

June 1904

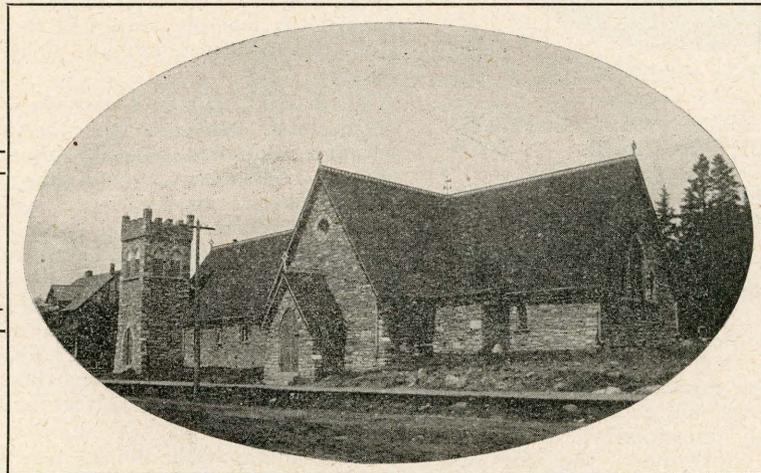
Now it is high time to
awake out of sleep.



Let him make his sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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INDIANS AND TENT.

THE MAKING OF THE CHURCH OF ENGLAND.

(Continued from page 70.)

which Rome presently became the recognized arbiter in disputes, and the ultimate court of appeal.

In the words of Bishop Lightfoot, "It was the first rivet of the Roman yoke which was to press so heavily on England in the generations to come."

Its results were immediate. The missions having thus agreed united in choosing Wighard, a Kentish missionary, to be sixth Archbishop of Canterbury, and forthwith sent him to Rome to receive consecration. And when, by an inscrutable Providence, he perished there by pestilence, they asked the Pope,—Vitalian,—to choose another in his place. And this he did, making selection of that great and admirable man Theodore, whose work, under God, was the most powerful instrument for consolidating and establishing the Church of England on firm and enduring foundations.

MAGANATAWAN MISSION.

IT is with pleasure I have to record the visit of our Bishop to this mission on the 23rd and 24th of February. Services were held in the three old congregations and also in a revived congregation, viz., Ahmic Harbour.

At Midlothian, three were confirmed, two were prevented coming forward through the sudden sickness of a much loved child. At

Maganatawan, there was Evensong on the 23rd, and Matins with a celebration (the Bishop officiating), on the 24th, St. Matthias' Day. Dunchurch had one only confirmed on afternoon of same day, and in the evening service was held at Ahmic Harbour, in Mrs. John Kennedy's house, where quite a number were gathered. The Bishop preached at all the five services.

This mission is suffering from the removal to other parts of the country of members, most of whom have long been residents, indeed quite a number having been born and confirmed here. In this way Maganatawan has lost 20 adults, 9 of them communicants, and 16 children. Dunchurch has lost 2 adults, both communicants. Midlothian has lost 19 adults, 12 of them communicants and 11 children.

In all no fewer than 41 adults and 27 children, 23 of the adults being among the most regular in attendance at the Holy Table. A few of these will we quite hope and expect return, but not so with the majority.

Need the writer add that the wet fall and hard, long winter—with the bad roads—storms of unusual severity, mostly on Sundays, and extreme cold (one week three mornings in succession 40 degrees below zero was registered, at another time 42 and 44 degrees, our lowest) have sadly interfered with all our regular work! On one Sunday, out of five places of worship in Maganatawan, our church was the only one in which service was held. We, of course, hope and look for better times, but the spring will be a severe test both for man and beast.

Our Sunday School here has kept up beyond expectation during it all, and the writer is in good hope of re-opening that at Midlothian—the want of teachers is most severely felt! The revived Ahmic Harbour congregation, it is devoutly hoped will be maintained, though our few members there are dependent upon the saw mill industry and are therefore liable to removal at any time.

The whole area, for many miles is dotted with small settlements, the people are of all sorts of denominations—each thinks his own to be the right and the best. Very many will not attend our services because of this, preferring to stay at home, an excuse too frequently for meanness, ignorance and the absence of all desire for religion. The distances, too, of one settlement from its neighbours and the constant cry "Come of a Sunday," or "We want a Sunday service," operates sadly against the most strenuous efforts. Still we do not despair but hope for the best.

W. H. F.



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THE BISHOP OF BRISTOL, AND THE CHURCH OF ROME.

THE Bishop of Bristol recently took vigorous action with reference to prayers for the dead. He has lately given some excellent lectures on "Henry VIII, and the Renaissance Popes." One result of his lectures has been a correspondence with the Roman Catholic Bishop of Clifton. This correspondence arises out of a remarkable statement by the Bishop of Bristol. In an address on the Church of Rome he contended that, looking at Henry VIII. as a man, as a scholar, and as a Christian, there was not one of the contemporary Popes worthy to be named on the same page.

That brought forth a letter from the Roman Catholic Bishop of Clifton, and to it in the course of a rejoinder in his magazine the Bishop of Bristol says:—

All who are disturbed by the stock argument from the character of Henry VIII. in his later years may study the lives of the Popes under the shadow of whose example Henry was born and grew up to manhood—Innocent VIII., Alexander VI. and Julius II. They will not find that the English King at his worst exceeded the standard of wickedness set by these sole vicars of Christ on earth, infallible in faith and morals, to be subject to whom was altogether necessary to salvation for every human being alive. The Bishop's next course of lectures will deal with this unsavoury feature of the time. It leaves no glamour or spirituality about the Court or the Pope of Rome. Nor is this the worst period that such an inquirer can take. The times of the two Theodoras and Marozia, of Benedict IX., of John XXIII., may be studied by those who think that they are proof against the soiling of the soul by such terrible revelations. They will find themselves mistaken.

It would be well, also, for all to study the noble words in which Henry VIII., in his pre-

amble to the Statute of Appeals, declares and guards, as matter of history and fact, the adequacy and the continuity of the Ecclesia Anglicana, the English Church, called by Pope Gregory the Ecclesia Anglorum, as he called the Roman Church by contrast the Ecclesia Romana. If any one is disturbed by the other stock statement, which is completely unhistorical, that Henry VIII. founded a new Church, he has only to ask by what Act of Parliament or what document the new Church was founded. He can then ask for historically clear evidence that St. Peter founded the Roman Church.

The proposed new cathedral for Liverpool will be the largest in the British Isles. The site covers twenty-two acres, and when complete Liverpool Cathedral will possess surroundings free from other buildings such as few cathedrals in Europe enjoy. The joint-architects of the new cathedral are Mr. Bodley, R. A., and Mr. G. Gilbert Scott. The new cathedral stands 155 feet above the Mersey, and will be a conspicuous object to every vessel approaching the city. Its two great towers will be the highest objects in Liverpool, being 415 feet above sea level. The ground taken up by the cathedral, including the Chapter House and Morning Chapel, will be about 90,000 square feet, and this will exceed the area of any other English cathedral. The length will be 584 feet, including the northern entrance and Morning Chapel. The nave, up to the entrance of the choir, will be 240 feet, with a width of 53½ feet. The most remarkable feature of the cathedral will be the height of the vaulting of the nave and choir—measured by the barrel vaulting, 116 feet, and into the high transepts, 140 feet. When finished this gigantic building will be capable of seating no less than 8,000 persons, but there will be easy accommodation for 3,500 in the choir and central space, which are to be completed first.

DIOCESAN NEWS

NOTES.

DURING the last week in April the Rev. J. Waring had the misfortune to lose all his belongings by fire. The house in which he boarded was burned while he was away and he returned to the village to find it was impossible to save more than a few things in the house. Mr. Waring writes: "I have lost all I had." He estimates his loss at nearly \$300.

The Rev. G. Gander, of Uffington, writes: "I have been troubled for some time with a lame leg; my horse trod on it about two months ago and hurt the bone below the knee, so that I have been obliged to go about with crutches or two canes, but trust that it will soon be strong again." We trust that our brother will be with us at the Triennial Council.

A dear little friend of the Bishop's recently wrote to him saying: "We had our fair this year as usual and made twenty-four dollars, for which I enclose a money order. I am very glad that the last year's money was able to do so much good and help you, and I hope that this year's will be able to do as much for the mission. As it was a fine day we were able to have it on the lawn, and that made it much pleasanter than if we had been obliged to have it in the house."

It is with much regret mingled with sympathy we learn that Rev. J. W. Thursby, of Port Arthur, continues too ill to take any duty. His condition is spoken of as grave.

From reports coming to hand we are led to expect a larger representation of laymen at the coming Triennial Council than ever were present before.

With his other friends we beg to tender our sincere sympathy to Rev. D. A. Johnston on the death of his mother at her home in Bolton, Ontario.

At Port Sydney the Easter Vestry Accounts showed that the income of the past year was equal to the expenditure. Considering the terrible weather during the past winter this was better than expected. At the outstations of Brunel, Beatrice and Uford, the receipts were larger than ever in the history of the mission. Brunel church has been greatly improved by the new seats

which have lately been provided. This important work was accomplished by the ladies of the congregation. The Bishop on his recent visit mentioned that he was pleased to see on his late visit many improvements in the church property at this place.

BEYOND DIOCESAN LIMITS.

DURING the month of April the Bishop was one of the speakers at gatherings of Church people in some of our sister dioceses. He was abroad in the interests of the missionary cause in our fair Dominion. The 12th of April found

THE BISHOP AT HAMILTON,

the see city of the Diocese of Niagara, when he addressed a large meeting, having as companion speakers the Bishop coadjutor (Carmichael) of Montreal and Dr. Tucker, the Secretary of the Mission Board. Thence he travelled by rail to attend the semi-annual meeting of the

MISSION BOARD AT KINGSTON.

The meeting was an important one. There was a large attendance, a goodly number of Bishops being present, among them a western prelate—Bishop Pinkham (Calgary). The Board accepted three ladies for work in the foreign field, namely, Misses C. V. Harris, L. R. Shaw and K. J. Kelly.

A Literature Committee was appointed for the preparation of a Canadian Church Almanac, etc., and for the gradual purchase of standard missionary books of reference. Ten thousand copies of the society's annual report, containing the names of all subscribers, were ordered to be printed.

The W.A. approached the Board with the request that the W.A. permanent pledges should be included in the apportionments of the society. The matter was referred to a special committee to confer with a committee of the W. A.

A missionary map of the Dominion of Canada, which had been prepared by a special committee (Chairman, Mr. S. H. Blake) was presented to the society and was gratefully accepted. The Government had presented 500 copies of the map of the Dominion, which had been specially adapted free of charge by Mr. F. E. Rolph, of Rolph, Smith & Co., Toronto. These excellent maps, strongly bound, of every diocese in Canada, and giving statistics of each, together with five lesson maps for Sunday School use, may be had for the sum of one



CANOEISTS—UPPER GREEN LAKE

dollar by application to the General Secretary to the Society, 43 Confederation Life Building, Toronto. An excellent report of the deputation work of the year was presented by Canon Cody.

A step in advance was made on the recommendation of the Indian Committee. The attempt is to be made to secure the co-operation of other religious bodies in an appeal to the Government for a permanent increase of grant to our Indian homes.

In connection with the gathering at Kingston there were

TWO GREAT EVENTS.

First, a missionary meeting, exceptionally well attended and presided over by Archbishop Bond. It was addressed by the Bishop of Huron, the Bishop-coadjutor of Montreal and Mr. S. H. Blake. Second, a meeting of the bishops to consider what could be done with reference to the vacant office of primate. In the absence of a quorum no step could legally be taken. The bishops present gave the Archbishop of Montreal the unanimous assurance that in their judgment he was the only bishop entitled to act in the place of primate during the present emergency.

While in Kingston the Bishop addressed a gathering of W.A. workers representing city branches. He went

TO NAPANEE FOR SUNDAY.

where he was the special preacher, and on

the day following addressed a gathering of W.A. workers. On all occasions he gave some account of the condition and prospects of his work in Algoma. On Sunday, the 24th, the Bishop was one of a deputation in the interests of the Missionary Society

IN OTTAWA.

In the morning he preached in St. George's Church and in the evening in the Church of All Saints. In the afternoon he delivered an address in the Cathedral Sunday School. One feature of the S. S. in Christ Church Cathedral greatly interested the Bishop. He found thirty-five Chinamen assembled together in a special room under the instruction of nearly as many ladies—a striking and edifying scene. Why is the Church so slow to take up this work? On Monday was held a great missionary meeting in Lauder Memorial Hall, addressed by five selected speakers, viz., the Bishops of Keewatin and Algoma, Rev. Dr. Whitney (Principal of Bishops College), Rev. W. C. White (missionary to Chinese) and Rev. Dr. Tucker. Two days later the Bishop could be found

IN TORONTO

where he preached in St. James' Church to the Toronto Diocesan Woman's Auxiliary. It was a wonderful occasion. The great church was literally filled with women. There were 600 communicants.

AT THE LUMBER CAMP.



MISSIONARY has duties to perform which worry him considerably if he is at all conscientious. He can't be everywhere, and often when he is doing his duty in one place, he is reproaching himself because he is not somewhere else, and his self-upbraiding takes the vim out of him and prevents him from doing justice to the work in hand, which is very likely as important as the work he thinks he ought to be doing and is not. Most probably it is a scheme of the Evil One, who takes pleasure in hindering any kind of good work, and he does it in a very deep and subtle way. The Apostle says "that Satan goeth about like a roaring lion," and it would be very wrong to take exception to the simile of an Apostle; but, however, Satan goes about like a sneaking cur more often than like a roaring lion.

I had "laid out" to go to the lumber camps, and though I had duties at home that I felt I ought to do, I let them go, and started off one cold day for the woods. The wind blew bitterly cold as I crossed the open plains. I had

PROVIDED MYSELF WITH A SPOON

to keep the wind off my face (it was several degrees below zero). My shield was round as the moon, and consisted of nothing less or more than a large tin plate nailed on to a portion of a broomstick, and I held this up before my face, either in front or at an angle, as the necessities of the case demanded. It was not a complete success. Nothing in this world ever is. But it was a help to render bearable that which otherwise would have been an agony.

After I reached the shelter of the dense fir woods my shield was not needed, and I was glad it was not. It is never so intensely cold in the bush as it is in the open. A man at the mines was arguing that the trees take the frost out of the air. I don't know how that is, but they shelter one from the wind. I know this by experience; besides, it is a fact that is obvious to a mind that reflects on the connection between cause and effect. I had proceeded some miles on my way, and was already congratulating myself on the progress I was making, when

SOME OBSTACLES BARRED MY WAY,

or, rather, barred the comparatively rapid progress that I was making. They were obstacles that were moving in the same direction as I was moving, but so very much slower, that, though it was not the same as if I was stopped entirely, yet was most provoking as hindering progress.

In one's journey through life it happens thus very frequently. We get behind something or somebody and can't get past, and are compelled to move at the same rate of speed as the object in front of us. These objects that I refer to were some log sleighs that were going to camp, and any one acquainted with log work knows that these log sleighs are nearly as wide again as the ordinary sleigh; so, though the "bunks" were chained lengthwise so as to prevent them catching on the trees and stumps on either side of the road, the runners themselves "tracked" over the road on either side, and caught now and again. I could not get by these. I had to keep behind. After a mile or so had been traversed in this way the driver nearest me suggested that I should try to pass him when we should come to an open place in the woods that would afford sufficient space for the attempt. I remarked that it would be very little help to me because there would be five others still before me. However, to be brief, by plunging the mare in the deep snow I was able to pass by, but there was no particular advantage gained in the matter of speed. Some hours after I managed to pass another sleigh. I had still four ahead of me. Then away on late in the afternoon, at a place where they were watering the horses, "I got an advance" on two more by going around some trees and, finally, when we were

WITHIN A HUNDRED YARDS

or so of our destination, I passed the other two. I did not know we were so near the end of our journey, though the sun was sinking in the west, or I would have kept astern. Indeed it would have been just as well for me to have kept astern from the first because all arrived at the same time. There is a moral in this, namely,—that by keeping behind you get there as quickly as trying to struggle by others that are ahead—unless you can pass the whole cavalcade—and that some distance, before you reach the end of the journey of life. I was a little disappointed on my arrival at camp to be told that it would be difficult to find accommodation for my horse, for all the available stalls would be taken up by the teams that had just arrived. There was the blacksmith's shop, which I remembered

HAD BEEN A SHELTER FOR MY HORSE

under similar circumstances elsewhere. It is well to have experience in these things. It helps one out, as the saying is. The blacksmith was a very civil man. He at once agreed to the proposal, and put himself out to find a place for my beast. She could stay in the shoeing stall till some horses came in to be shod, and then he



SHOOTING RAPIDS BEFORE HANGING ROCK PORTAGE

would prepare a place in another part of the building, where she would be made comfortable for the night.

In the cook camp I found a half-breed whom I knew. He was the head cook for the establishment—a nice looking man and very civil spoken in three languages. He gave me some food and drink. There was a young man in the office who recognized me, and

TWO SYRIANS

who did not. They were very curious to find out who I was. They came, they said, from near Mount Lebanon, and had seen the snow there seven feet deep, but it went away in a day or two, except on the tops of the high mountains, where it never went away. It was quite interesting to meet in a lumber camp some people from near the Holy Land. They told me they were Christians, and not a bit of Mohammedan about them.

A little while after this the manager of the concern came in and introduced me to the foreman of the camp, who came in at the same time; and to improve matters, and to make things more comfortable, the supper bell rang, or to be more correct, the supper horn blew, and we repaired to the dining room. There is a wonderful difference now in the "menu" of a dining camp in a lumber concern to what it was twenty or thirty years ago. Then it was bread and fat pork, and tea and molasses. Now all the fresh meat, vegetables, confectionery

of all kinds and luxuries galore are found upon the table.

After these things I announced my mission, and asked permission to address the camp. Permission was readily granted and preparations made for the same. I was to preach in the cook camp; but some men were expected in late to supper, so finally I decided to have our

SERVICES IN THE MEN'S CAMP

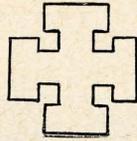
and I was glad that I did so. We had a very large congregation, and all behaved in the most becoming manner, being as still as mice, while I preached a practical sermon on Christian conduct. I started a hymn after the sermon was ended, and then the congregation was rather too quiet to please me. Only one or two joined in to help me, but I sung the hymn to the end. I might say in extenuation that a good many of the men were French, and perhaps could not sing in English. After these things we prepared to pass the night. There was a prospect of scarcity of accommodation in this connection, but I was provided for, since, like the man in the miracle, I carried my bed with me—bed and bedstead, and blankets and pillow, and everything; as the men from the neighborhood of the Holy Land had the bed which should have been mine. It is well when things are pleasant and everybody is satisfied.

F. FROST.

Garden River, Feb. 1904.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

IN April, 1885, seven Ottawa women, viz., Mrs. Tilton (our President), Mrs. Forrest, Mrs. Bell, Mrs. Polard, Mrs. Stewart, Mrs. Mattheson and Mrs. Muckleston, moved by God's Holy Spirit, offered their aid in Mission work to the Board of Domestic and Foreign Missions of the Church of England in this Dominion, and took steps to form the society known for the last nineteen years as the Woman's Auxiliary. Seven only began this work, and, according to W. A. reports for 1903, we now number 17,304 members, with 443 life members, and 740 parochial branches.

So rapid was the growth that at the first W. A. provincial meeting in September, 1886, delegates attended from three diocesan branches, Ontario, Quebec and Niagara, and representatives from six other dioceses were present.

Three years later, the W. A. was regularly organized in six dioceses, and 194 parochial branches reported. In 1901 Prince Edward Island joined as a diocesan branch. Algoma followed in 1902, and in 1903 Rupert's Land, Qu'Appelle and Athabasca. Selkirk has organized a diocesan branch within the last two months.

Perhaps all this may seem rather dry reading, but the facts of our origin and growth should be known to every member.

Possibly some may say, "Why, we have been working for several years; why then are we told that Algoma only joined the W. A. in 1902?"

Dear women, it is true we have been working, but until the Diocesan W. A. paid fees to the General Board we were not real members of that great society. These fees were paid for the first time in 1902, thus constituting us members and admitting us to certain privileges. We now have a right to send four officers and four delegates to the Triennial meetings. Four of your diocesan officers are members of the General Board. All these can vote, and so at last Algoma has her own place in the women's councils.

And now you can see why we make such a point of your paying your ten cent fees regularly to the diocesan branch. This fee we pay to the General Board comes out of that money, besides many other expenses. For instance, Members' Cards and copies of our Constitution (which you will shortly receive) all cost money, as well as the stationery and stamps used in corresponding with the branches. It is truly wonder-

ful how soon a five dollar bill is used in stamps alone.

A united thankoffering is presented by the W. A. at the service preceding the general Triennial meeting. And, perhaps it would be well to explain that by the term "general" we mean the whole great society of the W. A., of which each diocese forms a branch, just as the branches here form the W. A. of Algoma.

Each branch in the different dioceses, having sent their thankoffering to their diocesan treasurer, the amount given by that diocese is placed in a large envelope, tied round with a ribbon of the colour belonging to its W. A. Algoma's colour is Trinity green. Quebec's colour is pink, Ontario has red, and Toronto dark blue, and so on. In a future number of The Algoma Missionary News the colours and mottoes of the various dioceses will be given.

The amount of Algoma's contribution to this united thankoffering has hitherto been small, but we confidently expect that our share in the offering to be presented at the general meeting in September, 1905, will be larger.

Your Secretary has supplied nearly every branch, except those newly organized, with mite boxes for the collection of this money. If any branch has not one and would wish to use a box for this purpose, they are asked to apply to the Secretary, who will immediately send it.

Algoma has much to thank God for since 1901, when the last thankoffering was made. After years of strenuous and anxious endeavour, our Bishop Sullivan Memorial Sustentation Fund is at last completed.

This means that the diocese now has a fund, the interest of which will go towards the support of missionaries in the diocese. For this alone, had we no other cause, we owe humble hearty thanks to Almighty God. We have not been able to raise this fund by our own efforts alone. Munificent gifts from others have largely aided us. We who have received so much should not be backward in also giving.

We have other mercies to be thankful for. Chief of all, our beloved Bishop was preserved, by God's unspeakable mercy, from a terrible and sudden death in a railway accident last winter. Shall we not offer tangible thanks—something more than mere words—for this supreme mercy to our diocese? It is easy enough to render words of thanksgiving; anyone can do that. Let us show, by our deeds, that we are thankful.

GENERAL CHURCH NEWS

A LETTER from the Bishop of Duluth told of his recent visitation of the stations of the Indian Reservation in his district, in weather with the thermometer much below zero. He also transmitted a collection in money and bead-work which was taken by him at one of the services during a blizzard, while the chapel shook so that pieces of plaster fell down on the communion table. The Bishop certainly did not intend that this should be published, but as it was an unique incident, it certainly will be of interest to the Church.

Miss Mary Sophia Walker, who was the daughter of a Congregational minister, has left by will the sum of \$1,500,000 for the erection of a cathedral for the Diocese of Massachusetts.

Dr. Blyth, the Anglican Bishop of Jerusalem, succeeded last year in securing a firman authorizing the building of schools anywhere in Palestine by Anglicans or Presbyterians, and to be free from all taxation.

In May, 1896, Mr. Paton landed at Lenekele in Tanna. Other missionaries had tried to found a missionary station in the island, but without success. He left in 1901, after having seen, through his own exertions, backed up by other brave workers, the establishment of several native Presbyterian communities and a list of native martyrs and confessors such as no primitive church would have been ashamed to inscribe on its diptychs. We wonder what secular system of teaching would be likely to produce such fruit. Here is a principle worth noting: "We have made it a principle of our work, from which we never departed, to offer no outside attractions."

Another assistant bishop has been added to the staff of the Church's mission on the Gold Coast. He is to be maintained by the S. P. G.

The Rev. F. A. Gregory, now in South Africa, and for many years a missionary in Madagascar, who is a son of the venerable Dean of St. Paul's, has accepted the Bishopric of Mauritius.

Everywhere in the mission field the call is for men. The demand exceeds the supply.

On the question of Sunday observance in Ireland it is encouraging to find some of the Romish Bishops are exercising their influence against the desecration of the Lord's Day. For instance, the Roman Catholic Bishop of Waterford recently took occasion to condemn the holding of pony races at Clonmel on Sunday; and his brother Bishop of Derry, Dr. O'Doherty, has gone a step further. In a letter which was ordered to be read in the churches of his diocese lately, he denounced the holding of athletic games on Sunday, and calls on young men to "desist from these unseemly exhibitions, and to show for the future that they are animated by the spirit of true Catholics by keeping holy the Lord's Day as they are commanded to do."

The venerable Bishop of Selkirk, Dr. Bompas, came down from his far-away Diocese on hearing of the death of the late lamented Primate. It was the first time he had left his field of labour for 30 years. He was in ill health and sorely tried by his journey, but he presided over a meeting of the Bishops of the Province of Rupert's Land, with vigor and efficiency. It is understood he is about to resign his See. The name of the Rev. O. F. Stringer is mentioned as a possible successor. Bishop Bompas desires nothing better than to remain as a simple missionary to the Indians of Selkirk.

The Bishop of Ripon passed some very strong comments at a meeting in Leeds the other day on the widespread tendency to shirk the responsibilities of marriage. More terrible than these irregular alliances which the Church could not sanction, he said, were those marriages where the duties of the married state were shirked. Marriage was being made a mockery. It was a question affecting every European nation, for everywhere the birth-rate was declining; and while this was so, the marriage rate was actually increasing. Yet we are sometimes told that the Marriage Service in the Prayer Book is too outspoken for the delicate refinement of modern ears.

The last S.P.G. annual anniversary, the 203rd, was the grandest yet held.

On May 5th, a special service was held in St. Paul's Cathedral, to commemorate the 1300th anniversary of the London Diocese.

CHURCH HISTORY NOTES

THE MAKING OF THE CHURCH OF ENGLAND.

All England,—except Sussex, the kingdom of the South Saxons,—had now (A.D. 666) become Christian. And yet, though Christian, it was not united either in government or religion.

The name England was indeed already in use. But seven kingdoms were included within England's limits, each having a king and nobles of its own. So, as we have seen, there were also various Christian missions, each looking to its own centre for direction.

It is quite true that enthusiasm for the spread of Christianity had begun to prevail widely; and that there were many holy people in the land who were doing noble things in the name of Christ.

There was Oswy, who in throne and influence succeeded his brother, the great and good King Oswald of Northumbria. And there were Hilda, the discreet and holy Abbess of Whitby, who wielded a wonderful influence for good; and Wilfred, one of Aidan's young men, devoted and gifted, though not a favorite because among other reasons he lent himself so largely to supporting the pretensions of Rome. There was also the saintly Cuthbert, the hermit of Farne, near Lindisfarne, a devoted teacher and missionary sought after by multitudes for counsel and aid. And there was the venerable Bede, whose writings tell us almost all we know of this early period of English Church history. Even Wulfhere, son of old Penda the champion of heathenism, among many others, having received the faith, devoted himself to the spread of Christ's religion.

But Christianity remained still in separate camps which were mutually suspicious if not hostile. And the one thing needed above all others was that these camps should be brought into harmony and united in one common organization.

In these days of rampant sectarianism, we too little realize the essential importance of unity; though, thank God, we are coming back to the truth. But in those days there were no advocates of schism. Moreover there was a spirit abroad that tended towards oneness. And the period with which we are now to deal shows us how, under the guidance of this spirit,—albeit amid much that was deplorable in the extreme,—the fathers of English Christianity were moulded into one organic body, namely, the National Church of England.

It was A.D. 644 that the first step was taken. In that year the disputes which had so long prevailed between the competing missions came to a head. These disputes were in themselves comparatively trifling. The most serious was the question about the date of Easter, the British Christians observing the Eastern and the Romans the Western rule of reckoning. But behind these differences lay the question of submission to Rome or to Iona. And that was no unimportant matter.

To end the strife a conference was at length arranged at Whitby, on the spot where still the ruins of a spacious monastery crown the heights. King Oswy opened the proceedings and the questions at issue were long and carefully debated. But the less trained Celtic missionaries were no match in argument for the skilled debaters of the Roman mission.

As King Oswy listened to the claims of these men his fears were awakened. "Did the Lord really give the keys of the kingdom to St. Peter?" he asked. "Certainly," was the answer on every side. "Then," said he, "I must not gainsay the doorkeeper—lest when I come to the doors there should be none to open them."

The influence of King Oswy carried the day; and the decision was given in favour of submission to Roman customs and order. It was a momentous decision; the beginning of much that was grand and good, and also the beginning of much that was evil. In itself it was not merely a harmless, but a right and wise decision. Its advantages may be seen at a glance. There could be no unity of action or of feeling while there was one "Church in the North looking to Iona for guidance and another in the South owing allegiance to Rome." It was essential for the progress of God's work in the land that the two should come together. Yet in their union there lay a great danger because of the spirit of aggression and presumption which had already begun to prevail in Rome. The very fact that the question was freely discussed at the conference of Whitby shows that there was at that time no recognized obligation to submit to Rome's sway. The submission of the British Christians was a voluntary act deliberately entered into for the sake of expediency and better organization. But what the British freely thus gave Rome was soon ready to claim as a right. The decision of Whitby did not go far, but it was the beginning of a state of things in

(Continued on page 62.)

The Algoma Missionary News

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

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

**BISHOP'S APPOINTMENTS FOR
JUNE, 1904.**

1. Wed.—Examination of Candidates for Holy Orders.
2. Th.— “ “ “ “ “ “
3. Fri.— “ “ “ “ “ “
4. Sat.—Train to Sudbury.
5. 1st Sunday after Trinity—Sudbury: Confirmation; Copper Cliff: Confirmation.
6. Mon.—Return to Sault Ste. Marie.
7. Tues.— “ “ “ “ “ “
8. Wed.—Opening of Triennial Council, Sault Ste. Marie.
9. Th.—Preside at Triennial Council, Sault Ste. Marie.
10. Fri.— “ “ “ “ “ “
11. Sat.—St. Barnabas Day— “ “ “ “
12. 2nd Sunday after Trinity—Ordination in Pro-Cathedral, Sault Ste. Marie; Service at 3.30 in Memorial Chapel, Shingwauk Home.
13. Mon.—Triennial Council (Continued).
14. Tues.— “ “ “ “ “ “
15. Wed.— “ “ “ “ “ “
16. Thur.— “ “ “ “ “ “
17. Fri.— “ “ “ “ “ “
18. Sat.— “ “ “ “ “ “
19. 3rd Sunday after Trinity—Sault Ste. Marie.
20. Mon.— “ “ “ “ “ “
21. Tues.— “ “ “ “ “ “
22. Wed.— “ “ “ “ “ “
23. Th.—Train to Algoma Mills.
24. Fri.—Nativity of St. John Baptist—Chelmsford.
25. Sat.—Cartier.
26. 4th Sunday after Trinity—White River.
27. Mon.—Travelling westward.
28. Tues.—Port Arthur.
29. Wed.— “ “ “ “ “ “
30. Th.— “ “ “ “ “ “

SUGGESTIONS FOR THE ENCOURAGEMENT OF CLERICAL READING.



KIND friend of our diocese and clergy has suggested to the Bishop the following simple plan by which the clergy of the diocese may have the opportunity of reading and obtaining (in cheap form) for themselves, practically free of charge, some of the leading theological works of the day.

The friend who makes the suggestion undertakes to furnish from time to time, at his own cost, reprints of useful theological works. These booklets are to be sent in rotation from one clergyman to another, according to a specified list, and to be retained permanently by those whose names are last on such lists.

The clergy are now hereby invited to signify to the Bishop their desire to take part in this scheme. On their doing so, a booklet will be sent to them with full instructions how to proceed. The only cost to the clergy will be the trifling expense involved in the payment of postage, together with the care and pains necessary to secure the success of the plan.

BRACEBRIDGE—MEMORIALS.



HE visit of the Bishop to Bracebridge last February had more than ordinary interest for the Church people there. First, on account of the unveiling of a memorial window placed in the chancel "to the glory of God and to the memory of the late Samuel Bridgland, M.D." The window, given by the relatives of a good man, has for its subject our Lord's Ascension.

Secondly, there was the presentation of the R. M. Browning Memorial Hall, by Mrs. Browning in memory of her husband, to the Bishop and authorities of the Church. The building will be used as a Sunday School and parish hall. The generous gift of Mrs. Browning is not only a good work in memory of her husband, but is a gift that will be more and more appreciated by the Church people of Bracebridge as the years go by.

THE DIOCESAN OVERDRAFT FUND.

The following sums have been received since last month in aid of this very important fund:

Huron W. A.—	
Ingersoll	\$ 1 00
Woodstock, St. Paul's	
Life Membership	25 00
	\$26 00

A letter from one of our missionaries tells of an old man who, on account of the severe winter, could not journey to church, showed his interest in our common cause by taking our paper, saying: "Well, if I can't go to church, I'll be able to see what is going on in the diocese."

Princess Henry of Battenburg, on Feb. 7th, laid the foundation stone of All Saints' Church, Khartoum.

BISHOP SULLIVAN MEMORIAL FUND.

IT is with profound satisfaction and sincere thankfulness to Almighty God that we announce the completion of our Bishop Sullivan Memorial Sustentation Fund of \$50,000.00 intended to supply by its interest some part of the money the S. P. G. is withdrawing from us. As a matter of fact it supplies, at the present rate of interest, only about one half of the sum granted by S. P. G. at the time when the Bishop was consecrated. But to have raised such a fund within six years and that in face of obstacles of no ordinary kind is an achievement to be thankful for indeed.

It is the Bishop's intention in due course to make a full and satisfactory return. The following sums have been received since last report:—

K. Gravenhurst	\$ 2 00
W. A. Richard's Landing.....	3 00
S.P.C.K. England, being bal- ance of grant due	484 95
	<hr/>
	\$489 95

The Fund now stands as follows:—

Invested in Debentures, etc.....	\$47,095 71
Cash in hand awaiting invest- ing investment	3,085 52
	<hr/>
	\$50,181.23

A few dollars more may be needed to cover premium of remaining investments. That is all. It is intended to hold a special service of thanksgiving to God for this completed work some time during the approaching Triennial Council.

ACKNOWLEDGMENTS.

Receipts by the Diocesan Treasurer to 30th April:

FOREIGN MISSIONS.

West Fort William, 95c; Sundridge, \$3.85; South River, \$1.85; Huntsville, \$6.63; Sundridge S. S. for Mr. Maginnis' building fund, Japan, \$6.85; Rosseau, \$1.81; Uffington, \$3.07.

MISSION FUND.

Diocese of Toronto grant, \$250; W. A., Toronto, \$12; W. A., Toronto, for Temiscamingue, \$129.79; Kagawong, \$2.31; P. M. C., Toronto, \$24.75; Green Bush, \$16.44; Algoma W. A. for Catechist, \$75; Toronto P. M. C., \$2; English Association, \$333.34.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Gravenhurst, 75c.

SPECIAL W. AND O. COLLECTION.

Falkenberg, \$5.28; North Bay, \$8.20; Murillo, \$1.20; Garden River, \$3.05; Blind River, \$2.83; Algoma Mills, \$2.71; Magnetawan, \$2; St. Luke's Pro. Cath., \$31; Sturgeon Falls, \$2.55; Little Current, \$2.25; Sucker Creek, 86c; Green Bush, 32c; Haileybury, \$4.41; St. John's,

Sault, \$4.68; Copper Cliff, \$1.66; Sudbury, \$8.30; A. A. St. Luke's, Sault Ste. Marie, special, \$10; Powassan, \$5.27; Bruce Mines, \$3.96.

BRITISH AND FOREIGN BIBLE SOCIETY.

Sudbury, \$9.26; Broadbent, \$1.35.

INDIAN HOMES.

Bruce Mines Junior Auxiliary, \$4.10; English Association, \$3.77.

GENERAL EXPENSE ACCOUNT.

Bruce Mines, assessment, \$3; Little Current, \$1; Little Current, Easter, 1904, \$5; Korah, 1903, \$3; Magnetawan, \$3.

MISSIONARY APPORTIONMENT.

Huntsville, \$6.63; Little Current, \$9; Garden River, \$30; Manitowaning, \$10; Powassan, \$2.43.

W. AND O. FUND.

Sucker Creek, \$1.25.

DOMESTIC MISSIONS FOR INDIAN SCHOOLS

St. Luke's Pro. Cath. S. S., \$18.43; South River S. S., \$4.63; Thessalon S. S., \$4.15; Huntsville S. S., \$13.34; Gore Bay S. S., \$8.19; Falkenberg S. S., \$4.22; Novar S. S., \$1.80; Murillo S. S., \$8.10; Little Current S.S., \$3.39; Rosseau S. S., \$6.21; Sturgeon Falls S. S., \$1.97; Cache Bay S. S., \$2.31; Fort William S. S., \$18; Bracebridge S. S., \$15.75; St. John's, Sault West, \$8.97; Magnetawan S. S., \$3.46; New Liskeard S. S., \$5; Haileybury S. S., \$10.63.

SUPERANNUATION FUND.

Gravenhurst, \$4.30; Rosseau, \$11.21; English Association, \$4.86.

THE JEWS.

Bishop Blyth's Fund.—St. John's, Sault West, \$6.22; Gravenhurst, \$2.95; Bruce Mines, \$2.85; North Bay, \$5.45; Thessalon, \$2.00; Sturgeon Falls, \$1.60; Cache Bay, \$1.06; Bracebridge, \$2.30; Blind River, \$2.63; Parry Sound, \$1.96; Aspden, 40c; Magnetawan, \$1.05; Powassan, \$3.80; Haileybury, \$3.05; New Liskeard, \$2.05.

London Society.—Falkenberg, \$2.50; Gore Bay, \$2.15; Kagawong, \$1.40; Little Current, \$4.65; Sucker Creek, 78c; Green Bush, 57c; Uffington, \$2; Bracebridge, \$2.

Not Specially Indicated.—St. Luke's Pro. Cath., \$13.40; Garden River, \$1; Sundridge, \$3.45; Huntsville, \$4.21; Sudbury, \$12.36; Novar, \$1.50; Murillo, 60c; Rosseau, \$1.60; Fort William, \$13.90; Sequin Falls, \$1.37.

SHINGWANK AND WAWANOSH HOMES.

Contributions received by Principal during April, 1904:

St. Paul's S. S., Uxbridge, \$1.55; St. Paul's S. S., Uxbridge, \$1.91; Rev. W. J. Eccleston, \$3; St. Paul's S. S., Rothesay, N.B., \$10; Ch. of Epiphany S. S., Sudbury, \$18.64; the Misses Acworth, England, \$2.46; Holy Trinity S. S., Levis, \$5; Ch. Ch. S. S., Dartmouth, N.S., \$11.29; Trinity S. S., Durham, \$10; Lennoxville W. A., \$25.

There is much talk to-day of organic union among Presbyterians, Methodists and Congregationalists in Canada.