

SEPTEMBER, 1904

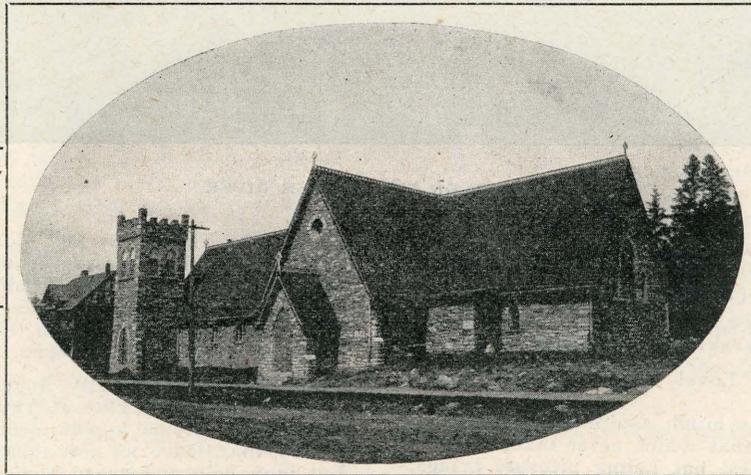
Now it is high time to
awake out of sleep.



The maketh 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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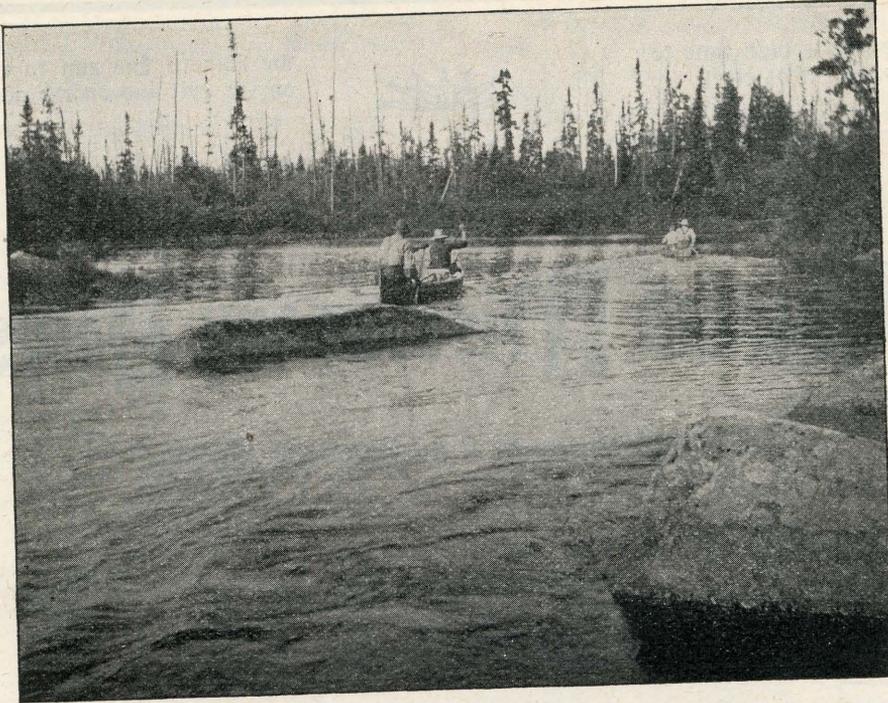
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A SCENE ON THE SPANISH RIVER

MATTHEW, APOSTLE AND MARTYR.

(September 21.)

"Behold we have forsaken all and followed Thee; what shall we have therefore?"—St. Matt. xix. 27.

Leave me, O Love! which reachest but to dust;
 And thou, my mind, aspire to higher things,
 Grow rich in that which never taketh rust;
 Whatever fades, but fading pleasure brings.
 Draw in thy beams, and humble all thy might
 To that sweet yoke where lasting freedoms
 be;
 Which breaks the clouds, and opens forth the
 light,
 That doth both shine, and give us light to
 see.

—Sir Philip Sydney.

ST. MICHAEL, AND ALL ANGELS.

(September 29.)

In the realms of light and glory,
 At the Throne of the Most High,
 Michael and the Hosts of Heaven
 Praise the Lord of earth and sky;
 Yet to man in all his weakness
 They by God's command are nigh.
 Still between the earth and Heaven
 Pass they ever to and fro,
 Ministering spirits waiting
 On the heirs of grace below;
 Messengers from God's own Presence,
 All our wants and needs they know.

Lord, unto Thy praise and glory,
 Since the rolling years began,
 Thou hast in one service blended
 Angel Host and mortal man,
 And hast given us a vision
 Far above our earthly span.

Grant that as Thy Holy Angels
 Praise and serve Thee at Thy Throne,
 So by Thy Divine appointment
 They may leave us not alone,
 But may help and guard Thy servants,
 For whom Jesus did atone.

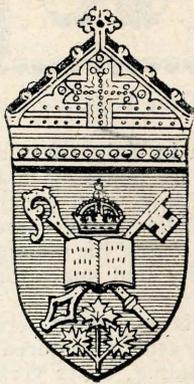
Thus we trace the heavenward journey,
 Guardian Angels round our way,
 Guiding us 'mid fears and sorrows,
 Watching lest we go astray,
 Till with them we praise and bless Thee,
 In the realms of endless Day.

—Charles Parkinson.

St. Nicholas Cathedral, Newcastle-on-Tyne.

It is very likely that a church building
 will be erected this autumn at White River.

Mr. F. Major who, two years ago, was
 prostrated by paralysis at Michipicoten,
 where he was working as a lay missionary,
 is now so much better that he can write
 with little trouble and is able to get about
 with the aid of instruments on his legs and
 feet and the help of two sticks. He is much
 encouraged at such partial use of his limbs
 and is cheery and hopeful of further im-
 provement.



The Algoma Missionary News

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FORMS OF PRAYER—II.

(From "Church Difficulties," by the Bishop of London.)

THE JEWISH CHURCH.

FORMS of prayer are found in the Old Testament: in Deut. xxi. 7-8, a form of prayer is prescribed, "Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood upon Thy people of Israel's charge." A form is prescribed in Numbers vi. 23-26: "In this wise ye shall bless the people, saying unto them, The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift His countenance upon thee, and give thee peace." And a form of service in connexion with the ark is prescribed in Numbers x. 35, 36: "When the ark set forward, Moses said, Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee, and when it rested, he said, Return, O Lord, unto the many thousands of Israel." And again in Deut. xxvi. 3-15, there is a complete service to be used at the offering of the first-fruits.

OUR LORDS USAGE.

When we come to our Lord's time, we find that He always attended the synagogue and Temple services, in which all scholars agree that there were not only fixed forms of prayer, but a fixed order of worship. He even complied with traditions and ceremonies not prescribed by the law of Moses, but legalized by the Jewish Church at various periods of its history. He was present, for instance, at the Feast of the Dedication, for the celebration of which there was no authority but that of the Church. Again, at the celebration of His last Passover He complied with established usage in various particulars, as the dipping of the sop and the

singing of a hymn, of which no mention is made in the Pentateuch.

OUR LORD'S COMMAND.

Then when we come to our Lord's direct injunctions, we find that in answer to the request of His disciples to be taught to pray, He gives them a form of prayer: "When ye pray, say, Our Father which art in Heaven," etc. It is, of course, true that it is also the type of all true prayer, but it is still a form, and more remarkable still, every petition which constitutes it has been found somewhere in the ancient liturgies of the Jews. It is perfectly extraordinary that any Christian can attack forms of prayer as bad in themselves when the Founder of Christianity Himself prescribed a form of prayer.

THE CUSTOM OF THE FIRST CHRISTIANS

That it was always used by the first Christians is shown by Tertullian, who speaks of it as the "ordinary prayer which is to be said before our other prayers, and upon which as a foundation our other prayers are to be built," and by Augustine, who tells us "It was said at God's altar every day."

Was it the only form of prayer they used? Certainly not, for in Acts iv. 23-30 we have a long prayer which they offered possibly daily through those times of persecution. The words "With one accord," in the Greek, meaning that they all said it together.

Again in 1 Cor. xiv. 26, St. Paul severely blames the Christians there for the confusion which had crept into their services, and exhorts in 1 Tim. ii. 1 that "Supplications, prayers, intercessions, and giving of thanks be made for all men," which seems to be an expansion of "the prayers" mentioned in Acts ii. 42.

DIOCESAN NEWS

NEPIGON.



NEW S from our missionary up the Nepigon, whose work is among the bands of Indians in the vicinity of Lake Nepigon, has much interest for many of our readers. It finds its way into our columns from letters to the Bishop and sometimes to the A. M. N. direct.

Writing in June the Rev. Benjamin Fuller said: "I knew the Council was to be in the spring, but did not know the date until it was past. There were

several reasons why I could not attend the Council, but the chief one was that Mrs. Fuller was very unwell. She is still very poorly; sometimes not well enough to walk to service on Sunday. We are always hoping and praying that her health may improve in a short time. . . .

"The Indians, like myself, have all been busy and have not been down to Nepigon (station on C.P.R.) yet. Michael did go down just after I received my mail, and knowing I had received it went off in such a hurry that I did not have a chance to answer. The Indians have been busy with their gardens and houses. They are trying to improve their homes.

"Sometime about June 10th we got the boat into the water and rigged her out. I gave her a coat of paint outside before getting her into the water, because the warm sun had opened the joints in the planking a little. After being in the water sometime and a little work filling around the centre-board she did not leak much. She proves to be a good boat to sail, and by experience we note that she requires the specified amount of ballast.

"The engine was quite a mystery to me for a time. It would start all right, but would stop, and after doing all, according to instructions, I was still in trouble until at last I removed a wire spring from out of the pipe through which the gasoline enters the engine. With that removed it will

run. We have already used the boat a good bit."

In another letter written in July, after a few words about the thick ice made by last winter's cold and the late date upon which the lake opened up, Mr. Fuller gives some particulars of his past two years' life among the Indians. We very gladly find space for new matter:

"Much time," he says, "is consumed here in travelling, so that everything required, both for living and for building, costs very high, if the saying is true that 'Time is money.' For instance, a barrel of lime cost me five dollars, besides two days of my own time with the dogs. Much more could be said in regard to the way time is spent in a country where we are at the mercy of wind and weather. Quite different where there are railways and steamboats. I have proved that one dollar expended in the city will do as much as ten in a country such as this. Still there are advantages even here. But you undoubtedly know all this as almost every one does, more especially any who have had an experience.

"We have, after all, something to look at that gives us a little encouragement,—a nice little parsonage, nearly completed, the church in a fair way to good repair, to which we have just made an addition of a vestry, much needed. Then we have our new mission boat, a gift from the ladies of Toronto. We have a small dock, which we made this spring, and it affords a nice, safe harbour for the boat. When these are in order I feel sure there will be more time to attend to the more direct spiritual part of the work.

"There are signs of improvement among the Indians in the mission. Without exception they are all either building new houses or improving the old ones. We still look for more improvements in the way of more extensive gardens, the keeping of cattle, etc. In this we feel we must take the initiative, and this, too, is a matter of time. Once we can get the red man to see the advantage of farming—cattle, poultry, horses, etc., over gun and trap—then we may expect a lasting improvement.

"All will acknowledge that a few days outing with gun or fishing rod is a good thing. But it is quite a different matter to travel through deep snow in the coldest weather, sleeping in the open air with the frost cracking the trees all around you, or the snow falling thick.

"Beside the hardship and great loss of valuable time, there is the injury to health, not only to those who suffer directly from

it, but also to those who may come after. I do really believe this to be one of the chief causes why the Indian race is diminishing so rapidly.

"In this mission the Rev. Mr. Rennison did a good work I believe, but when he left hope died among the Indians, and now it must be taken up not where he left it, but where he began.

"Regarding the spiritual progress I cannot write much. We have travelled around among the Indians striving to teach the truth; helping those in need which help we have been enabled to give through the kindness of many friends of the different branches of the W. A. Society. What the result may be we cannot tell. Only we have the Lord's promise."

HUNTSVILLE—ALL SAINTS'.

JULY the 18th was the first anniversary of the decease of the late rector of this parish, the Ven. Archdeacon Llwyd, D.C.L. On the day preceding—the Seventh Sunday after Trinity—the services were of a memorial nature. Holy Communion was celebrated at 8 a.m., Archdeacon Gillmor, incumbent of Rosseau, being celebrant and the rector serving. Matins and Litany were said at 11, Mr. Mackie Kinton, son-in-law of the late rector, reading the lessons. At this service Archdeacon Gillmor dedicated a very beautiful brass altar cross—a memorial from the congregation to their late pastor. At the evening service when the Rev. L. Sinclair was also present and assisted, the Archdeacon preached a most appropriate and appreciative sermon. The cross which is of splendid workmanship and stands 30 inches, bears this inscription on the steps of the base:

"A tribute of affection from the congregation and in memory of the VEN. THOMAS LLWYD, D. C. L. (1837-1903). First Archdeacon of Algoma. First Rector of this Parish, which was his charge for nineteen years, and in which this church stands as a proof of his untiring zeal and devoted work."

The parishioners are endeavouring to replace their old church hall with a new brick building. If sufficient subscriptions are received the work will be begun this fall.

THE BISHOP'S VISIT TO GORE BAY MISSION.



THIS is an annual event anticipated with much pleasure by the clergyman and his sister. Last year Mr. Spencer was very much discouraged at the time of his lordship's visit in July, having just come from the parlor Diocese of Niagara to a

mission which had been vacant for several months. It was, however, with hope and courage that the missionary met his sympathetic Bishop on the wharf on Saturday evening after stepping off the staunch little mail boat, the "Edna Ivan."

The week's work began on July 17th. A beautiful drive of thirteen miles on a very warm Sunday brought the Bishop and clergyman to Kagawong in good time for the joyful service that was to be held in the "union" church that morning. The building was crowded, and many beheld the solemn service through the open windows. Thirteen women and girls in their neat little caps and three men, one of whom was a Methodist of over three score and ten years of age, reverently knelt before the Bishop to receive the Apostolic rite of Confirmation. It was a happy moment for the clergyman, who had long been preparing a very large class for that occasion. And his joy was made more complete by the presence of his mother, whom he had not seen for over a year. But it was also mingled with disappointment at the absence of seven or eight young men whom he had hoped to see confirmed. The Bishop preached a most impressive sermon on the "Holy Communion" at the celebration which followed, when about forty communicants were partakers of the Blessed Sacrament. The clergyman's heart again rejoiced to see several who had neglected the Holy Eucharist once more present at the altar. The need of an English Church amidst this growing Church population is strongly felt by the Bishop, the clergyman and several of his people. But his lordship was well pleased with the marks of progress in the life of the Church.

After partaking of the open hospitality of the mill owner's good wife, a journey of twelve miles brought the travellers to a little school house near Gore Bay, where a new organ was in use for the first time. This instrument had been purchased by the people of the section out of the proceeds of a social held there, just before the snow left, for the benefit of the Union Sunday School and Church services held there on Sunday afternoons. In the evening the Bishop was disappointed to find a congregation of only forty-four in the county town of Gore Bay.

On Monday afternoon the Bishop and his driver proceeded to Mills, where everyone seemed busy in the hay. But here his lordship saw the new seats and chancel furniture which arrived last winter. After a quiet night ten miles on the road, the journey was again continued to Burpee, where a worthy Church family provided dinner for the Bishop, the clergyman and his faithful beast Bonnar. A good example of courage and faithfulness to the Church was exhibited that evening in Silver Water, when



MISSISSAGA—RAPIDS BELOW HANGING ROCK PORTAGE.

"mine host" of Burpee stood alone before a large congregation to renew his baptismal vows, and receive the grace of confirmation, having driven over fifteen miles to be at the service. At the same service the Bishop also baptized the baby daughter of the local merchant. Next morning a celebration of the Holy Communion was well attended, considering the season of the year.

After dinner Mr. T. H. Young, the capable student at the Western end of the Manitoulin, borrowed a horse and "democrat," which, with the mission horse "Jim," he drove to Meldrum Bay. After a rough trip of twenty-two miles the Bishop and his staff arrived at the growing settlement fifty-two miles from Gore Bay. Here, in the little union church, which was once a school house, the happy people enjoyed a most solemn service. First came the baptismal office, when three children of one family were brought into the Church, Florence, the eldest, who was later confirmed, being baptized by the Bishop, and Ethel Georgina and Elizabeth with "the Ministration of Public Baptism of Infants" by the clergyman in charge. After this unusual combination of the adult and infant baptismal services, Mr. Spencer presented a class of

five candidates, well prepared by the earnest student for confirmation. The Bishop gave a very simple and beautiful instruction on the two services in which the large congregation had joined. Returning to Silver Water next morning the "democrat" was exchanged for the easy buggy, and Bonnar was soon stepping out for home. At Burpee a halt was made to baptize the infant son of the Churchman whose table was once more laden for his guests. Gore Bay was reached that night before dark. On Friday afternoon a journey of twenty-six miles brought the Bishop and clergyman to Providence Bay, over a good road and round a beautiful lake, where service was conducted in the Presbyterian church. On account of its isolation and the lack of funds and men the Church people there are sadly neglected; but a Church woman from the Motherland had prepared the local choir and hearty singing added greatly to the beauty of the service that night. Early next morning the Bishop and Mr. Spencer parted, his lordship to drive forty miles in the stage to Manitowaning and the missionary to Gore Bay, which he reached in three hours and a half. A week with the Bishop had given the clergyman strength and courage to go on for another year in winning the open hearted people of the Manitoulin to the Church.

SUNDRIDGE.

THE Rev. E. J. McKittrick, the priest-in-charge of this mission, sent us a letter which we could not publish last month. Perhaps it was hardly meant for publication as a whole, so we give some extracts:

"I was sorry that it was not possible for me to go to the Triennial Council. . . . We had a very pleasant and profitable visit from the Bishop on the 18th and 19th of May.

"His lordship arrived from the South on Tuesday evening and spent Wednesday looking over the property, etc., of the Church. At 7.30 p.m. Evensong was said, and, immediately after, four candidates were presented and received the apostolic rite of "laying on of hands." Heavy rain in the evening made our congregation smaller than it would otherwise have been, yet a fair number were present, and all enjoyed the service, but especially the sermon, one lady (Presbyterian) said afterwards that she never knew before the meaning of Confirmation, but "the Bishop made it so plain." On Thursday his lordship and I were on the road immediately after breakfast, and reached Midford at 10.30 a.m. Here there was a celebration of Holy Communion, and one candidate came forward for the "laying on of hands." After dinner his lordship visited and read and prayed with a parishioner of mine, who was ill, and, who had hoped to be one of the candidates for Confirmation. The day was wet, the roads very rough and very muddy, but we pushed on to South River. After tea at Mr. Ard's we went over to the church. Here we were pleased to find a "crowded house," which we hardly expected. Four candidates were presented for Confirmation, making nine altogether in the mission; not as good a showing as last year, when we had thirteen. But owing to the hard winter it was very hard to hold classes and the nine really represented more work.

"The congregations have kept up well in all three churches. At South River, indeed, the numbers attending service have about doubled. But at Sundridge, I am sorry to say, that we are losing several of our best families. Our financial standing is better at present than it has ever been. The pledges this year towards stipend are \$81 more than two years ago. During this time we have also secured a very comfortable little parsonage on which we have already paid \$500, leaving a balance due of about \$112. I must say that the parsonage is entirely due to the zeal and enthusiasm of the Sundridge congregation. Looking over the whole field we can only thank God and take courage."

SAULT STE. MARIE.

THE Church people were privileged during July by having two distinguished clergymen in the pulpit of St. Luke's church, viz., the Very Rev. the Dean of Peterborough (Dr. Barlow) and the Rev. Professor Clark, who needs no introduction to Canadian Churchmen.

The St. Luke's S. S. picnic or summer festival was this year held on the grounds adjoining the rectory, where the children had "a good time."

Rev. E. H. Capp went to the militia camp at Ottawa this year, being the chaplain of the 93rd regiment of militia, the headquarters of which is in this town.

During August the rector of St. Luke's exchanged duty for two weeks with Rev. F. Plummer, the rector of St. Augustine's, Toronto.

People in the province seem to have an idea that "the works" are in operation again and that things are improving generally. Would it were so. Rev. C. Piercy, of the mission of St. John the Evangelist, in the west end, knows that the long strain and wait and "hope deferred" since September last has found many carefully managed homes in greater difficulties during the past two months than before. Not seldom is heard the exclamation: "We are thankful it is not cold weather."

There are indications that the "steel plant" may start to work this fall.

An afternoon service has been started in the township of Tarentorus. Mr. Dowler, of the Shingwauk Home, has undertaken the work. It is an effort to supply the Church's worship to a few Church people resident several miles north of the town.

NOTES.

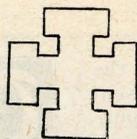
Mr. J. H. Bourne, who has been our lay missionary in Franklyn Mission, leaves us in September to pursue his studies at Nantohah House, Wis., U.S.A.

Mr. Harold Dunn, of Bishop's College, Lennoxville, is spending the summer holidays in New Liskeard, where he is discharging the duties of lay reader.

The Archbishop of Cape Town recently confirmed thirty-eight lepers at Robben Island, and opened a church.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

IN the circular letter lately sent out to our W. A. branches, mention was made of a foreign pledge, adopted at our recent triennial meeting. It may seem strange to some when the diocese itself, and the missions therein found, are so much in need of help that you should be asked to send money away. But a little reflection, I am sure, will convince all of our duty and privilege in this matter.

People are very fond of telling us that "Charity begins at home." Certainly it does, but as certainly it should not end there. It is a very narrow charity that works only for ourselves and our own.

Christ told His disciples to preach the gospel throughout the world "beginning at Jerusalem." Although this was a sacred command, narrow minded Christianity has often distorted it and given the phrase a meaning our Lord never meant it to bear. By all means let us begin at Jerusalem, the Jerusalem of our own homes, our own mission, our own diocese. But let us not fail to follow the example of the first Apostles and seek to help those beyond our gates.

We are favored with high spiritual privileges, but in other countries—China for one—there are millions living and dying in ignorance that Christ died for their salvation. From those to whom much is given much is also required.

What then shall we do? We can certainly pray for these heathen; but prayer without works is dead. If you saw one of your children in danger of a terrible death which you could avert by a little exertion would you be content to fold your hands and pray for its deliverance without making any effort to save the child. Therefore we must do something more than pray. Some are called by God to carry the Gospel to these poor creatures. If we cannot go ourselves we may, at least, help to send those who can.

This is what you are asked to do by contributing to the training of a native girl, as a Bible woman at the school at Foo-Chow, South China. The sum of \$30 continued for three years will enable this girl to go out among her ignorant sisters and bring them to Christ.

It is not very much for us to give; but who can say how much good it may not do? Who can tell how many converts to Christianity may be gained by the efforts of this girl, made ready for the work by the gifts of our Algoma women?

A greater blessing will assuredly rest upon our work at home as a consequence of thus widening our sympathies.

Branches are asked to send in their answers to the circular above mentioned before the end of September. Perhaps the best way to arrive at this answer may be suggested as follows: Take the average of what you raise annually; consider first what is imperatively necessary for your own mission; then divide what remains between the various pledges presented to you.

We have fifty-six branches including girls and juniors. \$590, the sum required to maintain our pledges, gives an average of little more than \$10 to each branch. Some cannot afford this sum; others can easily give much more, while one or two newly-affiliated branches are not in a position to give anything.

If each branch does its best there is no fear that the whole sum will not be forthcoming.

Our branches are still growing in number. The girls at North Bay who have been energetically working as a parish guild under Mrs. Cobb, wife of their rector, have applied for affiliation as a branch of the Girls' Auxiliary. We have every reason to believe that we shall shortly have a senior branch at Gore Bay.

A copy of our printed triennial report has been sent to each W. A. president, for the use of the branch. Extra copies can be obtained for the small sum of ten cents each. Members would find it very useful to have two or three of these reports in the branch. It shows the extent of our work, our aims and obligations.

ARE YOU SUPPLIED?

"Missionary Prayers and Hymns," for use at meetings and services of a missionary character, including, of course, our W. A. meetings, as well as those of a general character, can be obtained from the Secretary-Treasurer of Literature, Mrs. C. Piercy, P.O. Box 66, Sault Ste. Marie West. Price: Single copies, 5 cents; per dozen, 35 cents. Many of the Branches are yet without supplies of this necessary manual.

Missionary literature is as necessary to the Christian as the market reports are to the merchant.

Knowledge inspires intelligent action.

GENERAL CHURCH NEWS

THE recent publication of Mr. Charles Booth's great work, and the *Daily News* religious census of London, have led to many discussions in the press on the apparent decadence of the Church's influence. Upon that very subject a paper was read last year at New York by that distinguished naval officer, Captain Mahan. The greatest authority in the world on War and Sea Power is a devout member of the sister Church in America, and has a seat on its Board of Missions. Let Captain Mahan's opinion be cited: "The Churches of to-day," he said, "have made the capital mistake of reversing the two commandments of the Law." That is, the activities of social benevolence and philanthropic effort are given precedence before personal religion. Enthusiasm for humanity, he says, is a fruit of Christianity, but it is not the Christian life itself. And he urges that the decadence of the Church would indeed be caused by "the failure of Christians duly to present Jesus Christ as He is to those who are not Christians."

Amongst the heathen races of the Diocese of Nagpur are the Bhils, whose bloodthirsty character is thus summed up by their neighbours: "The Bhil is a black man, but blacker. He gets behind a tree and shoots you with an arrow. He throws your body into a ditch and leaves it there. By this, you may know the Bhil." Now note this: "The Rev. R. S. Thompson, after an heroic life as a pioneer among them, died in 1900 having seen but little fruit of his labours. The next year a number of Bhil devotees became inquirers. A score or so of families embraced the faith. They have now, with their own hands and without remuneration, built a church capable of holding about 300 worshippers."

The Archbishop of Canterbury, who has accepted an invitation to visit the United States this fall, will spend a few days in Canada. It is hoped that he will preach in Quebec Cathedral on Aug. 28th, when our brethren celebrate the centenary of the consecration of their chief church. Later His Grace is to be in Montreal and Toronto. But the Primate of all England crosses the Atlantic with the chief object of visiting the Church in the neighbouring republic. It is intended that he shall attend the annual convention of the Brotherhood of St. Andrew in Philadelphia and at least the earlier sessions of the General Convention in Boston.

It is forty years ago next month since Archbishop (then Bishop) Machray, the late Primate of Canada, arrived at Fort Garry and the Red River Settlement, then numbering some 1,200, mostly half-breeds and Indians. He drove across the plains from St. Paul for some fourteen days, as he describes in an interesting article, a time longer than it now takes to reach Winnipeg from London. At that time there were but eighteen clergy in his vast diocese, which embraced the present dioceses of Rupertsland, Moosonee, Keewatin, Saskatchewan, Calgary, Athabasca, Mackenzie River, and Selkirk.

The United Boards of Missions in England have taken steps to hold a Pan-Anglican Congress in 1908 in connection with the Pan-Anglican Conference, when the Bishops of the whole Anglican Communion are expected to be present. A public meeting at which the Archbishop is to preside is to be held on the 7th November to make plans for the proposed Congress.

It is increasingly evident that the great foe to the progress and the work of the Church is the apathy and the ignorance of our own Church people. If we could secure an active, intelligent and educated laity, we would be in position to move forward in every way, to increase our missionary and educational work.—American Exchange.

When we recall the fact that the first Anglican Bishop in India, Bishop Middleton of Calcutta, was consecrated less than 90 years ago, whereas to-day with the creation of the See of Nagpur there are no less than 11 Bishops of the Indian Province, we can indeed see that our Church has made a great advance in India.

The following is the minute recording the election of the new Primus in Scotland: The Bishops in Synod assembled elected the Right Rev. George Howard Wilkinson, D.D., Bishop of St. Andrew's, Dunkeld, and Dunblane, to the vacant office of Primus of the Episcopal Church in Scotland.

The British colony in the N. W. Territories, established mainly through the efforts of Rev. G. E. Lloyd, who ministers to the people there, has organized ten centres at which the Church's services are regularly, if not frequently, held. Sometimes the services are held out of doors.

CHURCH HISTORY NOTES

THE NORMAN PERIOD.

IT was A.D. 1066 that William, Duke of Normandy, conquered England. This event marks an era in the history of our Church and nation. The Normans, a sturdy warlike race, settled in France in the ninth century. They originally came, as their name indicates, from the North, probably from what are now known as Denmark, Sweden and Norway. When they invaded England, though they retained their Teutonic vigour and their roving disposition, they were changed in almost every other particular. They had acquired no little refinement from the older peoples of Europe. They had developed considerable artistic skill, and in particular a wonderful talent for architecture. They spoke the French language and were practically Frenchmen,—though in a sense they were citizens of the world, having acquired many of the characteristics of the neighbouring nations.

Such were the people who, in God's Providence, were permitted in the eleventh century to invade and conquer England and to complete that wonderful admixture of human elements out of which the modern English have come.

The "Conquest" might well be a turning point in English history, both civil and ecclesiastical. Till that time England had been largely separated from the influences of European life and character. Her Saxon and Danish invaders of earlier days had been rude, unlettered heathen, who had brought little with them but their physical strength and force of character. The Normans were a very different people. They, too, were strong, rugged and high spirited; but they were also cultured and wide minded; and they brought in much of the thought, temper, and life of the nations of Europe. Indeed no small part of England's pride and glory comes from the heritage these Norman invaders left us.

Traces of Norman influence may be found abundantly in the language and institutions; the manners and habits of subsequent generations of Englishmen. It is to the Normans that we owe much of that beautiful teaching which is enshrined in the customs of chivalry,—dignity of manner, a lofty ideal of woman, and a keen sense of personal honour. Much, too, that is less satisfactory we owe to them.

And no wonder they left their mark on our nation. They overran the land. Most of the highest offices of Church and State

were occupied by them. The Episcopal seats throughout the land with only one exception, that of Worcester, were filled by Norman bishops. The ruling race naturally gave a tone and fashion to society which have never been lost.

But one of the most notable features of the Norman period was their "passion for building." Great castles were erected all over the country by the Norman barons, and great churches by the Norman bishops. It was no ordinary work which these builders accomplished. It was the beginning of all that was great and beautiful in English architecture. "We have hardly any remnants of English buildings erected before the Normans came." The churches they built are many of them still standing and, though hoary with age, are still glorious.

The Cathedrals of Durham, Canterbury, Winchester, Rochester, and many other churches, show us to-day what those wonderful men could do. The great round pillars; the circular arches sometimes ornamented with zigzag and other work; the small windows, still serve to show how solid and rich the Norman work was, and how these invaders enriched the Church and kingdom which they conquered.

But in this world evil is ever mingled with the good. These gifted and powerful Normans were grasping and masterful. Their conquest of the country was followed by the oppression of its people. The castles became strongholds of a spiritual usurpation unknown in previous ages.

The Normans were among the foremost of those European races which accepted the authority of Rome. William had obtained the Papal approval and blessing of Pope Alexander as he set forth for the conquest of England.

It was not strange that the Pope should look for a return. That return was not wanting. Before the conquest the feeling towards the Pope in England had been simply one of deference and respect. Afterwards by slow but sure degrees as the Church came more completely under Norman sway the Pope's authority was regarded as supreme; and gradually the Church of England fell more and more completely into the masterful grip of Rome.

The change was almost as great as that which took place at the Reformation, 500 years later. In the one case the Church was enslaved to Papal rule. In the other she was freed from it. Through all those centuries of cloud and conflict the Church's fortunes proceed from bad to worse. There were many to protest but none to deliver her.

The Algoma Missionary News

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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
SEPTEMBER, 1904.

1. Th.— } Nepigon Misson.
2. Fri.— } Oliver.
3. Sat.— Port Arthur and Fort William.
4. 14th Sunday after Trinity.
5. Mon.—
6. Tues.— } Nepigon Station.
7. Wed.— } Rossport.
8. Th.— } White River.
9. Fri.— } Missanabie.
10. Sat.—
11. 15th Sunday after Trinity—Chapleau.
12. Mon.—
13. Tues.—Biscotasing.
14. Wed.—
15. Th.—
16. Fri.—
17. Sat.—
18. 16th Sunday after Trinity.—Sheguindah, confirmation.
19. Mon.—
20. Tues.—
21. Wed.— St. Matthew, Ap., Evan. and Martyr.—
Ember Day.
22. Th.—
23. Fri.—Ember Day.
24. Sat.—Ember Day.
25. 17th Sunday after Trinity—Blind River and Algoma.
26. Mon.— } Sault Ste. Marie.
27. Tues.— }
28. Wed.— } Attend meeting at Sudbury of Rural
29. Th.— } Deaneries of Algoma and Nipissing.
30. Fri.—

"We rehearse for a wedding and pose in getting ready for a reception. We take lessons in dancing and read the book before we go to see the play. But when it comes to worshipping God, we rise at the last minute, dress in a hurry, enter after the service has begun, pass a listless hour, and then go back home, wondering what good there is in going to Church anyhow. This is profanity."—The Lutheran.

THE FIRST MISSION TO SOUTH AFRICA.

(From "Central Africa.")

THE mission was sent out from Portugal, in 1543, and an interesting account of its history may be read in the *South African Church Chronicle*. It was headed by Gonsalvo de Silviene—a Jesuit of noble birth—but he and his fellow-missionaries understood little of the African character, and mistook the polite acquiescence of the native for faith itself, with the result that a great many baptized converts lapsed into heathenism, and the mission ended in almost total disappointment. It is worth noting that visits were paid by the Portuguese missionaries to Quillmani, Zena, and Tete. But one place after another had to be abandoned, and Silviene himself—who seems to have been a most heroic character—endured martyrdom for the faith, "followed by the fifty whom he had last baptized."

Later on the mission passed into the hands of the Dominicans, and during the seventeenth century great progress was made. It is recorded that a young chief named Mighuel entered the Dominican Order, became a student and a celebrated preacher, was made Doctor of Divinity, and died as vicar of the Convent of St. Barbara at Gra, and that at least two other sons of a chief became Dominicans and persevered in honoured and useful exercise of their priesthood.

The story of the mission is lit up by many deeds of heroism, but, little by little, wars and the want of competent teachers caused the decline of the faith in Africa, until at the beginning of the nineteenth century there were only about 1,277 professing Christians, including the white people and half-castes of both sexes and all ages.

After a brief period of suspended animation our contemporary, "Church Work," appears under a changed management and with its wonted newsy make-up.

We must try to grasp the spirit of things, to see correctly, to speak to the point, to give practical advice, to act on the spot, to arrive at the proper moment, to stop in time. Tact, measure, occasion—all these deserve our cultivation and respect.

The umbrella capable of sheltering a dozen people, and provided by the parishioners of St. Peter, Mancroft, for the use of the clergy at funerals, and to protect wedding parties, is, according to The Eastern Daily Press, described in the church records as a "vestment."

OTHER DIOCESAN NEWS.

A FEW more particulars have come to hand concerning the fire at the Schreiber parsonage. It seems that it started about three o'clock on the morning of July 17th, when Rev. J. P. Smitheman was at Rossport. The railway men employed by the C. P. R. were soon on hand and rendered most valuable assistance in the rescue of Mrs. Smitheman and the children and in taking out of the burning house not a little of the furniture and most of Mr. Smitheman's books. Of course sad injury was done the latter. Mr. S. and family are in temporary quarters in an old school building. The local Church authorities are becoming responsible for \$400, which, added to an insurance of \$750, will erect a modest parsonage for the missionary. Probably it is now in course of erection, so that it can be inhabited before cold weather. Mr. Smitheman is very grateful to his fellow-townsmen for the sympathetic help rendered in the hour of his adversity.

Our readers will notice once in a while a reference to a Church service in a "Union" church building. Such a building is used for all sorts of services. It belongs to a system which draws out the people in large numbers, but sadly confuses them in their religious views. Could we in weak points erect a small church structure—our own—it is true our numbers might be reduced, but the results of our work would without doubt be more satisfactory.

The crops on the Manitoulin Island are described as exceedingly good. The Bishop was delightfully surprised by them on the occasion of his visit. There are signs of prosperity about the farms. There are calls for the Church's ministrations.

The earnest work of Rev. E. P. S. Spencer has made a deep impression in the neighbourhood of Kagawong. Such is the report that comes to hand from trustworthy sources.

The congregation at Sturgeon Falls is meeting for worship on Sundays in a public hall while the new church is in course of construction.

If you have not paid your subscription for THE ALGOMA MISSIONARY NEWS you will oblige us by sending a postal note for the amount due.

Rev. Rural Dean Young is rejoicing in the near accomplishment of his hopes and designs for a church building at Hilly Grove.

A new church is approaching completion in Cutler. It is covered in and will soon be ready for service.

Rev. P. W. P. Calhoun is leaving St. Joseph's Island to take the mission of Little Current.

Rev. G. Cook, for some time locum tenens at Murillo, has left for Kelso, B.C., Diocese of Kootenay.

The parsonage in Oliver Mission (Murillo) will soon be erected and ready for occupation.

ACKNOWLEDGMENTS.

Received by the Bishop.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

K., Gravenhurst, \$2.

OVERDRAFT FUND.

Edinburgh Association, per W. W. Farquharson, Esq., \$35.90.

Receipts by Diocesan Treasurer to 31st July:

MISSION FUND.

North Bay, \$2.50; C. V. Plummer, \$12.50; Mrs. Tarratt, \$48.64; English Association, \$172.10; Algoma W. A. for catechists' stipend, \$75.

DIOCESAN DEBT FUND.

Bruce Mines, \$2.95; Marksville, \$1.50; Jocelyn \$2.91; Richards, 80c.; Baysville, \$2.09; St. Luke Pro-Cathedral, \$12.22; Thessalon, \$3.30; Victoria Mines, \$1.02; Blind River, \$3.04; Algoma, \$2.95; Spragge, \$3; St. John's, Sault West, \$1.78; Sudbury, \$7.75; Bracebridge, \$2.35.

DOMESTIC MISSIONS.

Jocelyn, \$1.68; Marksville, \$2.30; Richard's Landing, 35c.; Murillo, \$1.

SICK CATECHIST.

Ottawa W. A. for Mr. Major, \$7; through J. R. Cartwright, Esq., \$150.

DIOCESAN EXPENSE FUND.

Marksville, assessment, \$5; Baysville, assessment, \$3; Chelmsford, \$1.50; Schreiber, \$4.05; White River, \$3.90; Huntsville, assessment, \$15.

CHURCH AND PARSONAGE FUND.

Mr. Anderson, Agassiz, B. C., \$5.

INDIAN HOMES.

Ottawa W. A., for general work, \$24.32; Ottawa W. A., for Wawanosh, \$17.50; English Association, \$34.40.

Contributions received by Principal direct during July, 1904: All Saints' Junior W. A., Huntsville, \$14.60; "A Friend," Brockville, Ont., \$5; St. Paul's S. S., Toronto, \$37.50.