

OCTOBER, 1906

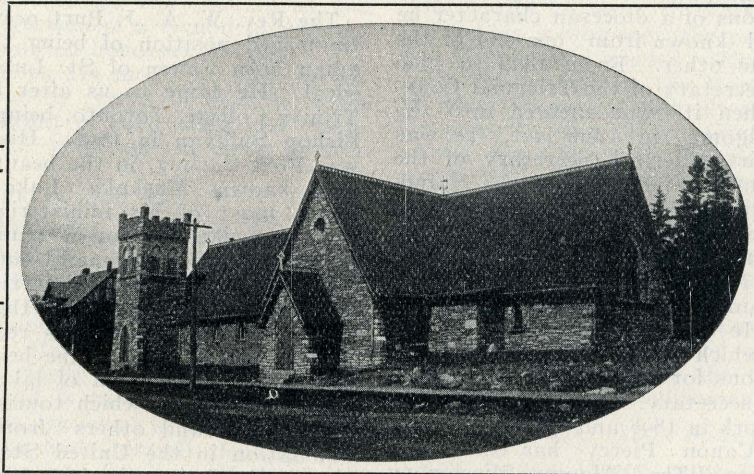
Now it is high time to
awake out of sleep.



He maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

Diocesan Officers:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, - - Rosseau, Ont.

The REV. CANON BOYDELL, M.A.,
Bishop's Commissary and Examining Chaplain,
Sudbury, Ont.

The REV. CANON PIERCY,
Clerical Secretary of the Synod,
Sault Ste. Marie West, Ont.

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Treasurer of the Synod,
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GEO. LEY KING, Esq.,
Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

distant), and on the Sault Branch half way to Thessalon (130 miles distant). During his incumbency of "Sudbury and parts adjacent" he saw the church at Sudbury erected and paid for. Leaving there in 1892 he went to Burk's Falls and was resident there for over six years. At that time Sundridge was a part of the mission. Besides, he had the oversight of Magnewan mission, served by a lay missionary, and of South River mission, ministered to by a deacon. While at Burk's Falls Canon Piercy saw a parsonage erected and paid for. Leaving there in 1898 he was sent to Sturgeon Falls, then a village struggling into existence and remained there until 1902 when he was called to assume charge of the Mission of St. John Evangelist in the western part of Sault Ste. Marie, where he now lives. At Sturgeon Falls, too, he was fortunate in seeing a parsonage erected and paid for. Having occupied several positions of a diocesan character he is pretty well known from one end of the diocese to the other. From 1898 to 1906 he was the Secretary of the Triennial Council, and when it was merged into the Synod of Algoma in June last, he was elected the first Clerical Secretary of the Synod. From the inception of the Standing Committee of the Diocese in 1895 he was its secretary, and with the exception of one term was also a member of the committee. Now he is a member of the Executive Committee of the diocese and its secretary. He was also a member of the Committee which first drafted a constitution and canons for the prospective Synod, and was its secretary. This committee reported its work in 1898 and ceased to exist. Since 1892 Canon Piercy has edited our diocesan paper—"The Algoma Missionary News"—to which he has given much care, firmly believing in the use of the printing press for the best interests of the Church. He has been the Rural Dean of Nipissing and now is the Rural Dean of Algoma. He has also represented Algoma in the Provincial Synod. In the matter of the Public School system and the interest that the clergy should take in it he believes he has taken the right step in associating himself with its management. He has been chairman of the Public School Boards of Burk's Falls and of Sturgeon Falls and now occupies a seat on the High School Board at Sault Ste. Marie. Canon Piercy is the Diocesan Secretary for the Bishop Blvth Fund for missions to the Jews in the East.

REV. CANON ALLMAN

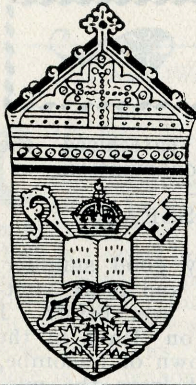
The Rev. A. H. Allman came to Algoma from England in 1888 with Bishop Sullivan.

After working for a year as a lay missionary, to conform with the Provincial Canon, he was ordained deacon in 1889 and priest the year following. Canon Allman has had a goodly share of backwoods work in the missions of Port Sydney and Uffington in the Muskoka District. When Emsdale Mission became vacant by the death of the pioneer missionary, Rev. A. W. H. Chowne, he moved there, thence going a few miles north to Burk's Falls. Since 1899, Canon Allman has been the Rural Dean of Parry Sound, being again appointed at the recent Synod. With Canon Burt he has successfully carried out con-joint chapter meetings of the two deaneries to the edification of our missionaries therein. Through his frequent visitations he is well known throughout Parry Sound District.

REV. CANON BURT

The Rev. W. A. J. Burt occupies the distinguished position of being the only Canadian born Canon of St. Luke's pro-Cathedral. He came to us after his course at Trinity College, Toronto, being ordained by Bishop Sullivan in 1891. His first charge was Port Carling, in the beautiful and now well known Muskoka Lake region, with which most of his ministerial career has been associated. For a number of years he has exercised a general supervision over the extra ministrations carried on during the summer months. With the exception of about two years spent as rector of North Bay he has lived near the beautiful waters of the Muskoka chain of lakes, with their many islands, to which tourists from Canadian cities and others from centres of population in the United States resort by thousands during the hot summer months. For the past six years Canon Burt has occupied the post of rector of Bracebridge, and while there has had the gratification of witnessing and guiding not a few advances in Church activities there. He has been honoured by his brethren by election as delegate to the General Synod as well as to the Provincial Synod. Twice he was nominated to the Bishop and by him appointed the Rural Dean of Muskoka. In the exercise of the latter office he has done not a little to put life into the joint chapter meetings of the Rural Deaneries of Muskoka and Parry Sound.

Of the other Canons in the Diocese we are not now able to give our readers a portrait, though we hope to produce one of Rev. Canon French next month. Of Rev. Canons Machin and Boydell we gave pictures some time ago—1896—with an article descriptive of their clerical life to that date.



The Algoma Missionary News

New Series—Enlarged
VOL. 3. No. 10.

OCTOBER, 1906.

Published Monthly
50 cents per annum in advance.

OUR PORTRAITS.

WE print this month photo-gravure portraits of some of the gentlemen who were honored by the Bishop at the recent erection of a Synod in Algoma by being appointed honorary Canons.

All the Canons are men who have served for a number of years in this diocese—bearing the brunt of hard work and disappointment and isolation in early pioneer days.

REV. CANON FROST

The Rev. Frederick Frost, is a veteran Indian Missionary, who began his work among the Indians in the capacity of a school master more than thirty years ago. He was ordained by Bishop Sullivan, on June 3, 1883. He has spent his life among the Indians, chiefly at Garden River and Sheguindah, and is most proficient in the Ojibway tongue, in which he has been known to say that he finds himself thinking and then translating into English. He has been a frequent traveller with the Bishops of Algoma in their visits to Indian reservations. He is a genial companion and skilled in the craft necessary for a traveller in the woods. He has translated into Ojibway a number of hymns now much used, and as a writer of descriptive Indian life and legend draws a vivid picture. He is the author of "Sketches of Indian Life," which has had a large circulation. While the rural deanery of the Manitoulin Island was in existence Mr. Frost was the rural dean. He is a member of the Executive Committee of the Synod. Canon Frost is an Englishman by birth.

REV. CANON YOUNG

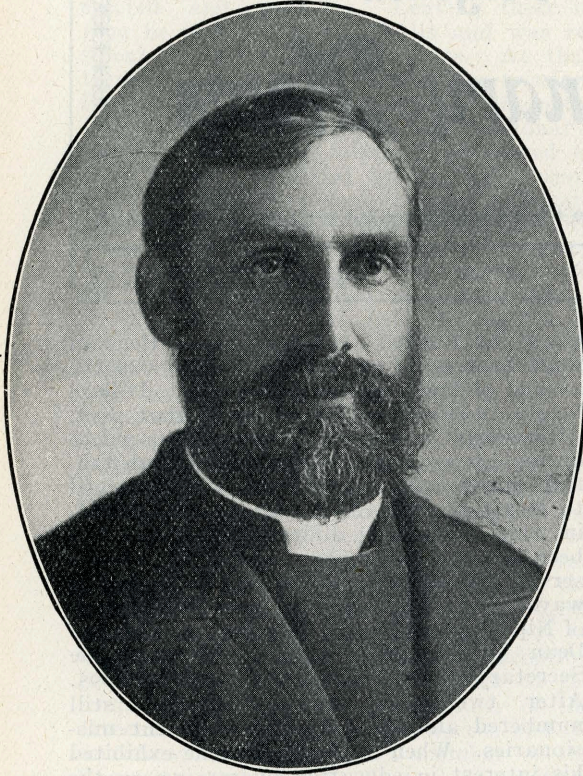
The Rev. Arthur J. Young is by length of service the third senior priest in the diocese—Rev. Canon Frost being first and the Ven. Archdeacon Gillmor being second. He was ordained in 1885 by Bishop Sul-

livan and located at Magnetawan, then an important point on the road that was the avenue of trade through Muskoka. It was before any railroad was made in that part. Afterwards he went to North Bay, where during his incumbency the present substantial church was erected. Then he removed to Manitowaning on the Manitoulin Island, in which large and difficult mission he has been nearly nine years. Canon Young has served the Church in the diocese in other ways, too. He was the first Rural Dean of Nipissing, and twice was appointed Rural Dean of Algoma. Besides, he was the Secretary of the Triennial Council of 1895. After twenty-one years' work he is still numbered among our most efficient missionaries. When at North Bay he exhibited his interest in education by serving on the Public School Board of the town. Canon Young is also an Englishman.

REV. CANON PIERCY

Rev. Canon Piercy came from England to Canada in 1871, when barely 17 years of age. He resided in Hamilton until 1887, where he is still remembered as active in several Church works and enterprises. In response to an appeal made by the Bishop of Algoma for missionaries in his ill-equipped diocese he offered himself and was accepted by Bishop Sullivan. To conform with the Provincial Canon he came within diocesan limits and taught school for a year at Muskoka Mills, being ordained deacon by Dr. Sullivan in 1887 and priest in 1888. After a few weeks spent at Schreiber and Chappleau on the north shore of Lake Superior he was sent to St. Joseph's Island, where he was for nearly two years. In 1890 he left there for Sudbury to become the first missionary resident there. The mission then embraced the country from half way to North Bay, 60 miles distant to a point half way to Chappleau (172 miles

(Concluded on preceding page.)



REV. CANON FROST

WEBBWOOD AND NAIRN.

A new parsonage has been erected at Webbwood. It is not a grand affair, but a simple little house that has cost but \$600. But it is a home for the missionary, and we imagine will be duly appreciated by the missionary, Rev. M. O. Smith, who with Mrs. Smith, has "made shift" for so long.

There are signs of progress in the town. Among the people there, too, are to be noted marked evidences of advance in churchly ways—no doubt the result of Mr. Smith's instructions. On his visit to Webbwood about the middle of last month the Bishop catechised the children in the service. This was a new departure—a going back to old-time practice. He was much pleased with the children's knowledge.

Nairn is a spot in the mission in which there is little stir. When the Bishop was at this point the Methodist minister closed his mission house and with practically all his people attended the Church service.

Here again the Bishop catechised the children and after held a confirmation.

MISSION OF ROSSEAU.

WE have had a very good summer season at Rosseau, and more visitors perhaps than ever before. I have been away on leave in the Province of Alberta and town of Lacombe, and altogether was absent from the mission over two months. This is the only regular holiday I have had for sixteen years. The services of Matins and Evensong were kept up in the mission by Mr. W. A. Farp, of Toronto University and Wycliffe College, and on my return he took similar duty in the Seruin Falls Mission in absence of the Rev. Joseph Waring in England. In my trip to the great West, as far as Calgary (where I had a good view of the Rocky Mountains, and the snow on them) and a hundred miles north from that town, and back home again, I covered over four thousand miles and I may say, lest there should be any misunderstanding, that I was obliged to travel by train and tourist sleeping-car. My usual way of travelling would have taken up too much time, and the Bishop could not spare me so long from the Diocese. The summer season here is always a happy pleasant time by the presence of so many good charming people, the bulk of them regular visitors every summer, and therefore old friends. When they all go away to their homes in the cities in the South, we cannot help feeling lonely, and look forward to the next summer. But we have good charming people living here all the year round, summer and winter, so that we are well off. It is not the place itself, however beautiful, which makes the happiness, but the people who live there. I find a great peace and ever fresh source of power in often travelling on foot over lonely roads, and through miles of bush, only the wild animals, the trees, the plants, the rocks, all beautiful, around me; but to be happy I must see the people at the end of my journey, or go back to them again.

We have completed the bell-tower on the church here, with neat pretty metal spire and cross. I am writing this letter honestly over my own name, but in further letters I intend to go back modestly to my old nom-de-plume.

GOWAN GILLMOR,
Archdeacon of Algoma.
("The Tramp.")

MANITOWANING MISSION.

THE last day of September saw the Bishop among the Church people in the Manitowaning Mission. He was able to congratulate Canon Young on his occupancy of the fine new parsonage, which is a great boon. It is pleasing to say that it is nearly paid for, only a little over \$100 of debt remaining. Manitowaning itself is an old settlement that does not show any signs of rapid growth, though there is no reason to believe it is not holding its own, even though quite a few farmers from the neighbourhood have moved to the West this season. Some of them may discover that the far away fields are not more green than those on the Manitoulin Island.

The Bishop visited the three stations in the mission, viz., The Slash, Hilly Grove and Manitowaning. At the first and last named places there were confirmations.

The little church at The Slash has been much improved, but a further needed improvement is the substitution of some better seats for the rough boards now in use.

At Hilly Grove the little church is yet but a shell, and during the service, which was the first therein, the draughts had a free entry, seemingly in all directions. Nevertheless, the congregation was a large one. The Bishop urged the people to make every effort to complete the building, promising financial assistance if the work was done in the fortnight following.

At Manitowaning the church is a large one—a fine building. And it has interesting associations.

Canon Young has a large mission.

MISSANABIE AND WHITE RIVER.

THIS mission on the north shore of Lake Superior and on the C.P. Railway is now for the first time ministered to by a resident clergyman, Rev. S. H. Ferris, in Deacons' Orders. He resides at Missanabie where there is a large Indian population. The Bishop was here on the 22nd September and visited everybody. Quite a number of Cree and Ojibway Indians live here. There were two services in the little church. In the morning 45 persons were present, of whom 11 received Holy Communion. In the evening, too, there was a good turn out, a good spirit being evident. Mr. Ferris is most likely to exercise a beneficial influence in this place. It has been so long left untended that it is high time some moral influence was exerted. Mr.

Ferris is also pushing for the opening of the school here, the trustees of which seem to have a very imperfect idea of their duty in the matter.

At White River things are not encouraging and the Bishop was not so well pleased. There is a spirit of division, the healing of which is not helped on by some who profess allegiance to other Christian bodies. However, there is work to do—people to minister to—and patience and perseverance will in due time have its reward. The Bishop was there on Sunday, Sept. 24th and had two services with one baptism.

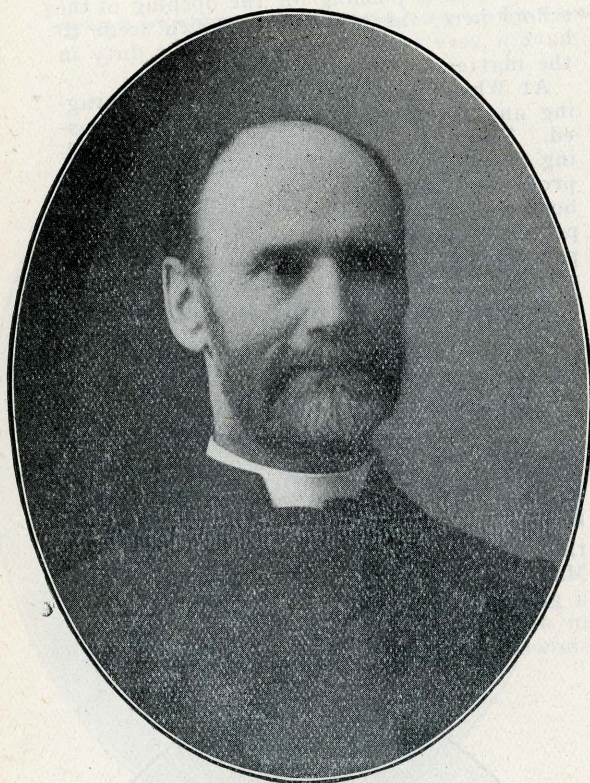
MASSEY AND WALFORD.

NEW life appears to throb in the stations comprised in this mission since the advent of Mr. Trickett, the lay missionary appointed thereto early in the summer. When the Bishop was at Massey on Monday, Sept. 17th, there was a good congregation for Evensong. It met in an old store, the platform in which showed signs of use as a stage for dram-



REV. CANON YOUNG

DIOCESAN NOTES.



REV. CANON ALLMAN

atic exhibitions. The service was very hearty and for such a place the music was capital. The people are determined to have a church and have already \$300 subscribed for the purpose. The Bishop administered Holy Baptism to three children, and next morning at 7 o'clock celebrated Holy Communion at which there were eight communicants.

The Spanish River Indian Mission is four miles distant. The Bishop walked out there and had a service and visited the school which under Mr. Trickett is in a promising shape. He has a love for the Indians and they appreciate his work for them.

Walford is another station. It is not a spot that yet gives great promise. We have no church there. The services are held in a "Union" church. There is always a good turn-out when the Bishop goes. On his recent visit he administered Holy Baptism to six children.

Among other gifts Mr. Trickett is musical. This is a great help to him.

OUR many friends of the W.A. in the Diocese of Toronto will be glad to learn that the auxiliary boat they gave to us for the use of the missionary in the Nepigon Indian Mission continues to be of increasing value to Rev. B. Fuller, enabling him to reach points on Nepigon Lake he would otherwise be unable to touch in his wandering ministrations. The name of the boat reminds us all of the late and much-loved President of the Toronto Diocesan W. A., Mrs. Williamson.

Mr. Frederic Rogers, D.C.L., a zealous lay-worker in Sault Ste. Marie, was called to his rest last month. Always willing to place his services at the disposal of the local clergymen he, as lay reader, kept open the mission on Bruce street hill (St. Stephen's) and helped to start the mission in Buckley sub-division, now called St. Peter's Mission. A gentle Christian man, never so happy as when in the company of children, he was highly esteemed by all who knew him.

While the Bishop was last up on the North shore of Lake Superior, he met at Chapleau, Rev. R. Renison, the son of sometime missionary at Nepigon, and after rector of Sault Ste. Marie. Mr. Renison spent his early days among Indian surroundings and so speaks both the Cree and Ojibway languages. At present he is at Moose Fort, in the Diocese of Moosonee, but was "out" for a change when the Bishop met him.

There will be a joint meeting of the rural deaneries of Muskoka and Parry Sound on the 18th inst. At the same time there will be held a W.A. conference representing the same portion of the diocese. No doubt there will be quite a gathering and Parry Sound will extend a hospitality as hearty and generous as it did when our first "Councils" were held there in 1887 and 1889.

We beg to offer our felicitations to Rev. E. P. S. Spencer, of Gore Bay, on the occasion of his marriage to Miss Hincks. May the blessing of God be ever with them is the prayer of Mr. Spencer's brother missionaries.

At the December ordination it is expected that two gentlemen will receive Deacon's Orders.

Our summer student workers have now returned to continue their studies at the colleges. They are Mr. C. R. Palmer, who was in the vicinity of Sault Ste. Marie; Mr. Wiseman, from St. Joseph's Island Mission; Mr. Brewin, who assisted in Spragge Mission; Mr. Weary, who was at Sturgeon Falls during Rev. D. A. Johnston's absence, and Mr. Earp who worked in Rosseau Mission.

St. Stephen's Mission, an offshoot from the parish of St. Luke's, Sault Ste. Marie, has shown marked development of late. It is situated in a neighborhood that may some day be a fine residential part of the see town. It is hoped nothing may happen to interrupt regular ministrations there.

A "parsonage" is being put up at New Liskeard. It exemplifies the old saying about "cutting your coat according to your cloth." It will be small and the lining not fine as the funds are very scarce. But it will be better than none and will be a permanent shelter for the missionary.

Rev. Canon Piercy begs to thank most sincerely the kind and unknown friend who lately sent him two valuable books: (1) "The Miracles of Jesus," by Dr. Lang, Bishop of Stepney; and (2) "Personality Human and Divine," by Rev. J. R. Illingworth.

The mission started to the north of the "Steel Plant," Sault Ste. Marie, in connection with St. John's Church is to be known as St. Peter's Mission. The people there are gathering together and interest is growing.

Rev. B. Fuller will leave Nepigon Lake when winter sets in and come down to Nepigon Station on the C.P.R. where he will have a work among white people and where he can the better care for his family.

Who left it? The other day a lady in Sault Ste. Marie was handed a photograph of the members of Synod. It was left in a fruit store by somebody and can be obtained by the owner if he will write us for it.

Last month Rev. A. H. Brooke had a "Flower Service" at St. Luke's, Sault Ste. Marie, when Archdeacon Lord, from the town across the border was the preacher.

Rev. Benjamin Bean leaves the diocese for a field in the United States. He goes to the Diocese of Wisconsin.

Mr. Leo D. Griffith, student-missionary at Coppercliff, will next month remove to Sault Ste. Marie, there to work in the new stations opened out in connection with the Churches of St. Luke and St. John.

South Tarentours is about six miles north of Sault Ste. Marie. A venture to supply Church ministrations to the farming people there bids fair to be very successful.

Mr. Yeoman's, student missionary at Magnetawan and a candidate for Holy Orders, has resigned. He has determined to take up secular work.

By the end of the month the "Instructions to Rural Deans" will be printed and sent out.

Not only clergymen but Churchwardens are interested in the inspection made by Rural Deans.

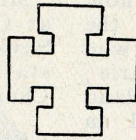
It is time the assessments for "Bishop-hurst repairs" were paid to the Treasurer of the Synod.



REV. CANON BURT

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

IN the August number of this paper, it is stated in an article headed "Bishophurst," that "no repairs have been made except some absolutely necessary, at the cost of the Bishop." Now, while this statement is in the main correct, it nevertheless is the fact that an offering for repairs at Bishophurst was made in the summer of 1902, by some of our W. A. Branches in this Diocese.

If those possessing a file of this magazine, will refer to the issue for June 1902, they will find as follows: After speaking of the need for repairs, and stating what the Pro-Cathedral Branch had done in the matter, your secretary goes on to say:

"Recognizing that the other Branches in the Diocese would like to share in this gift to Bishophurst, your Secretary wrote, early in the spring to all the W. A. Branches. The Fund now stands as follows: S. Luke's, Sault Ste. Marie, \$317; Magnewan, \$10; Bracebridge, \$7; Gregory, \$5; Blind River, \$5; Korah, \$3.25; Novar, \$2; total, \$349.25.

In "Acknowledgements," on the last page of the August A.M.N. for this current year, an entry will be found, "S. Luke's W.A. Bishophurst repairs, \$250." This last, however, is in response to the present appeal to the Bishophurst Fund.

Therefore, in all, the Pro-Cathedral has now given \$567 towards repairing Bishophurst. It will interest those who responded to your Secretary's appeal in 1902, to learn that the money then given by the Branches mentioned, was used in putting a new roof to the house, and laying water pipes.

Letters have been written to the various Deaneries who support them, from Jacob Mecowatch and Jennie Driver, our two Shingwalk children.

Jacob writes to the W.A. in Parry Sound and Muskoka on July 5th:—

My Dear Friends—Our examinations are now finished for this term. We have good fun splashing in the river and we went up town July 2, to see the fire works. We had a holiday and we went up town to see the men playing base-ball and foot-ball. I go to school in the morning and I work in the afternoon. In fine weather we go to St. Luke's Church in town and we have

Church in the Chapel if it rains. We go to Sunday School every Sunday afternoon, I have just passed into the senior First, and I am very glad, I like going to school very much. Thank you very much for being so good to me. I am quite well and happy, so I think I will close my letter. I have no more to say,

Yours respectfully,

JACOB S. MECOWATCH.

Jacob's marks for last term were 617 out of a possible 700; conduct "good."

Jennie Driver writes to Algoma, Nipissing and Thunder Bay:—

Dear Friends:—My teacher will write my letter for me. I have just been promoted to the Senior First Book and cannot yet write a very good letter. I go to school in the morning and work in the laundry in the afternoon. I go to church every Sunday morning, either to St. Luke's Church in town or to the Memorial Chapel here. I go to Sunday School every Sunday afternoon. We are all looking forward to the holidays and hope we will have a good time. I am going to stay here at the Home for my holidays. I hope that next time I will be able to write a letter myself. I thank you for being so kind to me.

Yours respectfully,

JENNIE DRIVER.

Jennie's report shows she has gained 500 out of a possible 700, conduct "good."

An interesting letter from Miss Stevens, of the Blind Girls' Home, Foochow, South China, has been handed by Mrs. McPhee, to our present Sec.-Treas. for Junior Branches, Mrs. Andress. It has been sent to the Leaflet for publication in that part of it termed "The Mail Bag." Our Juniors in Algoma give to the Gen. Jun. pledge for the support of a child, Ding Cio, (Precious Pearl) in this institution.

It is good to think that our children are engaged in such a good work, and are being trained, early in life, to have practical sympathy with the afflicted.

Mrs. Andress is busy procuring new badges of green ribbon with black lettering, new members' cards and a new edition of the form of service for the juniors.

No Board meeting was held during the month of August.

GENERAL CHURCH NEWS

REV. Canon Farthing leaves Woodstock, Diocese of Huron, to become the Dean of St. George's Cathedral, Kingston, Diocese of Ontario.

Rev. A. G. A. Dicker, M.A., rector of St. Paul's, Fredericton, is leaving to become the rector of St. Luke's, Toronto, in succession to the late lamented Archdeacon Langtry.

The Montreal Gazette, first issued June 3rd, 1778, is the oldest paper in Canada. Its long life and prosperity is a pleasure to hosts of Churchmen, since it is ever generous with its space for Church news, as the Messrs. White have been free with their personal helpfulness.

One of the most devoted of England's missionaries, Bishop Moule, of Mid-China, is about to lay down his office. His post has been one of anxiety, and he has well earned his rest. He is within reach of his jubilee as a mission worker and has been a bishop for over a quarter of a century. His brother is Bishop of Durham.

A new bishopric is to be founded in North-West Australia. It will have a coast line of 1,500 miles. It will have at present 6,000 whites, several thousands of Japanese, Chinese, Malays and other Asiatics, together with 25,000 aborigines.

The Bishop of Manchester has again been greatly blessed in his second outdoor mission in Blackpool.

The late Archdeacon Farrar described the debt of science to missions in these words: "Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceania, America, and Asia? The missionaries. Who discovered the famous Nestorian monument in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary.

St. Clement's, Toronto, has been enlarged by 150 sittings, at a cost of \$2,000.

The annual meetings of the Alumni of Wycliffe College were held Oct. 2, 3, 4, 5.

The Rev. E. A. Vesey has been appointed to the curacy of the Church of St. Mary the Virgin, Toronto.

President Roosevelt gave an address at the celebration of the 200th anniversary of the parish of Christ Church, Oyster Bay.

Within a few months, to Rev. J. P. Waller, of Nagano, five eligible young men have come, wishing to enter the mission divinity school.

Since "Church Bells" has ceased to be published as a separate paper a project has been put on foot for the publication of a new illustrated Church paper in London to be called "The Church Militant."

Rev. Canon Richardson has been elected the coadjutor Bishop of Fredericton. He will be consecrated at an early date.

It has recently been announced that the Countess of Huntingdon's College at Cheshunt, has been purchased for the Church of England. It is proposed to make it a training college for clergy.

"Letters of Business" are to be issued to the Canterbury and York Convocations in accordance with the recommendation of the Royal Commission on Ecclesiastical Discipline.

The second annual national service for seafarers was lately held in St. Paul's Cathedral, London, and was attended by a congregation numbering over 3,000.

Bishop Awdry (Japan), is compelled by ill health to seek recovery by a year's absence from his diocese.

The work in the diocese of Pretoria, South Africa, has grown greatly. Before the war only two priests were giving their whole time to native missionary work. Now sixteen clergy are so engaged, including seven native priests and deacons, while the number of clergy, all told, has grown in four years, from 26 to over 70.

Huron Diocese is to celebrate its jubilee next year.

CHURCH HISTORY NOTES

CONTINUITY OF THE CHURCH IN ENGLAND.

(From the CHURCH TIMES)

THE well-known historian of the fifteenth and sixteenth centuries, Dr. James Gairdner, C.B., author of "A History of the English Church in the sixteenth century, from Henry VIII. to Mary," having been asked by a correspondent how far he considered the claim of the Church of England to continuity with the pre-Reformation Church to be historically justifiable, has sent the following reply:—

MY DEAR SIR,—The question you ask me is a very pregnant one, and I cannot affect to be surprised that persons of different persuasions have found, or thought they have found, exactly opposite answers to it in my book. I am, therefore, the more willing to write and explain myself, and I trust a few words will make the matter perfectly clear.

As regards the continuity of the Church of England, I would observe that it is a simple question of fact or no fact. The reason why there is any dispute about it is, apparently, that people do not agree about terms.

To bring the matter to a decisive issue, let us ask ourselves one simple question. If the Church of England is not the same Church now that she was before the Reformation, at what precise date did the loss of identity take place? There is an exact hour, or half hour, at which St. Michael's Mount is cut off from the land in Cornwall at every tide, and there is no difficulty in telling the time when it becomes, or ceases to be, an island. So also, if there was any breach of continuity in the Church of England, there must have been a precise year in which it took place. What was that year? Was it in 1532, the year of "the submission of the clergy"? Or in 1534, when they repudiated papal jurisdiction? Or was it not till after the accession of Elizabeth, when the Bishops who refused the oath of supremacy were deprived and imprisoned?

If there was any breach of continuity during the time of which my volume treats (which does not go down to the reign of Queen Elizabeth), it must have been completed in the year 1534, I should think, at the latest. And yet what was done at that day was only the assertion of Royal Supremacy (very brutally enforced, I admit, in subsequent years); and if Royal Supremacy, when it repudiated Papal jurisdiction under Henry VIII., created a breach of continuity in the Church, how could that breach be healed when Royal Supremacy restored Papal jurisdiction under Mary? Moreover, if Royal Supremacy, insisted on once more, to the exclusion of Papal jurisdiction, under Elizabeth, was in itself a fatal blow to the continuity of the Church, where is the remedy possible even now?

The argument really implies that the old Church was absolutely killed beyond all possi-

bility of revival. For the sovereign of these realms, whatever changes of thought may occur hereafter, cannot possibly divest himself of his full supremacy over all persons and all causes, alike ecclesiastical and civil.

It may be said, of course, that the royal supremacy of the Tudors was asserted in a very tyrannical fashion, and hence that the Reformation Church owes its origin to pure tyranny. That I am not concerned to deny, any more than the fact (which I hold to be indisputable) that we are living under the consequences of Tudor tyranny to this day. The past is irreversible, and the present can at best only build good things on a foundation laid by much that was evil. But is it in the power of tyranny to create a new Church or to take the whole life out of an old one? I do not think so, for my part. "The kingdom of Heaven suffereth violence" as no earthly kingdom can, and it is only chastened and purified by the violence it endures. Good arose, I consider, even in Tudor days, from the new conditions under which the Church was forced to labor; but it was the same Church still.

Here, of course, is the point on which we differ from Roman Catholics, who would agree even with what I have just said about the chastening influence of tyranny, but would ask, "Who were the men that experienced that chastening influence?" And they would point to their own list of martyrs under Henry VIII. and Elizabeth, whom the late Pope beatified. Far be it from me, for my part, to deny those noble-minded sufferers any of the sympathy which is their due. They felt, and could not divest themselves of the feeling, that papal supremacy over the Church universal was the only guarantee for a common Christianity among nations, and they suffered rather than acknowledge an authority which repudiated that jurisdiction. They would not look—they could not look—at the defects of an old system so violently and so brutally thrust aside, and they died rather than acknowledge it. Let me add that I myself hold most assuredly that their deaths and sufferings were not without much effect for good. But I ask notwithstanding, "Does it follow that the original Church of England was suppressed, or that the true Church in England consisted only of those who heard secret Masses, and were fined for not going to their parish churches?" The question resolves itself into this—"What is the true Church of Christ?" When Papal jurisdiction was actually (and very effectually) excluded in England, were there no Christians left in the country, except seminary priests and those who attended their secret ministrations? Christianity can live under various conditions, imposed even by pagan tyranny. It has lived in the catacombs of Rome as well as in the Vatican and St. Peter's. And surely it lived in England under

(Concluded on next page.)

The Algoma Missionary News

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**BISHOP'S APPOINTMENTS FOR
OCTOBER**

1. Mon.—Return to Sault Ste. Marie, Ont.
2. Tues.—Sault Ste. Marie.
3. Wed.— “ “
4. Thur.— “ “
5. Fri.—Train to Walford for Visitation Service.
6. Sat.—Return Westwards.
7. 17th Sunday after Trinity.—Sault Ste. Marie; St. Luke's Pro.-Cathl.; Korah, evening.
8. Mon.—Sault Ste. Marie.
9. Tues.—Quarterly meeting Executive Committee. Train Eastward.
10. Wed.—Arrive in Toronto and proceed to London.
11. Thur.—Attend meeting of Board of Management of M. S. C. C.
12. Fri.—Attend meeting of Board of Management of M. S. C. C.
13. Sat.—Train to Georgetown.
14. 18th Sunday after Trinity.—Georgetown, etc.
15. Mon.—Georgetown.
16. Tues.—
17. Wed.—Travel to Parry Sound for evening service of Deanery Meeting.
18. Thur.—St. Luke, Evan.—Thanksgiving Day. Deanery Meeting Parry Sound.
19. Fri.—Quiet day for clergy.
20. Sat.—Train northward.
21. 19th Sunday after Trinity.—North Bay, etc.
22. Mon.—Travel to Sault Ste. Marie.
23. Tues.—Meeting of Executive Committee Sault Ste. Marie.
24. Wed.—Sault Ste. Marie.
25. Thur.— “ “
26. Fri.— “ “
27. Sat.—Travel to Gore Bay.
28. 20th Sunday after Trinity.—S. Simon and S. Jude; Gore Bay, etc.
29. Mon.—Travel Westwards.
30. Tues.—Sault Ste. Marie.
31. Wed.— “ “

THE MISSIONARY APPORTIONMENT.

DEAR BRETHREN,—

Less than three months remain of the present financial year and the question of the apportionment to the Missionary Society of the Church again becomes pressing. So far only \$990, i.e., a little more than one-half of the sum required of us, namely \$1,800, has been paid to our Treasurer. It becomes necessary for me to remind you that all arrears should be in the Treasurer's hands by the middle of December and to urge you to take immediate steps to raise whatever sum may yet be due from your charge. The consequences of our falling behind in our payments towards this apportionment for missions have already and more than once been made clear to you. It is my earnest hope that you will allow no time to pass without taking action to make up what is due. Believe me to be,

Most faithfully your friend and Bishop,
GEORGE ALGOMA.
Sault Ste. Marie, Ont., Oct. 8, 1906.

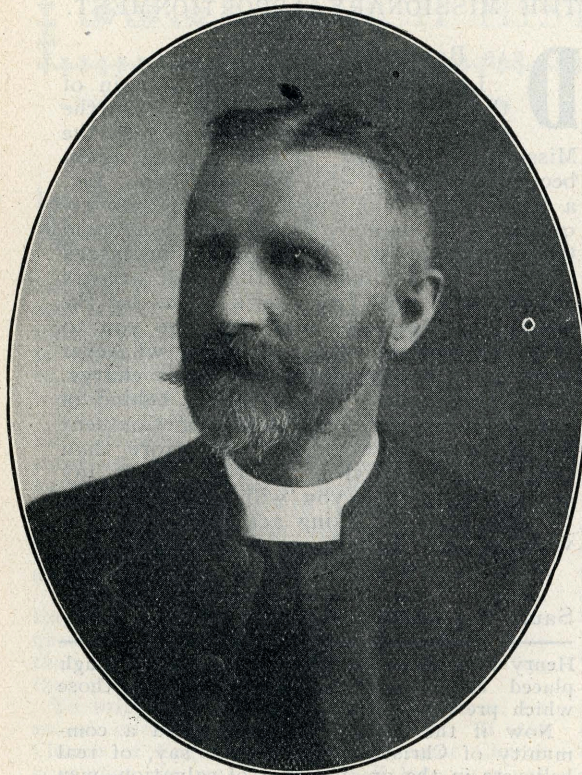
Henry VIII., Edward VI. and Elizabeth, though placed under different conditions than those which prevailed before.

Now if the country still contained a community of Christians—that is to say, of real believers in the great gospel of salvation—men who still accepted the old creeds, and had no doubt that Christ died to save them—then the Church of England still remained the same Church as before.

The new order under which it was placed did not affect its identity; for though Christianity is not a matter of system, a good deal even of the old system was preserved—in fact, all that was really essential to it; and, as regards the doctrine, nothing was taken away except some doubtful scholastic propositions which we are justified, I think, in declaring not to be truly Catholic, just because they are not by any means universally received by Christians all the world over.

I think this is all that need be said to vindicate the truth of the continuity of the Church of England. That Roman Catholics cannot see that continuity is a matter of course, because they consider the integrity of their system necessary to the identity of the Church but all that we can say in reply is that their conception of the meaning of the word Church, is narrower than ours. And yet we must sadly confess that their narrower conception of the meaning of this important word is largely shared by the multitude of those who call themselves Protestants, and who almost force us to acknowledge, what is not the truth, that there are, and can be, a considerable number of real “Churches” in the same country.

Yours very truly,
JAMES GAIRDNER.



REV. CANON PIERCY

NEVER BEFORE IN THE HISTORY OF COREA!

DURING some special services held recently, in one of the largest cities in Corea, a highwayman confessed to having made that his profession. "Now I have decided to believe in Christ, what must I do?" he asked of the missionary. He was told that the only thing that he ought to do was to go to the magistrate and make confession. This he did, and the magistrate, remarking that this was a wonderful thing, ordered him to be detained in a warm room. He told the man that though he would have been beheaded if caught, now that he had made confession he would not execute him without first referring the matter to the Governor of the Province. The Governor wrote back that never before in the history of Corea had there been such an experience as a criminal making voluntary confession of crime, and therefore in this especial case the man should be pardoned. When the magistrate called the man up before him he gave him some fatherly advice, and told him that he was very gratified to find that

there was a religion that would so change the hearts of men as to cause them to do what he had done. In addition to mere words the magistrate gave him a present of four dollars to pay for the rice he had eaten during the few days of his detention. —Mission Field.

Among those ordained by the Bishop of Oxford at Cuddesdon was the Rev. W. A. Newman Hall, a nephew of the late Dr. Newman Hall. Fourteen years ago Mr. Hall entered the Congregational ministry, and held pastorates in Sligo, Dublin, and Wellington, New Zealand. In 1900, he was Chairman of the Congregational Union of Ireland.

The Church laments the death of Bishop Hoare, of Victoria (Hong Kong), who perished in the recent typhoon in China.

Another Canadian has been raised to the episcopate in the United States in the person of Rev. Charles Scadding (Trinity University, Toronto.)

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 15th September, 1906:—

MISSION FUND

Algoma W. A., \$112.50; Miss Tarratt, for Indian Missions, \$23.91; Representative Church Council, Edinburgh, \$64.60; English Assoc. Clifton and Bristol sale, \$225.50; W. S. Dent, Esq., \$242.

BISHOPHURST REPAIRS

Sudbury, \$65; Missanabie, \$12.

MISSIONARY APPORTIONMENT

Port Arthur S. S., \$2.50.

EXPENSE ACCOUNT

Mr. Frank Keefer, \$25.

BISHOP SULLIVAN MEMORIAL SUS. FUND

Miss Tarratt, \$48.60.

SPECIAL PURPOSES

Miss Swinburne, collected for Shingwauk Chapel, \$242; Mrs. Tarratt, for Mr. Major, \$4.84.

INDIAN HOMES

St. Paul's Church, St. John, N.B., for girl, \$25; St. Paul's W. A., Lachine, for L. Shebagehek, \$15; Mrs. Tarratt, \$48.60; Estate, Miss MacCartney, \$233.33.

RECEIVED BY THE BISHOP.

STUDENTS' FUND

Mr. E. T. Gurney, for quarter ending July 31st, \$36.21; Offerings at West Fort William, \$3; Offerings at North Bay, \$8; total, \$37.21.

DEPOSITORY FUND

Rev. Canon Shreve, Sherbrooke, \$1.