

AUGUST, 1907

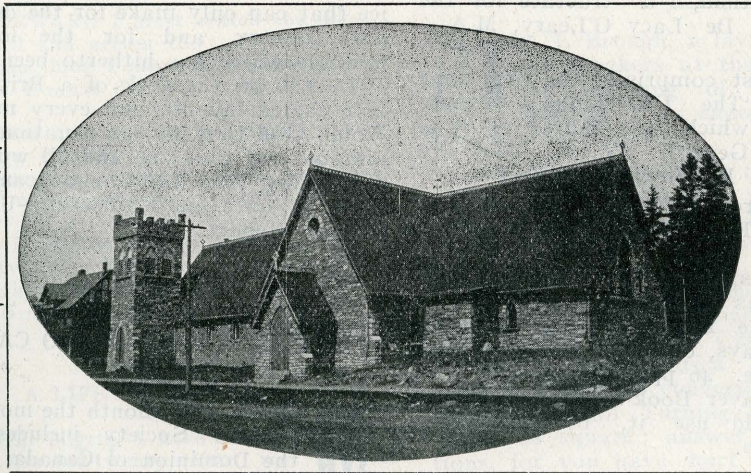
Now it is high time to  
awake out of sleep.



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



## Bishop:

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

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Archdeacon of Algoma, - - Rosseau, Ont.

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Indian Homes, - - - Sault Ste. Marie, Ont.

## MASKED BY LOW PRICES.

**S**OME booklets or tracts of value to the missionary and to any who will read them have recently come under our notice. First come those published by the S.P.C.K. at the cost of a few cents each. They are:—

"The Christian Church," by the late Very Rev. R. W. Church, Dean of St. Paul's.—30 pp.

"The Preaching of St. Paul," by the Rev. Professor Sayce.—16 pp.

"The Office, and Work of the Holy Spirit," a Bible study.—16 pp.

"Christ's Arraignment Before the Church of His Nation".—32 pp.

"Notes on the Higher Criticism," by the Most Rev. Reginald Stephen Copleton, Bishop of Calcutta.—29 pp.

"Infant Baptism,"—a tractate for the clergy—by Rev. De Lacy O'Leary, M.A.—30 pp.

Our next list comprises the first four numbers of "The Churchman's Penny Library," of which the Editor of "The Sign" is the General Editor. They are published by A. R. Mowbray & Co.

1.—"Our Church: What it Teaches and Offers us," by Rev. Canon Newbolt of St. Paul's.—44 pp.

2.—"Selections from the Imitation of Christ," Thomas A. Kempis.—46 pp.

3.—"Along the Road," a book of verse for Common Days, compiled by G. M. Ireland Blackburne. 46 pp.

4.—"The Prayer Book: What it is and how we should use it," by Rev. Percy Dearmer.—44 pp.

To the above may be added a number of tractates by Rev. Wemyss Smith, St. Paul's Church, Norwalk, Conn., U.S.A. They are known as "The Church Series" and are published at \$2.00 per 100, postage extra. Among those which are commended by Bishops and clergy in Canada as well as in the United States are:

1.—"The Kingdom of God"—36 pp.—105th thousand.

2.—"Baptism in the Kingdom"—28 pp.—48th thousand.

3.—"Confirmation"—20 pp.—92nd thousand.

4.—"The Holy Communion"—20 pp.—38th thousand.

8.—"God's Way for Christian Giving"—20 pp.—50th thousand.

The above may surely be called good literature at cheap prices.

## THE CONGO SCANDAL.

**I**T has ever been a first principle of the Universities' Mission that the welfare of the black population is the only object which can really justify the occupation by the white man of the black man's territory. And in simple faithfulness to this principle we dare not let this [annual] report go forth to the world without a reference to the monstrous state of things now existing on the Congo. Cruelty, whether it be to animals or to human beings, is intolerable to the Christian spirit, and it is nothing short of a marvel that Christians of every denomination and every shade of opinion do not combine in their righteous anger and indignation to protest and to prohibit. To stand aloof from this for any reasons, political or commercial, is a form of cowardice that can only make for the decadence of our country, and for the loss of that prestige which has hitherto been our heritage—that on the deck of a British-man-of-war chains fall off, and every man is free. Would God that we, as a nation were unanimous, and that one and all would join in demanding that the Congo scandal should cease at once and for ever.—Universities' Mission Report.

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

**M**ONTH after month the money grants by this Society includes some for the Dominion of Canada. Not only are they given to the missionary dioceses, but to the older dioceses, too. The June report has the following:

Diocese of Montreal—For a church at Rockfield, parish of Montreal, £30.

Diocese of Huron—For a church at Windsor, £100.

Diocese of Algoma—For a mission church in St. John's parish, Port Arthur, £25.

Diocese of Rupertsland—For a church (St. Mary's), at Brandon, £120.

Diocese of Athabaska—For a church at Stony Point, in the Mission of St. Luke's, Vermillion, £20.

Diocese of Calgary—For a church at Gladys, £20.

Grants of books include some for the Dioceses of Nova Scotia, Saskatchewan, Calgary, and Kootenay.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 4. No. 8.

AUGUST, 1907.

Published Monthly  
50 cents per annum in advance.

## WHAT IS HIS WILL ?

HENCEFORWARD I must watch the door  
Of word and action too ;  
There's one thing I must do no more,  
Another I must do.

Alas ! these are such little things !  
No glory in their birth !  
Doubt from their common aspect springs—  
If God will count them worth.

But here I am not left to choose,  
My duty is my lot ;  
And weighty things will glory lose,  
If small ones are forgot.  
—G. Macdonald.

## A LIFE NOT LIVED.

A WEARIED pilgrim I have wandered here,  
Twice five-and-twenty, bate me but one  
year ;  
Long I have lasted in this world, 'tis true,  
But yet those years that I have lived, but few.  
Who by his grey hairs doth his lustres tell,  
Lives not those years, but he that lives them  
well :  
One man has reached his sixty years, but he  
Of all those three-score has not lived half  
three :  
He lives who lives to virtue ; men who cast  
Their ends for pleasure do not live, but last.  
—Robert Herrick.

## HOLY BAPTISM.

SINCE, Lord, to Thee  
A narrow way and little gate  
Is all the passage ; on my infancy  
Thou didst lay hold, and antedate  
My faith in Thee.  
—George Herbert.

## IGNORANT CRITICISM.

M R. J. Brough, a layman, was one of the speakers at the recent anniversary meeting of the Universities' Mission. He ended an interesting speech by saying :—

Coming home about the time the Spanish-American war broke out, we called at Las Palmas, Grand Canary. One day the conversation in the smoke-room turned on the harm done to the natives by making them Christians ; it was said they made the biggest thieves and vagabonds, and that no one would employ a Christian. An old gentleman from Africa said, "I am depressed with this conversation for I support missions." Turning to them I said, "Now be square ; answer me a few questions, for you have hurt this gentleman's feelings. Have you been to church in Calabar ?" "No." "Have you seen the Industrial Mission works—do you know Mr. Thompson, the head of it ?" "No." "Have you ever employed a Christian in any of your factories ?" "No." "Do you know any of the missionaries ?" One said, "Yes, I know the schoolmaster." I said, "How did you come in contact with him ?" "Oh, on Friday afternoons he visited many of the factories trying to get us to go to church." I said, "Do you know any one else ?" "Yes, he said ; the nurse in the dispensary." "How did you come to see her ?" "When any of us get fever she comes to see us." Before our conversation finished the gentleman jumped up quite excited, saying—"I do think it cruel of you men—I should like to flog you for speaking in this way of Missions."

## DIOCESAN NEWS

### THE BISHOP OF ALGOMA IN THE WESTERN PORTION OF HIS DIOCESE.

**T**HE Bishop visited Port Arthur on Sunday, the 23rd June and confirmed 20 persons. The service was as hearty as usual and the church well filled despite rain. A remarkable feature of the confirmation was the number of males—14 out of 20.

In the afternoon he visited St. Thomas', West Fort William, and confirmed six, five of whom were males. There is evidently a great change for the better in this mission due partly to the prosperity of the place but still more largely to the work and personality of the clergyman. The G.T.P. is still pushing on here, though the great rush of work is not yet.

In the evening of the same day St. Luke's, Fort William, was visited and the service was one of the heartiest and nicest ever held in the parish. The church was full and the music rendered by the newly vested choir—admirable. A good organist and boys' voices add unspeakably to the impressiveness of a service.

#### THE SWEDES

On Monday (St. John Baptist's Day), after an early celebration a meeting of the clergy at Port Arthur considered certain pressing local problems—notably the work among the Swedes under the Rev. Knut S. Totterman. This Swedish work is an experiment of great interest. In the absence of any regular Swedish ministrations the Church stepped in and offered the Scandinavians the opportunities of worship. Everything depends upon their willingness to accept and profit by these opportunities. Since the experiment was inaugurated a Swedish Lutheran minister representing an American body has arrived on the scene and won a considerable following. In the meantime a church, called S. Ansgarius, has been erected by those who have rallied about Mr. Totterman. The final issue of the work is not yet certain. We desire above all else the spiritual good of these people. It is not always easy to make people desire that end for themselves.

#### NEW PARISH

In the afternoon of Monday an important meeting took place in Fort William between the Bishop and certain gentlemen representing a number of the parishoners of

S. Luke's. These gentlemen presented a petition to the Bishop asking for the erection of a new parish in the central part of the city. Having notified the authorities of S. Luke's of their intention to take this action and those authorities heartily approving of their purpose, these gentlemen now propose the setting off of specified area as an independent parish. They have secured a good site and are ready to build a beautiful and costly church. There is no doubt that all this will be carried out in the immediate future.

In the evening of the same day the Bishop confirmed sixteen persons in S. Luke's, eight of them being males. The same excellence which marked the music of S. Luke's on Sunday was again exhibited.

#### THE RIPE FIELD

Tuesday the 25th June was largely given to Oliver and Kakabeka. At the little church in Oliver a fairly good congregation assembled for Morning Prayer and a celebration. This mission having been long vacant shows lack of vigour. There were no confirmees. Yet the few are earnest and faithful and a general appeal was made to the Bishop for a clergyman as soon as possible. This reasonable request was read and granted. But it may be some time before a clergyman is possible. Meantime a young aspirant for Holy Orders, Mr. Bruce, is holding services.

The great region beyond Oliver, White Fish Valley and Kakabeka particularly are more difficult problems. Only when a well equipped man, strong, active and devoted is actually living on the spot can much advance be reasonably looked for.

Kakabeka was visited after lunch—which was provided by the W.A. at the Oliver parsonage—and an excellent lunch it was. Mr. Todd drove the Bishop and three visiting clergymen. Kakabeka is not an easy name, perhaps not a pretty one, to pronounce. But the view of the falls as the Bishop's party saw it is superb. A great body of gleaming amber coloured water leaping over a precipice some 120 feet in height into a dark mysterious mist-filled chasm was a spectacle worth driving, or walking many miles to see.

Near by, however, man's work has supplemented that of nature. There stands the great power house which turns the force of this great waterfall into available form. A total of ten thousand horse power has al-

ready been developed, and the wonderful worker and vast machinery well justify a visit. These works are no small part of the assets of the Fort William and Port Arthur region.

One pathetic touch is given to the view near the power house. On the hill top stand five cement crosses marking the graves of men who lost their lives in the course of the work. They remind us that man's work is a struggle with nature, a fight in fact. But they also remind us that there is hope beyond for those who fall valiantly fighting. The way of the cross is the way of light.

It is interesting to learn that these crosses were provided by a superintendent of the works.

The Bishop returned by train to Port Arthur in time to meet and confer with many friends in the comfortable and hospitable Rectory of S. John's Church. It is encouraging to find on every hand, in this wonderful rising town, evidences of the good hold the Church is getting upon the people.

#### WORK SPOTS

In the course of his visit one pleasant duty of the Bishop was to inspect the new mission chapel in the Carrick addition north of the town on the old Dawson road. Here a new settlement justifies a new work, and Mr. Hedley has made much progress in the creation of a small building for social and religious purposes.

Nepigon station was visited on the 26th. There were no confirmees. But service was held in the evening and a good number of people attended. Throughout the winter while the mission was vacant, the Rev. B. P. Fuller came down with his dog team from his cabin on the lake to give the Nepigon people service. It was good of him and they were grateful.

Rosspoint is a most picturesque spot on the shore of Lake Superior, a fishing station of some importance. The Church is weak but 2 were confirmed.

At midnight on the same day the Bishop reached Schreiber by freight train with Mr. Weady, the devoted catechist. The next day was given to calling upon the people. In the evening four children were baptized, two received into the Church and a hearty service was held. There is hope that Schreiber may yet grow.

Missanabie is an Indian mission. Till lately it has been served by Moosonee clergymen. But it is in Algoma and is now transferred to our care. The Rev. S.

H. Ferris is in charge. There are not a few Indians, Cree and Ojibway, living here. Others come down to trade. The Bishop spent Saturday the 29th June (St. Peter's Day), here and two very interesting services were held. In the morning fourteen were confirmed and Holy Communion was administered. In the evening there was Evensong and an address. One poor woman who was unable to attend church for the purpose was confirmed and communicated privately in her wigwam.

Sunday the 30th June was spent by the Bishop in White River where he was glad to find the quiet steadfast work of Mr. Ferris producing its effect. There is hope that White River may yet be an important mission.

The Bishop's final visit on this trip was to Montizambert, which is a Hudson Bay Post. Here a town of wigwams afforded a congregation of some 50 Indians. The Bishop's address was interpreted by Stephen Nodin. The visit was interesting and encouraging. One child was baptized. The Indians here are chiefly from the North, though a few remain all the year round.

#### ORDINATION AT NORTH BAY.

ON Sunday, July 7th, the Rev. Arthur T. Lowe, of New Liskeard, was advanced to the Priesthood and Mr. Thomas Oliver Curtiss was made Deacon. The service took place in the Church of S. John the Divine, North Bay. The Rev. C. E. Bishop, the Rector, threw himself into the occasion with characteristic energy making excellent arrangements and providing generous hospitality.

The Archdeacon of Algoma presented the candidates. The Rev. R. A. Cowling preached a thoughtful and helpful sermon. The choir did well. The congregation was good.

In a railway town like North Bay, congregations necessarily fluctuate as regards the attendance of men. On this occasion no doubt some men were kept away by necessary labour; others perhaps, by a special service being held at the same time for the Orangemen of the town in another place of worship. Yet not a few men were present and the ordination service could hardly fail to impress them with a sense of the Church's deeply spiritual tone and of the solemn responsibilities of the sacred office.

It is much to be desired that our men and especially our young men should be brought out to such services. The time has surely

come when at least the majority of our recruits for the ministry of the Church should be drawn from the ranks of our own Canadian people. No means should be neglected for interesting young men in all that belongs to the sacred calling. The call of God may well be made clear to young men as they witness the setting apart of others to the Holy Ministry.

The Bishop and other clergy present attended and addressed the Sunday School in the afternoon. There was a hall full of children, the best of signs for the Church's future.

At the evening service which was well attended and hearty in the extreme, the newly ordained priest, the Rev. N. T. Lowe, preached a forcible and excellent sermon on the text "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven," in the course of which he alluded tellingly to the prevailing social and political corruption as utterly at variance with Christian teaching and character.

Two good men have been added to our ranks.

#### ST. JOHN'S, PORT ARTHUR.

During the past few weeks the angel of death has removed from St. John's several striking figures who had been for long years identified with the Church.

George Thomas Marks, though of recent years only residing at intervals in Port Arthur, ever retained his interest in the home church in a very practical manner. Each Christmas and Easter a large box of suitable flowers for the altar was sent by him from Toronto. At his suggestion and expense the interior of the church was re-decorated last year, and he was, moreover, a regular supporter of the church and contributor to her special needs. A man of strong character, he did not court popularity, but his demise is recognised as a great loss to the town which accorded to him the special honour of a public funeral.

Mrs. Boyce was next called to her rest—a paralytic stroke from which she never recovered. This occurred on a Saturday night. On the Sunday morning before she had lost consciousness she received the Blessed Sacrament, carried from the church where she had so long been a most devout communicant. Mary Ann (Blick) Boyce was left a widow 18 years ago by the death of her husband John Cox Boyce, Rector of Cornwell near Oxford. Since that event she had lived mainly in Port Arthur with her daughter, a quiet, de-

vout life, marked by a courtesy and gentleness of manner that is characteristic rather of the old world than the new, and of the past rather than the present generation. It was a privilege to meet and speak with her. One felt the contrast between the chronic rush of business or pleasure that leaves so little time for religion or manners, and the quiet dignity, courtesy and reverence that seemed to be, as it were, transplanted from an English vicarage. The very atmosphere about her was an antidote to the so frequent and vulgar lack of gentleness, and we can ill afford the loss of such an influence to-day.

Still another of the "old timers" of St. John's has since been removed when William Blair was laid to rest. He was a Scottish Churchman, "just and devout and looking for the consolation of Israel." Two years ago the loss by death of his only son severed a strong earthly link and forged a heavenly. For some time he had been in poor health and a sharp attack of pneumonia carried him off rapidly. He leaves a widow and daughter with the cherished memory of a loving father and universally respected citizen.

#### MISSION OF OLIVER.

**A** local correspondent writes:—After being vacant since Christmas when Rev. A. W. Sale left for the West, the Church of St. James, in Oliver township was opened about the 1st of June by Mr. Harry Bruce, a licensed lay reader of St. John's Parish, Port Arthur, with a very encouraging attendance. Mr. Bruce is residing in the vicarage adjoining the church and will hold the fort until a clergyman is appointed. The feature of the annual vestry meeting was the report of the W.A. by Mrs. Boulter. The members number 13 and in the past year they succeeded in raising the large sum of \$205 and paying off the debt on the parsonage and sundry other amounts which were beyond the means of the wardens. On the occasion of the Bishop's visit, attended by the clergy from the twin towns, after matins, baptism and celebration of the Holy Communion, a luncheon was served in the parsonage by the W. A.—a very pleasant gathering.

#### DIOCESAN NOTES.

The Indian Mission at Garden River has welcomed its new missionary, Rev. T. Bird Holland, who arrived on July 3rd. He was duly inducted into the incumbency on July

10th by Rev. Canon Piercy, Rural Dean of Algoma. Mr. Holland came alone, his wife and children being detained by the fact that whooping cough having seized the latter they were prevented from sailing. However, it is expected that they will arrive before the end of July and will soon be comfortably settled in the parsonage beside the church.

Early in June Rev. Canon Piercy, accompanied by Rev. A. H. Brooke, drove to Garden River and had a meeting with the Indians connected with St. John's Church there. After Evensong said at 3 o'clock a general discussion took place concerning the whitening of the inside walls of the church and the providing of a new altar. Rev. Canon Piercy was able to promise a new altar cover and frontal—the gift of friends in England—if the Indians would bear the cost of a plain altar and brass rod whereon to hang a dossal. The Indians readily promised to bear the cost. A day or two before the new missionary's arrival the new furnishings were put in place, a foot pace being made for the altar. The change is a marked improvement.

During the interim between the departure of Rev. Canon Frost from Garden River and the advent of Rev. T. B. Holland, the services in the church on Sundays at Garden River have been read by Mr. L. Hardyman, the very efficient schoolmaster. The best interests of the Indians are evidently much in his mind, and evidenced in more ways than one.

Default in paying sums ordered by the Synod for Diocesan management expenses and for the repairs to Bishophurst (diocesan property) is still a mark against a few cures. The Executive Committee advises one more effort to collect these debts. It is hoped it will be successful in all cases, thus obviating the necessity of placing the matter before the Synod of next year.

It is much to be desired that the parishes and missions should at vestry meetings or upon other occasions become informed of the canons which govern us in Algoma. Indeed, the clergy might well take advantage of some Sunday to give knowledge so much required.

The Algoma Association meeting in London was quite a success, though the attendance would have been even larger if there had been fewer other Church causes being advocated in public meeting the same afternoon.

We in Algoma have not a few grand Church women of the Algoma Association for Prayer and Work in England who cooperate heartily in our ventures and schemes. Mention is made of no name, save, perhaps, Miss A. B. Tucker, whose efforts resulted in impaired health. She is our friend of many years. May she enjoy her enforced rest and may God use it to the restoration of her health.

Miss Dagmar Chowne was happily married to Rev. Herbert Archbold, on Thursday last in S. Alban's Cathedral, Toronto. The Archbishop of Toronto officiated, assisted by the Bishop of Algoma and Canon McNabb. Mr. Archbold is missionary at Minden in the Diocese of Toronto. The bride is the daughter of one of Algoma's pioneer missionaries, the late Rev. Rural Dean Chowne.

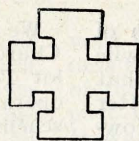
#### A HOPEFUL SIGN.

In the Manchester Guardian a Wesleyan correspondent calls attention to the Wesleyan Guild of Divine Service, which apparently has for its object reunion with the Church. The Guild, which was formed at Beccles, has been in existence some six years, and among its practices are:—Kneeling at prayer; reverent administering of Sacraments according to prescribed forms; reading of appointed lessons; offering of alms at the Communion table; fuller observance of Church seasons; enlarged use of the Church Prayer Book; and frequent Communion; not to mention the endeavour after a more dignified and Churchlike style of building for chapels.

The same correspondent also says that there are those in the Guild who, rather than reject what they deem to be salutary ritual, would join the Church of England. Their founder, we know, would have grieved that even they should have left it, and we may safely believe that he would equally rejoice to see them with their faces set in the direction of the old home. We cannot but think that ere long they will discover that neither set forms, nor pointed arches, nor ceremonialism, make a Church, but the acceptance of the Catholic Creed and the Apostolic Ministry; and that, having made this discovery, they will hasten their steps to reconciliation with the Church of their fathers and of the founder whose name they bear. Within the Church, there would be nothing to prevent them from calling themselves Wesleyans still, and practising the rule of the original Methodists. A Methodist Guild of Churchmen would be a genuine religious force.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

**T**HE Annual Meeting of the Algoma Diocesan Board of Management, was held on 18th June, 1907, at the residence of Mrs. Ironside, Corresponding-Secretary. The reports of the several departments of work were submitted by the respective officers, each report indicating a most satisfactory and successful year.

The Corresponding-Secretary presented a carefully prepared and interesting report of the various Conferences attended, and Branches visited by her. During the year both the beneficiaries of the Diocesan Pledge to the Shingwauk Home, died, and at the request of the Board, Principal King suggested Jennie Driver and Jacob Macowatch as recipients of this pledge in succession to the deceased. These two were subsequently adopted and are now supported by the Diocese.

In the Recording-Secretary's Report the membership of the W.A. in Algoma was stated to the 821 senior members, and 122 girls, making a total of 943, being an increase over last year of 114. The total amount of money raised during the year by Senior and Girls' Branches in the Diocese, for all purposes, was \$7,828.05.

The Treasurer's report showed a substantial increase in contributions, the receipts being \$1,409.08, and disbursements \$1,264.73 leaving a small balance on hand to begin this year's work. All appeals have been generously responded to by most of the Branches, and the Pledges promptly met.

The work accomplished by the Dorcas Department is most encouraging. A substantial bale, valued at \$210.67 was sent to Metlakatla, Diocese of Caledonia, and many Branches have also prepared outfits for pupils in the Indian Schools in our own and in other Dioceses. The total amount of money spent on Dorcas Work last year was \$296.33.

The Secretary-Treasurer of the Junior Department reported a successful year's work. There are now 13 Junior Branches in this Diocese, with a total membership of 334. In addition to meeting all Pledges assigned to them, they have contributed the sum of \$35.85 towards the Pledges of the Senior Branches.

The Secretary-Treasurer of Babies' Branches reported a membership of 139. Total receipts from Mite Boxes, \$43.38. Expenditures, \$9.25, leaving 34.13 to be de-

signed. By resolution of the Diocesan Board in April, this sum was divided and \$17.00 given to support a baby in the "Birds' Nest" China, and \$17.13 was given to the Shingwauk Home in this Diocese.

The Secretary-Treasurer of Literature desires to urge on all Branches who have not already done so, the importance of making a more general use of this department. She has sent monthly, free of all charges, from twelve to fourteen parcels of missionary literature to the Secretaries of parochial branches. The matter sent out is suitable for readings at W. A. meetings. Receipts, \$7.19; expenditures, \$5.24.

The Leaflet Editor reported the total circulation of the "Leaflet" in this Diocese to be 438, which shows that less than half the W.A. members are subscribers. It is felt that this circulation should be improved, as the "Leaflet" is worthy of the support and sympathy of every member, and we express the hope that before another year has passed this interesting and instructive paper will be found in the home of every Churchwoman in the Diocese.

The combined Annual Conference for the Deaneries of Algoma and Nipissing, announced last month to be held at Sudbury on 7th and 8th of August 1907, has been postponed until October, and when the date has been definitely fixed, notice will be given the Branches by letter and by publication in this page.

The following letter from India, written by the little blind girl, supported by Marjorie Struthers, a member of Sudbury Juniors, has been kindly sent for publication.

"Sarah Tucker College,

Palamcottah, 2nd March, '07.

"Most respected and dear Madam,

"My parents are living in a village called Vadalivilli which is 32 miles away from Palamcottah. My father is a farmer. I have five brothers and sisters. They all have become Christians now, but I have not yet been baptized. I am 9 years old. In our Blind School there are 20 girls and we have class up to IV. We have a headmistress and two other blind mistresses one of whom named Pounamual is teaching our class, that is the first Standard. I am glad to tell you that I stand first in my class of 4 girls. Our Christmas holidays com-

(Continued on page 96)



## GENERAL CHURCH NEWS

**P**RINCE Edward of Wales has joined the Royal Naval College choir of Osborne. He took part in the service for the first time on Whitsunday. He has a good voice, and sings with an intelligence which does credit to his music teacher.

The Bishop of Dorking suggests that the Thank-offering to be made in S. Paul's Cathedral in 1908 by the Anglican Communion should consist not only of money for the support of missionaries, but also of men for God's work in the Missions of the Church. He names ten men as, possibly, the quota from the diocese of Winchester, including himself as one of the ten, if he is accepted for such work, leaving it to other dioceses to take up the suggestion, if it is of God, and hoping that the full number from England may rise to a hundred.

The Bishop of Mashonaland, after 33 years of labour for the Church in the Province of South Africa, has resigned and left for England.

Bishop Landier has been consecrated to the see of Victoria, Hong Kong.

The correspondent in "The Guardian," who writes a report of the recent conference in Hong Kong of the Bishops of the Anglican communion in China and Corea, ends his communication in re the conference held last April by saying that at the last session it was proposed and carried unanimously that the Conference should send a special appeal to the Church in Canada to help forward the work of the evangelisation of China, by sending a Bishop and clergy to occupy one of the Provinces as yet untouched by any work of our communion.

The Church of Ireland, following the lead of the R. C. Church in that country is considering the advisability of forming an insurance company of its own for the insurance of Church officers and Church property.

An address has been presented to Canon Wallace, Examining Chaplain to the Bishop of Bristol, and for many years Vicar of Holy Trinity, Clifton, on the jubilee of his Ordination. Together with the document, which set forth the universal affection and

respect in which Canon Wallace is held, a sum of £300 was placed at his disposal for the benefit of St. Brandon's Clergy Daughters' School. In this admirable institution he has always taken the deepest interest, and for a great number of years has acted as the Hon. Secretary. Canon Wallace is one of the commissaries in England of the Bishop of Algoma.

The Bishop in Jerusalem (Dr. Blyth), in his letter in "Bible Lands," appealing for funds to complete the beautiful Church of St. George, in Jerusalem, concludes it by saying: "There are movements at present amongst the Jews which justify any effort to place as evidence before them the service of the English Church, which is the form of Christianity which at present attracts them most."

The English see of Newcastle is to be filled by the translation of the Bishop of Sodor and Man.

The plans for the new cathedral at Halifax, N.S., forecast a dignified and suitable edifice.

The funds of Quebec Diocese now exceed £1,000,000.

The Synod of Niagara voted \$500 to Bishop DuMoulin for his trip to the Lambeth Conference next year.

Plans have been made for investigation into the early history of the Church of England in the diocese of Montreal. A committee has been formed at the initiation of the synod.

Bishop Worrell in his recent charge to the Synod of Nova Scotia said: "The work of the church is a necessary part of a man's expenditure, and he has no more right to fail to pay his share of the church's up-keep than to evade the civil taxes of a community. The payment of a due proportion of their income by the rich as well as the poor, and a recognition of the duty by every church member, would meet all needs and prove a delight to the givers themselves."

It is said that the Bishop of Qu'Appelle will apply to the Provincial Synod of Rupertsland for a co-adjutor.

CHURCH HISTORY NOTES

THE CHURCH IN WALES.—ITS PAST HISTORY.

NO doubt many of our readers note from time to time during the last twenty-five years that there is heard in Great Britain a cry raised for the disestablishment and disendowment of the Church in Wales. It is a cry raised by organized political dissent in league with the "Liberationists." It is to the fore just now. It is founded on ignorance and misrepresentation. Therefore it will be opportune to publish some brief historical notes about the Church in Wales.

Properly speaking, there is absolutely no Church of Wales at all. "Far more accurate," as the late Right Hon. W. E. Gladstone said, "is it to speak of the Church of Wales in England than the Church of England in the Principality." The British Church was organized in Wales long before there was an organized Church of England.

It was the organization of the Church which led to the formation of the National Parliament, which met in A.D. 1265 in a house (the Chapter House of Westminster Abbey) lent for the purpose (for 350 years) by the Church. So the

CHURCH IS 592 YEARS OLDER

than the Parliament, and as there was no King of all England until A.D. 827 the Church, as we know it to-day is

155 YEARS OLDER THAN MONARCHY.

It follows that no Act of Parliament, at any time, established the Church, since Acts of Parliament were unknown until about 600 years after the Church was organized.

It was the British Christians, who fled from the fury of our fierce pagan Saxon forefathers to the fastnesses of Wales and Cornwall that saved British Christianity from being swept away.

Many people may know that a very common prefix to the name of a Welsh parish is the word "Llan," but few know the word means "sacred enclosure" or "church". Again, the word "Capel," (in English "Chapel"), is frequently met with.

The Welsh people hold in reverence the names of two martyrs to the Christian faith, who suffered in the attempt of the Roman Emperor Diocletian's attempt to stamp out the Christian "superstition."

Their names are Aaron and Julius who suffered death at a place called Legionum Urbs, generally identified with Caerleou-upon-Usk, in Monmouthshire. One of the three Bishops from Britain who attended in A.D. 314 the Council of the Western Church at Arles (France) was the Bishop of this place.

While it is impossible to state the year or by whom Christianity was introduced into Wales, it can be said that as soon as the history of Wales emerges from the darkness which conceals it for a century after the departure of the Romans, a diocesan episcopate is found established there, with a monastic establishment as the centre of each see, the Bishop being at its head.

In response to an appeal from the orthodox Welsh clergy to Gaul for advice concerning the best way to combat the Pelagian heresy, the Church in Gaul sent two learned divines, German, Bishop of Auxure, and Lupus, Bishop of Troyes, whose assistance enabled the Welsh clergy to arrest the spread of the heresy. To-day the names of these Bishops are found connected with some of the oldest parish churches in Wales.

While the Anglo-Saxons were establishing the kingdoms of the Heptarchy in England, in the sixth century were founded in Wales the four dioceses now to be found there.

1.—Bangor, for the Principality of Gwynedd.

2.—St. Asaph (or Llanelwy), for the Principality of Powys.

3.—St. David's, for the Principality of Dehewbarth.

4.—Llandaff, for the Principality of Morganwg.

We hear of three other sees, since merged into the four above-named. They were Llanbadarn, Llanafanvawr and Margan. It was Morgan, one of the Bishops of the last-mentioned see who is said to have been present at a Conference of British Bishops called to meet Augustine about A.D. 603.

THE CHURCH OF ENGLAND IN 1215.

IT should be remembered that the first provision of Magna Charta thus runs:—"That the Church of England (i.e., Ecclesia Anglicana, not the Church of Rome) shall be free, and hold her rights entire, and her liberties inviolate."

## The Algoma Missionary News

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### ALGOMA ASSOCIATION.

[FROM THE GUARDIAN]

THE Annual Festival of this Association took place on Thursday. There was a celebration of the Holy Communion at Christ Church, Victoria street, in the morning, and a well-attended meeting at the Church House in the afternoon. Dr. G. R. Parkin, C.M.G. (Secretary of the Rhodes Scholarships), presided, in the absence of Lord Armstrong who was prevented by military duties from attending.

Bishop Montgomery, after paying an affectionate tribute to the Bishop of Algoma, referred to the difficult position of the Diocese. As it stood just outside the limit of Western Canada it was unable to receive assistance from the S.P.G. Western Canada Fund. They believed, however, that the Diocese of Algoma was really Western in character. It was for this reason that he was present at that meeting—to ask them to supplement the Western Canada Fund by giving all they could to a Bishop who deserved more help than anybody in the Canadian Church. The Bishop then related his experiences during his tour last summer through Canada, which ended at Victoria, Vancouver. Speaking of the work in the mining-fields of Canada, he referred to the extraordinary similarity of the work to that in the Antipodes. As an instance of the remarkable effect of the personal influence of one man, he spoke of an occasion when the Bishop of the Diocese appealed for \$400 to clear off the debt on a certain church. The amount received from the two collections on that day was only \$50, but a man who was present was so impressed by the necessity of raising the money that

day that he set to work and by the following morning had collected the remaining \$350. Another difficulty of the work was that it was hard to know where the population was going to settle. The work of the travelling Archdeacon, Archdeacon Gillmor, was the kind of work that went to one's heart. They had the satisfaction of knowing that in the Bishop and the Archdeacon they had two of the most noble men of the day.

Miss Eda Green, Honorary Secretary, read a brief report of the year's working. A year ago the great objective of the Association was the sum of £600 for a Students' Fund, out of which the Bishop should be able to make loans to Ordination candidates, such loans being repaid, and the Fund, therefore, being permanent. By Christmas this object was realised. In June last year the first Synod of the Diocese was held. A report of this referred to the intense strain upon the Bishop. It was suggested that a general missionary should be appointed, who might relieve the work of the Bishop. Struck by the need, the Committee resolved upon a venture of faith, and offered to provide £250 a year for three years for the stipend and travelling expenses of such a missionary. The offer was accepted by the Bishop, and a special fund was started at home. By the end of March £250 was in hand for the first year and also £70 for each of the two following years. Miss Burnard-Tucker was Hon. Treasurer of the Fund, and the strain of the duties involved had affected her health, necessitating a complete rest. The Bishop, acting on the Committee's guaranty, had appointed Archdeacon Gillmor to the new post. The most immediate need of the Association was the £250 for 1908-9, but means were also needed to secure sites before the price of land increased, to provide clergy, and to make grants for church building. As an instance of the state of things in the Diocese it was pointed out that on one station seven children out of sixteen had never heard the name of Christ. In 1873 there were but seven Missions. These had now grown to more than fifty, with 132 congregations. Instead of seven clergy there were now thirty-eight, but fifteen to twenty more were needed. During the past half-year the Mission of Haileybury had become self-supporting. In conclusion, it was mentioned that the Association had no office expenses and no paid workers, the only expenses being printing and postage. Last year only £14 was expended for over £900 sent out to the Diocese.

The Chairman spoke of the need for great statesmanship in the Church to-day being as pressing as the need for statesmanship in secular Colonial matters. The Church professed to be a National Church, and so long as it was not trying to cover the whole national field in its view it lost its right to call itself a National Church. He reminded the meeting that Great Britain was responsible for the control and government of nearly 350 millions of people. They had to send out to them the people who stood for civilisation and Christianity. Such a responsibility was immense. The unique feature of our national character and national quality was that we were going to fill up, as no other nation had ever done, the empty spaces of the world. The responsibility that this involved was obvious upon consideration. The appeal that had been made for Canada had been nobly responded to. His own connection with the Diocese of Algoma had been one of the interesting memories of his life. People who looked at the question seriously believed that within the century it was possible there would be 80 millions of people in the country. A new feature had also arisen in the situation—the wonderful discoveries of mineral wealth. This wealth, however, was not available for work in the districts themselves, as the properties were worked and controlled from the large towns. Referring to Canada as the solution of some of the social problems of this country, he spoke of the astonishing increase in self-respect of the immigrant who had been taken from the slums of England after he had been a short time in the new country.

A vote of thanks to the speakers was moved by Rev. T. J. Hay, and seconded by Rev. W. G. Woolsey.

#### CURIOUS DEFINITION.

The misleading character of comparative statistics is nowhere so clearly demonstrated as in those frequently employed in calculating the comparative strength of religious bodies. For instance, the number of communicants given in the Official Year Book of the Church of England is now that of those actually communicating on Easter Day, and on that day alone. But the communicant figures given in Free Church Year Books are very different. According to the Secretary of the Liberation Society, "a communicant is a person qualified to receive the Communion." And, as he says, it is not possible to obtain a list giving the number in each chapel.

(Continued from page 92)

menced on the 12th of December and I went to my father's house where I enjoyed the Christmas and New Year's days very much. We came again to school on the 8th of January. The next morning we all went to see our ladies, taking limes and garlands with us, and then we felt very much the absence of our loving mother, Miss Askwith, who had gone home on furlough. Yet we are glad to think that she will be back soon. Competitions on singing were open to all the classes the same evening and the best singing classes in each department were given prizes. It is very hot here as there is no rain. All the blind girls are very happy here. Every one treats us very kindly. I am very grateful to you for kindly supporting me. With my loving salams to you, I am, your loving child. "BLIND D. ALAGAMMAL"

#### ACKNOWLEDGMENTS.

Receipts by the Treasurer of Synod to 15th July, 1907:—

##### SPECIAL PURPOSES

Bishophurst repairs—West Fort William, \$10; Rev. Mr. Holland (English Assoc'n.), \$20.88; Mr. Calhoun's Mission, \$2.43.

##### EXPENSE ACCOUNT

Bracebridge, \$22; Port Arthur, \$40; Parry Sound, \$20.67.

##### DOMESTIC MISSIONS

Little Current, \$3.00; Newholme, \$1.02; Port Sydney, \$3.37; St. John's, Soo West, \$7.08; Fort William, add'l., \$1.00.

##### BISHOP SULLIVAN MEM. SUB. FUND

New Liskeard, \$7.81; Victoria Mines, \$5.95; Falkenberg, \$3.30; Beatrice, \$1.00; Uiford, \$1.70; Harley, 86c.; Meldrum Bay, 29c.; Silverwater, 31c.; Fort William, \$2.25; Danchurch, 50c.; Magnetawan, 30c.; Midlothian, 97c.; Little Current, \$1.30; Sundridge, \$5.26; Grassmere, 72c.

##### MISSION FUND

S.P.G., \$423.43; C.C.C.S., \$392.45; Webbwood, \$20; Algoma, W.A., \$112.50; English Assoc'n., \$402.66; English Assoc'n., Church Extension, \$1.09.

##### INDIAN HOMES

Per M.S.C.C., Orillia S.S., \$35; Collingwood, \$9.38; St. Paul's W. A., Lachine, for L. Shebagezis, \$15; Trinity S.S., Galt, \$37.50; St. James' S.S., London, \$50; Dartmouth, N.S., \$22.03; Toronto Diocese, \$94.38; Toronto Diocese for Wawanosh, \$37; Molsons Bank, dividend, \$10; English Assoc'n., \$22.14.

Contributions received by Principal of Shingwauk Home direct during June, 1907:—Brockville, St. Peter's W.A., \$4; Toronto, St. Luke's, St. Agnes', \$6.25; Ottawa, the Babies' Branch, \$25; Ottawa, the Girls' Branch, W.A., \$5; Port Sydney S.S., \$5; Selkirk W.A., \$4.50; Caledonia S.S. and W.A., \$6.