse with the ancient Churches of the East which has been suspended for ages, and which if restored, may have the effect, with the blessing of God, of putting an end to the divisions which have brought the most grievous calamities on the Church of Christ."

And (2) "His chief missionary care will be directed to the conversion of the Jews, to their protection, and to their useful employment."

The return of the Jews to the Holy Land since the foundation of the Bishopric in 1841 is most remarkable when taken in connection with our Lord's command "beginning at Jerusalem." The Jews in Palestine numbered about 5,000 in 1840.

There are now 140,000 about, or three times as many as returned in the time of Ezra from the great captivity; of these 40,000 are supposed to be living at Jerusalem, which is once more a Jewish city. Tiberias, where there is no mission of the Church to the Jews, has a population of 8,000, of whom 6,000 are Jews. These increasing numbers are a real call to the Church, and afford a great opening for Missionary work. At present only the fringe of it can be attempted. To enable the Bishop to carry on work beyond the lines occupied by others, a much larger income ought to be secured. But further, there are large colonies of Jews near Jaffa, Haifa, and many other places, all affording abundant opportunities of obedience to those who have received the command to preach "to the Jew first."

It may not be known to our readers that the Greek Church is forbidden to evangelize Jews living under Moslem rule, and that the Greek Church, therefore, welcomes the Anglican Church to do the work which she cannot do.

Fugitive Notes.

The Archbishop of Canterbury writes to the Presiding Bishop under date of June 18, as follows: "I can imagine few things that I should more cordially enjoy than being present at the General Convention in Boston in October, 1904, but I dare not say at present that I can come. I can only say that I will bear the matter constantly in mind, and that if it should turn out to be possible for me to cross the Atlantic in the autumn of next year, it would be a keen pleasure and high honour to me to be present."—The Churchman (New York.) Should Archbishop Davidson cross the Atlantic next year we hope he will come in time to attend our Provincial Synod.

The Sisterhood of St. John the Divine, Toronto, deserves the sympathy and substantial help of Church people in this part of the Dominion. The

hospital, which is one of the Sisters' works, has from its beginning been conducted very largely upon a charitable basis. The price charged to paying patients is as low as is consistent with efficiency, and much lower than in many kindred institutions. The receipts from this source, after running expenses are covered, go towards the free treatment which the Sisters are always anxious to extend as far as possible to cases which come under their notice, particularly among gentlewomen of small means, many of whom would have found it impossible to have the treatment they required but for the hospitality offered by the Sisters and so generously seconded by the members of the medical staff. For this hospital the Sisters ask help towards the wiping out of a mortgage. In Toronto, too, they have a Church Home for old people, and aid in Church work in several parishes. It would be a dereliction of duty to omit mention of the Bishop Bethune College, Ottawa, a residential school for girls, where there are four Sisters in residence with assistant governesses and visiting masters.

The Church Emigration Society suffers much loss through the resignation of its Hon. Secretary, Rev. Dr. Shepard, Sub-Dean of the Chapels Royal.

Acknowledgments.

Receipts by the Diocesan Treasurer:—
DOMESTIC MISSIONS.

St. John's, Sault Ste. Marie, \$5.82; Gore Bay, \$2.35; Kagawong, \$2.92; Mills, 85c.; Powassan, \$1.50; Sundridge, \$2.77; Uffington, \$1.64; Oakley, \$1.20; Purbrook, \$1.16; Midlothian, \$1.50; Magnetawan, 80c.; Dunchurch, 50c.; Thessalon, \$5.00.

GENERAL EXPENSE ACCOUNT.

Sudbury (per W.A.). \$15.00; per Bishop of Algoma, cheque for General Synod Expenses, \$17.35; F. H. Keefer, Esq., cheque for General Synod Expenses, \$38.66.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

King's Daughters, Port Arthur, \$5.00; Powassan, \$2.65.

THE JEWS.

Bracebridge, for London Society, \$2.00; Bracebridge, for Bishop Blyth Fund, \$3.00; Falkenberg, \$1.50.

MISSION FUND.

C.C.C.S., \$394.52; S.P.G., \$497.04; S. P.G., special, \$101.24; Through C.C.C.S., \$38.87; Diocese of Toronto, grant, \$250.00; Little Current, per Rev. W. J. Eccleston, \$16.00.

INDIAN HOMES

Through C.C.C.S., \$10.17; Midlothian, 27c.

Contributions received by the Principal direct during June, 1903:

St. John's S.S., Cornwallis, N.S., per Miss H. S. Smith, \$11.00; St. John's S.S., Truro, N.S., \$38.00; North Bay W.A., for Lele Day, \$6.00; Miss Carruthers, St. John, N.B., \$2.00; Trinity S.S., Brockville, per Miss Fulton, \$5.00; St. Paul's W.A., Lachine, P.Q., per Mrs. Marling, \$15.00; Grace Bray, Ravenscliffe, 52c.

W. T. Lacon 68 Church Street,
Toronto, Ontario
First-class, Hand Sewed

BOOTMAKER

Call in or write for price list. I send work to
Western Canada prepaid.

CHURCH
WINDOWS
MEMORIALS
RICHLY
DESIGNED
BY
ROBERT MCCAUSLAND
STAINED GLASS CO
TORONTO

St. Margaret's College
TORONTO

A Collegiate Boarding and Day School for Girls. For
prospectus apply to **MRS. GEO. DICKSON**, Principal.
Cor. Bloor St. and Spadina Ave., Toronto.

Advertise

in

The

Algoma

Missionary

News

BOOKBINDING OF EVERY DESCRIPTION.
GOLD LETTERING ON POCKET BOOKS, ETC.

G. R. Byford & Co.
BOOKBINDERS

Special Attention Given to Binding Sheet Music and
Church Libraries. Old Books Renovated.

70 King St. E., Toronto

Residence: 589 Spadina Ave.

TORONTO ENGRAVING CO.
CUTS FOR ALL PURPOSES
BY ALL PROCESSES
92 BAY ST.

The John Whitfield Co.
Engine Builders and Machinists.

Manufacturers of

Whitfield's Patent Stump Extractor. Bridge Bolts and
every description of Iron Work for Builders. Core Drills
for Mining Purposes. Boom Chains. Dredger work a
specialty

176 FRONT ST. E., TORONTO.

JOHN WHITFIELD, Manager.

Church
Brass Work.
MEMORIAL ©
© BRASSES.
RAILS, VASES.
PRITCHARD ANDREWS
CO OF OTTAWA, ONT.
133 Sparks St. OTTAWA.

Tuckahoe Lithia Water

Highly recommended by the Medical Profession as a uric acid solvent, tonic, regulator,
and eliminating agent in nervous and renal disorders.

A Positive Cure for Diabetes, Bright's Disease, Jaundice, Insomnia, Gout,
Gravel. Call at 23 Leader Lane and get a book of testi-
monials.

TUCKAHOE LITHIA WATER CO., TORONTO

REMOVED TO 234 YONGE STREET.

Patronize Our Advertisers

Advertise

in

The

Algoma

Missionary

News.