

APRIL, 1907

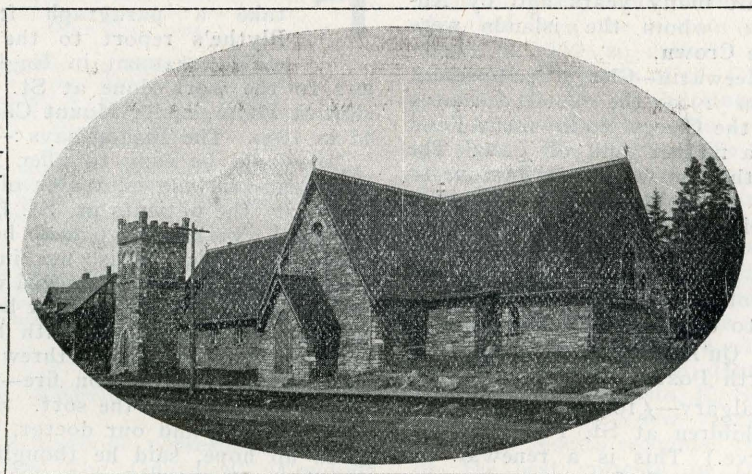
Now it is high time to
awake out of sleep.



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:

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Archdeacon of Algoma, - - Rosseau, Ont.

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Bishop's Commissary and Examining Chaplain,
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Indian Homes, - - Sault Ste. Marie, Ont.

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S. P. C. K. GRANTS TO CANADA.

AT its January meeting the S.P.C.K. among its grants gave to Canada the following:

Diocese of Huron—All Saints' Church, London—towards a new brick church to cost \$15,000—a grant of £100.

Diocese of Saskatchewan—(1) For a wooden church at St. Saviour's, Birch Hills, to cost \$1,500—a grant of £50. (2) For a wooden church at Holy Trinity, District of Birch Hills, to cost \$1,200—a grant of £40.

Diocese of Calgary—For a wooden church at Vegreville, to cost \$2,000—a grant of £65.

From the February Report:—

Diocese of Quebec—£30 towards a wooden church at Grindstone Island, in the Magdalen Islands. Services had been held in an old church built many years ago by Admiral Coffin, to whom the islands were granted by the Crown.

Diocese of Keewatin—Clergy Endowment (additional)—In 1903 the society voted £400 towards the Clergy Endowment Fund and in 1905 a further sum of £200. The Bishop wrote that he was most anxious to make the fund up to \$50,000, at least, "my chief reason being that C.M.S. withdraw all their aid in 10 years, by reductions of \$500 each year and that the Missionary Society of the Church of England in Canada do not seem inclined to take up the Indian work."

Diocese of Qu'Appelle—£20 towards a church at North Postal.

Diocese of Calgary—£100 for scholarships for Indian children at St. Peter's Home (Peigan Reserve.) This is a renewal. In 1902 the society voted £300.

£25 for scholarships for Indian children on the Blackfoot Reserves residing in boarding schools. This is a renewal.

Notice was given that at the March meeting it was proposed to vote a sum of £4,500 to provide 50 studentships of £30 each for three years for Canadian-born students who would be trained at any recognized Theological College in Canada and be pledged to serve for at least five years after ordination in one of the dioceses of the Northwest.

Another notice voted to the setting aside of £4,500 for the erection of churches in the Dioceses of Saskatchewan, Calgary, Qu'Appelle and Rupertsland.

Diocese of Selkirk—On the application of the Bishop, supported by a resolution of the Board of Management of the M.S. C.C. adopted in April 1906, the standing

Committee of the S.P.C.K. gave notice that at its March meeting it would propose a grant of £1,000 towards the endowment of the See of Selkirk.

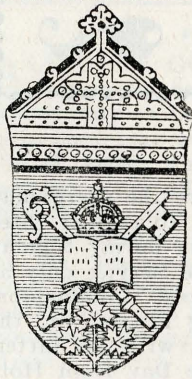
Diocese of Qu'Appelle—In 1898 the society voted £500 for the Clergy Endowment Fund of the Diocese of Qu'Appelle. In the month of March it was proposed to make a further grant of £500 to meet other £4,500, thus making the fund £10,000.

Diocese of Nova Scotia—The Standing Committee reported that they had set aside two studentships of £25 a year in favor of two gentlemen recommended by the Bishop.

MEDICAL MISSION EXPERIENCES.

FROM the 18th annual report of the Jerusalem and the East Mission we take a paragraph from Bishop Blythe's report to the Committee of Management in England. It refers to the work done at St. Luke's Mission at Haifa, under Mount Carmel, founded in 1890. The Bishop says:—

"It would be easy to offer instances of the most touching character of experiences amongst the patients in St. Luke's Haifa Hospital. Perhaps two may be cited of a character which it is not injudicious to publish. A young Moslem girl was brought in one day to die. She had been fearfully injured during a quarrel with her brother, who in a fury of passion threw mineral oil over her and set her on fire—not quite a solitary instance of the sort. She was terribly burned; and our doctor, who seldom gives up hope, said he thought she could not live. However, her agony was soothed and the shock to her system gave way before care, and diet did much for her. When, however, the main injury would not heal, the doctor applied pieces of skin from his own arm, his wife's, the nurse's, and the girl's sister, who came to the hospital with her, and finally, when she could bear it, from the girl's own body, who thus learnt what others had suffered for her. She perfectly recovered. Another story, equally touching in its way, is that of two men patients who had a death feud with each other. One of them did not seem likely to live to complete the obligation of his vendetta, but he did, and during his recovery he learnt such useful lessons in the hospital that before he left he made voluntarily the statement that in memory of his debt to the hospital he forgave his neighbour and cancelled the feud.



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WHEN I HAVE TIME

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead his feet in pleasant paths always,
And cheer his heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent
May never know that you so kindly meant
To fill his life with bright content,
When you had time.

Now is the time! Speed, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the far-off years—
Now is the time!

CATHOLIC REFORM IN HUNGARY.

AN old Catholic correspondent writing to "The Guardian" (London), says:

The last report of the Association for Promoting the Unity of Christendom mentions a periodical published in Prague for the purpose of bringing about a better understanding between East and West. It is interesting to note the spirit of reform that is spreading amongst certain of the Bohemian and Hungarian (Roman Catholic) clergy. A letter, written by a Hungarian cleric to the editor of the Munich organ of the German (R.C.) Reformers, "Das zwanzigste Jahrhundert," furnishes ample proof of this. In it the writer states that a League of Slavonic clergy exists, having for its main objects the following points:—That each Diocese shall have the right to elect its own Bishop; that the Slavonic language shall be used at all Offices in church; that compulsory celibacy shall be abolished. As to the se-

cond of these wishes, the League has succeeded in obtaining permission from the Pope to say Mass in the vernacular for three Dioceses, whilst in one church at least this has been the custom ever since 1868. Rome is not so uniform as some people imagine. To those of the Greek Rite it has granted the use of the Hungarian Liturgy, and in 270 churches this language is used at Mass. The clergy of the Greek Rite also hold permission to celebrate in the Latin Churches, and the people, in hearing them officiate in their own tongue, have a most natural desire that this be done always, not as an exception. The fight for the permission of priestly marriage is quite an open one in Austria, above all amongst the Slavonic priests. In 1848 celibacy was temporarily abolished in Hungary, and the last of married priests, K. Scherz, of Pressburg, died only a few years ago. Of him even the Jesuits recognise that he was one of the best priests of the town. The Bishops, it seems, are opposed to the reform movement, for in a recent Latin circular-letter they denounced it bitterly.

The "Novoe Vremya" announces that the Orthodox Church will create a new Bishopric in the United States of America, with a residence at Chicago. The first Bishop will be Mgr. Antonin, from St. Petersburg. Archbishop Tikhon, the present head of the Russian Church in America, will be transferred to New York.

Now that the spring season is at hand those interested in beautifying church properties might prepare for the planting of maple trees and for other improvements. It is work that will abundantly pay for itself in the delight experienced in a few years.



DIOCESAN NEWS



"PERMISSIONS" AUTHORIZED IN ALGOMA

TO THE CLERGY OF THE DIOCESE OF ALGOMA

A VERY important meeting of the House of Bishops of the Ecclesiastical Province of Canada was held in Montreal on the 18th of April, 1906. Among the subjects considered upon that occasion was the question of providing enrichment and elasticity for our services. The Bishops felt that in view of the fact that the Committee on the Appendix to the Prayer Book had been discontinued at the last session of the General Synod, they should themselves take action with a view to the regulation of our services and order of worship during the interval which must elapse before the Synod can meet again.

After long and careful consideration they drew up a series of permissions which may be adopted by any Bishop within the Province for use in his diocese. Attention was called to the fact that various uses are being employed by the clergy without authority. For example:—Some clergymen are reading lessons from the Revised Version without the permission of the Ordinary, and many are otherwise varying the Order of Divine Service. The hope was expressed that the clergy will abstain from such deviations from the usual order of service, and that they will confine themselves to such variations as may be permitted by their Ordinary under the action now taken by the House of Bishops.

As Bishop of the Diocese I now put forth to be used for sufficient cause in any of our missions or parishes the following directions and permissive variations, from the usual order of service, all of which were unanimously adopted by the Bishops of the Province at the meeting above referred to.

GEORGE ALGOMA.

Sault Ste. Marie, Ontario,
8th March, 1907.

(1) It is already permitted by the Provincial Synod to use the shortened form of Morning and Evening Prayer, and, with the written permission (in each case) of the Ordinary, to extend the use of this shortened form of Morning and Evening Prayer, when necessary, to Sundays and Festivals. This Form will be found in the Journal of the Proceedings of the Fourteenth Session of the Provincial Synod of the Province of Canada, page 205.

(2) In the country where the Clergyman is called upon to minister to two or three or even four congregations during Sunday he is permitted to use one Service only at each place, e.g. The Holy Communion, Morning Prayer, Evening Prayer or the Litany provided he reads, with the latter, one of the Lessons of the Day from Holy Scripture. This, with the addition of Hymn and a Sermon, Address or Catechising, is sufficient. But in such cases, care should be taken to use all these different services on different Sundays at all the different Stations.

(3) On days for which special Psalms are appointed to be used, the Minister shall use those Psalms, but during the following Seasons, some of the Psalms given below as being suitable for use in those Seasons may be used instead of the Psalms of the Day.

(No order of special Psalms has been put forth by the House of Bishops.)

(4) Whenever there is a Celebration of the Holy Communion, the whole Service should be said from beginning to end, excepting the long Exhortation, which, however, should be read at least three times in the year.

(5) It may be permitted, with the sanction of the Ordinary, to use the Matins Service as far as the second Canticle inclusive, and then to proceed at once to the Service of the Holy Communion.

(6) For short Services in School Houses or other irregular centres, with the permission of the Bishop, "The Little Prayer Book," or "The Form of Prayer for open-air Services" may be used. These Services are published by the S.P.C.K.

(7) The following occasional Prayers are authorized for Public or Private use:—

FOR THE GOVERNOR-GENERAL

LORD of all power and mercy, we earnestly beseech Thee to assist with Thy favour the Governor General of this Dominion and the Lieutenant Governor of this Province. Cause them, we pray Thee, to walk before Thee, and the people committed to their charge, in truth and righteousness; and enable them to use their delegated power to Thy glory, and to the public good; through Jesus Christ Our Lord, Amen.

FOR SEAMEN

AL MIGHTY GOD, with whom is no variability, neither shadow of turning, whose way is in the sea, and whose path is in the great waters, look down with the eye of mercy and compassion on us Thy servants, and all who are toiling on the sea, or who sail in ships; let not compass err or rudder fail, but be a sure Guide upon the trackless deep, and in thine own good time bring us in safety to the haven where we would be, to praise Thee for Thy goodness, through Jesus Christ Our Lord. *Amen.*

FOR PERSONS GOING TO SEA

O ETERNAL GOD, Who alone spreadest out the heavens and rulest the raging of the sea; we commend to Thy Almighty protection Thy servants, for whose preservation on the great deep our prayers are desired. Guard them, we beseech Thee from the dangers of the sea, from sickness, from the violence of enemies, and from every evil, to which they may be exposed; conduct them in safety to the haven where they would be, with a grateful sense of Thy mercies; through Jesus Christ Our Lord. *Amen.*

THANKSGIVING FOR A SAFE RETURN FROM SEA

MOST Gracious God, whose mercy is over all Thy works, we praise Thy Holy Name, that Thou hast been pleased to conduct in safety, through the perils of the great deep, these Thy servants, who now desire to return their thanks to Thee in Thy Holy Church; may they be duly sensible of Thy merciful Providence towards them, and ever express their thankfulness by a holy trust in Thee, and obedience to Thy laws; through Jesus Christ Our Lord. *Amen.*

PRAYER FOR THE PARLIAMENT TO BE READ DURING THEIR SESSIONS

MOST Gracious God, we humbly beseech Thee, as for this Empire in general, so especially for the (Dominion or Provincial) Parliament under our most religious and gracious King, at this time assembled: That Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy Glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and his dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries, for them, for us, and Thy whole Church,

we humbly beg in the Name and Mediation of Jesus Christ Our most Blessed Lord and Saviour. *Amen.*

A PRAYER TO BE USED IN ALL CHURCHES OF THE SEVERAL DIOCESES OF THE DOMINION (OR ECCLESIASTICAL PROVINCE) ON TWO OR MORE SUNDAYS PREVIOUS TO THE MEETING OF THE GENERAL, PROVINCIAL OR DIOCESAN SYNOD, AND ALSO DURING THE SESSION.

AL MIGHTY and Everlasting God, Who by Thy Holy Spirit, didst preside in the Councils of the Blessed Apostles, and hast promised through Thy Son Jesus Christ, to be with Thy Church to the end of the world: we beseech Thee to be present with the Synod—, (now about to be) assembled in Thy Name. Save (them) from all ignorance, error, pride and prejudice; and of Thy great mercy, vouchsafe so to direct govern and sanctify (them) in (their) important work, by Thy Holy Spirit that, through Thy blessing on (their) deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power, and the final establishment of Thy Heavenly kingdom; through the merits and mediation of Jesus Christ Our Saviour. *Amen.*

For Prayers for a Sick Person and Sick Child, the Minister can use the Forms in the Service for the Visitation of the Sick.

FOR THOSE ABOUT TO BE CONFIRMED

AL MIGHTY and Everlasting God, we beseech Thee to bless all those who are now preparing for Confirmation. Grant that they may approach that holy Rite with pure hearts, watchful minds and bodies undefiled, that so, being blessed by Thy Servant the Bishop, and strengthened by Thy Holy Spirit, they may never be ashamed to confess the Faith of Christ Crucified, but manfully to fight under His banner against sin, the world and the devil, and continue His faithful soldiers and servants unto their lives' end; through Jesus Christ Our Lord. *Amen.*

FOR MISSIONS

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy Blessed Son to preach to them that are afar off and to them that are nigh: Grant that all men may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect and to hasten Thy Kingdom through the same Jesus Christ Our Lord. *Amen.*

ST. STEPHEN'S MISSION, SAULT STE. MARIE.

THIS mission has been going ahead for a long time now and feels worthy of special mention in the columns of the "A.M.N." The mission is "on the hill" to the north of the church, but in the parish, of St. Luke. Some day when our town becomes a city, a church and a new parish will spring up on the hill and it is gratifying to know that the mission has two lots belonging to the Church available. At the present time there is a very comfortable hall rented, though the building cannot be said to be altogether beautiful or ecclesiastical from the outside "elevation". Here every Sunday afternoon at 2.30 a vigorous Sunday School and Bible Class gather together and a service is conducted by the Rev. L. D. Griffith immediately afterwards at 3.30, which is generally well attended. There is an energetic ladies' society doing good work under the role of an independent order of workers called "The Sisters of Bethany" representing the two-fold idea of learning and working as set forth in the well known Bible characters of Mary and Martha. This was inaugurated by the rector, the Rev. H. A. Brooke, a few months ago, and it is interesting to note that all this good work has sprung up from the original labours of the Rev. E. H. and Mrs. Capp, two years ago.

POINTS EAST OF "THE SOO".

READERS of our paper may know, perhaps, that the places mentioned below are on and near the Indian Reservation at Garden River, not far from Sault Ste. Marie.

GARDEN RIVER

The Indians here are working at sawlogs. It is upwards of fifty years since sawlogs were first taken out of this reserve, but there are some left still. The price is so good that it pays to take them out of places considered quite inaccessible in years gone by and then they are getting out hemlock, and birch, and elm, as well as pine.

Their camps are within fair distance of the church though some people would think it was too far away to come, still a good number come in for Sunday.

The missionary reports large numbers attending the festive services at Christmas and Epiphany and the offerings were good.

SYLVAN VALLEY

This is an outstation in the mission under the charge of Rev. Canon Frost, and just now is a place of considerable importance. It is the centre of a lumbering interest, indeed the church is between camps situated on its right hand and on its left. On a recent Sunday evening the men came to church in great numbers so that there was not room to receive them.

The missionary called on the camps next day and spoke to the men at noon. They said it was good to be in a camp that was handy to church. It was quite unusual.

ECHO RIVER

There are a few families settled here which are looked after by the Indian missionary from Garden River. He baptized two families, or rather parts of three or four families, which came from afar, the men working in the camps or on the "dump."

The men are at home sometimes at the noon hour so that short services can be held and opportunity improved as circumstances permit. He reported calling at one little house which was occupied by two large families making quite a decent congregation. They sang some hymns to the strains of an old fiddle. The service was found to be very improving and a sack of potatoes was presented as a thank offering.

PARISH OF BRACEBRIDGE.

IT is a long time since anything appeared in the columns of "The Algoma Missionary News" from the pen of a Bracebridge scribe; but it does not necessarily follow that parish work is at a standstill, it is more because the work has had nothing very special about it to render an account of it of interest to Church people in general. There is, however, one addition to our church furniture of which something might be written: I refer to our pipe-organ. Some three or four years ago it was thought that a pipe-organ ought in the (then) near future to be purchased and accordingly the W.A. and later the A.Y.P.A. set about raising funds for the purpose with the result that on the second week in Advent, 1906, an up-to-date pipe-organ was installed and paid for and it is giving entire satisfaction and has proved most helpful to the proper rendering of the musical portions of the service.

The members of the W.A. and other women of the parish meet every Monday afternoon at the Rectory to sew and do

fancy work. They are shipping this week a bale of clothing and quilts to the Indian Home at Chapleau. The remainder of their work is for a sale to be held at Easter-tide.

The members of the A.V.P.A. are giving a most helpful and interesting series of programmes on the 1st and 3rd Monday evenings of each month. At the last meeting five excellent papers were read on five Church Hymns and their Authors. The Rev. Harold G. King is to address them on the 19th of March on "A., B., and C. of the Constitution," page 4.

Mr. King and several of his young people of the Gravenhurst Parish paid our young people a visit a short time ago when a most enjoyable evening was spent. The first part of the evening was spent on the skating rink where many indulged in a romp on the ice. The latter part of the evening was spent in the parish hall where games were played until refreshments were served and the mid-night train carried our visitors off to their homes.

The local chapter of St. Andrew's Brotherhood is working quietly among the men of the parish and we trust is leaving a mark for good behind it. Unfortunately, our Secretary is about to leave us to make his home in the neighborhood of Edmonton where, no doubt, Mr. Orrock will be able to do Brotherhood work. It is possible he will be able to be in Winnipeg at the time of the forthcoming conference in May.

The Junior W.A. is meeting twice monthly and they have made a quilt which is being sent in the bale above referred to.

The only other society in the parish is the Chancel Guild. This is quietly but faithfully doing its work for God in the sanctuary. Recently two or three new members have been enrolled to fill the places of those who have left the parish.

The Sunday School is in a most healthy and flourishing condition. There is now an average attendance of 100 pupils. There are ten classes and the teachers are faithful and regular. There is about \$60 in the treasury and in the near future it is hoped that an up-to-date library may be purchased.

The choir is preparing for Easter but unfortunately our faithful and efficient choir-master, Mr. W. Kirk, is ill and does not expect to be able to be at his post before holy week. The sincere prayer and hope, not only of the choir, but of Rector and people, is that he may be speedily restored to health and spared to serve many years in the cause he has so much at heart.

THINGS ARE LOOKING UP.

A missionary on being sent to take up a field of labour which had fallen upon evil days, wrote to his Bishop after a short sojourn there to say that things were "looking up." The Bishop was delighted and came down to investigate and found things really a shade worse than they were before. "What do you mean," said he, "by telling me that things were looking up?" "Well," said the missionary, "everything is flat on its back what else can it be doing but "looking up!"

It is very encouraging to the new clergyman at Bruce Mines and Thessalon to know that things are really "looking up" and the Bishop of Algoma may safely come down and investigate whensoever he will.

The services during Lent have been quite successful and well attended and considerable interest is taken in the coming vestries and hopes are expressed at Bruce to buy a new bell to replace the one recently cracked there by accident, and also to build a stone parsonage, for which the Mining Co. promises the material. The ladies are falling into line at both places under the auspices of the W.A. and so our future is assured. To quote from Pickwick "it is all very high and mighty and great" and as both towns are about to enter upon a new era of prosperity the Church stands a good chance of sharing in some measure in the general good fortune. We hope and pray so, though of course there is much work to be done before our present hopes are realized.

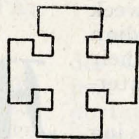
We expect to have the Rev. F. H. Hincks, M.A., of Blind River, with us for our Easter Communion both at Thessalon and Bruce on Easter Tuesday.

NOTES.

Recently, with the object of bringing the young people together and providing something wholesome and profitable in the way of entertainment, the Girl's Auxiliary and Brotherhood of S. Andrew of All Saints' Parish, Huntsville, had a public debate in the Parish Hall. Three members were chosen from each organization for the contest. The subject debated was:—"Resolved that the young people of Canada have as good opportunities for success in the East as in the West." The debate was a good one and was won by the Brotherhood of S. Andrew who spoke in the affirmative. It is to be followed in due course by others.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

MY dear friends of the Woman's Auxiliary:—

I have an item of news that should please the Girl's Branches. It is that at last one of their members has a seat at the Diocesan Board as Officer. Last month, the Executive Committee of the Board elected one of the Pro-Cathedral Girl's Auxiliary, Mrs. Elliot, as Recording Secretary of the Diocese. When Mrs. Sjostedt first resigned office, last autumn, we were very unwilling to lose such an excellent officer, who was truly beloved by all her companions. The resignation was not accepted as final and I volunteered to undertake her work as well as my own. I strove to the best of my power to do it, but found my very limited strength was not equal to the task, and when Mrs. Sjostedt again wrote to the Board begging them to accept her resignation as a definite thing, it was felt by the Board that some one should be elected in her place who should also take a little of the burden off my shoulders. Mrs. Elliot, in addition to what Mrs. Sjostedt did, will issue all Circulars to the Branches, leaving only actual letter writing to me. She will also from this date undertake to fill this page in our "Missionary News." For many reasons I regret to give it up, but really find it impossible to do so much writing with a lame hand which shows no signs of improvement.

And now for something to interest the Juniors, and indeed all of us. Marjorie Struthers, daughter of Dr. Struthers, of Sudbury, and Treasurer of the Junior Branch of that town, full of true missionary spirit, has undertaken to pay for the support of a little blind girl in India. The child is to be called "Marjorie Sudbury". I believe Marjorie Struthers is giving this out of her own pocket money.

Another piece of news from Sudbury is that a Girl's Branch is in process of formation. That the new Branch will do well, goes without saying. Everything in Sudbury does well, and the devotion and generosity of its Church people is well known.

An important matter has lately been occupying the attention of your Board, and with the beginning of a new W.A. year, the time has come when the Branches should be made acquainted with it. Last autumn, some of your officers learnt that the Gen-

eral Board considered Algoma was not doing its proper share in W.A. General Pledges. The W.A. felt that thousands of dollars had been poured into the Diocese in past years by them and that we now should show more liberality in coming to their help. Recognising this, your 1st Vice-President, had a resolution proposed at Parry Sound Conference, last November, to the effect that your Board should be asked to undertake more such Pledges. This resolution was unanimously passed by the representatives from the two Deaneries present. Later on, through my instrumentality, a similar resolution was passed at North Bay Conference, and also at that for Thunder Bay. Here we had the voice of four Deaneries out of five, comprising all the larger Branches, except Sault Ste. Marie. This meant, of course that those voting for the resolution, were willing to give more to General Pledges. Accordingly, when last December I presented these three memorials to the Board, I also proposed a motion, seconded by Mrs. Gossage, that our gift to General Pledges, should be raised from \$35, as formerly, to \$100, an increase of sixty-five dollars. After much discussion, this motion was carried by a majority of two votes.

But the increase is not nearly so large as it seems. In 1904, at our Triennial Meeting, it was voted by delegates present that we should adopt a Diocesan Pledge of \$30 per annum, to train a native Bible woman in South China for three years. That time expires this March, and it will rest with the Branches to say whether it shall be given up, or the Pledge go on for another woman. Being a Diocesan Pledge, the Branches have a right to vote on the subject. I think I am safe in saying that this question will be asked the Branches in the Pledge Circular Mrs. Elliot is now preparing. If that Pledge is given up, it means that the \$30 given to that, can be used for General Pledges, which will only leave \$35 extra to raise. Now, it is the opinion of the officers here, that the larger Branches only should be asked to give this increase. I am, more than the others, in a position to know the circumstances of the poorer Branches. I know that they are already taxed to their utmost capacity.

Your affectionate Secretary,
*ROSE IRONSIDE.

GENERAL CHURCH NEWS

SOME people have great difficulty in learning that the Church of England is not State paid. Some who ought to know the truth of the matter are to be found among those who propagate false statements. Now the Church of England is not a state-supported Church and it has been proved times out of number. One of the most recent proofs comes from the Right Hon. Mr. Asquith, a Dissenter, the Chancellor of the Exchequer of the day (1907). His secretary, replying to a Heywood correspondent, writes: "I am desired by the Chancellor of the Exchequer to say that, with the exception of those in direct employment of the State as chaplains, the stipends of clergymen of the Church of England are not paid out of public funds."

The "Cowper-Temple" teaching in the common schools in England may not be understood as the "teaching" of the "contents of the Bible," but "the teaching of those parts of the Bible suited to the capacity of children" in the judgment of the local authorities.

His Grace, the Archbishop of Toronto, last month dedicated the new parish house of St. Simon the Apostle. It is, probably, by far the most complete parish house in Canada. The cost, not including land or furniture is to be about \$21,000.

Miss Maxwell, the heroine of the school conflagration in Montreal, was a devoted member of Christ Church Cathedral congregation. A permanent memorial is to be placed in the cathedral.

Another missionary hero has passed away by the death of Dr. John Gibson Paton, the faithful and intrepid Presbyterian missionary in the New Hebrides.—R.I.P.

The Bishop of Montreal has taken a trip to Europe for rest and better health. St. George's Church people (Montreal), made him a present of \$2,500 to pay his expenses.

Prebentary Carlisle states that of emigrants sent to Canada by the Church Army in 1906, only three were reported to have turned out badly.

The "Times" (London) says:—The third general assembly of the Presbyterian Church in India (formed by union of Scottish, Canadian, and other Presbyterian missions), recently held at Indore, considered a proposal for the establishment of a united Christian Church of Indians. A comprehensive resolution was adopted, recognizing the advisability of working towards the formation of a united indigenous Church, in place of maintaining sectarian churches with Western characteristics and under the supervision of foreign missionaries. The assembly expressed the view that the Indian Christian community should, as far as possible, be responsible for the development of the scheme. It was resolved to appoint a union committee, consisting of 20 Indian members of the various presbyteries, to enter into correspondence with other Churches and missions, and to invite them to appoint committees of Indian Christians to co-operate towards the end in view. This is a small beginning in a direction favoured by many observers of the missionary situation in India.

The Bishop of St. Asaph has reminded people that the Welsh chapters and clergy were represented in the Convocation of Canterbury 250 years before the Welsh counties sent representatives to the English House of Commons.

The Bishop of Mashonaland (Dr. Gaul), has determined to resign his see. After a ministry of over 30 years in South Africa as priest and bishop, Dr. Gaul's ill health compels him to retire and make room for a more vigorous man.

Archdeacon Lloyd's mission to England in the interests of the Diocese of Saskatchewan, has been a decided success. He has secured help for the West both in the shape of men and money.

A movement seems to be afoot to secure a co-adjutor bishop for the Diocese of Toronto.

Rev. Dr. Danson succeeds Dean Walker in the Deanship of the Diocese of Aberdeen.

The Right Rev. Thomas Bunbury, D.D., Bishop of Limerick, is dead.




CHURCH HISTORY NOTES




GREAT CHURCH MUSICIANS.—IV.

HENRY PURCELL

VISITORS to Westminster Abbey may see there the monument to Henry Purcell, so eminent that by some he is thought to be the greatest of English musicians. On the monument one may read :

Here lyes
 HENRY PURCELL, Esq.,
 Who left this life
 And is gone to that Blessed Place
 Where only his Harmony
 can be exceeded.
 Obijt 27 mo die November
 Anno Ætatis suae 37mo
 Anno Domini j 695.

Henry Purcell, whose father and uncle were both gentlemen of the Chapel Royal, was entered there at the early age of six. His first teachers were Captain Cooke, Pelham Humphrey and Dr. Blow. He was a wonderful musician, probably not older than 17 years when he wrote his "Dido and Æneas," much thought of in his time, and of the other operas "King Arthur" is the best known. But it is on his Church music that his great reputation rests, much of which is well known. It is, however, certain that many of his services and anthems were written when he was a mere boy at the Chapel. He was only eighteen years of age when appointed organist of Westminster Abbey, a position then, as now, of great dignity; and at twenty-four he was also received as organist at the Chapel Royal.

THREE CELEBRATED CHORISTER BOYS—PELHAM HUMFREY, BLOW AND TURNER

They were singers in the chapel of King Charles II. We have before alluded to the fact that the choral service was during the time of the Puritans discontinued, and in consequence both boy and men singers, as well as the organists, were sent adrift, the latter having to support themselves as best they could; but when a happier time came, and cathedral music was revived, no choristers were to be found, and for about the space of two years their places had to be supplied by men altos.

Soon, however, boys were procured and trained by a first-rate master, named Captain Cooke, so called because he had served under Charles I. as a soldier, and who was placed over the Children of the Chapel Royal. Charles II, wishing to commemorate a victory gained by England over the Dutch, ordered a special anthem to be composed for the occasion. As the news only

arrived on Saturday, and the celebration was to take place on Sunday, no one could be found to produce one in the time. However, three clever Children of the Chapel offered to undertake the task, and wrote music to the words "I will always give thanks," which joint composition has ever since been called the "Club Anthem." The names of these boys were Pelham Humfrey, Blow, and Turner.

The Principal and most talented of these young writers was

PELHAM HUMFREY

who was born in 1647, and one of the first set of choristers under Captain Cooke. He showed so much ability that the King sent him to Paris to study under Lully, and it is said that he succeeded so well in writing music after the King's heart that his poor master Cooke died of jealousy. In 1667 Humfrey became Gentleman of the Chapel Royal and Master of the Children. He died at the early age of twenty-seven, and a man of exceptional ability was lost to the country. His compositions are regarded as very fine, and combine the tunefulness of the new style with much of the sacred character of the old Church forms. The well-known Grand Chant is attributed to him.

Dr. Blow, fellow-chorister with Humfrey, was born 1648. He became organist of Westminster Abbey in 1669, where he was succeeded in 1676 by the great Purcell (whom we mention above) but after Purcell's death in 1695 Blow was once more appointed to that important position. He is especially interesting to us as being the first to receive the honorary degree of Doctor of Music, conferred upon him by Archbishop Sanscroft in 1677. Dr. Blow was the celebrated master of still more celebrated pupils. Dr. Croft, Jeremiah Clark, and for a short time Purcell, had been taught by him.

William Turner, the youngest joint writer of the "Club Anthem," was born in 1652, being one of the second set of boys at the Chapel after the Restoration. We understand that he possessed, what is very rare, a natural counter-tenor voice. He was made a Gentleman of the Chapel, and afterwards Vicar-Choral at St. Paul's. He received his degree of Doctor of Music at Cambridge in 1699. He lived to the great age of eighty-eight, and was buried in the same grave as his wife (who only died four days before him) in the cloisters of Westminster Abbey.

The Algoma Missionary News

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DIOCESAN NOTES.

SUMMER time adds to our regular staff a number of students who spend the long vacation engaged in lay missionary work—thus doing apprentice work which better fits them in the future for the tasks of a life's vocation.

But we have a few lay missionaries who for various reasons stay a whole year—occasionally longer—in the field.

Did means permit doubtless there would be more such in the diocese—clergy being lacking—to put the touch of venture in places the Church has not reached unto, though it is known the land awaits occupation.

Mr. Geo. M. Brewin has been sent to fill the gap on St. Joseph's Island, a mission post in the diocese that has many features to recommend it to a missionary.

Rev. Canon Frost has decided to break away from Indian work, with which he has been connected for many years. He leaves Garden River about May 1st to occupy the Mission of Rosseau.

Mr. Curtiss, who goes to Seguin on the completion of his term at Trinity College, and Mr. W. E. Phillips, now at Cobalt, will probably be ordained to the diaconate at the next ordination.

It is important that all church wardens should promptly after Easter make their annual inventory of all moveable church properties.

Mr. John Leigh, expected to arrive in the diocese early in April, will likely begin his lay missionary work in the North Temiskaming district.

It is hoped that on or about July 1st, Rev. T. B. Holland will arrive in Algoma to occupy the mission of Garden River.

Mr. W. S. Weary is at Schreiber and works points east and west on the C.P.R.

Mr. E. Hawkins goes to Fox Point, Muskoka, for the season.

Rev. J. Ballard, a curate in North Shields (Diocese of Newcastle) is coming out to Canada for a look at the country and while here purposes to give his services to the Bishop for two or three months.

Mr. H. Horn will be sent to Oliver Mission.

Desbarats and Michipicoten are two mission fields we blush to leave unoccupied. Nor will the Bishop have it so if it be at all possible to find means and the men.

The chapter of the Rural Deanery of Algoma is to assemble at Webbwood on April 29. Its sessions will continue next day, closing on May 1st (SS. Philip and James.)

Mr. Palmer, Trinity student, who has spent several seasons in Algoma's mission field, is to go to Cutler this year.

The Bishop intends being present at the meeting of the Board of Management of the M.S.C.C. at Hamilton on April 11th.

There is a growing feeling in this section of the Province of Ontario that some change should take place in our treatment of the Indians. Too often are they found to abuse their privileges with the gun and trap and to deserve in the eyes of many the name of game exterminators. They know "no season." Then again and again do they bar the progress of a community as when they refuse to allow a road to be made through their reservation, which would connect points without it and is necessary to the interests of the white man—settler or trader.

Rev. Canon Allman has been elected a member of the Public School Board of Burk's Falls.

MISSANABIE.

OUR missionary, Rev. S. H. Ferris, much of whose earlier life was spent on St. Joseph's Island, lately wrote "home" an interesting description of his present surroundings from which we take the following:

Missanabie, where we have taken up our abode, is a village of about 250 inhabitants on the north shore of Lake Superior, about 50 miles north-east of Michipicoten Harbor, and 350 miles south-west of Moose Factory on James' Bay, both of which can be reached by canoe. This is the only station of any importance on the C.P.R., between Chapleau and the east and White River on the west. The village was founded in 1886, when one general store was started, a Hudson's Bay post established and a station house built * * * *

Early in the fall the hunters load their canoes with their winter's provisions and go from 50 to 200 miles into the bush, where they hunt and trap until spring when they return, and if their hunt has been good they camp around here and enjoy themselves until it is time to go again to their hunting grounds * * * *

The other public buildings besides those already mentioned are a church, school house and boarding house, and the inhabitants are English, Irish, French, Ojibway and Cree Indians. We believe we had as good a time here on Christmas as any people in the district, and were as well behaved, the arch enemy of our peace and happiness, John Bull Bitters, being under a ban since the visit of the police magistrate from North Bay. This John Bull Bitters which has recently come to grief here at the hands of an officer of the law, may be all right if taken in small quantities, but when taken as the Indians take it is a most pernicious concoction, a veritable "tangle-leg," even worse than whiskey.

The climate differs very little from that on St. Joe, perhaps a little colder. People live in tents in the bush the whole winter through. I know a widow and her daughter who support themselves by hunting and trapping. They go into the bush and for days have no other shelter at night, but what they can build of brush. This seems terrible to people used to warm houses, for any night the thermometer may drop to 45 below zero.

This is quite an interesting point in many ways. It is one of the starting places for tourists and those seeking adventure in the silent wilderness of the north. * * * Explorers of the frozen wilds of Labrador

sometimes get their guides here and journey by canoe through the numerous lakes and rivers which form the water-course between this and James' Bay.

We have our celebrities, too. George Elson, Job Chapish and Joseph Iserbron, members of our Church, were the Indians who accompanied Mrs. Hubbard in her explorations in Labrador, and Mr. Elson was the Indian who shared the hardships of Hubbard and Wallace in the wilds of Labrador when Hubbard starved to death, and Wallace was saved from the same fate by the almost super-human efforts of Elson. It is interesting to hear George tell of their experience when boiled moccasins were the luxuries of life and their ordinary fare was soup made from the bones of animals they had killed and used for food when entering the country and which they were glad to gather up on the return march."

We hope to be in a position next month to give our readers some particulars of the Easter vestry meetings, especially in the larger centres where parishes are established. There is in us an instinctive feeling that there has been a general onward march.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 15th March, 1907:—

MISSION FUND

Huntsville, \$2; Thankoffering, Cobalt, \$3.50; Fort William, \$1.80; Jocelyn, \$2.50; Emsdale, \$3.50; Kearney, \$2.20; Burk's Falls, 75c.; Victoria Mines, \$2.35; Falkenberg, \$1.20; Bracebridge, \$4.25; North Bay, \$10.30.

FOREIGN MISSIONS

Parry Sound, additional, \$2; Burk's Falls, \$2.65; Blind River, \$5.53; Spragge, \$2.20; Cutler, \$1.03; Algoma, \$1.35; Novar, \$1.78; Ilfracombe, \$1.84; Ravenscliffe, 74c.; Sprucedale, \$2.26; 4th Line, \$1.00; Bourdeau, 38c.; Bracebridge, \$3.25; Grand Bay, Nepigon, \$5; Gore Bay, \$1.45; Kagawong, \$1.96; Mills, 40c.

MISSIONARY APPORTIONMENT

Sand Lake, \$1; Kearney, \$2.75; Sand Lake, \$12.70; Emsdale, \$6.

SPECIAL PURPOSES

S.P.C.K., Burk's Falls, \$1; S.P.G. & C.C.C. S., Mills, 82c.

INDIAN HOMES

S.P.G. King's Messengers Scholarships, \$25.18. Contributions received by Principal of Shingwauk Home direct during February, 1907:—St. Paul's S.S., Toronto (for boy), \$37.50; Grace Bray, Ravenscliffe, 52c.; the Pembroke W.A. (for boy), \$12.50.