

# The Algoma Missionary News.

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## The Algoma Missionary News

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ONTARIO.

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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. GOWAN GILLMOR,  
Archdeacon of Algoma,  
Rosseau, Ont.

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

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

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

### Archdeacon Gillmor

The Bishop has appointed the Rev. Gowan Gillmor, Rural Deaf of Parry Sound, resident at Rosseau, to fill the vacancy caused by the death of the late Archdeacon Llwyd. Mr. Gillmor is one of Algoma's veteran missionaries and is highly esteemed by his brethren, who will, one and all, congratulate him on his appointment. That the new Archdeacon of Algoma will for many years wear his honors is the hearty wish of The Algoma Missionary News.

### Bishop's Appointments for October.

1. Thur.—
2. Fri.—
3. Sat.—
4. 17th Sunday after Trinity. Goulais Bay.
5. Mon.—
6. Tues.—
7. Wed.—Toronto.
8. Thurs.—Attend Meeting of the Board of Missions.
9. Fri.—Attend Meeting of the Board of Missions.
10. Sat.—
11. 18th Sunday after Trinity. Ilfracombe, etc.
12. Mon.—Travelling Westwards.
13. Tues.—
14. Wed.—
15. Thurs.—
16. Fri.—
17. Sat.—
18. 19th Sunday after Trinity. St. Luke, Evan. Sturgeon Falls and Cache Bay.
19. Mon.—
20. Tues.—
21. Wed.—
22. Thur.—
23. Fri.—
24. Sat.—
25. 20th Sunday after Trinity. Blind River. Confirmation.
26. Mon.—Missions on the Line.
27. Tues.—
28. Wed.—St. Simon and St. Jude.
29. Thurs.—
30. Fri.—Train Westwards.
31. Sat.—White River, etc.

### A Translation.

The Latin given below was an inscription found by Coleridge upon a way-side Cross, and he was so struck with it that he gave it along with his own translation of it a place among his poems. His translation, however, begins:  
"Sleep, sweet babe! my cares beguiling," and makes no mention of the name of Jesus.

THE LATIN

*Dormi, Jesu! mater ridet,  
Quae tam dulcem somnum videt,  
Dormi, Jesu! blandule!  
Si non dormis, mater plorat,  
Inter fila cantans oral,  
Blande, veni, somnule.*

A TRANSLATION

Sleep, sweet Jesu: mother smileth,  
Whom so sweet a sleep beguileth,  
Sleep, O Jesu! calm and deep.  
If thou sleep not, mother grieveth,  
Twixt her threads her soft song weaveth.  
Gently come, thou tender sleep.

M. O. S.

### Diocesan Notes

Thursday, October 15th, is Thanksgiving Day.

The Rev. E. Lawlor, of Webbwood Mission, leaves this diocese at the end of the month. He goes to the Diocese of Ontario. We hope the move may prove an advantageous one to him.

By the departure of Rev. Mr. Howard, the Mission of Port Carling again becomes vacant.

Mr. W. H. G. Battershill, comes to our staff from England. He has spent a few weeks as a lay missionary at Michipicoten. Since the "break-up" there he has been sent to Webbwood.

Friends of the Church's work among Indians could do no better service to that cause than by supporting our Shingwauk and Wawanosh Homes for the training of Indian boys and girls.

### Suspension of Industries at Sault Ste. Marie.

SERIOUS CONSEQUENCES.

SHABBY TREATMENT OF EMPLOYEES.

Friday, September 18th, 1903, was a Black Friday in Sault Ste. Marie.

On that day, with but an hour's notice, the various industries operated by the Consolidated Companies, were shut down and hundreds of men—thousands of men—were thrown out of employment. Besides those employed in the town there were those in the woods, cutting pine, pulpwood and wood for charcoal, together with others at Michipicoten, who worked in the mines.

Nor was that the worst feature of the affair. Their wages were more than a month in arrears and they were not paid off, but given a promise. That promise for the 28th of



September was broken. Men who had earned wages had waited till then only to receive another promise of an indefinite character. Meanwhile the financial affairs of the companies appeared to be more badly mixed up than was supposed and the question was freely discussed as to whether any wages would be paid or not.

#### MEN HAD NO MONEY

to leave town, many of them. Others were unwilling to go away and risk the loss of their earnings. Men with families owed debts to the storekeepers and could not pay. Credit was stopped. The dealers were badly hit, too.

Workmen came in from the bush and added to the number of provoked earners. Townspeople began to be afraid of a row and anticipated the trouble that occurred at the general offices when a mob — a small mob — broke the windows in the building. The ire of the men was further raised by the turning of a hose on them and by the firing from the windows. It was not a very serious affair, but might have been worse if the men had become desperate. There was no disposition to injure other property.

But the fears of the people were aroused and the

#### MILITIA CALLED OUT.

For forty-eight hours the local volunteer militia kept order. Then arrived from Toronto a number of regulars — cavalry and infantry—and some militia—in all some 250 men. Men who had been held in the bush were then brought in. The town gave meals and shelter for a couple of days to the host who could not have secured boarding houses. Quiet being restored the soldiers returned to Toronto.

Many men secured employment elsewhere. In some cases they left their time-checks in sure hands for collection. In others, the wages-debt was sacrificed willingly or at the solicitation of "sharks," who gave, in some instances, less than half the face value of the "time-checks."

The situation was unique. When were so many wage-earners cast

#### ADRIET WITHOUT THEIR WAGES?

There was some very bad management somewhere. At length the pressure of the situation became so great that the Provincial Government, after consultation with Mr. Clergue and others, made some arrangement with three banks, whose representatives

came to the Sault early in October prepared to pay wages to wage-earners or their legal representatives. The wages bill is said to amount to over \$200,000.

That will relieve the situation, but the town is being rapidly depleted of men.

However, though the tangle of mortgage and other claims is a big one, there is a hope rapidly becoming a confidence that the works will soon be in operation again. In the spring, at all events.

Sober-judging men assert that a collapse had to come. There was over capitalization. They add that when operations again start everything will be on a more secure basis.

We hope, with all interested in Sault Ste. Marie.

We are not so much concerned with the strife of stock markets or of politicians. We are deeply interested in the men, and the women and the children. For their best welfare—their religious training—is the concern of the Church. The

#### MISSION CHURCH OF ST. JOHN THE EVANGELIST

situated near the industries, in the midst of a population wholly industrial, was established some three years ago. It had a very fair congregation which had taxed itself to the utmost limit (as men judge) to maintain services and pay debts. Moreover, there was a certain amount of discouragement existing on account of the bad repair of the church building, which was erected in a very imperfect way. But now there is much to deplore. Men have gone away, some having no care behind. Others are away, leaving their families here. The latter will have to live more economically, and economy will show itself in smaller receipts for St. John's. The exodus will most probably rob the congregation of churchwardens, organist, choir, Sunday School teachers — in fact, of much needed help. The priest in charge sees the cloud and hopes to discover a little rift in it here and there. It is in the hour of stress that Church people need most the ministrations of the Church of Christ. It is in the hour of stress, too, that the Church of Christ is subjected to the severest criticism from the world. Then is the hour to stand firm by the Banner of the Cross. Therefore, the Church's mission in the west end of Sault Ste. Marie, as a faithful witness,

#### MUST FIRMLY STAND

through the period of suspense and depression that will for some months certainly exist in the neighborhood. Perhaps some of our readers will appreciate the difficulty and help the Bishop to extend assistance to the Mission. We know he is desirous to aid. We fear he is almost powerless to do so. His ordinary cares are great enough without such special cases.

It may be stated that St. John's Church is pledged to contribute \$400 per annum to the maintenance of the clergyman, and, of course, to provide for fuel and light. There is no payment made for care of the building. The Sunday School collections pay all its necessary expenses. The congregation owes a debt of \$800, which, with interest, was to be paid off in less than four years.

From the present outlook it will be impossible to meet these obligations.

In our next issue we shall probably be able to say that there is a general feeling of quiet in the town. We fear it will be too quiet.

#### "Shut Down" at Michipicoten.

The importance of maintaining the ministrations of the Church in the Michipicoten district has been constantly in the mind of the Bishop. There has been for some time no other religious teacher save our own and the Jesuit priest. But it has been simply impossible to secure a man in Holy Orders, therefore a lay missionary has been maintained there. During the past three years there has been at least five such missionaries in the field. Two have been taken ill and have been forced to leave, one of them being Mr. Major, who has been an invalid for eighteen months, not having yet recovered the use of his hands and feet. One left to accept a post under a Bishop of the Church in the United States, another filled the gap during the summer and left to complete his course at Trinity College, Toronto. The fifth, who had a very brief experience there, left Sault Ste. Marie last month and has now been forced to return because of the exodus of miners and others consequent upon the closing of the mines.

Mr. W. H. G. Battershill, recently arrived from England, left Sault Ste. Marie on September 4th last by the steamer Minnie M., arriving at Michipicoten on Saturday, the 5th, about 11 a.m., after a fourteen-hour trip up Lake Superior. He hoped on landing to meet Mr. Naftel, who has been



there during the summer, but the latter gentleman had left for Helen Mine, so he had to wait until Monday, when Mr. Naftel returned. The other mines were closed to visitors on account of being quarantined for smallpox.

While awaiting Mr. Naftel, the time was occupied by Mr. Battershill by moving in and out among the people at the Harbour and beginning an acquaintance which he hoped would continue for some months at least. He thought the men were good fellows, whose rough exterior covered sympathetic hearts, and found that they were very glad to learn that it was the intention to continue the religious services at the several points; for none expected the crash soon to come.

On Monday evening our new arrival delivered his first address to a room fairly full of worshippers, who joined heartily in the service.

The next day the two missionaries went to Gros Cap, a journey which gave Mr. Battershill his first experience in a canoe. Brought up on the coast of Devon he is not inexperienced in the management of other small craft, but the canoe was a new thing. Having visited the few houses at Gros Cap, they returned to the Harbour. The isolation of several points where regular services are held, prevented our friends from taking duty next day. However, occupation was found in a tramp in the woods and the shooting of a few partridges. The game was duly enjoyed after. On Thursday a visit was made to the "Mission" and the Hudson's Bay Post. The trip there was made in a canoe, but the wind arose and the journey back had to be made on land—following a five-mile trail at the rate of one mile per hour. The tramp was a hard one, especially when the trail was strayed from and the shepherds had to crawl or break through the thicket. But the journey came to an end before dark. After spending Friday at the Harbour they started on Saturday to Helen mine, travelling on a locomotive. There they were very kindly received by Dr. and Mrs. Herod, who offered hospitality to our new missionary every week end when his duty would lead him to that point. No service could be held on Sunday morning, but at 8 o'clock in the evening a full room of miners greeted the missionaries. It is gratifying to know that everybody was pleased to learn that the services of the Church were to be continued.

Next day, Monday, at the Harbour, Mr. Naftel gave his farewell address. After the service was over the Minnie M. came into port, leaving soon after midnight, taking Mr. Naftel on board as one of her passengers. He was, we are glad to know, able to get away in time in resume his studies at Trinity College. Had he been quarantined it would have been a serious and costly delay.

On Friday, the 18th of September, there were vague ominous rumours about the place. The next day the

order was given to stop everything.

Mr. Battershill was advised not to go to Helen Mine, and put off going there until 7 o'clock on Sunday morning. Then it was reported that all work was to start again. He arrived at 11 o'clock, when the story was again changed. It was quite true that all work was to be stopped. The men were somewhat restless in consequence. Bags and "turkeys" were packed and the exodus prepared for. Mr. Battershill, however, had a service at which there were only six persons present.

The next day he returned to the Harbour, where he witnessed a sad, fatal accident to a railway man who was run over by an engine. In the evening an endeavour was made to hold the regular service, though only about half-a-dozen persons turned out to it. Everybody was busy packing up their traps; everything was upset. There was no time to lose. The boat might come in any minute.

Our missionary did not leave then, however. He spent the remainder of the week upon the spot. But having received instructions from the Bishop he got on board the steamer when it made its next trip, leaving at 4 o'clock on Sunday morning. The passage was a remarkably rough one, for the gale that blew was terrific. The boat pitched and tossed about and everybody paid duty to Neptune. After a trip of 26 hours the Sault was reached at 6 o'clock on Monday morning, the 28th.

The passengers were almost wholly workmen and their families. They had lost their employment through no fault of their own. They could only come out on the company's boat. If they had a few dollars they had to pay their fare in money. If they had no money—they had not been paid their wages,—they had to give orders for the amount of their fares to be deducted from their "time checks." At this they made loud, not to say bitter complaints.

### Garden River Mission.

The following communication comes to us from our valued Garden River correspondent:

The Bishop of Algoma visited the Indian Mission at Garden River and preached to the Indians on Sunday morning, September 20th. He also administered the Sacrament of Holy Communion to a good number of communicants the chief part of which were Indians. The Bishop's sermon was interpreted by the missionary; it was about the folly of trying to serve two masters. It was better to serve God with all your heart and give the devil the go-by.

In the afternoon of that Sunday the Bishop went to Sylvan Valley, where a number of persons were received into the Church by the rite of confirmation. The Bishop preached here also explaining the meaning of the rite of confirmation, proving from the Scriptures that the rite was Apostolic in

its origin and showing its present necessity and advantage. The next day (Monday) His Lordship met some of the Indians at Garden River and had a short pow-wow with them on Church matters temporal. He left for the Sault on the morning train.

### Funeral of Mushkeegogua.

Some fifty or sixty years ago a number of Indians and others came down from Hudson Bay and settled in this neighborhood, among them a couple who had lately been married. The man was an employee of the Hudson Bay Company and had not long come from the old country—the Orkney Islands, I believe he came from—and had sailed with the ship that makes annual trips from Scotland to the Hudson Bay through the Hudson Straits in the far north. After a while he fell in love with a young woman, a native of the country where he had come to make his home. She was a fine-looking girl, and they were married by an officer of the Hudson Bay Company in that far-off region because there was no missionary or minister of the gospel anywhere near—but they were told that they were to be married by the Church as soon as an officer of the Church could be seen.

They lived in the frozen and desolate region of the Hudson Bay and then moved up some of the rivers that flow into that large sheet of water on the west side and finally resided in the region of Lac Seul, where they met Bishop Anderson who had come down from the Red River to seek for the sheep of Christ in the wild bush. The Bishop married them and gave them his blessing according to rites of the Church of England.

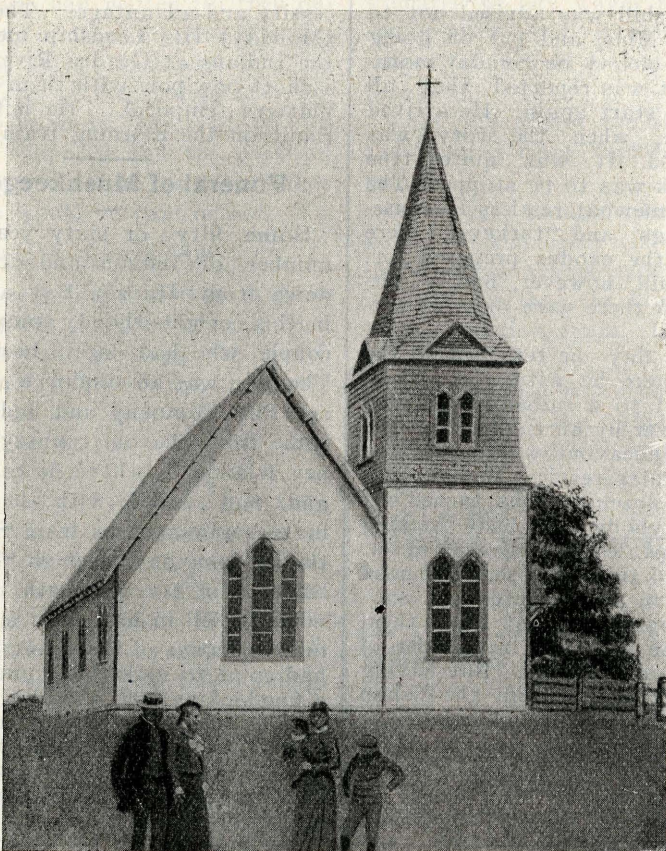
After these things they came with others to the neighborhood of the Sault and finally settled on some land about six miles from this place, where they have lived ever since.

The old man told me of religious impressions which were made on his mind while travelling in the forest in years gone by through which he was led to give his mind to spiritual things and to read God's Word and to pray, and so kept up his spiritual life, though living with Indians in remote places away from the public means of grace. He led his wife to think on these things, too, so together for fifty-eight years they worshipped God and served Him together.

The other day I was called upon to see the old lady. One day in the early morning a member of my congregation who had been a foster-child of Mushkeegogua, called at my house and asked me to go and see her.

I walked a long distance, through the bush by dale and hill, until I reached the home of the old couple that overlooked a large sheet of water—a truly lovely expanse. The old





The Church at Garden River

lady was going to die, I could see, therefore I talked with her on the way of the soul, as Bunyan says, and then they asked that the Holy Communion should be administered, and I made another journey for this purpose.

But not this time did I travel through the bush and desert, over hill and down the dales and through the finny marsh which sinks at the pressure of the human foot. But the wind being favorable I took my sail boat and enjoyed the pleasantest sail that I ever remember enjoying, though I have had a long and varied experience in this method of travel, and when I was called upon a few days after to attend the funeral I used the same kind of conveyance, though the weather was not quite as propitious as before, for we had to use a quantity of our own muscular effort before we reached the haven where we would be.

Quite a large number of people had already assembled for the funeral. We could see a number of boats, nearly a score of them, pulled up to the beach as we drew to shore. A goodly part of my Indian congregation were there and had been sitting up all night singing the praises of God and doing what they could to comfort the bereaved old man who had lost the one who had been for fifty-eight years the partner of his joys and sorrow.

The old man came to meet me as I approached and showed me the place he had chosen for the burial of his

wife. He said they had picked it out the year before. It was a knoll with a ravine around it which made it almost like an island. I would rather have laid the old woman in a consecrated grave-yard, but as it was so far away and the old couple had set their minds on this spot to hold their remains, I did not offer an objection.

They had a very handsome coffin, and an old Indian named Squagun had charge of the obsequies. We held the funeral service around the coffin, the Indians singing the hymn, "O God Our Help in Ages Past," but as a good many English-speaking people were there I held the service in English, and we sang two hymns in English from some little service books that I brought with me. It was refreshing to see with what heartiness the people sang, the sons of the deceased joining in, and the beauty of it all was, "not a tear was shed." The old man was cheerful. There was no reason to cry. She had lived to see her children's children and peace upon Israel. When one lives eighty years in this world there is no cause to grumble, much less to cry. We'll sing one song, etc.

After the first part of the service Old Squagun arranged matters. He had the coffin carried out and placed upon two chairs. Then he set things in order. With great deliberation he arranged the carriers, and then the mourners according to the nearness of relations to the deceased, the old man

of course being next to the coffin. After a considerable time had been spent in these matters Squagun got everything to his mind and the procession moved towards the grave, the missionary leading with his surplice on. It was a most solemn and imposing affair. "Let everything be done decently and in order."

They had some beautiful floral decorations on the coffin, and these were buried with the exception of a cross made with white stocks, which was placed outside upon the grave. The Indians sang, "God be With You Till We Meet Again," and after the service all stayed to see the grave covered in.

I looked around on the beauties of nature; the lovely autumn tints on the trees; the sun shining on the broad expanse of water; the distant mountains; the flat country away to the south. The old woman had lived here for sixty years and was buried here.

The old man told me that she had recovered consciousness after a long period of coma, just before she died, and asked that the Lord's Prayer be said, and just as it was finished she expired.

F. F.

October, 1903.

### Gravenhurst.

REV. C. W. HEDLEY M.A., MISSIONARY

On Sunday, September 13th, the Rev. Rural Dean Burt, rector of Bracebridge, inducted the newly appointed incumbent, the Rev. C. W. Hedley, into the charge of St. James' Church, Gravenhurst. Mr. Hedley has not been with us long, but he has got right down to work in earnest. It is hoped that very soon work will be commenced on the erection of a much needed parsonage. The incumbent is at present occupying the old parsonage, which was built at the time the late Archdeacon Llwyd was in charge of Gravenhurst, consequently, is much the worse for wear.

Changes have been frequent of late years in the personnel of incumbents. We trust matters will improve in that direction and that we may get to know the present incumbent before he seeks another field of work.

### Bracebridge.

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

Work on the "R. M. Browning Memorial Hall" commenced about the end of August. The basement is nearing completion and the contract for the superstructure has been let and soon we hope to see the brick work in full swing. The building is to be 62 feet in length by 30 feet in width. In the basement there are to be kitchen, lavatory, furnace-room and a recreation room. On the ground floor there is to be a hall with seating capacity for about 300 people and at the east end, divided from the main hall by a



folding curtain, a good-sized dais which can be used, in Sunday School work, as an infant class-room. In using the hall for entertainments the raised platform will make an excellent stage. This part of the building may also be used as a chapel for Saints Days' celebrations and weekday services in winter. The whole building will fill a long felt want as a parish hall.

The Rev. J. A. McCleary, B.D., of Edgewater, N.J., U.S.A., has been in this parish since last Easter and has rendered the rector much valuable assistance not only by taking occasional duty on Sundays, both in town and at Falkenburg, but also in the matter of getting underway the erection of the Parish Hall. Mr. McCleary will be with us until sometime in November.

The Rev. E. A. Vesey, late of Guelph, has also been in the parish since Easter and has enabled Mr. Burt to supply many extra services both at Gravenhurst, during the time that mission was vacant, and also up the Muskoka Lakes during the tourist season. Mr. Vesey's services at Gravenhurst were much appreciated by the congregation of that place. Mr. Vesey has also taken several services at Falkenburg.

**Aspdin Mission**

REV. L. SINCLAIR, INCUMBENT

The Woman's Auxiliary of St. John's Church, Stanleydale, had a stand for the sale of needle work, etc., on the grounds of the Stisted Fall Show and realized over eight dollars. This newly formed W. A. need all the help they can get and the proceeds of the sale is encouraging.

The annual Harvest Thanksgiving Service was held in St. John's Church on Sunday, Sept. 17th, at 10.30 a.m., with a celebration of Holy Communion. The church was beautifully decorated with maple leaves and evergreens, and a large quantity of farm and garden produce was brought for the incumbent and conveyed from the church the following day to the parsonage by the people's warden.

At the Stisted Fall Show the W.A. of Aspdin had a stand for the sale of needle work, etc., the proceeds of which amounted to twelve dollars and five cents. In addition to this the indefatigable Secretary has just forwarded to the Bishop thirteen dollars realized from the sale of the Bishop Sullivan photograph cards.

**Who Sent You?**

Bishop French, of Lahore, was once waited on by a self-appointed but well-meaning man, who with great unctious informed his lordship that he was a private missionary working a private Mission on lines of his own. "Oh, how very interesting!" replied the Bishop; "but a missionary means one who is sent. Who sent you?" The man, being a free lance, was speechless.

**The Bishop Sullivan Memorial Sustentation Fund.**

Receipts for the past month:—

A Gravenhurst Friend... ..	\$ 1 00	
Mr. Muncaster... ..	6 75	
Rev. E. Lawlor... ..	2 50	
The Bishop... ..	5 25	
Rev. W. H. French... ..	22 40	
Miss Brandon, Richard's Landing, W. A. ....	5 00	
Mr. Thorneloe, Lachine... ..	1 00	
Mr. A. Hunter, Winnipeg... ..	1 00	
Rev. A. W. Hazlehurst... ..	8 25	
Rev. Chas. Bragdon... ..	9 70	
Rev. G. Gander... ..	12 00	
Dr. Arthur, Sudbury... ..	25 00	
Miss Gregory-Allen, Gregory... ..	7 50	
Fort William W. A.... ..	5 50	
A Gravenhurst Friend... ..	1 00	
Rev. H. Plummer:—		
Port Arthur, King's		
Daughters ... ..	\$ 5 00	
Powassan ... ..	2 65	
Gore Bay ... ..	4 81	
Kagawong... ..	4 17	
Mills... ..	99	
Victoria Mines ... ..	1 45	
Sturgeon Falls... ..	1 00	
Dorset ... ..	3 00	
Baysville... ..	3 55	
Parry Sound ... ..	5 00	
Oliver... ..	1 00	
Fort William West... ..	2 30	
Sundridge... ..	3 55	
South River... ..	1 50	
Blind River... ..	4 10	
Port Arthur... ..	24 00	70 43
		\$184 28

**W. A. Column**

We print below a report of the Conference held in Parry Sound last month. It has been supplied by Mrs. McKinley, of Parry Sound, the Secretary of the Conference :

The Second Annual Conference of the Woman's Auxiliary of the Deaneries of Muskoka and Parry Sound was held in Parry Sound on September 24th, 1903, Mrs. Thorneloe, Diocesan President, in the chair.

The services of the day commenced by a Corporate Communion in Trinity Church at 8 o'clock a.m., followed by a morning session of the Conference at the residence of Mrs. Foot. The following delegates were present: Mrs. Thomas, Bracebridge; Mrs. Pringle, Burk's Falls; Mrs. Allman, Emsdale; Mrs. Gossage, Mrs. McPhee (and Miss Suttaby, of the Girls' Branch), Gravenhurst; Mrs. Trimmer, Huntsville; Mrs. Rankin, Kearney; Mrs. and Miss Pardoe, Novar; Mrs. Tipper and Mrs. Demaine, Ravenscliffe; Mrs. Kerr, Seguin Falls; Mrs. Leeli, Sundridge; Miss Garside, Ilfracombe; and Mrs. O'Gorman and Miss Butterworth, of Depot Harbor.

The meeting was opened by singing the W. A. Hymn, the W. A. Litany said by the Bishop and those present.

An address of welcome was made by Mrs. Gladman, of Parry Sound, to

which Mrs. Allman, of Emsdale, replied on behalf of the delegates. The Minutes of the previous Conference were read and confirmed and Mrs. E. McKinley appointed Secretary for present conference.

Mrs. Thorneloe addressed the meeting, expressing her pleasure at being with us, also her satisfaction at the apparent increase of membership and funds for our work. She expressed a regret that we have so few Girls' Branches. The diocesan reports were then read.

Mrs. Gossage then read the correspondence—First, a letter from Mrs. Carey, in which she expresses her delight that the children are being interested in Missionary work; that children should offer service to Him is pleasing to the Great God.

The next letter was from Mrs. Davidson, asking that the subject of Missionary literature be brought before the Branches, samples of the leading Missionary publications having been sent to the Conference.

The third letter was from Mr. King, Principal of the Shingwauk Home, re the Indian boy (Francis Pennance), \$75 a year being required for his support, and so far we have only contributed \$59.

The Bishop now came in and addressed us for a brief space, taking his text from Hebrews xii. 14.—Holiness, without which no man shall see God. The people of God should be taught the importance of holiness, "Ye shall be holy men unto me." Those who serve God are to have somewhat of the nature of oil,—not to mingle with the watery element of the world; to live in the world, but not of the world. First learn separateness, then fellowship, the loving brotherly intercourse. The hermit's life is a mistaken one. It is not merely to be alone that we are to separate ourselves, but to be alone with God—the absolute essentialness of holiness. How pure one must be to be a guide to others. We cannot be altogether blessed unless we live for others.

After the W. A. prayer all repaired to the residence of Mrs. Jukes for luncheon.

**AFTERNOON SESSION.**

Dissensions:—"Our pledges and how best to support them," led by Mrs. Thomas, of Bracebridge. Something should be done to raise the extra sixteen dollars towards the support of the Indian boy. It is impossible to be religious without having a Missionary spirit. No work so takes a woman out of herself. Mrs. Gossage suggested that a tenth of all our earnings should be set apart for Missions. Mrs. O'Gorman, Mrs. Allman and others made different suggestions for raising funds. Mrs. Gossage brought up the subject of mite boxes, the contributions to be used to provide a Catechist for a new Mission, each Branch being expected to take four or five boxes.

Mrs. Thomas then read Mrs. Iron-



side's paper, "Our Diocese." How much do we know about Algoma? Just how poor is she? How many laborers have we? All true W. A. workers are called of God. She also gives us a sketch of the lives of our former Bishops. It is no light and easy matter to be Bishop of Algoma. Our clergy are too few for our area. The B. S. M. S. F. was thoroughly explained in the same paper. "The Algoma Missionary News" should be generally supported.

Moved by Mrs. Gossage, seconded by Miss Delamere, "That a vote of thanks be tendered to Mrs. Ironside for her great helpfulness, also our regrets at her absence.—Carried unanimously.

Miss Taylor then read a paper by Mrs. Ashworth:—"How to promote the growth of the W. A." In 1886 a few women met in Ottawa to organize a Women's Auxiliary. Since then it has steadily increased. But we must look higher than merely raising money. We must go deeper into the matter. Lack of interest in most cases means lack of knowledge. So many say they have no time for "Church Work." The humblest of us can do much and in the end ours is the gain. Our diocese will prove an inexhaustible subject. Could not our meetings be held more often and be less stiff and formal? Strive to make all welcome.

The subject of "Girl's Branches," by Mrs. Gossage. The girls object to working with the W. A., so why not be a branch by themselves, and when really interested can be very enthusiastic.

Mrs. Chilcott, President of the Parry Sound Branch, said that the girls here have formed a sort of guild and in the past year have raised \$140.

The Girls' Branch in Gravenhurst has pledged itself to pay five dollars towards providing a Catechist.

Mrs. McPhee, then spoke of the Junior Branches, she being superintendent of the Gravenhurst Branch. It is composed of children, their badge a white ribbon on which is the motto "Thy Kingdom Come." The habit grows with children to do Church work. They are easily influenced to deny themselves and devote their copers towards Missions. Let them have a vote as to the disposal of their earnings and give them something definite to work for. The Branch has offered two dollars towards the support of an Indian boy and two dollars for a Catechist.

Miss Delamere, of Parry Sound, then read a paper on "Ways and means of raising money for W. A. work." She deplored the necessity of giving concerts, bazaars, etc., to raise money for the work, and asked why is it not possible to resort to the olden method of giving "tithes?" The need for money in our diocese was never greater than now. Can we extend our giving further afield? Our mites are always acceptable.

Thank offering envelopes were open-

ed. The amount contributed was found to be \$14.15.

Moved by Mrs. Pringle, of Burk's Falls, seconded by Mrs. McPhee, of Gravenhurst, "That a vote of thanks be tendered His Lordship, the Bishop, for his eloquent and helpful address; also to Mrs. Thorneloe for coming such a long distance to help and inspire us."—Carried.

The next Annual Conference is to be held at Gravenhurst.

There were forty-eight ladies present at the afternoon session. Our meetings were decidedly successful and enthusiastic.

The meeting closed with the W. A. Hymn—"The Love of Christ Constraieth," and with prayer.

In the evening a very successful Missionary meeting was held in Trinity Church. Addresses were given by the Bishop, Rev. Rural Dean Gilmour, and Rev. Mr. Hedley, of Gravenhurst.

#### INTERESTING FIGURES

The Diocesan Secretary, Mrs. Ironside, of Sault Ste. Marie, has tabulated the information to be gleaned from the figures below. They represent the action of the W. A. Branches from March, 1902, to March, 1903. Mrs. Ironside is a most zealous officer and has taken much pains to obtain the figures submitted:—

BRANCHES.	Members	Leaflets	Year's Income		Given to			
			\$	c.	Parish	Diocese		
Sault Ste. Marie (St. Luke's).....	58	31	459	59	74	05	339	66
Sault Ste. Marie (St. John's)*.....	19	5	43	40	125	00		
Korah.....	12	3	53	44	44	00	6	00
Jocelyn.....	17	5	149	79	109	75	31	00
Richard's Landing.....	11	7	81	56	2	00	33	20
Little Current.....	12	0	95	02	73	67	7	20
Blind River.....	24	7	715	40	715	40	5	00
Silverwater.....	10		84	76	47	10	2	00
Gravenhurst†.....	30	30	293	71	6	00	23	50
Bracebridge.....	17	18	206	71	137	25	20	00
Huntsville.....	33	5	155	25	48	75	1	00
Allensville.....	13		118	99				
Ravenscliffe.....	8		43	47	2	00	5	80
Aspdin.....	10		41	25	75	60		
Gregory.....	8	3	26	00	10	20	5	60
Novar.....	6	2	7					
Port Carling*.....	12	7						
Port Sydney.....	27	15						
North Bay.....	25	10	415	82	394	75	5	00
Sudbury.....	17	8	287	71	134	75	25	00
Sturgeon Falls.....	17	1	64	20	23	50	12	00
Parry Sound.....	23		294	26	287	79	6	00
Seguin.....	8		210	84	158	30		
Sprucedale.....	10	6	72	31	25	36		
Emsdale.....	10	2	71	26	52	93	14	00
Sundridge.....	10	2	69	25	66	79	6	00
Powassan.....	12	0	68	84			6	00
Magnetawan.....	10	4	54	15	50	67	4	00
Burk's Falls.....	15	8	48	70	36	67	9	00
Kearney.....	10							
Fort William‡.....	80	18	427	07	407	03	14	50
Port Arthur‡.....	37	13	354	00	134	00	44	80
Schreiber‡*.....	10		144	00	144	00		
Oliver.....	16	10						
Girls' Branches:								
Sault Ste. Marie (St. Luke's).....	30	6	30	91			9	00
Gravenhurst.....	17	3	83	31	32	80	1	00
Junior Branches:								
Fort William.....	17		41	91				
Sault Ste. Marie (St. Luke's).....			(Organiz'd	Nov.	1902)			
	701	229	5299	4734	20	11	657	26

\* Re-organized.

† \$384 in bank towards parsonage.

‡ Gave \$6.00 towards support of Hindoo girl.

‡\* Gave \$3.00 towards support of Hindoo girl.

## The First Protestant Missionary to China.

(From "The Land of Sinim.")

We cannot but feel that in His infinite mercy the good God is granting to us in our generation, and in respect of our Church's Mission work in China, evidences of that "endless life" which rises triumphantly out of every sepulchre. In 1900, we seemed to see re-enacted in North China the great tragedy of Calvary, and the hiding away, in what seemed an inevitable and perpetual obscurity, of all the aims, the professions, the struggles, the passing successes, the hopes of a Mission cause, though marked indeed with the impress of the life and death of the Incarnate Missionary from on high. With transient witness, through eighteen centuries, of a triumph to come, with this witness of the earlier days relegated almost to the realms of old world myth, and in more recent times, stultified by a low standard and a gross superstition scarcely differentiated from the heathendom around, preparation was being made. Early in the 19th century it seemed as though the fulness of time had come, and, though in all the insignificance, and even with all the persecuting hindrance which had marked the Nazareth-Bethlehem mystery of old, the light of the fuller gospel drew near to the darkness of the mighty Chinese Empire. It needed just another thirty years of quiet, hidden, patient, and yet ceaselessly active preparation before the Church of Apostolic foundation and of Apostolic doctrine might enter upon her ministry of witness in China. From 1807 to 1844 God had used the humble devoted, full lives of a few such men as Dr. Robert Morrison, of the London Missionary Society, and his associates, with the prayers and interests of not a few at home, dissenters and churchmen alike, to keep alive, sometimes in almost Egyptian exile, sometimes in humble office or workshop like the Nazareth Home, the witness of the saving grace of a Redeemer promised of Him in the bye-gone days, and even yet professed for Him amidst the superstitions and heresies of the Roman missions. What those thirty years or more of waiting meant in the preparation for the great work to be done in the Father's time cannot be better expressed than by a simple quotation of the simple story of the life and work of Robert Morrison:—

Robert Morrison, the first Protestant missionary to China, was born at Morpeth, Northumberland, January 5, 1782. His parents were respectable and worthy persons in humble life. After receiving some elementary instruction in English, writing, and arithmetic in a school conducted by a maternal uncle at Newcastle, he was apprenticed at a very early age to his father.

In 1799 he commenced a course of



religious reading and study. In 1801 he studied Hebrew, Latin and Theology, under the superintendence of a Presbyterian minister of the town, by whom he was introduced, in 1803, to the Committee and Tutors of Hoxton (now Highbury) Academy, as a fit person to be received into that institution. In May, 1804, he offered his services as a missionary to the London Missionary Society, and, being accepted, he removed from Hoxton to the Missionary College at Gosport.

In August, 1805, he commenced the study of Chinese under a native teacher.

In January, 1807, he was ordained as a missionary, and in September of the same year he arrived at Canton.

Before leaving England he had procured from the British Museum a "Harmony of the Gospels" and the Pauline Epistles, translated into Chinese by an unknown Roman Catholic missionary, and the Royal Asiatic Society lent him a manuscript Latin and Chinese dictionary.

In 1808 Mr. Morrison was appointed a translator to the East India Company's factory at Canton.

In 1810 the Acts of the Apostles, in Chinese, which he had brought with him, were printed, after he had carefully revised and amended the text.

In 1811 a Chinese grammar, which he had prepared about three years before, was sent to Bengal to be printed, but, after many delays, it did not issue from the press until 1815, when it was printed at Serampore at the expense of the East India Company.

In 1812 the Gospel of St. Luke, in Chinese, was printed, and by the beginning of 1814 the whole of the New Testament being ready for the press, the East India Company sent out a press and materials, and a printer to superintend the printing of the work.

In 1813 the London Missionary Society sent out the Rev. (afterwards Dr.) Milne to assist Morrison, and they proceeded with the translation of the Old Testament.

In 1815 the Book of Genesis and the Psalms were printed. In the following year the Chinese dictionary was finished, and before the end of 1821 was printed by the East India Company at a cost of £15,000.

In 1817 the University of Glasgow conferred upon Mr. Morrison the degree of D.D. The Anglo-Chinese College for Chinese and English youth which he had projected was also commenced. He published in the same year "A View of China for Philological Purposes" in English, and a translation of Morning and Evening "Prayers of the Church of England" into Chinese.

The translation of the Bible was completed in 1818. From 1810 to 1818 the British and Foreign Bible Society had voted the sum of £6,000 at seven different times to assist in the printing and publication. The Old Testament formed 21 vols. 12 mo. The Book of Job and the Historical Books were translated by Dr. Milne, and the

other portions by Dr. Morrison. Of the New Testament, Dr. Morrison had translated the four Gospels, and from Hebrews to the end.

In 1824 Dr. Morrison came to England, and was introduced to King George IV., to whom he presented a copy of the Scriptures in Chinese. During his visit he endeavoured to promote the study of Chinese literature in England.

His first wife, whom he married in 1808, having died in 1821, he married Miss Armstrong, of Liverpool, in 1826, and soon afterwards sailed for China.

His time was now occupied in preaching, translating, superintending the distribution of printed works, and promoting education.

In 1832 he wrote to his friends in England: "I have been 25 years in China, and am beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide."

In the midst of these occupations Dr. Morrison died, August 1, 1835, at Canton.

His coadjutor, Dr. Milne, who died some time before, said of Morrison that his talents "were rather of the solid than the showy kind; fitted more for continued labour than to astonish by sudden bursts of genius; and his well-known caution fitted him for a station where one false step at the beginning might have delayed the work for ages."

Without for one moment daring to express an opinion as to the perfection or the imperfection of the work, without for one moment disowning a great heart-searching for ourselves that this splendid worker was not a churchman, we cannot read such a record but with admiration of such whole-hearted devotion to our Lord, and zeal for the souls of men, with praise and thanksgiving to God who gave such grace and power, with earnest prayer that we of our generation may learn lessons from Morrison which, with all the fulness of Catholic truth and sacramental life we profess to have, might enable us to do even mightier things. So God prepared, and when, out of the convulsions of the first British-Chinese war, the peace of 1842 came, Britain obtained a perpetual footing in China, and five treaty ports were opened for commerce with alien powers; and when the Anglican Church in the ministry of American priests began her work, these non-Churchmen had provided by God's grace not only dictionary and handbooks, but even the translation of the Church's Bible and the Church's beautiful services ready for use.

From 1844 the onward move of the Missions of the Anglican Church, though slow, was yet, because of that very slowness, perhaps, very sure. A more detailed story of these Missions would reveal a fascinating history of ups and downs, of failures, renewed struggles, triumphs, all, in the main, strongly marked with characteristics alike true to the earliest ages of the

Christian Church, and true, in, of course, our far-off measure, to the sacred ministry of our Divine Master. No one could read in the spirit of comparative criticism the stories of the various eras of the Church's work in the evangelization of the world, without recognizing that the fifty-five years from 1844 to 1899 came little behind, if at all, other such periods in the matter of faithful, patient, persistent heroism, the numerical estimate of results, and, what is best of all, the depth of the spiritual life fostered by the Missions.

### First Know, Then Give.

The S.P.G. has a statement in the June "Mission Field" as to the growth of its Publications Department. Not only has the new quarterly, "The East and the West," been launched, but the circulation of the eight-paged illustrated paper, "The Church Abroad," has already reached 28,000 a month. The cost of this virtually free literature to the Society will be about £2,000 a year, but the return is expected to be proportionately great, through the increased interest which knowledge of the work is sure to inspire. The C. M.S. came to the same conclusion long ago. There can be no doubt that money is well spent upon suitable missionary literature, and no widely spread interest can be looked for unless people are kept thoroughly informed of what is going on. The policy of cheap, and even free, distribution of missionary papers is a sound one.—Scottish Mission Chronicle.

### Children's Animals in China.

The Chinese believe that every year is governed by some animal. They have twelve animals to rule the years. This is the list of the respective animals for the last decade:

1. Rat ..... 1889
2. Cow ..... 1890
3. Tiger ..... 1891
4. Rabbit ..... 1892
5. Dragon ..... 1893
6. Serpent ..... 1894
7. Horse ..... 1895
8. Sheep ..... 1896
9. Monkey ..... 1897
10. Cock ..... 1898
11. Dog ..... 1899
12. Pig ..... 1900

In the year 1901 the list began over again. Every child belongs to the animal that rules the year in which he was born. When their parents betroth them, they consider whether the boy's animal can live peacefully with the girl's animal. A boy whose animal is a tiger cannot marry a girl whose animal is a sheep, because the tiger might eat the sheep, and then the girl would die. If the girl's year belongs to the dog and the boy's year belongs to the cock, they can never live in peace, because dogs like to run after chickens.—From "The Church Abroad."



In response to inquiries which have already begun to be current, we are requested by the Archbishop of Canterbury to announce that the next Lambeth Conference of the Bishops of the Anglican Communion will take place, if all be well, in the summer of the year 1908. The last Lambeth Conference took place in 1897, nine years after the preceding conference of 1888. The year 1897 was chosen as the 1300th anniversary of the landing of St. Augustine in England. The year 1907 is the year of the General Convention of the Church in the United States, and it would therefore be an inconvenient year for the attendance of American Bishops at a conference in England. After careful consideration, therefore, it has been decided that 1908 will be more suitable than 1907 for the next of these decennial gatherings at Lambeth.—The Guardian.

It is said that 175 young men who were deported as prisoners from South Africa during the late war have returned with the resolution of devoting themselves to Mission work among the heathen. It appears that the opportunity for spiritual work in the great concentration camps at St. Helena, Ceylon, India, and the Bermudas was not lost, and a movement began which has resulted in laying hold strongly upon the consciences and spiritual aspirations of many who came under its influence. The Dutch Reformed Church has come forward to the assistance of these new candidates for Mission work, and to give them the necessary training. A preliminary training institution has been opened at Worcester, South Africa, and over £2,000 has been already subscribed to meet the initial expenses.

The Lord's Day Act of Ontario Province having been pronounced ultra vires, steps are to be taken to secure Federal legislation for the preservation of Sunday as a day of rest. Among the men who are working to a like end in the sister Province of Quebec the R. C. Archbishop of Montreal may be mentioned.

There is a factory in Philadelphia owned by a German, which makes idols for the people of India. These idols consist chiefly of images of Buddha and Ganesh. Carved in ivory an idol is worth about \$50. When coloured the price is still higher. There is a staff of young women in the factory who are employed solely in the decoration of these idols. The cheaper goods are not hand-carved, but turned out by machinery. What need we more than this to show that in the very midst of our professing Christianity there are men who will sacrifice everything for money? Mammon is the god worshipped by many of us.

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### Acknowledgments.

Receipts by Treasurer of the Diocese:—  
MISSIONARY APPORTIONMENT.  
Sudbury, \$23.00.

#### GENERAL EXPENSE ACCOUNT.

St. Joseph's, assessment, \$5.00; Sheguiandah, \$2.25; Powassan, \$6.00; Novar, \$2.00; Pro. Cathedral, Sault Ste. Marie, \$20.00; Gravenhurst, \$10.00; Emsdale, \$5.00.  
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Huntsville, \$12.81; Blind River, \$4.80; St. Joseph's Is., \$7.78; Novar, \$1.42; Ilfracombe, \$1.39; Ravenscliffe, \$3c.; Beaumaris, \$14.05; Fox Point, \$7.00; Magnetawan, \$2.85; Midlothian, \$2.05; Dunchurch, \$1.10; Port Sydney, \$6.98; Little Current, \$2.75; Sucker Creek, \$1.05; Broadbent, \$4.02; Seguin Falls, \$2.22; Dufferin Br., \$1.08; Orrville, \$1.00; Sturgeon Falls, \$1.47; Cache Bay, 65c.; Pro. Cath., Sault Ste. Marie, \$13.00; Sudbury, \$3.75; Copper Cliff, \$1.20; Gravenhurst, \$6.39; Baysville, \$6.81; Gore Bay, \$2.15; Mills, 92c.; Kagawong, \$2.05; Uppington, \$3.30; Parry Sound, \$5.31.

#### BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Blind River, \$4.10; Port Arthur W.A., sale of memorial cards, \$24.00.

#### MISSION FUND.

From Mission Society of Canada:—Diocese of Huron, \$448.76; Diocese of Montreal, \$51.60; Diocese of Quebec, \$178.50; Grant from Missionary Society, \$700.00; Powassan, house-to-house collection, \$12.00.

#### INDIAN HOMES

Through Missionary Society:—Trinity Church, St. Thomas, for Peter Maudee, \$33.55; Clarendon S.S., for John Pabuhusa, \$21.00; Diocese of Quebec, \$50.00.

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

T. E. Bowden, Deseronto, \$3.00; "H. B.," Toronto, \$20.00; R. Scafe, Sault Ste. Marie, 50c.; All Saints' S.S., Burk's Falls, \$4.50; St. James' S.S., Orillia, \$20.00; St. Paul's S.S., London, \$37.50; St. Paul's S.S., Toronto, \$37.50.

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