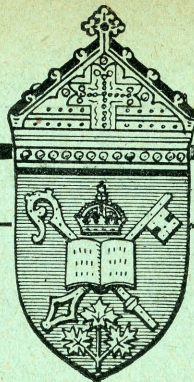


“Go ye into all the world  
and preach the gospel to every  
creature.”



“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.



June, 1903



## CONTENTS:

“ Dreamers ”

The Algoma Association Annual  
Meeting

Our Indian Homes

Notes of Diocesan Work

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.

### HIGHER EDUCATION FOR GIRLS



The

# Bishop Strachan School

WYKEHAM HALL

TORONTO

PRESIDENT:

The Right Rev. the Bishop of Toronto.

For Calendar apply to  
MISS ACRES, Lady Principal.

Established 1884

Telephone Main 1137

## COPELAND & FAIRBAIRN HOUSE and LAND AGENTS

24 Victoria Street,  
TORONTO.

Money to  
Lend.

**BEST**

## Coal and Wood

CONGER COAL CO., Limited

Branches throughout  
the City.

Head Office,  
King St. East, TORONTO



## Superfluous Hair

Moles, Warts, Birthmarks  
and all facial blemishes permanently re-  
moved by Electrolysis

The Foster Dermatological Institute  
No. 2 College Street, Toronto.

## C. C. C.

Full courses by mail in Commercial Science,  
including

Bookkeeping Penmanship  
Arithmetic Commercial Law  
Business Correspondence

Write for our free booklet, which gives full par-  
ticulars regarding this and our other many and  
varied courses.

Canadian Correspondence College,  
Limited : : 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.



**WANTED DOGS WITH MANGE**  
TO CURE THEM WITH STANDARD OIL OF TAR.  
SEND FOR CIRCULARS, TESTIMONIALS AND FREE SAMPLE  
THE WEST CHEMICAL CO. TORONTO, ONT.

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

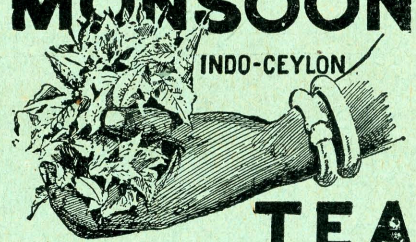
## PARKER & CO.

61 Victoria St., TORONTO

4 1/2 and 5 per cent. money to loan.

# MONSOON

INDO-CEYLON



# TEA

## The Continental Life Insurance Company

HON. JOHN DRYDEN, - President.

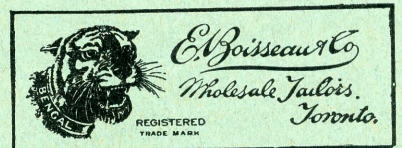
The Company's Report for 1901 shows remarkable in-  
creases in all items of business:

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.

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
Vol. XV. No. 6.

TORONTO, JUNE, 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.

### NOTICE.

The Rev. Charles Piercy, Editor and Manager of the Algoma Missionary News, has removed to

Sault Ste. Marie West  
Ontario

All communications should be addressed to him there from this time forward.

## Bishop's Appointments for June.

1. *Monday in Whit Week.*
2. *Tuesday in Whit Week.* Train to Sudbury.
3. *Wed.—Ember Day.* Sudbury, return to Sault.
4. *Thurs.—Ember Day.* Examination of candidates for Holy Orders.
5. *Fri.—Ember Day.* Examination continued.
6. *Sat.—Ember Day.* Examination continued.
7. *Trinity Sunday.* Ordination of Priests and Deacons in St. Luke's Pro-Cathedral.
8. *Mon.—Sault Ste. Marie.*
9. *Tues.—Sault Ste. Marie.* Indian Homes Committee.
10. *Wed.—Sault Ste. Marie.*
11. *Thurs.—St. Barnabas, Apostle and Martyr.* Sault Ste. Marie.
12. *Fri.—Sault Ste. Marie.*
13. *Sat.—Sault Ste. Marie.*
14. *1st Sunday after Trinity.* Pro-Cathedral and Fauquier Memorial Chapel.
15. *Mon.—Sault Ste. Marie.*
16. *Tues.—Sault Ste. Marie.*
17. *Wed.—Sault Ste. Marie.*
18. *Thurs.—Sault Ste. Marie.*
19. *Fri.—Sault Ste. Marie.*
20. *Sat.—Little Current.*
21. *2nd Sunday after Trinity* } Little Current,  
22. *Mon.—* } Sucker Creek,  
 } Green Bush.
23. *Tues.—*
24. *Wed.—Nativity of John* } Sheguiandah,  
 } Birch Island,  
 } White Fish,  
 } Bidwell.
25. *Thurs.—*
26. *Fri.—*
27. *Sat.—*
28. *3rd Sunday after Trinity* } Manitowaning,  
29. *Mon.—* } South Bay  
 } Mouth, The  
 } Slash, Hilly  
 } Grove.
30. *Tues.—Drive to Providence Bay.*

## Dreamers.

It was a vision and no more  
Which, to the Macedonian shore,  
Invoked the Apostle, and he came,  
Because love burned in him like flame.  
One suppliant in a dream sufficed  
To guide that follower of the Christ.

But oh, the exceeding bitter cry  
Of countless souls in agony!  
These, from dim shrines of dreadful  
creeds,

Foul rituals and accursed deeds,  
Some whisper of the Lord have heard;  
Some pulse of hope their heart hath  
stirred:

Not in a dream these myriads cry,  
"Help us, ye Christians, or we die."

Is this a dream? or else it seems  
The frozen heart within us dreams:  
On our shut, slumber-laden eyes  
Gleams not the splendour of the prize  
Of those whom Christ Himself shall bless  
For souls returned to righteousness:  
In our drugged sleep no Voice may be,

"Take up thy cross and follow Me,"  
No terror lest the King shall say,  
"I, I was hungry on that day  
When souls made moan for living bread,  
Yet from your plenty were not fed."  
—Lost tribes and nations are awake,  
But fail the Church's dream to break.

My God, was this perchance foretold  
In the dire hint, the presage cold,  
That in the Son of Man's return,  
When songs should thrill and torches  
burn,  
No shout of gladness may resound,  
No faith upon the earth be found?  
—The Bishop of Derry and Raphoe.

## Notes by the Way.

All progress comes of individual excellence.—Latham.

The character of a generation is molded by personal character.—Westcott.

Mr. L. Naftel, of Trinity College, Toronto, has gone to Michipicoten as catechist for the summer months.

The Archdeacon of Algoma, after consulting a physician, is reported to be hopeful of recovery. But he must have absolute rest for some time.

Bad weather and bad ice so conspired together this spring that the people at Haileybury were nearly five weeks without a mail service.

Mr. J. T. Peck, candidate for Holy Orders, has entered upon his duties as catechist at Depot Harbour, under the Rev. T. E. Chilcott, of Parry Sound.

The Rev. E. P. Spencer, from Niagara Diocese, has taken charge of Gore Bay Mission, vacant for many months.

It is also expected that students will take charge for the summer at Byng Inlet, White River and Whitefish Valley, west of Fort William.

The parishioners of Dr. Codd at Temiskaming have provided him with a horse, now a necessity in that rap-

idly-growing mission. They are busy helping him erect a stable for it.

The Secretary of the M.S.C.C. has again paid this diocese a visit. He has taken part in services and meetings in Gravenhurst, Bracebridge, Huntsville, North Bay, Sudbury, Schreiber, Port Arthur and Fort William.

Mr. H. G. King has entered upon the charge of Powassan Mission and Mr. F. H. Hincks has taken up the work at Blind River. Both these gentlemen are to be admitted to the Diaconate at the coming Trinity Ordination.

Mr. Southey has offered his services as special lay-reader at Temiskaming, and sets out at the end of May for his distant field of labour. He will work for the year under the Rev. Dr. Codd, Thornloe being his headquarters.

The missionary newspapers frequently mention the ordination of natives in Asia and Africa by bishops sent abroad by the Anglican Church or the churches in communion with her. And not to the diaconate simply, for not a few, being found faithful and diligent, are advanced to the order of priesthood.

We are pleased to welcome Rev. Mr. Fuller back to Sault Ste. Marie. He left the abodes of white men behind him last August and went to the Indian Mission on Lake Nepigon. Next month we hope to publish some items of interest concerning his work. Meanwhile we hope he will enjoy a few weeks' visit with his family.

The following arrangements have been made for further extension of work during the summer. Mr. Young, of Muskoka, goes to assist Rev. J. Boydell at Copper Cliff and parts adjacent. Mr. Simpson, of Huron College, London, to St. Joseph's Island under Rev. P. W. Calhoun. Mr. A. W. Beverley to Silver Water, Manitoulin Island.

Mr. Wm. Gregg, of Rosseau, has presented a new bell for the church there. Mr. Gregg is not, by any means, a man of substance, being but a day-labourer. His action has inspired some young men in the congregation to contribute the money necessary for the erection of a suitable wooden bell tower. Already they

have nearly enough in hand to build a tower costing about \$100.

Mr. F. W. Major, who was laid by a year ago, and still continues incapable of work, retains his interest in the outpost where he worked, viz., Michipicoten. Mr. Major is with relatives in Michigan, and hopes that within the next six months he may be able to walk about. His general health, he says, is good, and he feels that his wrists are gaining in strength. In a recent letter to the Bishop, Mr. Major gratefully acknowledges a gift from the Toronto W. A.

"Shall we err in saying that the once great Church of North Africa was swept away by Mohammed's followers because she was not a missionary Church? 'She stood there,' said Bishop Wilberforce, 'and made no sign to the heathen below her; she did not gather into the Church, she did not reproduce the Church in a native Church.' The Coptic Church, on the contrary, sent missionaries to India, and she still exists in Egypt and Abyssinia, though her light burns feebly and is obscured by much that is contrary to the spirit of apostolic times."—J. A. Graham.

The appeal for Domestic Missions came to hand very late this year. So late, indeed, that in the smaller places, which only receive one or two mails a week, it is very probable that it did not arrive in time to be read by the missionary on the day appointed. Then it came in a new form. Instead of the usual circular form, it came in the pages of "The New Era," and that without any notice of change. He who did not at once sit down to read the magazine might easily miss the "authorized" appeal until the date for its use had gone by.

The Bishop not long since received from an elderly man at Newboro, Ont., a gift of fifty dollars. The letter sent to the Bishop said "In reading about some of your Indian Missions in Algoma and your hard work to keep them up, particularly the Indian Mission on Lake Nepigon, and the Indian Chief wanting the missionary sent to them to comfort them with the message of the gospel, I feel like making a donation for this purpose. I will therefore send you fifty dollars as an Easter offer-

ing, to be used in the mission work as you see best."

"Church Bells" of May 15th publishes an interview with the Bishop of Wellington, who is now in England, and who lately preached a remarkable sermon at St. Paul's cathedral on behalf of the Society for the Propagation of the Gospel. In the course of the interview the question of "The Fourth R" is touched, and the Bishop (Dr. Wallis) is reported as saying about education in Australia that "primary education is compulsory and secular; but we are working with non-conformists in order to get some measure of religious instruction in the schools. It is proposed that every school should be closed with the Lord's Prayer; that religious instruction, subject to a conscience clause, should be given by a teacher; and that the leaders of the various Christian denominations should provide a text book which the teacher could use. This co-operation in the question of education has brought the religious bodies together in a way they had never before been brought together, and I am thankful for it."

It does not really concern us missionaries very much what the critics who are occupied with the text of the Scriptures say. Critics, like commentators, differ. The Church has never yet laid down any authoritative decision on these questions—they remain for us open questions till the Church does so declare herself. The Church teaches, and the Bible proves. "The Church is the witness and keeper of holy Writ," as the XXth Article says. It is not what the Bible teaches in its bare literal statements, but the Church which puts her own interpretation on that teaching, that we have to take as our guide. Till the Church does, if ever she does, define how far Christians are bound to the literal historical accuracy of the earlier records, we can keep our minds open to receive these newer lights on traditional opinions. They may be correct, they may be premature, or they may prove to be untrue. The criticism of the New Testament has certainly in the last twenty or thirty years gone back more and more to the orthodox tradition in contrast with the theories of the biblical critics of the middle of the last century. It may be that what we read in some of the articles in

Professor Cheyne's Encyclopædia, for instance, will be proved before long to be as unfounded as the unproved assumptions of the older generation of New Testament critics.—Letter in "Central Africa."

### Board of Management Canadian Missionary Society Notes.

At the meeting of the Board of Management in London, one important topic was the relations of the W. A. to the new Missionary Society. This came up in the form of a discussion on the proposed W. A. constitution. The good women are heart and soul with the Society in its onward movement, and are eager to do all in their power to further the cause of missions at home and abroad. A few alterations were suggested in the proposed constitution, looking towards the closer identification of the Auxiliary with the Society. When these have been accepted and an understanding has been reached as to what the exact sphere of the W. A. is to be and in what special ways it is to help the Society in its great work, all will go well and a great impetus will be given to the cause of missions in the Canadian Church.

The great work of the meeting was the agreement entered into with the Canadian Church Missionary Society, which hitherto has been doing an independent work, whereby the latter becomes in effect a branch, the C.M.S. Branch of the Missionary Society of the Canadian Church, withdrawing entirely from the Canadian Mission Field and operating henceforth in the Foreign Field alone in closest possible unity with the Canadian Society. It was agreed that the C.C.M.S. missionaries should be handed over to the Missionary Society, that there should be but one treasurer, the General Treasurer of the M. S. C. C., and that instead of making special appeals for their own work, as heretofore, the C. C. M. S. representatives should "throw the whole weight of their energy and influence on behalf of the work of the General Scheme."

Various other matters of importance were dealt with, which need not be referred to in detail, though one or two of them are of special interest to us.

When the last apportionment was made, the statement of need, made by

the Bishop of Algoma, had been mislaid. The result was that Algoma's needs were put at too low a figure. The Bishop corrected this, handing in a fresh statement showing a lack of \$13,035, in his estimate, for the year, instead of \$6,000. The discrepancy was due to the Board's omission of the Indian Homes (nearly \$5,000) and "new work" (about \$2,000).

The first quarter of the Missionary Society's magazine, the "New Era," was reported as eminently satisfactory, there being a credit balance on the operations of the three months.

In view of the special pressure put upon the Algoma Mission Fund by the sudden withdrawal of the quarterly payments from the various Canadian dioceses, the General Treasurer was authorized to make an advance of \$1,500 to Algoma on account.

It was resolved to adopt all Sunday schools contributions to its funds as auxiliaries of the M.S.C.C.

It was agreed that the financial year shall close on the 31st December, 1903, and the various parishes and dioceses in the Dominion have till that date to make up their apportionments.

The next meeting of the Board will take place in Toronto on Thursday, the 8th day of October next.

### Algoma Association.

The annual festival of the Association in England was held on May 8th. There was a celebration of Holy Communion at St. Andrew's, Ashley Place, at which the Rev. W. G. Woolsey and the Rev. E. Trilton Gurney officiated, and in the afternoon a meeting at the Church House, Westminster.

The Bishop of Ely, who took the chair, said that to a Londoner, perhaps, 30 clergy for 90,000 people might not seem a bad proportion, but in Canada those numbers represented very different conditions, for the people were widely scattered. Many families were settled in solitary spots, difficult to seek out, and hard to reach over bad roads and through forest trails. Now that mineral wealth had been discovered, the population was increasing rapidly; men of various nationalities were being brought in, but they all required spiritual ministrations, and the

Church of England was bound to do its work. The Roman Catholics and others were active and energetic, but it was the duty of our Church, which we believe to be specially blessed with the possession of pure doctrine, to minister to our fellow subjects.

The Rev. C. J. Machin spoke as the only man present who was actually a minister of the Diocese of Algoma. It was 18 years since he joined Dr. Sullivan, who, as well as his predecessor, Bishop Fauquier, was practically a martyr. Only those who knew the country could understand the difficulties of travelling and the isolation of the settlers which made the work of the clergy so difficult. In one parish where he worked alone, children had been brought 150 miles for him to baptize and to bury. He spoke of the growth of the work and of the self-respect of the people which made them refuse outside help as soon as they could possibly do without it. Six parishes were now self-supporting. In a few years the diocese bids fair to be entirely self-supporting, but at present it urgently needed help. Two main lines of railway were being opened up through to Hudson Bay, as well as other lines penetrating into the wilderness. Clergy were needed to minister to the men making these lines and to the settlers who would follow. Apart from the question of religion and brotherly love, there were three reasons why we at home should help. Consider the condition of England twenty-five years hence if there were no emigration. The outgoing from our shores left (1) more work for those at home; (2) it saved a large expenditure which would otherwise be required to build churches and support clergy; (3) it promoted the prosperity of the country by increased trade with the colonies. The Bishop of Algoma was straitened both for men and means, and he appealed earnestly to those present to help.

The Rev. W. Evans (formerly of Parry Sound) said that so much of Algoma was composed of lakes and rivers that if he were Irish he would say that the best part of the land was water. The winters were trying, the thermometer down to 60 degrees below zero sometimes, but the dryness made it not so bad as it sounded; the interest of the work made the life very happy. Some of the men might seem rough, but they were men of great big hearts, and trying to help them made one forget the hardships. They deeply valued Church privileges, and though not accustomed to give in England, when they had learnt out there, they gave nobly. One difficulty was the migration to the Northwest. Six or twelve families would often go off, and their support was lost to the clergymen. He spoke of the devotion of the Indians,

and of the "failures" who went out from England, sent out to the tender mercies of whosoever they came across, and whom often the clergy could save from utter wreckage. He paid a very warm tribute to the devotion and keen foresight of the Bishop of Algoma, who looked carefully into the expenditure of all moneys.

Canon Ainger, Master of the Temple, said there was something pathetic about mission work such as this, which lacked the picturesque elements associated with India and China and their idol worship. To many in England Algoma was but a name. A touching picture had been drawn for them that day of the fatigue, loneliness and self-denial endured by the clergy there. He thought it was a good rule to help those organizations which were least likely to appeal to the general public.

General Lowry said he remembered Algoma when it had no bishop 37 years ago, and he thanked God for the change. Nearly every one had friends in the colonies, and in strengthening the Church of God abroad we were strengthening it at home.

The Rev. C. Kirby (formerly of Fort William), in proposing a vote of thanks to the chairman, spoke of his regret at having been obliged to return to England. The Rev. E. Tril-ton Gurney seconded the vote, and suggested some ways of helping.

The Bishop of Ely having to leave, Canon Ainger took the chair and gave the blessing.

On the Sunday following, the Rev. C. J. Machin preached on behalf of the Diocese at St. Paul's, Vicarage Gate (by kind permission of Canon Pennefather). He made an impassioned ap-

peal, which touched all who heard him, to Englishmen and women not to forget in spiritual matters those beyond the seas, cemented to them by so many ties of empire, of flag, of blood and of spiritual brotherhood.

### Spanish River Mission.

The Rev. F. Frost paid a visit recently to the Indian school and mission at Spanish River, near Massey. This has been a weak point for some years. What with her labours and her anxieties, Miss Morley, the teacher of the school, has been under much strain for some time. A few months ago she collapsed altogether and was seriously ill for weeks. It is very likely she may have to give up her work soon. What she will do is the question. Where is such a worn and tired labourer to look when disabled? "The Lord will provide," is the answer. But it is always well for us to ask whether He does not desire to make provision for His needy ones through our means. We are, after all, only His stewards.

When Mr. Frost arrived, Miss Morley was actively employed as usual, though weak. The Indians were away "earning an honest penny" by "driving" logs down the river. They expected his arrival, however, and returned for evening service, which was well attended. They remained, also, for an early celebration of the Holy Communion next morning, and gave their usual undemonstrative evidence of satisfaction at Mr. Frost's visit.

They are now but a small band and scattered. A mere handful of children remains to be taught. Their remoteness from other Indian centres makes it difficult to furnish them

with regular services. Yet, though few, their souls are precious in God's sight. And what they might become if more continuous religious influences could be brought to bear on them is shown by the effects of our meagre and infrequent ministrations.

After a night and parts of two days with them, Mr. Frost parted from them amid assurances of gratitude from them and from Miss Morley.

Two of the Indians rowed him up the river—and a really fine river the Spanish is—to Massey. On the journey the little boat was much impeded in its progress by the logs which laid claim to "right of way." This hindrance, however, is a very common one and is only a sign and token of advancing civilization and prosperity. In the olden days, the Indian might be blocked in his course up the river by rapids and made to carry his little all over a wearisome "portage." But there were no saw-logs coming down the swollen streams of spring to batter his tiny craft and threaten him with destruction.

Would that the forecry of civilization were always as harmless to the poor Indian as are these flotillas of saw-logs!

One of the chief difficulties in such a mission as this, is the effect of the contact of the Indians with white people.

### Aspdin Mission.

REV. L. SINCLAIR, INCUMBENT.

The Easter vestry meetings were bright and encouraging this year. The mission has promised to make up the two hundred dollars towards the quota, required by the Bishop and Standing Committee in order to retain the services of a resident clergyman. The Rev. L. Sinclair, at the Bishop's suggestion, added St. Michael's Church, Allansville, to the Aspdin Mission, and began fortnightly services there on Sunday, February 22nd, 1903. When Mr. Sinclair took charge of Aspdin on November 17th, 1900, St. Mary's congregation could only raise, with difficulty, fifty dollars a year, and now they willingly promise a hundred.

### Bracebridge.

REV. W. A. J. BURT, RECTOR.

This parish has suffered the loss of two good parishioners by death since the latter part of April, in the persons of Mr. Robert M. Browning and Dr. Bridgland, M.P.P. It is needless to say a gloom has been cast over the community and congregation, and, in the case of the latter gentleman, over the constituency which he so ably represented in the Provincial Legislature.

Mr. Browning had been very ill during the winter, but had recovered sufficiently to be about his office duties, when on Monday night,



Chief Sisenah, Spanish River

April 27th, while preparing for bed, he suddenly fell to the floor and expired shortly after. Mr. Browning was one of the most regular attendants in St. Thomas' Church. Never was his seat vacant on Sunday mornings if he was well and at home. He was at church the day before his death, and at Holy Communion on Easter Day.

The late Dr. Bridgland had also been ill for some six months before his death, and, while no hopes were entertained for his recovery, yet his end came very suddenly. When his clergyman called to see him on the morning of the day he died, Dr. Bridgland seemed much better and more cheerful. In the afternoon, at about two o'clock he took suddenly worse and became unconscious shortly after, remaining so until he passed peacefully away about 8 o'clock p.m.

Holy Communion was celebrated on the morning of the funeral in each case for the relatives of these deceased members of St. Thomas' Church, which proved a great source of comfort to the bereaved families.

The late Mr. Browning and Dr. Bridgland were among the early settlers in this part of the country, and knew something of the hardships of the "Muskoka pioneers." They were also well and favourably known throughout the whole district.

Dr. Bridgland was a diligent, painstaking and sympathetic medical practitioner and was beloved by a large number of people to whom he ministered for over thirty years. Truly of him it may be said, "He rests from his labours and his works do follow him."

R. I. P.

### Emsdale Mission.

REV. A. H. ALLMAN, B. S. C. INCUMBENT.

The Easter vestries in this mission were expressive of progress and promise.

At St. Mark's, Emsdale, the wardens were able to present a balance-sheet which showed that they had met all their debts and retained a small balance, although the calls upon their funds during the year had been numerous. The incumbent expressed his high appreciation both of the aptitude and kindness shown by the officers and congregation, and the wardens (Messrs. G. Streatfeild and A. Collinson) were re-appointed for the ensuing year. Hearty thanks were expressed to the W. A. and other helpers. It was resolved that various improvements be carried out on the parsonage grounds, and that another room and back staircase be added to the parsonage itself. Mr. W. E. Streatfeild, organist and vestry-clerk, was appointed to act with the incumbent and wardens to carry out the same. The meeting was closed with the benediction.

At St. Paul's, Sprucedale, the retiring wardens presented a clear bal-

ance-sheet. The incumbent announced the decision of the Bishop to make Sprucedale an out-station of Burk's Falls Mission, and formally transferred the same to the care of Mr. A. W. Behrends. The wardens and W. A. were thanked for their valuable help during the past year; the latter, especially, for the gift of suitable carpet placed within the sacristy. Messrs. Jos. Malkin and Gordon Watkins were appointed wardens for the ensuing year. It was again resolved to effect improvements on the church grounds. A harmonious meeting was brought to a close with the benediction.

At St. Luke's, Kearney, a very good vestry assembled, and the incumbent presided over an eager and enthusiastic meeting. The prospect of a weekly, instead of fortnightly, service acted like an inspiration. The wardens presented a splendid balance-sheet, showing sums paid off on furniture and organ, as well as quota to stipend paid up. The accounts having been passed, the wardens were warmly thanked for their services, and they also acknowledged their own pleasure. Messrs. R. Rankin and J. Shaw were then re-appointed wardens for the ensuing year. A resolution was moved that instead of \$60, the vestry now guarantee \$130, which was carried unanimously. Hearty thanks were expressed to the W. A. for its aid, and to Mr. W. Smith for his voluntary services as organist. The future of the Sunday school and other matters, having been discussed, the meeting ended with the benediction.

On Thursday morning, April 16th, St. Mary's, Sand Lake, was again



Chief Sisenah's House

visited, and the Holy Communion was celebrated. The vestry meeting followed directly after. The Bishop's decision that Sand Lake be re-taken into the Emsdale Mission was announced and received a warm welcome. Mr. John Wilkins, lay-reader, had kept the church open, and the wardens were able to show a balance in hand. Messrs. R. E. Compson and J. Wilkins were re-appointed wardens. The balance was to be disposed of in a certain manner, subject to the Bishop's sanction, which has since been received. A nave fund has been started, for the purpose of lining the nave in harmony with the chancel. The meeting ended with the benediction.

### Port Sydney Mission.

REV. R. ATKINSON, MISSIONARY.

At a recent meeting of the vestry of Christ Church the following gentlemen were elected church-wardens, viz.: Messrs. A. Sydney Smith, people's warden, and Wm. H. Thoms, clergyman's warden. A letter was read from the Bishop of the diocese, asking the congregation to increase its quota towards the clergyman's stipend. In accordance therewith, it was resolved, on the motion of Mr. G. C. Butcher, and seconded by Mr. Wm. H. Thoms, that the congregation will endeavor to pay in monthly instalments the sum of one hundred and twenty-five dollars towards the stipend of its missionary for the year ending Easter, 1904. This will make an advance of fifteen dollars on the local quota and will relieve the mission fund to that amount. This

makes an increase in the local quota of thirty-five dollars since the appointment of the present incumbent.

The offertories at the outstations have steadily increased, and the mission has lately done much, especially at Newholm, towards improving the property of the church. The vestries of the different stations have elected the following church-wardens, viz.: Messrs. D. Ferguson and J. Reid (Newholm), Geo. O'Hara and W. O. Johnson (Beatrice), and W. Kay and A. Knowles (Ufford).

### W. A. Notes

Mrs. Bridgeland, first Vice-President of the Algoma W. A., has resigned her office. The Diocesan Board lament her withdrawal, and most sincerely thanks her for past services to the W. A. for several years. We also sympathize affectionately with her in the sad bereavement she has been called upon to suffer in the death of her husband, Dr. Bridgeland, of Bracebridge.

Until the election of a new vice-president at the Diocesan W. A. Triennial, next year, Mrs. Gossage, Secretary of Gravenhurst Branch, has kindly consented to act as deputy. Mrs. Gossage has been active in W. A. work since her childhood; her zeal and true missionary spirit have done much for Gravenhurst Branch, and the Diocese is to be congratulated on having such a capable deputy to take up the work Mrs. Bridgeland has so ably performed.

The W. A. Conference for the Deaneries of Algoma and Nipissing will not be held, as already announced, at Blind River, on account of the Rev. Mr. Hay's temporary removal to Huntsville. The Conference will meet at Richard's Landing, St. Joseph's Island, on July 8th and 9th.

### Another Missionary Hero.

One of the most heroic figures of the present-day world is a man whose very name is known to few and whose life is familiar to even fewer. He lives in a small hired house in the city of Tokio. His name is Samuel I. J. Schereschewsky. For six years he was Missionary Bishop of Shanghai. Nineteen years ago illness, contracted largely through his work, rendered him almost helpless. Refusing to be a burden to the mission, he resigned his see. But he refused to consider that his working days were over.

With his paralyzed body he could no longer go about the work of evangelization, but he could at least sit in a chair and work for China by translating the entire Bible into easy Wenli, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy in his struggle against pain and helplessness,

that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon a typewriter, though he could use only one finger of each hand and needed eight years to complete the task. He has worked under conditions that put to shame many of us who speak or think of the great deeds we might do if our circumstances were only different.—Japan Weekly Sun.

### A Bishop in a Wash Tub

Bishop Tugwell, Missionary Bishop in Western Equatorial Africa, early in the year was visiting in the Interior Yomba District. On Sunday, January 8th, the Bishop confirmed three men, the first candidates for confirmation in Oshohbo. The following day he left for Ibadan, crossing the Oshun river in a tub—a very curious experience. The Bishop writes: "You get into what looks like a wash-tub, a man shoves you off, and then, leaning on one side, strikes out with his legs, and forces you along at a surprising pace; but it is a risky proceeding. Moreover, some of these tubs leak so fast that it is at times a question whether or not you will reach the bank you seek before the tub fills and sinks."—Intellicencer.

### The Shingwauk and Wawanosh Homes

#### PRINCIPAL'S REPORT

To the Friends and Supporters of our Indian Homes:

My Dear Friends,—I present to you herewith my report for the year ending 1902, being the 28th Annual Report of our Indian Homes.

During the year your co-operation enabled us to extend the advantages of training and education to sixty-four Indian children, but only those who have visited our Institution, or those who perhaps are endeavoring to bring up a large family on limited means, can realize the labor and responsibility involved in such a work as ours.

To feed and clothe, train and educate sixty to seventy children is comparatively speaking a simple enough matter if you have ample means with modern facilities and equipment; but if the income is like ours, a precarious one, dependent mainly on voluntary offerings, it is quite a different matter, and much time and anxiety must necessarily be devoted to solve the problem. Nothing must be purchased that can possibly be dispensed with and every expenditure must be made in the cheapest market and to the best advantage.

I regret that we are not carrying our full complement of pupils and that for lack of means we are compelled to refuse many deserving applicants.

Nothing is further from my thoughts

than any reflection upon the liberality of those who have so loyally aided us during the past twelve months. They have done their best, and I am indeed sensible of their generosity and goodness. But I cannot, however, refrain from expressing the opinion that the Church in Canada as a whole might well recognize more liberally a work which lies so closely at her doors, and which for many and obvious reasons has special claims upon her sympathy and support.

Nor is it fair that the Dominion Government should only recognize our Institutions to the extent of a \$60 per capita grant, and contribute double this amount to similar schools west of us.

Such discrimination is inexplicable. The very justness of our claim to be placed upon an equal footing must, I am convinced, eventually appeal to the Government, and then we shall be freer to admit more pupils, and to prosecute with greater vigor the work that lies before us.

Meanwhile, we must continue to make the utmost of the means at our command, and I trust the Missionary Society of the Church of England in Canada will bear in mind the facts I have alluded to when the time shall arrive for the distribution of its funds for Indian work.

The inception of each pupil brings its own share of additional care and anxiety, which vary to some extent according to the child's disposition. Usually the material is of the roughest, ingrained with characteristic apathy and indifference to any amelioration.

With the animalism in their nature well developed, and with strong passionate inclinations to do only what pleases them best, and yet with natures sensitive to a degree if crossed or sharply reprimanded, our task is not an easy one, and calls for the greatest tact and patience.

From the moment the new arrival enters the Home, he must be closely watched in school and out, and with systematic perseverance the old shiftless ways and dirty habits must be eradicated. He must be encouraged to work and to take an interest in his labors, and his ambition aroused to the attainment of some useful calling in life; while more important still, he must be taught to live day by day a manly Christian life.

Is there any responsibility greater than the acceptance of such a trust as the moulding of these young lives, or any work that claims so strongly the sympathy and hearty backing of every Christian man and woman.

The period in which a pupil usually completes his course of training is from six to eight years, according to his ability to work.

On leaving the Home many of our pupils return to their Reserves, and secure employment in the vicinity of their homes. We obtain places for others. Some of our ex-pupils are employed on farms, in saw-mills, in





stores and on the lake boats, some as school teachers, and two are missionaries to their own people.

I do not claim that our expectations are in every case fulfilled, neither are similar expectations fully realized in white communities; but, so far as I have been able to keep in touch with those who have graduated from the Homes, I have received on the whole most encouraging reports.

When these old pupils write, as they often do, they invariably refer in the most affectionate terms to the old Home.

One boy, writing recently, after alluding to his prosperity, said: "I consider myself the most fortunate lad that ever came out of the Home." Years ago the writer commenced his career at Shingwauk by "bolting"; not an uncommon escapade of many a lad who has afterwards done well in the Home.

Frequently, too, former pupils apply for the admission of their younger brothers and sisters, and in some instances their own children.

The number of pupils enrolled at the close of the previous year was sixty-two. During the year four boys and six girls were admitted, eight boys and two girls were discharged, two boys died of typhoid fever, and one girl of general consumption, and one boy and two girls are temporarily absent on their Reserves, leaving in the Institution at this date forty-one boys and fifteen girls. Of these eighteen are motherless, eight fatherless and thirteen are orphans.

These children range from four to nineteen years in age and represent chiefly the Ojibway and Delaware tribes.

Under the "half-a-day-at-each" system, the whole school is divided into two divisions. While one is at school the other is at work, thus morning scholars are afternoon workers and vice versa. This arrange-

ment permits of both the schools and trade shops being in operation the full day, and of the necessary domestic and general work of the Institution being performed.

Excepting three or four of the very little ones, each boy and girl has his or her share of the allotted work to perform. The duties whatever they may consist of, are from time to time changed as the pupil qualifies for more important posts, and until his or her particular forte is ascertained.

The rougher and out-door work naturally falls to the boys, and the older ones under the supervision of practical foremen are taught farming and carpentry. No other occupation has greater attractions for our boys, and in a few years they develop into useful men; unfortunately, (for the Institution) they are then entitled to their discharge, and their services, now of value, are lost to the Home.

The girls share in common with the boys the day schools, and in addition are taught sewing, domestic and laundry work. They are bright and teachable and take readily to such duties.

A pleasing incident in June was a visit from Miss E. Eda Green, the indefatigable Secretary of the Algoma Association in England, to whom the Homes are greatly indebted for much valuable aid and influence in England from year to year.

Financially the year's transactions have not been satisfactory, and have left us with a deficit of \$600.01 with which to begin another year.

This indebtedness is attributable to two causes:

1. The increased cost of fuel, the result of the recent coal strike.
2. To the arrears of some nineteen Sunday-schools for the support of individual children in the Homes, which aggregated on the 31st December last some \$500.

Those co-operating with us will readily see that it is most essential that all Sunday-school payments should be made with regularity, either at quarterly or half yearly periods, and that money sent to us through official Diocesan channels should not be unduly delayed in transit.

To further this, remittances should be properly designated for the Shingwauk and Wawanosh Homes, and the Principal advised at time of remitting to enable him to keep track of the money, and to hasten, if necessary, its transmission.

Attached to this report will be found a list of various Branches of the Women's Auxiliary in Canada, and of friends in England, who, during the year, have generously assisted us by contributing bales and parcels of clothing, groceries, medicines, and other useful gifts, thus enabling us to keep down the expenditure on the former item to \$460.47, less \$295.22 paid out for boots and shoes. A few Branches—clothing boys—have this year sent the cost of the Shingwauk uniform, \$5.00, in preference to making it. This arrangement insures greater uniformity and is entirely satisfactory to the Home.

In conclusion let me place on record my warmest thanks and gratitude to the S.P.C.K. in England for ten scholarships of £10 each for the Shingwauk Home, together with similar aid for the Wawanosh Home; to the C. & C. Society, London, England, for a grant of £50, and to the New England Company for a grant of £50; as well as to the clergy, Sunday-school teachers and scholars and to all who have in any way aided our Indian Homes during the past year.

May each and all realize more and more that the work is not less theirs than ours, and that its opportunities and measure of success are necessarily limited in proportion to the aid it receives.

Gifts of clothing may be sent to the Principal direct, accompanied by the names of the donors. Contributions in money should be sent to: (1) The Bishop of Algoma, Bishophurst, Sault Ste. Marie, Ont.; (2) George Ley King, Esq., Principal Shingwauk Home, Sault Ste. Marie, Ont.

All contributions will be promptly and gratefully acknowledged.

I am yours faithfully,  
Geo. Ley King,  
Principal.

### Mashonaland

The Bishop of Mashonaland (Dr. Gaul) writes a most interesting letter in the diocesan "Quarterly Paper" (May, 1903). Here are a few paragraphs from the veteran missionary's prelate's letter:

I went on Wednesday with Mr. Wimbush and Mr. Gillanders, to St. Aidan's, Bembsi (near the site of our last battle with Lobengula), to de-

dicade the new Mission House and School Chapel. We had a delightful drive across the veldt over the Fingo location. We found Mr. Leary wreathed in smiles. Our last reception was at his old huts, such as St. Aidan must have lived in over and over again during his long missionary life. Now there are even boarded floors and ceilings, and glass in the windows! It is on a lovely spot. May the work be worthy of the site! The Company has kindly given us 500 acres of land around for the Station, and we hope a real model Industrial Station may grow up with the spiritual growth as rich as the material.

Here will be an abiding Bicentenary Thankoffering for the life and work of S.P.G. Here, please God, there will be a Remembrance made at the altar of the hundreds of men and women who have given their lives and faculties for the conversion of the world—"Fools for Christ's sake" during the past 200 years. Here, we pray, may missionaries, generation after generation, lose all to find all until the whole land is a Christian land, and its life rises day by day as a Magnificat to God. Oh! let us pray for vision, that "the eyes of these men be opened." These men in England idling against the sunny wall of Christ's vineyard with their absurd excuse, "No man hath hired us!" as if they had never been baptized, and so "called" to take their place in the army of the living God.

We are busy preparing for Synod. The clergy have a "Quiet Day," April 17th, and Conference on the 18th. On Sunday, the 19th, there will be the opening service at the cathedral, with the Bishop's charge (I am not sure whether I would not rather "charge" a kopje than a Synod). We meet for business on the Monday. After the Synod is duly constituted, we proceed to formulate Canons, then to receive Reports on Finance, Education and Missions, and appoint Boards.

\* \* \*

Natives are wonderfully imitative, have no abstract ideas, and depend on example to a very great degree. And we cannot lift them up to be self-efficient, and therefore capable of being citizens, unless we train their faculties for that state of life to which God may call them. And this will be done a hundred times better by example than by precept. With the pushing white man all round him, the black man must advance or degenerate socially and politically. Let us save him by teaching him self-help in agriculture and trades together, with the higher training in worship and self-discipline which our holy religion alone can give. Mere clothes, and votes, and hymn-singing will never turn a child into a man. "That way lies madness." We must have physical discipline, moral grit, and spiritual aspiration, if we are to raise the childhood of the native races

into full Christian manhood. When I see a native Catechist, e.g. appear in a black frock coat, clerical collar and tan boots, I take a spade and begin to dig with my coat and waistcoat off. If he follows my example and takes off his European finery, and seizes a pickaxe and starts into work, I believe in him so far. Otherwise he will not suit this Diocese. Honestly, I have some little sympathy for those who doubtless draw false conclusions about missions from insufficient data. And I hope the mere dressy self-sufficient loafer will always be abhorrent to our English Christianity, whether his skin be white or black. "Sleep should alone be "sweet to the labouring man," as Solomon says. We must train our native brethren to become grown, working and praying men, not manufacture them into automation singing and sleeping dolls. "How delightful a thing is man when the man is not a thing," says a witty old philosopher. This question of the training of the native to take his place in the economy of things wants far more thought than some politicians and philanthropists imagine.

**Bishop Sullivan Memorial Sustentation Fund**

The following sums have been received by the Bishop since last month's report. Some \$3,500 now remains to be raised for the completion of the Fund. Surely a great effort should be made to complete the work at once.

Sudbury, Anon.....	\$100 00
W. A., per Miss Carter, Montreal and Niagara Branches.....	8 20
Easter Offering, St. Joseph's Island.....	25 00
Green Bush, Manitoulin Island...	8 10
Sherbrooke, Que., Junior Branch W.A., per Miss Twose.....	42 00
Girls' Auxiliary, St. Luke's, Sault Ste. Marie.....	42 55
	<hr/>
	\$225 85

**Acknowledgments**

Receipts from Diocesan Treasurer:—

**THE JEWS.**

Garden River, \$1.00; Fort William, \$9.25; Novar, \$1.99; Ravenscliffe, \$1.07; Ilfracombe, 74c.; Fox Point, 58c.; North Bay, \$5.30; Thessalon, \$2.70; Webbwood, \$1.50; Midlothian, \$1.10; Dunchurch, \$1.81; Magnetawan, 57c.; Parry Sound, \$2.43; Fort William West, \$1.25; Little Current, \$2.57; Green Bush, 76c.; Sucker Creek, \$1.28; Blind River, \$1.75; Bruce Mines, \$4.00; Broadbent, \$1.35; Orrville, 50c.; Emsdale, \$3.85; Haileybury, \$2.25; Thorneloe, \$2.25; Rosseau, \$1.20; Copper Cliff, 50c.

**MISSION FUND.**

W.A., Toronto, for Nepigon, \$83.65; St. Paul's, Edinburgh, \$9.72; English Association, for Haileybury, \$45.45; I N. Poole, Esq., for Nepigon, \$50.00;

English Association, \$213.50; Huntsville, special, \$25.00; Blind River, House-to-house, \$14.00; Rosseau, \$2.75; Grant from Mission Board of Canada, \$1,500.00.

**SPECIAL PURPOSES.**

W.A., Toronto, for Mr. Major, \$30.00; F. Keefer, Esq., \$10.00.

**MISSIONARY APPORTIONMENT.**

Novar, \$6.70; Ravenscliffe, \$6.70; North Bay, \$2.50; Fort William, \$7.25.

**INDIAN HOMES.**

Miss Carter, \$1.00; Mrs. Hamilton, Levis, \$5.00; English Association, \$14.30; York Mills, for J. Dick, \$6.00; Parkdale, St. Mark's, for Willie Sissenah, \$23.70, and \$4.17; Cavan, St. Thomas' S.S., \$11.00; Baillieboro, \$1.00.

**DOMESTIC MISSIONS**

For Indian Schools, Magnetawan S.S., \$3.60; Midlothian, 40c.; Dunchurch, \$2.15; Little Current S.S., \$3.50; Thorneloe S.S., \$3.14; Blind River S.S., \$2.50; Emsdale S.S., \$1.27; Kearney S.S., 80c.; Rosseau, \$2.10.

**SUPERANNUATION.**

English Association, \$4.86; Rosseau, \$6.95.

**GENERAL EXPENSE ACCOUNT.**

Midlothian, \$1.00; Dunchurch, \$1.00; Magnetawan, \$1.00; Blind River, \$2.00; Seguin Falls, \$2.00; Fort William, \$15.00; Haileybury, \$3.00.

**FOREIGN MISSIONS.**

Fort William West, \$2.00; Uffington, \$3.28.

**BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.**

Bracebridge W.A., St. Thomas' Ch., \$10.00; Self-denial Member, Bracebridge W.A., \$5.00; Some Thessalon Children, \$5.00.

**ALGOMA INDIAN HOMES.**

Direct receipts for March, 1903:— St. Luke's S.S., Toronto, \$12.50; Ch. of Ascension S.S., Toronto, \$50.00; Miss Austin, Toronto, \$3.00; St. James' S.S., London, \$25.00; St. Paul's S.S., London, \$75.00; Church of the Redeemer S.S., Toronto, \$75.00; The Junior Auxiliary of St. James' Cathedral, Toronto, \$10.00; The Girls' Auxiliary, Orillia, \$5.00; The Ministering Children's League of St. Philip's Church, Toronto, \$5.00; St. Paul's S.S., Toronto, \$37.50.

Contributions received by Principal direct, during April, 1903:—

St. Philip's S.S., Toronto, \$11.62; St. Mark's S.S., Parkdale, \$10.43; James Meek, Port Arthur, \$50.00; Novar S.S., 60c.; Ravenscliffe S.S., 60c.; Church of Epiphany S.S., Sudbury, \$14.50; Emmanuel Church S.S., Richard's Landing, \$3.00; St. James' S.S., London, \$25.00; St. Paul's S.S., Port Dover, \$6.00; Trinity S.S., Brockville, \$5.00; All Saints' S.S., Collingwood, \$9.38; Port Robinson, S.S., \$6.00; All Saints' S.S., Burk's Falls, \$2.16; Thessalon S.S., \$2.80; Trinity S.S., Durham, \$10.00; All Saints' S.S., Toronto, \$25.00; St. Peter's S.S., Toronto, \$20.00; St. Thomas' S.S., West Fort William, \$1.25; St. Paul's S.S., Manitowaning, \$3.00.

G. Ley King  
Principal.

**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 M. 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.

**WALTER E. THORNELOE**

ADVOCATE  
BARRISTER  
SOLICITOR, ETC.

Standard Chambers,  
161 St. James Street.

**MONTREAL**

**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.**