

JUNE, 1907

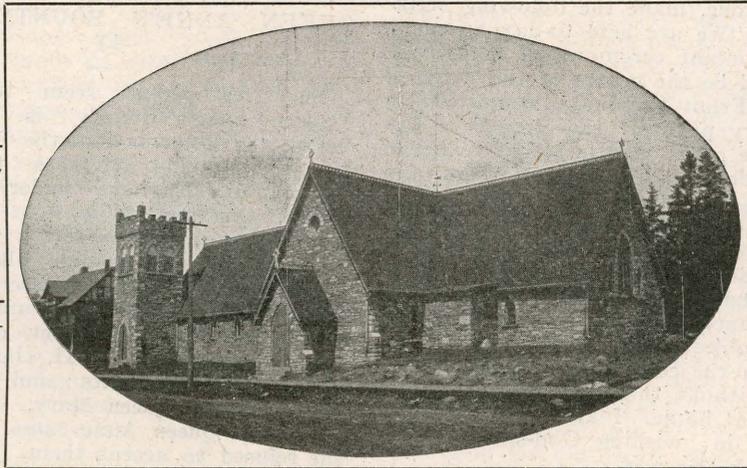
Now it is high time to  
awake out of sleep.



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:

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

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

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

J. A. WORRELL, Esq., K.C.,  
Hon. Treasurer (of Invested Funds),  
18-20 King St. West, Toronto, Ont.

H. PLUMMER, Esq.,  
Treasurer of the Synod,  
Sault Ste. Marie, Ont.

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

C. V. PLUMMER, Esq., Lay Secretary of the Synod, Sault Ste. Marie, Ont.

S. P. G.

ON Saturday, April 27th, 1907, was given the finishing touch to the week's festival which marked the 206th anniversary of the Society for the Propagation of the Gospel when the foundation stone of the new S.P.G. House was laid by H.R.H. the Prince of Wales. We believe it is the first occasion on which a member of the Royal House has taken such a prominent part in the mission work of the Church; we understand His Royal Highness readily assented to perform the ceremony as a mark of the sympathy with the work of the Society, which was brought before his notice during his late Colonial tour.

After the prescribed order of service, according to the use of the Diocese of London, the Prince of Wales, before proceeding to lay the stone, made the following striking speech: "We are here to-day to carry out the important ceremony of inaugurating what will be the centre of the work of the S.P.G. From personal observation in almost every part of the Empire, I can testify of the great results it has achieved and the self-denying life of its workers, and its success in supplying to our fellow-countrymen dwelling abroad, either in India or the Colonies, the religious principles which they have learned to value as members of the national Church of England. It is almost unnecessary to remind ourselves that these objects cannot be attained, at all events in the earlier days of the life of a colony, without the generous support of the Church at home. I know that all here will join us in wishing God-speed to the labours of the Society."

The large block of stone, which bore the following inscription, "To the glory of God and in furtherance of the work of the Society for the Propagation of the Gospel in Foreign Parts, this stone was laid by H.R.H. George, Prince of Wales, on April 27, 1907," was then placed in position, and the Prince with the customary ceremony said:—

In the faith of Jesus Christ we fix this stone on this foundation, in the name of the Father, and the Son, and of the Holy Ghost. Amen.

Immediately after which the Archbishop said, "Within these walls here to be raised, may truth, faith, and fear of God, together with Christian love and devotion, for ever flourish and abound, we watching always for the Lord and gathering for Him till He come again. Amen."

The Princess of Wales then received thirty-eight purses, representing £8,025,

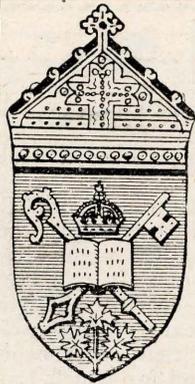
the offerings of almost every diocese in Great Britain, as well as the United States of America and the Church in the Colonies.

The new house, of which Sir William Emerson is the architect, will be built on a site acquired from the Ecclesiastical Commissioners for the sum of £14,000, and will contain all the offices required by the various departments of the Society's work. The architect's design is one of a pleasing elevation in the free Tudor style, and will be built in red brick with stone dressing on a base of Cornish granite. The cost of the building will be about £19,000 in addition to which about £8,000 will be spent on furnishing the house; of this sum about £3,000 remain to be collected. No part of the money sent for the mission work of the Society has been spent on the building.

#### QUEEN ANNE'S BOUNTY.—WHAT IS IT?

Very few people seem to know what "Queen Anne's Bounty" is. In old days, before the Reformation, the Pope was continually making attempts to place the Church of England under the yoke of Rome. One method was to demand from the better-endowed clergy a portion of their first year's income when they were appointed to a living. These portions were called "first-fruits" or "annates." When the Church for ever threw off the Papal yoke, King Henry VIII. claimed and received these first-fruits; and all his successors, except Queen Mary, did the same. But when Queen Anne came to the throne she refused to accept them.

The clergy, however, still continued to pay them; but the fund thus produced, instead of going to the Crown, was devoted to the increase of poor benefices and to other purposes by which the Church might be made more useful. These first-fruits average about £15,000 a year, but various sums are continually being placed in the hands of the Board of Queen Anne's Bounty by pious Churchmen, so that the annual sum available is many times as great now. But with the exception of certain Parliamentary grants made in the years 1809-1820, amounting in all to £1,100,000, the money has been entirely provided by Churchmen for the use of the Church. What Queen Anne did was not to give anything to the Church, but to give up something which her predecessors for 200 years had been taking from the clergy.—Church Times.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 4. No. 6.

JUNE, 1907.

Published Monthly  
50 cents per annum in advance.

## AN INSTANCE FROM CENTRAL AFRICA.

**B**ISHOP Tucker of Uganda said last Decem—"Let me give you just one instance of the power of the Gospel to touch men's hearts and lives. Some seven years ago an attempt was made to enter that long-closed country of Ankole, on the west of Uganda. All previous attempts had failed. Previous to making this one I arranged for prayer to be offered at two hundred centres throughout Uganda on the Eve of St. Andrew's Day, in connection with the Day of Intercession throughout the Christian world. After a fortnight's journey it so happened that Dr. Cook and I found ourselves outside the capital of Ankole. We gathered our Christian followers together, and offered prayer at the Throne of Grace, asking for blessing on the entry into the capital on the morrow. The morrow came, and we made our entry, and the king and his chiefs and a great host of savage followers came down to greet us. It was a strange sight. There was the king and his chiefs and these savage followers of his with their greased bodies and weird head-dresses, with shields in their hands and spears stuck in the ground in front of them; and there at the back were the medicine-men of the country, the greatest power in Ankole, in all their hideous guise as servants of the devil. I explained to the king why we had come, that we were messengers of the Most High, and that we craved permission to teach him and his people what we believed to be the way of salvation. For three days the arguments went forward, and the conflict—for it was nothing less—was waged between ourselves and those medicine-men, who were at the back of the king. I do not know that in the whole course of my missionary experi-

ence I have ever had such a sense of conflict upon me as during those three days. But gradually the opposition died down, and at the end of the third day the victory was won, and permission was given to us to teach and preach and to leave our evangelists in the country. We left two noble-hearted men behind us, and went on our way, and then we waited anxiously for tidings. First of all came the news that one and another was under instruction, then that the king was being taught, then that the prime minister, then other chiefs, and so on. Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said, 'Now, after all you have told us of Jesus Christ and His salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them.' 'No,' said the evangelist, 'if you do not believe in them, destroy them before your people. If we take them your people will say we are going to use them for our own benefit.' The king ordered a fire to be made in front of his enclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire. 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' Since then the king and his prime minister and a large number of others have been baptised, and on the last occasion when I was in Uganda I laid hands in confirmation on the king and many of that old-time savage horde in the presence of a congregation of some 700 Christians themselves."


||
||


# DIOCESAN NEWS


||
||


## SHINGWAUK AND WAWANOSH HOMES.

THESE industrial homes for Indian boys and girls situate in Algoma—the only such Church institution within the great Province of Ontario—now deprived of all aid from the Mission Board of the Church in Canada, must more and more ask for and rely upon the sympathy and alms of the general public.

To give all such an idea of the work done, probably no better means can be used than by reprinting the

### PRINCIPAL'S REPORT

which prefaces the statement of Receipts and Expenditures for the year ending 31st December, 1907 :

*To Friends and Supporters of our Indian Homes in England and Canada :*

My dear friends,—I present to you here with my report for the year ending 1906, being the thirty-second annual report of our Indian Homes. May I ask for it more than a passing consideration from each and all.

During the year 63 children shared the advantages of our Indian Homes, i.e., we began the year with 37 boys and 21 girls ; 12 boys and 9 girls were admitted ; 10 boys and 3 girls were discharged, 2 girls and 1 boy died, and 1 is temporarily absent on the Reserve.

These children, representing the following Tribes,

Ojibway,

Cree,

Iroquois,

Pottawattamie, and

Mohawk, are in varied stages of civilization and attainment. Some, those more recently admitted, are quite devoid of any English, and with all their school career and training before them, their progress will necessarily be slow for some years ; whilst others, more advanced, and well on in the fourth book, are rapidly growing into useful men and women and will in the near future qualify to earn their own living.

They are taken, not only from our own Diocese of Algoma with its Indian population of some 8,000 souls, but from other eastern Dioceses.

Of those at present enrolled, 23 are motherless, 15 are fatherless, and 11 have neither father nor mother. All are practic-

ally destitute, the descendants of a destitute and benighted race.

To gather in these little ones from the filth and wretchedness of their camp and forest life, to inculcate in their young lives those essential principles of faith and trust in God, to teach them to detect right from wrong and to become clean, moral, useful men and women, this briefly, is the aim and object of our work and for which I ask a generous measure of your sympathy and help.

The work is full of encouragement and possibilities with all its many difficulties, and appeals to all on the broad foundation of Christ's command, equally with His assurance, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me," and we cannot lightly ignore its obligations and responsibilities.

The following statistics are authentic and pertinent as showing the status of the Church, as compared with other Christian bodies, in her Missionary efforts in behalf of our Indians in the Province of Ontario, from a general and educational standpoint.

The total Indian population of this Province, according to official returns, June, 1906, is computed at 23,728, more than double the Indian population of any other Province in the Dominion with the exception of British Columbia, and larger than the combined Indian population of Manitoba, Saskatchewan and Alberta.

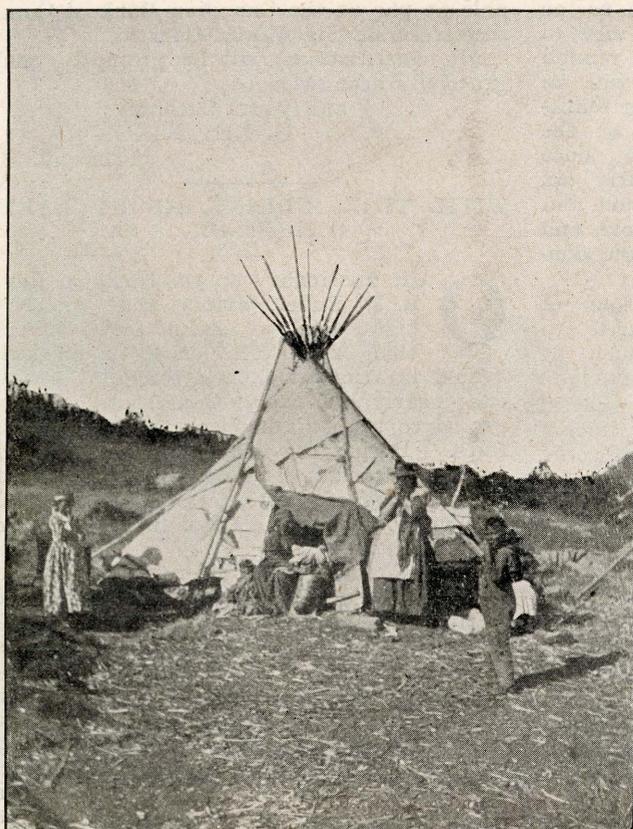
Classified under the following denominations :

Roman Catholics.....	6,182
Anglican.....	5,253
Methodist.....	4,557
Baptist.....	1,020
Other Christian beliefs.....	486
	17,498
No details .....	3,243
Pagans.....	2,987
	23,728

These numbers include 3,997 children of school age, i.e., 6 to 15 years, of whom 2,817 are enrolled in various schools, namely :

	Total enrollment	Average attendance
Day Schools.....	2,371	1,131
Boarding schools ...	25	20

Industrial Schools under the following auspices :



BEFORE ADMISSION TO THE INDIAN HOME

	Total enrollment	Average attendance
Roman Catholic... ..	142	135
Methodist... ..	106	97
Undenominational ... ..	112	105
Church of England Shingwauk and Wawanosh Homes .....	61	55
	<hr/> 421	<hr/> 392

What I wish to emphasize is the fact that there are in Ontario to-day nearly 3,000 Pagan Indians, and some 1,180 Indian children of school age receiving no education whatever.

These conditions doubtless are in some measure due to migratory habits of the Indians and difficulties in reaching them; but their existence is chiefly the result of Missionary apathy and lack of necessary means for a more vigorous prosecution of the work.

The present unprecedented growth and development of our country, the increasing

trend of civilization into new and unbroken territory—the Redman's haunt—is the Church's opportunity.

I plead especially for the children, our little aborigines. They are now ours for the claiming and to bring into the fold of Christ's Church if we will, and our lasting reproach if we ignore our responsibilities and indifferently leave the work to others perchance more alert.

Whilst our Institutions have accommodation for over 100 children, and our present enrollment therefore could easily be increased by 30 to 40 more, it is equally certain that no further admission of pupils can be made, save perhaps to fill broken ranks, unless the necessary means for their maintenance is assured. This is obvious from a glance at our appended accounts, which show an incurred liability of \$1,472.82 in the year's transaction in an endeavor to maintain 63 children, and to this sum must be added a debt of \$348.64 similarly incurred in 1905, thus leaving a present deficit of \$1,821.46—a heavy burden, indeed, with which to face another year. Further, it should be remembered

(a) That our Institutions have no endowment whatever;

(b) That with the exception of a small per capita grant of \$60.00 per annum received from the Dominion Government, being less than one-half the grant made to similar Indian schools west of us, and which is based upon the pupils attendance—our work is entirely dependent on voluntary contributions and the general Lenten offertories of our Canadian Sunday Schools in Eastern Canada.

(c) That whereas hitherto the M.S.C.C. has approved of the appropriation of these Sunday school and Lenten offertories to our Indian Homes, that society has now withdrawn from us its support, and is soliciting for its own general Mission work the offertories which we have so long received from these sources.

If, therefore, our work is to continue, and under the auspices of the Church, it is imperative that our friends and those interested in the uplifting and betterment of

the Redman's children rally round us as they have never done before. In view of attitude of the M.S.C.C., I would remind all contributors that henceforth it will be necessary for them to send their remittances direct to the Principal of the Homes. This will be an advantage; since it will prevent needless and frequently six to eight months' delay in transmission, and will ensure correct entry in our books and an immediate acknowledgment to the donors.

Those willing to assist, but desirous of further particulars, are asked to write to the Principal, who will gladly furnish at any time the fullest information possible.

Lastly, the year has witnessed a general overhauling of our main building, including the addition thereto of a recreation room for the girls and a reading room for the boys, together with lavatories for both, a better system of ventilation, water supply and drainage. These imperatively needed improvements, chiefly of a sanitary character, were made possible by the generosity of the Department of Indian Affairs, in Ottawa.

To the liberality and kind efforts of Miss Swinburne, in England, we are indebted for the sum of £100 (\$484.15) to defray cost of some equally urgent repairs to the Bishop Fauquier Memorial Chapel and the Shingwauk Home Hospital.

Nor is my gratitude less due to the S.P. C.K., London, England, for a continuance of its grant of ten scholarships of £10.0.0 each to the Shingwauk Home; together with similar aid to the Wawanosh Home; to the C. and C.C.S., London, England, for a grant of £75.0.0; to the Woman's Auxiliary in Canada and the Algoma Association in England for invaluable gifts of clothing and bedding, due acknowledgment of which is herein made, as well as to the Clergy, Sunday School teachers and scholars and to all who have in any way assisted our Indian Homes during the year. And my hope is, that each and all will not only continue the kind help, but permit no opportunity to pass during the present year of enlisting the practical aid and sympathy of others in the work.

Gifts of clothing may be sent to the Principal direct, accompanied by the names of the donors. Contributions in money should be sent to (1) The Bishop of Algoma, Bishophurst, Sault Ste Marie, Ontario; (2) George Ley King, Esq., Principal Shingwauk Home, Sault Ste. Marie, Ontario.

Cheques and drafts should be made pay-

able at par at the Canadian Bank of Commerce, Sault Ste Marie, Ontario.

All contributions will be promptly and gratefully acknowledged.

I am, yours faithfully,  
G. LEY KING,  
Principal.

#### WITH THE INDIANS ABOUT LAKE NEPIGON.

OUR missionary up the Nepigon, Rev. B. P. Fuller, writes that the Nepigon Railway seems to be a real thing now. The survey is finished, a final location made and the right-of-way cut nearly half way. Construction is expected to begin as soon as the season permits. During the winter the missionary has been working at Nepigon Station, and from there made trips to Schreiber by rail and up home to "the Mission" on the lake by dog-team.

Our readers may be interested in a brief description of a trip made just before Christmas. After service at Nepigon Station he started for home for the Christmas Eve service—which the Indians seem to appreciate even more than that of Christmas Day. To them this midnight service is the real Christmas service. On Christmas Day after the morning service feasting occupied the whole of that day and the next. The missionary next morning started up the lake to hold services and visit and teach the Indians. On his return he spent one day at home and then started down the ice for Nepigon station again.

On his next trip up to the mission when about to start up the lake again, an Indian who had been away trapping came home and reported his companion, Albert, had cut himself very badly with an axe. So having the only strong dog team, the missionary went to bring the injured Indian home. The trappers' camp was so far away that the journey cancelled the visit up the lake.

#### INDIANS AND ISOLATED WHITES.

MISSANABIE is pretty much of an Indian Mission station. True, it is connected with White River and has within the mission not a few sparsely settled spots on the line of railway—the few people about the railway stations. The missionary, Rev. S. H. Ferris, resides at Missanabie, a point from which Indians and Hudson Bay people—and some others—start by canoe for James Bay. He has been at pains to ascertain



WORKING ON THE FARM AT THE SHINGWAUK HOME

accurate information of baptisms, marriages, etc., but finds the records very unsatisfactory. No doubt some entries have been made at Schreiber and at Chapleau, but these are not easily obtained. His inquiries lead him to say that in the history of the place to January 1st, 1907, the numbers are: Baptisms, 52; marriages, 12; burials, 26.

Mr. Ferris' account of residents at the different points on the C.P.R. within his jurisdiction is not uninteresting reading. Here is some of it:

Pardee—Five families, all French, work on the railway.

Wayland—Three section men—Swedes.

Dalton—Telegraph operator—unmarried—a Churchman and three Swedish section men.

Grasett—Station master, two families of Swedes, 2 families Indians.

Amyot—Station master, two Swedish section men and their families; and three families of Indians who are Church people.

Montizambert—A railway siding.—In winter the only residents are Mr. Wilson,

manager of the H. B. Post, and his wife, both communicants of the Church, a French half-breed Indian and family (R.C.) and three section men—Swedes. About June 1st the Indians belonging to this post return from their hunting grounds, which are from 100 to 200 miles away, and remain for about three months. There are in all 30 families, 10 of which belong to the Church and 20 of which are Roman Catholics. They belong to the Ojibways.

Prudeau—There is a station master and one Church family here, besides a French-Canadian section man and family.

Heron Bay—Here are a station, two general stores and five dwelling houses. The trade done here is chiefly with the Indians belonging to the R.C. Indian mission some four miles distant. There is resident one Church family (four communicants) and one family each belonging to the Roman Catholic, Presbyterian, Methodist and Baptist bodies. Some two miles distant are two families, one of eight persons and Church people and the other of three persons being divided—one Church and two

Methodist and one other man who is a Churchman.

Where needed, the missionary visits these places periodically, holding services in school house or dwelling house, and instructing the children in the Catechism, the Bible and the Church's services.

At Montizambert is a little building that answers for a church. It was purchased some years ago by the late Archdeacon Vincent—a pioneer missionary to the Indians to the north.

#### ENGLEHART.

**E**NGLEHART is the name of the railway station some miles north of New Liskeard. It is a divisional point on the northern extension of the T. and O. Railway and is becoming quite a settlement. Of course, everything is yet in the rough, but people—Canadian and English—are there with the intent of carving out homes, if not acquiring fortunes. It is a rule that settlement follows a new railway, indeed, it often precedes the track makers and rail layers. There is then no question of the importance of the Church being able to march with equal speed. It is its duty. The Bishop has done what he can in the matter.

At the end of April Mr. Leigh, arrived from England and with less than a day's delay after arrival in the diocese was off to Englehart with Rev. R. A. Cowling, the rector of Haileybury. After securing a room for the catechist the two gentlemen were busy rounding up the people for a meeting where the business of the infant mission could be discussed and local interest increased and set to work. The meeting is described as a great success. There were about twenty persons present, each and all of whom seemed not only pleased at the likelihood of the establishment of the Church's ministrations in the place, but even anxious to contribute to their utmost to help in such ways as to them were possible. This little band of adventurers into a virgin country promised to pay at least \$175 per annum as their quota to the missionary's stipend. And this, when a few absentees are seen will very likely be raised to \$200.

But the little room will not long suffice for the missionary, whose wife and child will arrive before long. A small building as a home is consequently imperatively necessary. So it was decided that as soon as the snow was gone there should be a "bee" to clear off the church lots; then

that all should help to erect the dwelling—one man lends a horse to draw logs to the sawmill, others will in turn drive the horse, others will help in building—everybody doing something. A committee was formed to finance the concern, which set to work at once securing at the meeting a subscription of \$57.75—\$27 of which was paid on the spot. The dimensions of the building proposed are 14 x 30—one storey.

Altogether the news that comes to hand is most encouraging, exhibiting a spirit which, by the grace of God, will do much to overcome the trials that are never separate from pioneer work.

#### ST. PAUL'S, HAILEYBURY.

**T**HE Easter Vestry meeting was held in this Church on Wednesday, April 3rd. The report of the retiring wardens, Messrs. Craig & Briden, showed a most satisfactory balance of about \$217 on hand. The two new wardens are Messrs. Geo. C. Legge and Geo. Bailey. Sidesmen, Messrs. V. R. Jessup and R. Simpson.

On the motion of Mr. H. A. Day, seconded by Mr. P. A. Cobbald, it was unanimously decided to become a self-supporting parish, thereby raising the stipend to \$800. The envelope system, used on the "Gravenhurst Place," by generous and well-to-do Church-people, made this step, by the help of God, both possible and easy.

Choir seats and electric lights were provided for by the vestry, and a better system of heating is to be installed. A new floor has been placed in the church by the W.A., and a horse-shed is to be built by the same benefactors. Messrs. Bishop, Smith and Williams are placing kneelers in the church.

For the rectory a well 30 feet deep has been dug, at a cost of more than \$100, when the price of the pump is counted in.

A little touch of sadness must be added. On Thursday, April 18th, at about 3.15 p.m. a dreadful explosion took place, not 150 yards from the church. A young Welshman, James Bowen, was thawing dynamite. A number of sticks exploded. Poor Bowen was fearfully mangled, dying in less than two hours. Mrs. John Prentice was also severely injured, but is doing nicely. The house was wrecked, one end being left standing. The funeral of the victim was largely attended, as was meet.

A beautiful brass screen for the chancel has been presented to St. Jude's, Toronto.

## GENERAL CHURCH NEWS

ON May 1st, Bishop Hamilton celebrated his 22nd anniversary of his consecration to the Episcopate, ten years having been spent in Niagara diocese ere becoming Ottawa's first bishop. His lordship has declined to receive stipend during these twelve years, but has added it yearly to the Episcopal Fund till it now is \$80,000. His spirituality and zeal has depth and lasting expression.

The Feast of St. George was observed in England this year more than ever. The E.C.U. had a special service at All Saints', Margaret street, London. The service for the order of St. Michael and St. George occurred in the new chapel of the order at St. Paul's cathedral.

Mr. Lansing Lewis, who for some years past has been Treasurer of the Montreal Diocesan Synod, has resigned that position as a protest against the threatened diversion of the funds of the Synod from what he considers to be their legitimate objects.

The Laymen's Missionary Movement in Toronto seems to value at nothing the differences between Christian bodies. Is it not like the ostrich burying his head in the sand?

In St. George's Cathedral, Kingston, is to be placed a memorial of the first Archdeacon of Ontario Diocese, the Ven. Henry Patton, D.C.L., one of the Church's pioneers.

The Navy Mission Society, England, having undertaken to minister to the workmen of the G.T.R. Pacific line, Canada have appealed for \$20,000.

The Bishop of London is to visit Canada in September next. He will receive a most hearty welcome at the hands of the Church people of Canada.

Eight churches have stood on the site of St. Paul's Cathedral, London. The first one was built in the year 223.

Archdeacon Lloyd comes to Canada with fifty-five young men for North West mission service.

Lethbridge is to have a \$25,000 stone church.

Mr. F. A. Mackenzie, War Correspondent, writes to the Sunday Strand a protest against the modern demand for "cheap missionaries."—"The white missionary who is to do his work to the best advantage must have a reasonable degree of comfort in his home. He is in a situation that is exceedingly trying in many ways, isolated, and fighting hostile circumstances. He has to spend months of each year, if he does his duty properly, living among the natives in native style. If he has no haven of rest breakdown is almost inevitable; and the trained missionary is too expensive a product to be allowed to go under for a few pounds extra a year."

The work of the committee in the Diocese of Ottawa engaged in canvassing for the Augmentation Fund is progressing satisfactorily, and it is hoped that the report to be presented at the annual meeting of Synod next month will show that the entire amount required, viz., \$100,000, has been subscribed. The funds to benefit by this effort will be the Episcopal Endowment, \$10,000; Diocesan Mission, \$11,000; Divinity Students' \$17,000; Superannuation, \$26,000, and Widows' and Orphans', \$36,000.

Lord Arthur Lawrence Haliburton, son of the late Judge Haliburton, Nova Scotia's "Sam Slick" of fame, died recently in London. His will provides for a gift of \$50,000 to King's college, Windsor, of which institution he was a graduate.

Rev. C. R. Littler, from England, will establish at Regina a college for ministerial candidates. Four are arriving from England.

The new organ for the cathedral of Fredericton will cost \$8,000; all the money required has been subscribed.

For the English catchists now arrived, the Bishop of Saskatchewan purchases fifty horses, carts and harness.

We read about a "joint" church in a town in the North West. Well, it is a better term than "union" church.

Rev. Dr. J. P. Smyth, from Dublin, has entered upon his service as rector of St. George's, Montreal.

## CHURCH HISTORY NOTES

### GREAT CHURCH MUSICIANS—VI.

THOMAS ATTWOOD.

**M**ANY notable personages have at different times been connected with St. Paul's Cathedral, and amongst the number we may mention one who occupied the honourable and enviable position of organist there during the reign of George III. We allude to Thomas Attwood, born in the year 1765. This celebrated man passed his youthful days, as so many other musicians, as a chorister at the Chapel Royal, and was one of the pupils of Dr. Nares.

The name of Attwood is associated in our minds with most joyous occasions, such as the coronation of kings, and what is nearer to our hearts, with the late Queen Victoria's Jubilee. For was not his fine anthem "I was glad," with full orchestral accompaniments, written by the command of his friend George IV., to be performed at his coronation at Westminster Abbey in 1821?

Attwood had the advantage of studying under Mozart, acknowledged to be the greatest writer for the orchestra of his time, and he thought very highly of his pupil's ability. When Attwood first returned from abroad, he acted as organist of the Church of St. George the Martyr, while in 1796 he was appointed organist of St. Paul's, and also composer to the Chapel Royal.

His manly and spiritual style of writing did much to raise the standard of the Church music of his day, which had somewhat deteriorated during the Georgian era. He died in the year 1838.

The following extract from the *Guardian* July 18th, 1900, will be read with interest:—

"With the sanction of the Dean of St. Paul's the gravestone of Thomas Attwood the distinguished Church composer, has been restored, through the instrumentality of Mr. J. S. Bumpus. The stone is in the crypt close to the iron gates leading into Wellington Chapel. The original inscription had, by the constant tread of passing feet, become almost obliterated. It has now been substantially recut, and runs as follows:

"Under this stone lie the mortal remains of Thomas Attwood, who was appointed organist of this Cathedral, 1796. He departed this life the 24th of March, 1838, in the 73rd year of his age."

"There being sufficient room in the stone, the opportunity has been taken of adding a plain Latin cross (as on other graves in the crypt), and the following verse from Psalm xc.:

"Turn Thee again, O Lord, at the last: and be gracious unto Thy servant."

"These words formed the subject of one of Attwood's most touching compositions."

DR. CROTCH.

When Attwood was about eight years of age, that is to say, in the year 1775, during the reign of King George III., we have to record the birth of one who by his precocious genius was the marvel, not only of his relations, but also of the musicians of his day. This extraordinary boy was no other than the renowned Dr. Crotch, a most interesting account of whose childhood is given in Hogarth's "History of Music" by the Hon. Daines Barrington.

He relates that when Crotch was only two years old, after hearing "God save the King" played, he gave his mother no rest till he was placed at his father's organ, and picked out the tune for himself little by little. Even before he was four his ear was so good that he could name any note he heard struck upon an instrument, and also what key a piece was played in.

When between eleven and twelve years of age he lived at Cambridge, and did the duty of organist at several of the chapels there. In 1790, he was appointed organist at Christ Church, Oxford, also professor there in 1797, and received his Doctor's degree in 1799. He was also elected Principal of the Royal Academy of Music when that institution was established in 1823.

With much of Dr. Crotch's music many are well acquainted, as it is constantly sung in our cathedrals; but the principal of his works, and the one which has made his name especially famous, is his oratorio *Palestine*, composed to the beautiful words of Heber's prize poem, perhaps the most favourite part of which is the charming quartet, "Lo! star-led chiefs," a most elegant conception, and written most effectively for the voice.

Dr. Crotch died in 1847, and left his mark as one of our ablest Church musicians.

It was decided, by the vestry of St. Thomas', Toronto, to build a parish house at a cost of \$40,000.

**The Algoma Missionary News**

EDITOR:  
REV. CANON PIERCY, SAULT STE. MARIE WEST, ONT.

PUBLISHERS:  
THE ALGOMA MISSIONARY PRESS,  
44 RICHMOND ST. WEST, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 44 Richmond Street West, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

The Rev. Canon Piercy,  
(Box 66) Sault Ste. Marie West,  
Ontario.

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.

**DEANERY MEETING AT NOVAR.**

On St. Philip and St. James' Day (May 1st), the Rural Deaneries of Muskoka and Parry Sound held a joint Chapter meeting at Novar. There were present Revs. Canon Allman, Canon Burt, T. F. Chilcott, Harold G. King, A. G. E. Westmacott, A. P. Banks, C. Simpson, C. Wilfred Balfour, and Mr. Cueliss.

Two books were reviewed, one "The Heart of Catholicity," by F. N. Westcott, and the other, "The Ministry of Conversion," by A. J. Mason. The Rev. Harold G. King, who reviewed the first book, gave a most able and suggestive paper. The second book was reviewed by the Rev. A. P. Banks in a most interesting talk which led to a discussion upon the subject of missions. A hearty vote of thanks was passed to the Rev. C. Simpson for his kind hospitality.

The missionary meeting in the evening held in St. Mary's Church was addressed by the Rev. Canon Allman and Canon Burt and the Rev. A. C. E. Westmacott. The whole occasion with its services and meetings was most helpful to all who were present.

**CHINESE JOURNALISM.**

Mr. S. Isett Woodbridge, editor of the "Chinese Christian Intelligencer", has an article on this subject in "The North China Herald", from which we give a few extracts:

Those of us who have witnessed the rise of Chinese journalism cannot but admire the remarkable talent and enterprise dis-

played by the natives in editing newspapers. They do not inherit the art, but seem to acquire it in the most natural way. Handicapped, as they were a decade or two ago, by a meagre, ignorant and unappreciative constituency, and by the hostility of the Government in general and the mandarins in particular, the fact that they succeeded is another proof of the untiring patience and perseverance of the Chinese. In truth, they persevered so patiently under the most adverse circumstances that one wonders whether their success in such a short time and in such a tangle of crass ignorance and superstition can be equalled anywhere in the West.

\* \* \*

Journalism has advanced with a bound, ignorance is removed, a taste for knowledge other than Chinese has been created, and the big dailies of modern Shanghai are read by thousands of eager people of all classes. The enterprise of the doughty warriors of the Sunrise Kingdom is not a whit more admirable than that of the Chinese penman—and the pen is mightier than the sword. The Chinese Press is doing more to shape the destiny of China than the battalions of Yuan Shih-k'ai.

\* \* \*

The present Chinese newspapers unequivocally advocate the theory of "China for the Chinese." They recognize the fact that extraterritoriality is a shame, and that it has been forced upon the country by the pride and ignorance of China herself; and all decent journals insist that China must rid herself of this galling yoke not by violence and massacre, but by temperate and lawful means.

\* \* \*

There are some hot-headed scribblers among the Chinese who spoil the game, but such undesirable individuals are not entirely unknown in Western lands. Is it not true that Chinese journalism in a lawful way aims to remove the reproach of extraterritoriality which is just as galling to the Chinese people as it would be to the English if China should establish an imperium in imperio with all its privileges in the British Isles? Generally speaking, the native secular Press is not anti-Christian. On the contrary, it is more pro-Christian than the secular Press in Europe or America. One never sees a joke against the Bible in the native papers.

Dr. Alexander, Archbishop of Armagh, 44 years a bishop, has celebrated with vigor his 84th birthday.

## IN MEMORIAM.

## MISS FULLER.

**D**EATH entered the Bishop's home on Monday, May 13th, when there passed into the rest of Paradise the soul of Eunice Louise Fuller, the sister of Mrs. Thorneloe, aged 65 years. Miss Fuller had been ailing several weeks but was brighter than usual on Thursday, May 9th, when after luncheon she was stricken with paralysis and lay in an unconscious state until the end came. The Bishop and his family have the assurance of the deepest sympathy from all quarters of the diocese. The body of the deceased was taken to Sherbrooke, Quebec, for interment, where lie the bodies of other members of her family.

## MRS. H. PAGET.

All Saints' Church, Huntsville, is mourning together with S. Mary's, Novar, the loss of a very zealous, respected and beloved worker in the person of Mrs. Henry Paget. For some years Mrs. Paget was connected with the Church in Novar, where with her husband and children she was permitted to be of much service in church work. Recently Mr. and Mrs. Paget, with their family grown up and several away, removed to Huntsville, and settled down to enjoy a quiet and well-earned rest after a very busy and arduous period of life. In Huntsville, though not always enjoying the best of health, Mrs. Paget continued to carry on her interest in church matters, especially in the labours of the W. A., of which organization she had long been a member. On May 5th, quite unexpectedly to many she was called peacefully to her rest. The funeral service, which took place on the 6th, was largely attended, many being unable to restrain their grief at this personal loss. The members of the W. A. of All Saints placed a beautiful wreath of flowers upon the grave. The sympathy of all goes out to Mr. Paget and his children in their bereavement.

## ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 15th May:—

## MISSIONARY APPORTIONMENT.

From Sunday Schools—Rosseau, \$9.20; Sudbury, \$15; Ravenscliffe, \$6.35; Novar, \$4.25; Port Carling, \$5.09; Depot Harbor, \$4.40; West Fort William, \$10.55; St. Luke's Pro-Cathedral, \$25; Dunchurch, \$2; Midlothian, \$2; St. John's, Soo West, \$9.78; Gravenhurst, \$20.44; Blind River, \$2.57; Cutler, .04c.; Spragge,

\$2.15; Algoma, \$7; Parry Sound, \$16.26; Gore Bay, \$9.66.

## EXPENSE ACCOUNT.

Ufford, \$1; Novar, \$6.25; Fort William, \$30; Sucker Creek, \$1.50; Huntsville, \$15; Aspdin, 50c.; Hanleydale, \$2.50; Allensville, \$1; Dunchurch, \$3.25; Magnetawan, \$3.65; St. Luke's Pro-Cathedral, \$36.67; Peatrice, \$1; Eagle Lake, \$1.50; Burk's Falls, \$25.

## THE JEWS.

Baysville, \$1.11; Sucker Creek, \$1.21; Parry Sound, \$6.

Bishop Blyth's Fund—Bracebridge, \$3.75; Novar, 45c.; Port Arthur, \$10.05; St. Luke's Pro-Cathedral, \$16.70; Cobalt, \$7; Latchford, \$2. London Society Fund—Bracebridge, \$3.

## MISSION FUND.

Sundridge, \$2; St. Luke's Pro-Cathedral, \$67.67; Port Arthur, \$6.90; English Ass'n, \$568.89; Quebec W.A., \$35; St. Luke's W. A., Toronto, \$8; Indians, Grand Bay, \$10; Niagara W.A., \$6; Huron W.A., \$10; per Miss Tucker, for the Archdeacon, \$302.79.

## SUPERANNUATION FUND.

English Association, \$4.85; Port Arthur, \$4.

## SPECIAL PURPOSES.

S.P.G. & C.C.C.S.—St. Luke's Pro-Cathedral, \$1.20. S.P.C.K.—St. Luke's Pro-Cathedral, \$1.40; Port Arthur, \$1.

## DOMESTIC MISSIONS.

Port Arthur, \$10; Jocelyn, \$2.22; Bruce Mines, \$2.55.

## FOREIGN MISSIONS.

Port Arthur, \$15.31.

## BISHOP SULLIVAN MEM. SUS. FUND.

A friend, Gravenhurst, \$2.

## THANKOFFERING FUND.

Parry Sound, \$15.60.

## CHURCH AND PARSONAGE FUND.

Mrs. Richards, \$5; Mrs. Marks, \$1; Mrs. Baldwin, \$6.05; N. Lye, \$50; Rose Bowen, \$2; Mrs. Edghill, \$4; Girls' W.A., St. Luke's Pro-Cathedral for Englehart, \$50; Oliver, note and interest repaid, \$115.

## AT THE BISHOP'S DISCRETION.

Mr. E. T. Gurney, \$120.44; Miss A. B. Tucker, per F. H. Stone, Esq., \$62.39; the Misses Rooper, \$101.75.

## INDIAN HOMES.

Haileybury S.S., additional, \$1; Falkenberg S.S., \$5.25; Nipissing, \$1; Little Current, \$7; English Ass'n., \$24.20; Sundridge S.S., \$16.75; S.P.G. King's Messengers, \$48.20; Quebec W. A., Wawanosh, \$3.50; North Bay S.S., \$20.25.

Contributions received by Principal of Shingwauk Home direct during April, 1907:—Toronto W. A., per Mrs. Webster, \$83.00; Emsdale S.S., \$14.15; Kearney S.S., \$7.20; Trinity S.S., Durham, \$10.00; R. Lewis, Ottawa, 25c.; F. E. Bawden, Ottawa, \$5.00; Devon Branch, "Algoma Ass'n.," £3 10s., \$16.84; Port Robinson, St. Paul's S.S., \$6.00; Ottawa, per Mrs. Percey, \$21.00. Total, \$163.44.