

DECEMBER, 1907

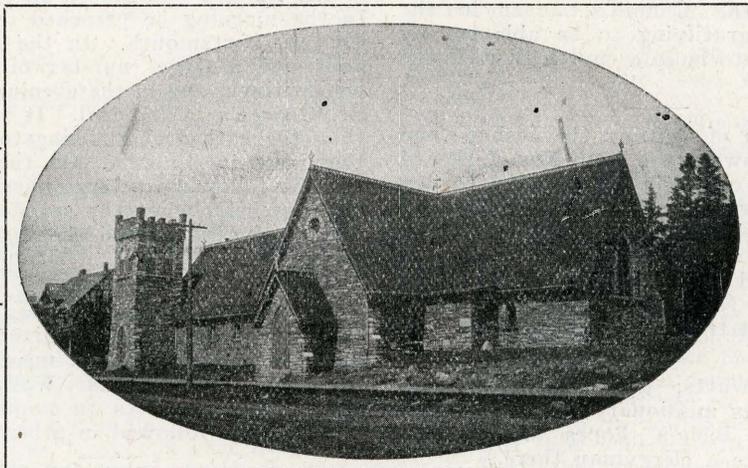
Now it is high time to
awake out of sleep.



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 :

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DIOCESAN NOTES.

DURING November and December, the Rev. J. G. Waller, M.A., missionary of Nangano, Japan, who is at home on furlough, is giving missionary addresses in a number of our parishes and missions. He has appointments in every deanery, practically going the whole length of the diocese—from Gravenhurst to Fort William. It is to be hoped that his work will stimulate the latent missionary spirit in our midst.

Victoria Mines is a station 22 miles west of Sudbury on the Sault Branch of the C. P.R. Here for several years the Church has had the efficient services of a devoted lay reader in the person of Mr. F. Colloton, who has added to his duties as an employee of the company operating the mines, the upholding of the Church's banner in the place. It is gratifying to be able to say that we hope to build a church there in the spring.

On the 18th of October the Bishop and Rev. A. T. Lowe drove from New Liskeard to Harley, over roads too dreadful to describe. Nevertheless quite a number of people assembled for divine service in the little wooden church, at which five persons were presented for confirmation. The clergy drove back to New Liskeard and the Bishop took the night train for North Bay.

Mr. H. G. Watts, a student from England, is the lay missionary on St. Joseph's Island. The Bishop hopes in the near future to place a clergyman there.

Rev. W. H. Hunter, of Korah, presented a class of seven candidates for confirmation to the Bishop when he visited that place on November 10th.

Mr. J. H. Bailey has been removed from St. Joseph's Island to fill the gap at Thesalon caused by the sad breakdown of Rev. I. D. Griffith.

It is with many thanks to the contributors we announce that a sum sufficient has been made up to pay for a tricycle for Mr. Major.

Latest reports are to the effect that there is as yet no change for the better in the condition of Rev. I. D. Griffith.

(see above)

When one looks around the missionary Diocese of Algoma and sees the many openings for the Church, optimism should be one of our marked characteristics. It is only when one wonders how advantage may be taken of them all that a less cheerful view presents itself. How pleased the Bishop must have been when he was at New Liskeard some weeks ago, October 17th, when he saw the best congregation and took part in the best service ever held in the church there. There were seven persons confirmed that evening. It certainly looks as though Rev. A. T. Lowe had succeeded in awakening Church life there, since the progress of the mission can be described as excellent.

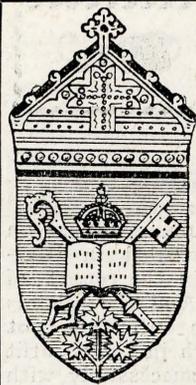
The Bishop travelled from New Liskeard, via Toronto, to Kingston, to take part in the Missionary Sunday held in the see city of the Diocese of Ontario on October 20th. In the morning he preached in St. John's Church, Portsmouth. In the afternoon he addressed a large number of men in the penitentiary, and in the evening preached in St. George's Cathedral. It may be said that the cathedral at Kingston is one of the finest in Canada. On the evening of the day following, a large missionary meeting was held, when the speakers were the Bishop of Algoma and the Bishop of Keewatin.

Mr. Whiting of Torrance has given to the Bishop an agreement to give an acre of land for a church in that mission. Such an action does credit to Mr. Whiting's zeal for the Church, and sets an example that we hope will be followed in other places.

Messrs. H. Bruce, T. Haynes, and E. J. Pennington, three men now in Trinity College, Toronto, are those which the Algoma Divinity Students' Fund enables to obtain a fit training for Holy Orders, a necessary condition hitherto impossible for them.

The clergy are reminded that the prayers of Church people throughout the British Empire are asked for the Church Emigration Society on St. Paul's Day (January 25th). Wherever services are held it is hoped this fact will be borne in mind.

It may be noted that the removing of Rev. C. Ryan to Nipissing is the advent of our first clergyman in charge of the mission. Let us pray that the result will be a gathering in of the Church's long untended sheep.



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CHRISTMAS CAROL.

LISTEN, O earth! to the message we bring,
It is for all men, from beggar to king.
We sing of the Blessèd One, born on this night,
Who came in its darkness, to give the world
light.
Then rejoice! let each voice our glad carol
swell,
'Tis Noel! all is well. 'Tis Noel! Noel!

* * * * *

THE MESSAGE.

Come, as the wise men came of old,
Bringing frankincense, myrrh and gold;
For once again the guiding star
Is beck'ning onward from afar;
See how they flock from east to west;
Wise men to Jesus with their best;
Then join the throng; ah! sing the song;
Come to the Blessèd, and be blest.

Haste, as the wise men did, and bring
Gifts such as they brought to your King.
None is so poor, but he has untold
Wealth of a better thing than gold:
Deep in each heart there's a love-mine which
Yields purest ore in every niche.
Then bring it all; before Him fall;
Pour out these riches and be rich.

Do as the wise men did—'tis meet:
Lay sweet frankincense at his feet;
Offer obedience with your love,
Just as the angels do above;
There is no better thing that we
Can give to please the Deity;
Then bring your will, He needs it still;
Yield full obedience and be free.

Bring as the wise men did, the myrrh:
That is forgiveness, which will blur
Out the remembrance of all wrong.
Fitting each heart for the Christmas song:
Lips cannot praise with discord riv'n,
Cease then to strive, ye who have striv'n;

And pardon now: He taught us how;
Learn to forgive, and be forgiv'n.

* * * * *

This is the message we bring you to-day,
Worship the Saviour, Him love and obey.
Then come to the manger, this blest Christ-
mastide,

The Star is still shining, His arms open wide:
And rejoice! let each voice our glad carol
swell,

'Tis Noel! all is well. 'Tis Noel, Noel!

—Lena A. T. Roth.

"SHEPHERDS, WAKE!"—A CHRISTMAS CAROL.

FIRST SHEPHERD

SHEPHERDS, wake! a joyful sound,
Sweeps the vault of Heav'n around;
Glory, beaming from on high,
Fills my soul and dims mine eye;
Angel bands around us sing.
"Glory to the new-born King!"
And their whispers soft disclose
Mercy, healing sinners' woes.

SECOND SHEPHERD

See His brilliant day-star rise
Brighter than the Eastern skies;
'Tis the star of Jacob's race,
Shedding lustre, life and grace.
Ev'ry planet veils its light,
Ev'ry constellation bright,
Heav'n and Nature blend their voice.
"Shiloh comes—rejoice, rejoice!"

ALL

Welcome, Star of healing might,
Dawning peace on Nature's night;
Hosts of radiant angels cry,
"Glory to the God most high!"
Chanting on the breath of morn,
"Unto us a Saviour born;"
Heaven descends in grace again,
"Peace on earth, good-will to men."

—Rev. Canon Hulbert.

in training the Indians, but have, beyond question, brought up their charges very perceptibly in the scale of civilized living and of Christian principle.

A strange argument (if indeed it can be called an argument) has been used against such schools as the Shingwauk and Wawanosh Homes. They

DO NOT MAKE CONVERTS !

The Diocese of Keewatin, it is said, without such schools, has converted 3,000 out of a population of 5,000 Indians, using purely evangelizing methods. But the Diocese of Algoma, using such schools from the beginning, has converted only some 600 Indians out of 8,000 ! It is hard to see the connection. Schools are not designed to convert but to uplift and to train. The missionary catches the pupils and sends them to the school to be taught. Evangelists and schools are

NOT COMPETITIVE AGENCIES, BUT COMPLEMENTARY.

Both are needed, and in Algoma both are used.

Why then so few converts in Algoma as compared with the Diocese of Keewatin ? The answer is simple, and has nothing to do with the question of schools or evangelists. Algoma converted no more because there were practically

NO MORE TO CONVERT.

Keewatin had an open field and no opposition from any other body of Christians. But long before our Church began her work in Algoma the Jesuit missionaries had practically possessed the land. Only a few groups of Indians remained to be converted and it represents no small achievement that under such circumstances our missionaries won them nearly all. There remain to-day in Algoma but a

FEW WANDERING PAGANS

around Lake Nipigon. And for these in face of the strong influence of a well organized Roman mission our travelling missionary, the Rev. B. P. Fuller (whose praise has been written by an outsider in the "New Era" for October) is labouring and praying with apostolic zeal. Henceforth our work among the Indians in Algoma can be little more than holding and uplifting those we have won. But let none belittle this task, and let none imagine that in the uplifting process industrial schools play an unimportant part. They exercise a civilizing as well as a Christianizing influence over their pupils which raises them appreciably towards the standing of good citizens. And surely our aim should be to

TURN OUR INDIANS INTO CITIZENS,

able to face the world, to compete successfully with others, and to stand before temptation.

Many of our Shingwauk boys are to-day earning an honorable living at carpentering, farming, plumbing and the like. Two are priests in the Church, ministering acceptably to their brethren. And such of our girls as have gone from the Wawanosh since its reopening six years ago are doing well in service or as wives and mothers. In addition to these there are others, and not a few from the Shingwauk Home, who have gone back to the reserves. But going back to the reserves is not necessarily in these parts the terrible thing it is sometimes supposed to be. Whatever it is in the West, the reserve in the East represents a wonderful

ADVANCE UPON PRIMITIVE INDIAN LIFE

In the reserves from which the Shingwauk and Wawanosh draw most of their pupils, there is to-day no such thing as "blanket life." The people live in fairly decent little houses, dress decently, and behave decently, (when not hindered by depraved white people) and are ministered to wherever possible by clergy who devote their lives to the work. In uplifting them thus far (as they will do in lifting them still farther if they are not closed) the industrial schools, through the trained pupils they have sent back, have played no inconsiderable part.

One fact is very significant. So far as the Shingwauk and Wawanosh Homes are concerned, material, that is Indian children, would seem to be abundant ! Whatever may be true in the West, these schools have

NEVER IN THE PAST TWELVE YEARS NEEDED AGENTS.

I am not aware that either the Principal or any member of the staff in those years has gone away seeking pupils. Our numbers, it is true, have been limited to 60 or 70 through lack of funds. But those 60 or 70 have always been forthcoming without effort on our part. And at times we have not merely exercised the usual care in selecting, but have turned away children who might well have been admitted had there been funds to maintain them.

But can these Homes continue to live now that the M.S.C.C. has

FINALLY REFUSED TO AID THEM ?

It is a serious question. The persuasion seems to be growing that the Government is responsible for their maintenance. So far, however, the Government has not increased our per capita grant or

shown any disposition to undertake our complete support. And if it did decide to maintain these schools, would it or would it not guarantee us our religious control and supervision? It is easy to say, "Oh yes, beyond doubt." Those actually in power at the present moment might use that reassuring expression. But who knows what influences may come into play in the future? It would be a grievous thing after all the money and labour and thought and prayer which the Church has expended upon these schools, were they to be alienated from her, or by a process of secularization turned into godless schools. It seems to be the fashion of the hour to say

"NONSENSE! NO FEAR OF THAT."

But surely it were wise policy for the Church to claim her right at this juncture, and to enter into agreement with the Government to provide, in addition to the use of the school property rent free, a certain modest sum to supplement an ample Government grant; and to receive in return guaranteed rights of religious control and supervision. Thus the Government would practically maintain the schools, and would control, direct, and inspect them, so far as secular teaching, discipline and sanitary conditions were concerned; while the Church would order and supply religious regulations and teaching, and give moral and spiritual guidance, direction and support.

Let the Government play such a part and

PLAY IT WELL;

let it appoint proper officers on the reserves and in the schools, to look after sanitary conditions, and to teach the Indians how to live the civilized life and to fight disease: and let the

CHURCH SUPPLY THE MORAL AND
SPIRITUAL MOTIVE

as she alone can supply it: Let the Government and Church combine for the transformation of the Indian into an enlightened, industrious, God-fearing citizen.—Then there need be no talk of the Indian race dying out; but we might look for it, in time,—not in a decade or a generation, for at best it is slow work to civilize native races, but in time—to take its place in the citizenship of this great Dominion. And who would have so good a right to the title "true Canadian," as they who could trace their descent from the native people of the land.

GEORGE, ALGOMA.

OUR INDIAN MISSION UP THE NIPIGON.

AMONG the missionaries in this diocese no one has exhibited the Christian hall mark of self-sacrifice to a greater degree than the Rev. Benj. P. Fuller, whose work among the Indians around Lake Nipigon has commanded the respect, not to say admiration, of all sorts of people who come into contact with him and with those whom he teaches. He has had the choice of coming out to work among white people or staying with the Indians. He chooses the latter, believing that his hard-earned equipment of the Ojibway tongue and knowledge of Indian character, coupled with woodcraft and familiarity with the trail and dog-train and with the rivers and canoes, still calls him to serve our Blessed Lord among the Indians in the Nipigon country. He writes that for the coming winter he has secured a goodly store of fish both for the use of his family and for the maintenance of his dogs. Mr. Fuller has, it is said, the best-trained sleigh dogs in the territory over which he travels. He has got his winter's supply of firewood, and settles down to his winter's work. He purposes coming down to Nipigon station on the C.P.R. for regular service during the winter months. This entails a dog-trip of from 40 to 50 miles each way.

Mr. Fuller, looking forward to next summer, reports that the gasoline engine in his auxiliary boat is not powerful enough to overcome the difficulties of cross-lake travel on Lake Nipigon, and hopes that a larger engine may replace the one in use. The boat—a serviceable craft—was given to the mission by the Toronto Diocesan W.A. in memory of Mrs. Williamson, its much-loved and capable first President.

In order to successfully cope with the illicit trading in intoxicating liquor with the Indians in the Nipigon country, the Ontario Government has made Mr. Fuller a Justice of the Peace. This may help to prevent the traffic which does so much to degrade the Indian, a traffic which is contrary to the law of the land, and a tremendous obstacle in the training of Indians in the practice of Christian virtues.

Our heartiest congratulations are tendered to Rev. T. Bird Holland, missionary at Garden River, on his receipt of the degree of B. D.

BLIND RIVER MISSION.

S PRAGGE was the Bishop's destination when he left home on Saturday, November 16th, where in the evening he held a service preliminary to those on the morrow. We have no church there yet, so the schoolhouse was used. Next morning (Sunday) there was Mattins, followed by the confirmation of two persons, and after that a celebration of Holy Communion.

In the evening the Bishop was at Blind River, the thriving town which is the centre of the mission. Here he was greeted by a crowded church, a testimony to the remarkably telling work in this region of the missionary, Rev. F. H. Hincks. It was a splendid service.

The two days following were devoted to the lumber depot at Moon Lake, some 30 miles up the Blind River. In this region there are 38 camps, containing about 2,000 men, nearly one-fourth of whom are English-speaking. The clergy were warmly welcomed and hospitably entertained. A service was held in the dining camp, which was carefully prepared for the occasion. A number of the men took part. The thanks of the visitors are due to Mr. Ambrose and others for their kindly reception. This—work among the lumber men in camps—work sadly needs doing on a more generous scale and a more orderly manner than is now possible. All along the north shore are camps established, and it is important for our Church to give much time and attention to them. A man is sorely needed to give his whole time to this work for six months of the year. Who will go for us?

THE BISHOP IN MUSKOKA.

ON the last Sunday in October the Bishop made his usual visitation to the Parish of Bracebridge. Mattins was said at 10 a.m. At 11 o'clock there was a confirmation, when Canon Burt presented 16 candidates, followed by a celebration of Holy Communion. In the afternoon the Bishop addressed a large assembly of men gathered in the church through the efforts of the local chapter of the Brotherhood of St. Andrew. It contained not a few men who belong to other Christian bodies. It was an event which was appreciated by all who were present, some men being quite free in their interested praise. At 7 o'clock there was Evensong with splendid music and a church full of worshippers. The Bishop preached.

A noteworthy feature of the day's services was the use of the new pipe organ, which will assuredly aid in the musical rendering of the Church's services.

It would be ungrateful to omit the debt owed to Rev. Canon Bland for his gratuitous services rendered from time to time to the parish of Bracebridge and neighbourhood.

On the Wednesday following, a largely attended missionary meeting was held in the new parish hall at Huntsville. Besides the Bishop, the speakers were Ven. Archdeacon Gillmor and Miss Strickland, the last mentioned a lady missionary in India, whose address was much appreciated.

Next day was a busy day at Huntsville. There was the joint deanery meeting and a conference of the W.A. representing the same territory. The day began with a corporate communion in All Saints' Church at 7.30 a.m., at which were 71 communicants. Mattins was said at 9.30 o'clock, after which the clergy to the number of 12, assembled for the business of the day. Among the subjects discussed were: "Apportionments", "Diocesan Statistics", "Readjustment of Missions", and "The Relation of Clergy to Ministers of other Christian Bodies." In the evening there was a social gathering—the members of the deanery and the W.A. being entertained by the parish. The whole day was marked by success and warm interest.

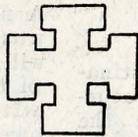
On next evening (All Saints') after Evensong, the Bishop confirmed four persons in the church at Huntsville. It was a splendid service.

Rev. S. M. Rankin, of West Fort William, has made an itinerary in the country at the extreme west of the diocese. He finds several spots where the Church should be in action. In view of taking the land some day, the Church should acquire suitable sites for churches; this before the best are taken up and all have increased in price. A lot in South Gillies has been given. In the locality known as the Wayland Addition, not far from West Fort William, steps cannot be taken too soon to acquire a site for a church, etc., since the place will most likely be the centre of an industrial population.

Mr. Geo. Ley King, the Principal of the Shingwauk Home, has returned home. Concerning his condition would we could say more than the improvement is but slight. The cares and anxieties of his position, which he has filled so admirably, have caused a serious breakdown.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

The Sixth Annual Convention of the Woman's Auxiliary for the Deaneries of Parry Sound and Muskoka was held at Huntsville on October 30th and 31st, 1907. At a largely attended missionary meeting in the Parish Hall on the evening of the 30th, interesting and instructive addresses were delivered by His Lordship the Bishop of Algoma, Miss Strickland of Tarn Taran, India, and Ven. Archdeacon Gillmor.

On Thanksgiving Day, October 31st, the Holy Communion was celebrated in All Saints' Church at 7.30 a.m., and was attended by the clergy of the two deaneries, the visiting delegates of the Woman's Auxiliaries, and the members of the local branches. Mrs. Thorneloe, Diocesan President, presided at the proceedings of the Conference, which began at 10 a.m., in the Parish Hall, with the singing of the W.A. hymn and the missionary litany. The other Diocesan officers present were, Mrs. Gossage, 1st Vice-President, and Mrs. Andress, Sec.-Treas. of the Junior Department. Twenty-five out of the thirty branches in the two Deaneries were represented by 50 delegates, including two life members.

The annual reports were read, including one on "Work Among the Chinese," after which the President gave her annual address. Papers were contributed by Mrs. Robert Fielding, of Gravenhurst, entitled "Life Membership in the Woman's Auxiliary," also by Mrs. Andress, of Sudbury, entitled "Algoma Juniors and What They Are Doing." Both papers were favorably received and were followed by general discussions. A letter was read from Miss Lillian Delamere, late Diocesan Dorcas Secretary, who was presented with a purse of gold by the W.A. at Parry Sound upon her retirement from office and her removal from their midst. Miss Delamere wrote to say she had made herself a Life Member of Algoma with the money given her, and all the branches in the two Deaneries joined in presenting her with the gold badge of membership in further recognition of her good work.

The chief feature of the afternoon session was an address by Miss Strickland, our W. A. lady missionary now on furlough from Tarn Taran, India, who spoke of her work in India, and what God is doing there by the power of the Gospel, concluding with an appeal for more workers. The thank-offering was unanimously voted to Miss

Strickland to help on her good work in India. Mrs. Gossage gave a brief account of the General Board meeting held in Hamilton in October.

There will be no W.A. Deanery Conferences next year, owing to the Triennial meeting at Sault Ste. Marie in June, 1908.

The Annual Conference for the Rural Deaneries of Algoma and Nipissing was held at Sudbury on the 4th and 5th of November, 1907. Proceedings begun by Evensong in the Church of the Epiphany on the evening of the 4th November, when The Bishop of Algoma delivered a most impressive address, dwelling particularly upon our duties and responsibilities as members of the Woman's Auxiliary.

On Tuesday morning at 10 o'clock there was a celebration of the Holy Communion, which was attended by the delegates and the members of the local branch. At the close of this service the women adjourned to Oddfellows Hall (kindly loaned by that Order for the occasion) for the transaction of business. The Diocesan President, Mrs. Thorneloe, presided, and Mrs. P. C. Campbell, Diocesan Treasurer, and Mrs. Andress, Junior Secretary-Treasurer, were also present. Mrs. Boydell, president of the local branch, extended a cordial welcome to the delegates, to which Mrs. Glacken, of North Bay, made a suitable reply. The annual statements were read and showed gratifying progress in all departments of work. At noon, His Lordship the Bishop addressed the meeting, taking for his text the words, "Now abideth faith, hope, and charity, these three, but the greatest of these is charity," imparting many beautiful and uplifting thoughts.

In the afternoon the President, Mrs. Thorneloe, gave her annual address, which briefly outlined the work being accomplished by the Woman's Auxiliary in this Diocese, and pointing out where improvements in our methods might be made. The address was full of inspiration and encouragement, and was received with enthusiasm. An interesting paper by Mrs. Boydell, on the Diocesan motto, "One Body in Christ," was much appreciated.

An animated discussion upon the Parochial Constitution and the duties of branch officers, was participated in by the delegates, and demonstrated the necessity for the fullest co-operation between the branches and the proper officers of the Diocesan Board.

GENERAL CHURCH NEWS

As a consequence of his writing two letters to "The Times" criticizing the recent Papal encyclical, Father Tyrrell has been excommunicated.

According to our Roman Catholic correspondent in Paris, to whose letter in another column attention should be called, the Bishop of Tarentaise, Mgr. Lacroix, has not only resigned his see, but also refused the pension to which, by his resignation, he is entitled, it being his intention to support himself by his own exertions. Mgr. Lacroix is now the third French prelate whose position has been made impossible by the action of the Vatican. First came the Archbishop of Algiers, then the Archbishop of Avignon, and now comes the Bishop of Tarentaise. The chief offence of the last-named is that he is a patriotic Frenchman, loyally accepting the constitution as it is at present; but it is only too apparent also that he is paying the penalty of his plain speaking on the sacredness of the "natural" virtues of honesty and truthfulness, as also on the necessity for a priesthood educated up to the level of modern culture, and relying for its authority on the appeal to the intelligence rather than on the ground of submission to the clerical office. That such teaching as this should be considered worthy of censure is amazing to us who breathe a free air, but it is obvious that it is the direct indictment of the policy and the beliefs of the ecclesiastical groups which dictate the official conduct of the Papacy, with Pius X. as their mouthpiece. Our correspondent's painful letter makes it only too evident that the Church of France, through the humiliating submission of its episcopate to the tyranny of Rome, is in danger of dwindling down to the state of a small and exclusive and unimportant sect. —Church Times.

Rev. Ralph Fulcher, Presbyterian minister at Marmora, Ont., has resigned his charge and cast in his lot with us, being confirmed by the Bishop of Ontario.

The King gives £250 towards the fund to repair the fabric of Winchester Cathedral.

The Misses Billing, of Guelph, in memory of their mother, have presented a fine chancel screen to St. Paul's Church, Mount Forest, Ont.

King's College, Windsor, N.S., is to lengthen the college course from three years to four years.

So full of encouragement are the prospects for the Pan-Anglican Congress on Missions next year in London that negotiations have been opened looking forward to the chartering of one or more special steamships.

The "Guardian" of November 20th last contains an article by Father Tyrrell on "The Condemnation of Newman," of which the following is the conclusion:—"Let 'the highest authority' speak openly and directly, and let it, without going nearly so far as Abbot Gasquet, declare that no 'characteristic proposition' of Newman has been hit by the recent Encyclical; that it leaves us still free to hold to the 'Essay on Development,' to the 'Grammar of Assent,' to the 'Letter to the Duke of Norfolk,' and to Newman's views about scholasticism—let this be said publicly by the Holy See, and every 'modernist' will accept the Encyclical as a document of avowedly inscrutable significance, and will acknowledge that he has utterly misunderstood it. For not only does it, taken in its natural sense, appear to condemn Newman, but also to condemn pseudo-Dionysius and the whole mystical tradition of the Church founded on his teaching. Nay, it seems even to condemn itself in reiterating (all unconscious of their original application) the violent words used by Gregory IX. (1228) against the pioneers of scholasticism—the 'modernists' of that day."

The Church Congress for 1908 is to be held at Manchester.

The Guardian observes with pain and regret that the new Bishop of Newcastle, England, "has thought it his duty to take up an attitude in regard to his clergy which is only too likely to result in introducing strife into a hitherto peaceful Diocese, and that he has done so without waiting to acquaint himself with the work that is being done and the men who are doing it."

The English Church at Casablanca, Morocco, was destroyed during the recent bombardment of that place.

CHURCH HISTORY NOTES

THE CHURCH OF IRELAND.— ST. BRIGIT.

IRISH Saints are catalogued according to their periods, of which there are three, a decline in religion being pointed out in this way. The first order was in the time of St. Patrick. "They had one head—Christ, and one chief—Patrick." The bishops in Ireland were in early days very numerous. They had no fixed sees. Some were founders of monasteries. Some were associated together in groups of seven.

A subject of interest is the application of the term saints to these bishops and other similar bodies. In the Litany of OEngus a vast number of persons are so described—priests, deacons, exorcists, readers, door-keepers, pilgrims, monks, and others. They are reckoned by fifties and hundreds, sometimes by thousands. In what sense were all these saints? Only in that sense in which the expressions "of pious memory", or "of happy recollection," or "servant of God", prefixed to the name of any one who died a pious Christian. They are simply the Irish saints, canonized by the Irish people. Compared with the celestial aristocracy of the Roman Catholic Church, the Irish saints are rather a democracy.

Among the earliest priests of the labours of the first preachers of the Christian religion may be reckoned Brigit, the famous Abbess of Kildare, who demands special notice as the first woman who was engaged prominently in the work of the Church. At the time of her birth and for long after, the position of her sex was very low. She was born in 453. Her father was Duffack, a person in good condition, and her mother was one of his bondmaids. On account of the jealousy of his wife, Duffack was obliged to sell the bondmaid, who was bought by a Druid and placed by him on his farm, near Dundalk, where Brigit was born. As the child grew up "everything her hand was set to, used to increase and reverence God." She tended the sheep; she cared for the blind; she fed the poor. After a time her father took her home to him, where he took care of her foster mother and attended to all domestic matters. At length her mind so dwelt upon her mother in bondage that she desired to go to her, but her father forbade. Failing to obtain his consent, she went without it. Again on the farm her work prospered. When the

Druid and his wife visited the farm, through Brigit's influence they abandoned heathenism and became Christian. Her succession in the conversion of the heathen is expressed in a hymn composed in her praise by Broccan, in which she is said to be "a marvellous ladder for Pagans to visit the kingdom of Mary's Son." Being given her own and her mother's freedom to return to her father's house, once more at home she gave so lavishly "to the poor and needy of the Lord," that her father, in his indignation, resolved to sell her to Duntaing, king of Leinster. However, when the king knew of her merit he ordered her to be set free.

The next thing we hear of Brigit is her solemn dedication to the Lord's service, when, it is said, "the form of ordaining a bishop was read over her by Bishop Mel." Heathenism was still prevalent to a considerable extent in her time, and she devoted herself much to those outside the pale of the Church. The great event of her life was the foundation of Kildare. It was a double monastery for men and women, and on this account it seemed to her that a bishop should be included in her staff of ecclesiastics, to consecrate churches and confer orders. For this office she selected Conlaed, who was then living as a hermit, and she engaged him "to govern the Church with her in episcopal dignity."

The monastery thus established by Brigit is the first clear instance of one provided with a monastic bishop under the rule of the head of the institution, and also of a double monastery of men and women, a system which was subsequently imitated on the continent.

Most extravagant expressions were used with regard to St. Brigit. She was entitled "The Mother of the Lord", the "Queen of the True God", the "Queen of Queens". The explanation of this is found in the rivalry between the Irish Church and the propagandists of foreign views. Whatever they said of the Virgin Mary, the Irish would affirm of their native saint, and, if possible, outdo it. If they had a Mary the Irish also should have one, and so they said Brigit was "the Mary of the Gael." In the list in the "Book of Leinster," Brigit is placed on a level with the Virgin Mary. The idea is that no saint could be superior to those of Ireland. Brigit died in 523, and was buried at Kildare.

The Algoma Missionary News

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

SUDBURY.

A "God's Acre" for the burial of our dead should be esteemed a necessary part of the equipment of every parish and mission. And it should be procured early in its history. However, to take things in their order it must first be said that when the Bishop came to Sudbury his first duties were in connection with the services on Sunday, November 3rd. He took part in the services in the Church of the Epiphany both morning and evening. Eleven persons were confirmed. In the afternoon he went out to Coppercliff, where a new and larger church is contemplated.

Next day (Monday) the Bishop consecrated the cemetery, situated but a little way out of the town. The land has been levelled and enclosed, and all requirements duly fulfilled. The Bishop was followed around the cemetery by a procession of about fifty persons. The perambulation being completed, the usual service was completed, and the Bishop gave a suitable address. It is a great satisfaction at last to have a suitable and properly-ordered burial place.

On Tuesday there was a W.A. Conference, beginning with a celebration of Holy Communion at 10 a.m. There were 29 communicants. At the missionary meeting addresses were given by the rural dean, Rev. C. E. Bishop, M.A., and Rev. T. B. Holland, B.D., late of Moose Fort (Moosonee) now at Garden River. Afterwards Mrs. Boydell received visiting friends at the rectory to meet the Diocesan President of the W.A. (Mrs. Thorneloe) and the Bishop.

There is reason to hope that the parsonage at Webbwood will be free of debt in January next.

ENGLEHART MISSION.

ENGLEHART is a town one year old, situated about 30 miles north of Haileybury, with a population of some 500 or 600 people. It is a station and a divisional point on the Temiskaming and Northern Ontario Railway. It has several hotels, about a dozen stores, a bank, a school and three places of worship. Here the Church has a flourishing mission under the charge of a lay missionary, Mr. John Leigh, at one time a captain in the Church Army. Since his arrival he has built a parsonage, to give the building a dignified name. It is a "shack" covered with tar paper, containing three rooms, which are fairly comfortable and in which Mr. Leigh, his wife and child live happily. Before the building could be erected it was necessary to make a clearing in the bush for it. Close beside it now stands a neat little frame church, but it is not finished on the inside, nor has it any clapping on the outside. It is rather a question whether such a building is sufficient for the rigors of winter. All the ground was cleared by Mr. Leigh, who also laid a sidewalk on the marshy land at the approach. The work done here by missionary and people is a brave one. In fact, taken together, it is almost wonderful.

When up in the Temiskaming country the Bishop visited this outpost, holding an evening service on October 15th, when he baptized three persons and confirmed four. Next morning, at 7:30 a.m., the Bishop celebrated Holy Communion. There were nine communicants.

From Englehart the Bishop arrived in Cobalt on October 17th, where Rev. E. P. S. Spencer is now in charge. There is a good deal of enthusiasm in the Church family there. The church is comfortable, though a few things are needed to complete it. The parsonage is not quite finished. Cobalt demands Mr. Spencer's whole time, so he is to be freed from ministering to Latchford, some miles distant. But this means the making of a new centre at Latchford—an additional man and more money. There is abundant scope for a new missionary.

It was with real pleasure we read the article in the "Foreign Mission Chronicle of the Episcopal Church in Scotland" written by Algoma's friend, the Rev. J. M. Ballard, who spent two months last summer visiting and helping in some of our missions. Such a story of our work and its conditions from the pen of an observant visitor should tell for the supplying of some of our needs.

FIRST NIPISSING DEANERY MEETING
AT HAILEYBURY.

THE first deanery meeting held in Nipissing took place at Haileybury on October 15th last. A missionary meeting was held on the previous evening, when the church was well filled. Addresses were given by the Bishop and Rev. E. P. S. Spencer. The church at Haileybury needs enlargement and the chancel is much too small. The parsonage still remains inadequate. It is much to be hoped that in the very near future the congregation will find it possible to erect a more worthy house for the rector. Still, wonderful strides have been made of late and all honour is due to the people.

The deanery meeting commenced with a celebration of Holy Communion at 7.30 a.m. A "quiet hour" was conducted by the Bishop from 10 o'clock until noon. At 3 o'clock came the meeting for business, the Rev. C. E. Bishop, Rural Dean, in the chair. There were also present the Bishop of the diocese, Revs. R. A. Cowling, A. T. Lowe, D. A. Johnstone, E. P. S. Spencer, and Mr. Leigh. The Greek Testament subject was conducted by Rev. R. A. Cowling, which was followed by a paper on Sunday School work by Rev. D. A. Johnstone. Rev. A. T. Lowe read a paper on the same topic, but bearing as well upon the Church's work among young people. Mr. Leigh had interesting information to give concerning the Church Army, of which he was a captain. A digest of some of Ralph Connor's books, with reference to missionary life and experience, was given by Rev. E. P. S. Spencer.

In the evening after Evensong the Bishop confirmed seven persons.

The Board of Management of the M.S.C.C. met in Toronto on October 24th and 25th. Algoma was represented by the Bishop, Archdeacon Gillmor, Canon Boydell, and Mr. C. Sarney. The apportionments from the Western Diocese were increased—Algoma for this purpose being counted as of the West. The sum asked of us is increased from \$1800 to \$2347. Algoma has indeed increased in population and in wealth, but the greater increase of money is in the hands of capitalists who live elsewhere. If the men whose fortunes are made out of our forests and mines gave back to us a portion for religious work, we could be more independent. The Board decided to discontinue aid to industrial and boarding

schools for Indians. Here it may be noted that the M.S.C.C. never made a grant for such work in this diocese.

ACKNOWLEDGMENTS.

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

CORRECTIONS — October acknowledgments: Special Purposes—From W. A. Quebec, Mrs. Trigue's life membership, \$2.00 should be \$25.00. Mission Fund—Reuben Miller, per Canon Machin, \$1.00 should be \$100.00.

SPECIAL PURPOSES

Bishophurst.—Parry Sound, \$40.00; Seguin Falls, \$5.00.

Mr. Griffith's Illness.—A friend, Thessalon, \$1.00; from Bruce Mines, \$40.00.

Mr. Major's Tricycle.—Collected by Mrs. Cotton, \$35.00; Rev. J. Waring, \$1.00; a friend, per Mrs. Thorneloe, \$5.00.

SUPERANNUATION FUND

Emsdale, \$7.05; Uffington, \$2.43; Dunchurch, \$1.75; Magnetawan, Soc.; Broadbent, 95c.; Little Current, \$2.00; Sucker Creek, \$1.29; Falkenberg, \$7.27; White River, \$1.95; Missanabie, \$1.30; Callander, Soc.; Burk's Falls, \$2.50; Rev. Canon Boydell, arrears, \$20.00; North Bay, \$17.00.

MISSIONARY APPORTIONMENT

Emsdale, \$3.81; Kearney, \$5.00; Sand Lake, \$2.39; Dunchurch, \$6.25; St. John's S.S., Port Arthur, \$26.82; St. John's, Sault West, \$14.00.

MISSION FUND

For Archdeacon's Stipend (£62 10s.), \$301.41; Diocese of Ottawa, \$50.00; Beaumaris, house to house coll., \$62.00; Mrs. Fearon, Allensville, \$1.00; W. A., Ontario Branch, \$19.75.

CHURCH AND PARSONAGE FUND

A friend, England (£5), \$24.29; North Shields, per Rev. J. Ballard, for Englehart Church, \$136.83; Mr. Joseph Edgar, \$15.00.

EXPENSE FUND

Stanleydale, \$1.37; Port Sydney, \$3.75; Newholme, \$1.50; Beatrice, \$1.73; Falkenberg, \$5.78; Ufford, \$3.56; Allensville, \$1.45; Aspdin, \$1.00; Port Carling, \$2.20; Port Sandfield, \$2.20; Gregory, \$2.30; Torrance, \$3.70; Rousseau, \$20.05; Ullswater, \$4.48; Ravenscliffe, \$1.83; Novar, \$3.22; Ilfracombe, \$2.18; Spruce-dale, \$1.40; New Liskeard, \$5.00.

INDIAN HOMES

Rev. W. H. Trickett, \$4.16; St. Cyprian's S.S., Montreal, per Mr. A. P. Tippet, \$15.00.