

MARCH, 1907

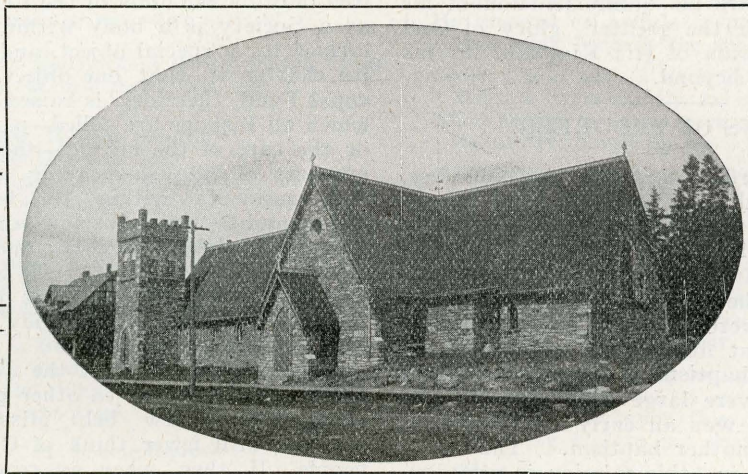
Now it is high time to
awake out of sleep.



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.

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THE NEW PRIMATE OF ALL CANADA.

NEXT to the Diocese of Toronto this Missionary Diocese of Algoma has most reason perhaps, to congratulate the Most Reverend Arthur Sweatman, D.D., upon his election as Metropolitan of this Province (of Canada) and to the more exalted position of Primate of All Canada.

His Grace was born in London in 1834. He took his B.A. (with honors in mathematics) at Cambridge University and was ordained by the Bishop of London (Deacon in 1859 and priest in 1860.) Five years later he came to Canada and held several important posts in the Diocese of Huron. Dr. Sweatman became the third Bishop of Toronto in 1879.

Algoma—a daughter of Toronto—trusts that the Primate will be given health and wisdom to mark his administration of his high offices for the greater glory of God and the extension of His Kingdom in this Dominion and beyond.

SIGNS OF PROGRESS.

ON Saturday, Sunday and Monday, Jan. 5th, 6th and 7th, the incumbent of Blind River visited the mission of Walford and Massey, over which he has been appointed supervisory priest. On the Festival of the Epiphany, the services were Morning Prayer and the Holy Eucharist at Walford and Evensong and a public baptism at Massey. At both places there were large congregations. On Monday there was an early celebration at Massey and another baptism. The condition of things in this mission is very encouraging. In both stations a site has been secured for a church and the prospects are that the buildings will be commenced during the summer. The people are all very much interested and at Walford over \$100 was raised inside of a week.

Mr. Trickett, the energetic and hard-working lay missionary, has, by his genial ways and his devotion to the work, won the affection and sympathy of his people. A tangible expression of their good will was given him at Christmastide when he received, besides the usual offerings, a well-filled purse from his Massey congregation.

Massey is a very ambitious town. When your correspondent was admiring the new church site he was told that a prominent citizen was authority for the information that the Diocese was soon to be divided and that the present Bishop would in the future have his residence at Massey!

THE JERUSALEM AND THE EAST MISSION FUND.

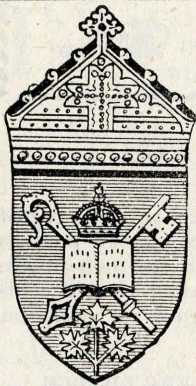
AS a reminder, simply, Rev. Canon Piercy, the Secretary in Algoma for the above named mission, desires to say that he hopes every parish and mission will contribute towards its support on Good Friday.

All contributions and offerings should be sent promptly to Mr. H. Plummer, Treasurer of the Synod, Sault Ste. Marie. They should, too, be carefully marked with the name of the Fund as above or simply for Bishop Blythe's Fund.

Such a Fund is especially needed by a Bishop representative of the whole Anglican communion and resident in the mother city of the Christian Faith, where all branches of the Church are also represented by Bishops—for the work of a Bishop is limited only by the aims of the Church, whereas a Society is a body within the Church formed for a special object, and confined by its charter to that one object. The Episcopal Fund, therefore, is raised for work to which all Bishops are called—pastoral work, or the care of the faithful—there are large numbers of English-speaking and English-born residents within the bishopric, in Egypt and Cyprus; Mission-work (to which the call is always urgent); and lastly, the promotion of the unity of the Spirit in the bond of peace, so that, as there is one Lord and one Faith, the body of believers may become visibly one.

Mission work amongst the Jews has difficulties beyond that to other people, for if comparatively few help Missions to the heathen, still fewer think of God's ancient people. If, then, when we read reports of Missions to Jews, we are tempted to think the want of success discouraging, let us remember there is a Christian unbelief concerning them and their claims to be overcome, which may 'dwarf and stunt the Divine purpose' towards the Jew.

The Ontario Churchman says:—"The canon on clerical patronage adopted by the Synod of Algoma somewhat reverses the order of nomination. The bishop is to take the initiative and submit one or more names for a vacancy in a self-sustaining parish. The congregation may through committee ask for further nominations, up to six in number. No choice occurring, the bishop shall appoint independently. This departure of Algoma's is excellent. It brings out the bishop's mind directly, and fixes the congregation's limitations."



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A BROTHER'S LOVE.

A BALLAD FOR GOOD FRIDAY

On which day the Lord of Glory on the Cross
for us laid down His life.

"Come, Hugh, it is a holiday,
The day is fair and cool;
Come fishing with us presently—
We'll go to Dingley Pool.

"Some six or seven of us have joined,
And we shall have such fun;
Make haste and fetch your cap, my boy,
You'll catch us if you run."

But Hugh, a little lad of twelve,
Replied in accents slow,
To Frank and John, "No, thank you, boys,
To-day I cannot go."

"Why not? It is a holiday—
I wouldn't stay at home."
"I shall not stay at home," said Hugh,
"But still I cannot come."

"I cannot come, indeed, to-day,
I've something else to do;
You would not laugh so, Frank and John,
Or mock me if you knew."

He turned away with flushing cheek,
And quickly moistened eye;
I followed him and gently asked:
"Hugh, will you tell me why?"

His earnest eyes one moment sought
My face and he replied:
"I could not go a-pleasuring
The day my brother died."

"'Twas some eight years ago he died—
He gave his life for me,
For I fell off the pier one day,
When we were by the sea."

"And he, sir—he was just eighteen—
He sprang into the wave,
He knew that it was dangerous,
But still he tried to save."

"He caught me safely, but his head
Had struck against a rock,
He lingered on awhile in pain,
Then sank beneath the shock."

"And I was such a little lad
Then, I could hardly know
What he had done for love of me—
He always loved me so."

"The day he died he kissed my face
As I sat on his bed,
And said to mother, 'Don't let Hugh
Forget me when I'm dead."

"My little Hugh! Oh! Make him love
Me always. Tell him, dear,
How I loved him—and then he stopped,
For death was very near."

"Yet once again he spoke, and said,
This one thing, too, I crave,
That every year, upon this day,
You bring him to my grave."

"That he may think of me awhile."
So every year, sir, we,
With fresh spring flowers, journey to
The churchyard by the sea."

"We lay the flowers upon the grave,
To make it bright and gay,
And think of him, and of his love,
Who died for me to-day."

"I love to think of him, and kneel
Awhile by his graveside—
How could I go a-pleasuring,
The day my brother died?"

* * * * *

Ah! how, indeed? Yet, year by year,
As comes the one great day
On which our Heavenly Brother died,
To save our souls away,

When He would have us think of Him,
And kneel at His dear side—
What thousands go a-pleasuring
The day *that* Brother died!

"A brother is born for adversity."—Prov.
xvii: 17.
"And there is a friend that sticketh closer
than a brother."—xviii: 24.



OUR GREAT EFFORT THIS YEAR—IT CONCERNS YOU

EVERY missionary in the diocese and every Churchman and Churchwoman is interested in the great effort we are asked to make in 1907 for the cause of God's Church in our midst.

In due course the Ven. Archdeacon Gillmor will visit every centre and many outstations to urge the claim of the Thank-offering. All are asked to contribute—of their abundance abundantly—of their little, still of that little.

The careful perusal of the three articles following will be a part of the preparation necessary to make the Archdeacon's itinerary a complete success. Other means—in the pulpit, at meetings and in house-to-house visitation—will be prosecuted by the clergy. Yes; why not say by lay people, too. Will not all join and pull together and with a strong pull, by the help of God, attain the end aimed at.

THE PAN-ANGLICAN CONGRESS AND THANKOFFERING.

A great congress of the whole Anglican Church is to be held in London, in June 1908.

It is expected that delegates from all parts of the Anglican world will be present.

Discussions will take place on great problems connected with the well being and progress of the Anglican Communion the world over.

At the close of the Congress a great service will be held in St. Paul's Cathedral, London, a prominent feature being the presentation of an offering raised by Dioceses in various parts of the world as a thank offering to Almighty God for the blessings vouchsafed the Anglican Communion in its growth and spiritual development.

Every part of the Anglican Communion is invited to take an interest in this Congress and to contribute to the thankoffering.

The fullest liberty is given to each region to appropriate its offerings to any purpose whatsoever, whether within its own border or elsewhere, care being taken that the object be worthy of so solemn an occasion, and of the

FIRST IMPORTANCE TO THE CHURCH

in that or some other region.

It is required, however, that the Synod or Bishops of the various churches contributing, approve of the objects chosen.

It is hoped, however, that large sums will be

CONTRIBUTED UNAPPROPRIATED.

This it is felt will be a more worthy way to express our gratitude to the Almighty for His great goodness to us. And should this hope be realized the money thus given will be distributed by a Committee appointed at the Congress and would be given to objects considered to be most important and pressing at the present time.

Money appropriated will be offered and then sent on to the object for which it is given.

The Diocese of Algoma is asked and expected to take its part in this great work.

ARCHDEACON GILLMOR HAS BEEN APPOINTED and has consented to give himself for the present to the work of gathering the thankoffering in this Diocese. He will visit every parish and mission within our bounds for this purpose.

The object agreed upon by our Synod to be promoted in connection with the Thank-offering is the

CLERGY SUSTENTATION FUND.

This Fund is for the assistance of our poor missions and the extension of our work. It is hoped a worthy sum may be added to the Fund as an expression of our gratitude for God's many blessings to our work and Diocese.

But it is also hoped that something will be given without appropriation to be

OFFERED AS A FREE

and fitting acknowledgment of the great debt we owe the Giver of all Good.

THE CLERGY SUSTENTATION FUND.

THE Clergy Sustentation Fund of Algoma is an Endowment Fund for the maintenance of new and poor missions within the Diocese. Its full name is "The Bishop Sullivan Memorial Sustentation Fund". It was established in 1899 when the English Society known as the S.P.G. began to withdraw its grants from us.

At that time the society was giving us about \$4,000 a year. It decided

TO REDUCE ITS GIFT

at the rate of 10 per cent. per annum and the Sustentation Fund was started to make up what was thus withdrawn. The fund was to be an endowment fund and the interest was not to be used until the capital sum of \$50,000 had been raised and invested. Then the interest was to be applied to the maintenance of mission work in place of the grants withdrawn from us.

By God's blessing on our labours the fund reached the figure of \$50,000 in 1904 and the interest accruing from it at that time almost exactly equalled the amount withdrawn by the society, viz., \$2,000.

But unfortunately the withdrawal of our grant continued while the fund remained at a standstill. The interest we are receiving is still about \$2,000—and the sum withdrawn has now reached \$2,700. Instead of the original \$4,000 we receive from the S.P.G. this year only \$1,300.

Evidently our Sustentation Fund must go on increasing. It is the

ONLY PROVISION WE HAVE

for supplying the money thus withdrawn. We shall not be safe, nor should we rest content, until the capital and interest of the fund are doubled. Thus alone shall we have adequate provision against the annual loss of \$4,000 we are sustaining.

At this time, the beginning of the 20th century, while the country is prospering and progress is being made on every hand, we might well tax ourselves for this great object. There is a further reason why the time is appropriate.

A special appeal is being made to us by the English Boards of Missions to join in a great thankoffering to be made in 1908 in recognition of God's great goodness to the Anglican Communion. The whole

ANGLICAN BODY THE WORLD OVER

is invited to join in this act of gratitude. The money raised may be appropriated by

the givers to any suitable object at home or abroad. No more suitable object, it is thought, could be chosen by us than our "Clergy Sustentation Fund." Our Synod selected this fund for the purpose and recommends it. We cannot rightly ignore the call to take some part in the great thankoffering. God has indeed been good to us in Algoma. The many friends He has raised up to help us year by year and the abundant blessing He has poured out with lavish hand upon us, demand that we should make some effort to respond to this call upon our gratitude.

It is to be hoped we shall not only raise a considerable sum to be added to our Sustentation Fund, but also give something unappropriated, the whole to be offered at the great service in St. Paul's Cathedral, London, in 1908.

THE DIOCESE OF ALGOMA AND THE THANKOFFERING OF 1908.

THE Ven. Archdeacon Gillmor has been appointed to advocate the claim of the Clergy Sustentation Fund and the thankoffering of 1908.

The Clergy Sustentation Fund is the chief fund of our Diocese being that upon which our mission clergy most largely depend for support. The amount collected for it by the Archdeacon will be consecrated to God's service by being offered at the great world's wide thankoffering in St. Paul's Cathedral in 1908.

It may be well to remind you of the

NEEDS OF THE DIOCESE

in connection with this fund.

(1) The Diocese is very large, embracing 70,000 square miles exclusive of its water areas. (2) A large part of this territory is still unbroken and practically unexplored. It is nearly all rugged in character. (3) Many regions are neither fertile nor rich in mineral or other resources. For generations to come these regions must remain as they are at present poor and dependent.

(4) But in many quarters valuable resources are being disclosed, mineral deposits of various kinds are being brought to light. On the Manitoulin, oil has been discovered. Extensive stretches of excellent soil are inviting agricultural settlers. And in not a few places industrial developments are being promoted which are full of promise. In all such cases,—and we cannot tell how numerous they may be as our unbroken territory is opened up,—

EXPANSION IS THE ORDER OF THE DAY.

(5) In Temiskaming where the famous Cobalt silver mines are found, and where a vast belt of splendid soil is being rapidly settled; at Sturgeon Falls, Espanola, Sault Ste. Marie, Port Arthur and Fort William where great commercial and industrial enterprises are in active operation,—to say nothing of important railway developments in various parts of the Diocese—great opportunities are at present offering themselves for Church expansion. The

CHURCH MUST SEIZE THESE OPPORTUNITIES or fall behind in the race. How gladly would she seize them had she the requisite funds at her command! But alas she has not!

(6) Our grants from the English and Canadian Missionary Societies have in the past made some small provision for such expansion work, but only on a comparatively trifling scale! Now these grants are being reduced. This year the Canadian Missionary Society, owing to the tremendous demands of the West has withdrawn \$1,000 from us. And the great English society known as the S.P.G. is withdrawing each year some 10 per cent. and will continue to do so until all our grant is gone.

Obviously we must learn more largely to help ourselves. Noble things have been done in many parts of our Diocese. But even

MORE IS DEMANDED

of the Diocese as a whole.

Our Sustentation Fund must evidently become in time our chief financial support. It will be our wisdom to build it up at once. At present, a wave of prosperity is passing over the Dominion. It has affected even Algoma. In certain parts our people have done and are doing well—quite beyond what they had reason to expect. It is the time of plenty. The period of scarcity may quickly follow. While we can, let us do what is right to build up our funds. As God hath blessed us so let us give. Let every one among us whose fortunes have improved or who has "made a happy hit" of any kind, give something worthy,—

WHY NOT A TENTH

of his profits, to God's cause?

"Bring ye all the tithes into my storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

MISSANABIE AND WHITE RIVER.

THERE were two services in All Saints' Church, Missanabie, on Christmas Day, which were well attended, twenty-five being present in the morning and forty-five in the evening. Miss Frances Sanders was organist and the music was excellent.

The ladies of the congregation proposed having a supper and entertainment in connection with their Christmas tree, which was to be held on December 27th, and to charge a small admission fee to raise funds for certain necessary repairs to the mission house. But the spirit of Christmas was abroad and at the eleventh hour a number of the men advised that no charge be made and guaranteed that the expected proceeds of the entertainment would be forthcoming if the supper and all be made free. Their proposal was accepted, and on the date mentioned the schoolhouse was completely filled with happy, expectant youngsters and 75 or 80 grownups who were glad to be children again for an hour or two.

Supper was served from 5 o'clock to 7.30 p.m., and was enjoyed as such generally are, perhaps better, if one may judge by appearances.

At 8 o'clock the second part of the programme began. It consisted of recitations, readings, singing, etc. Two little Indian girls, Esther and Bella Sanders, sang and recited beautifully, and this part was closed by three little girls singing "Welcome Santa Claus." As their voices ceased a jingling of bells was heard outside, and Mr. Thos. Swanson, acting as Santa Claus, appeared in the doorway. He acted his part so well that some said the old saint himself could not have done it better.

The tree looked exceedingly grand and beautiful with candles, presents and small flags. Santa Claus distributed the gifts, which made the happiness of the children complete and many of the older people also shared in the fruit of the tree. The success of the evening was in a great measure due to the efforts of the Sanders family and Mr. Joseph Iserhoff. Mr. Iserhoff has since collected \$30 towards the mission house repair fund.

WHITE RIVER

There were no services here on Christmas Day, but the services on Sunday, Dec. 30th, were of a Christmas character. The church was beautifully decorated, chiefly the work of Mrs. Linklater, and both services were well attended, especially the evening, when forty-nine were present.

Miss Gertie Cattom handed to the missionary a most munificent Christmas present, the gift of the people of White River, and he was also generously remembered by Mrs. A. C. and Mrs. E. P. Barker.

S. F.

GOOD WORK IN THE TEMISKAMING REGION.

THROUGHOUT Temiskaming district progress seems to be the order of the day. The growth of the two oldest towns goes on apace, New Liskeard being still ambitious to retain the disputed title, "Hub of the North," and Haileybury, fast rising from its ashes with the most substantial business blocks and the most comfortable dwelling houses of any of these embryonic cities.

Cobalt became incorporated as a town the beginning of the year; and, as an important evidence of its prosperity, ninety-five dwellings are to be built immediately on the hill in the vicinity of our church. Cobalt has now four chartered banks, the Imperial, the Canadian Bank of Commerce, the Standard, and the Bank of Montreal.

Latchford is growing quietly, and still has infinite prospects. Englehart, some 25 miles north of New Liskeard, the divisional point of the T. & N. O., shows great activity, and has a magnificent station, two banks and many places of business. From Englehart a branch line is being built to Charlton. This place, last on our list to-day, is far from humble in its aspirations. The branch from Englehart ends here; the navigation of Long lake, with its surrounding agricultural acres, and its mining possibilities, begins here; good water-power is to attract the manufacturers. What wonder if the confidence of the citizens of Charlton lacks little of being on a par with that of those modest inhabitants of the rival Greater Londons, strangely enough situated in our deanery of Thunder Bay!

Church matters, too, are more prosperous than ever. Two able, energetic, zealous men entered this district in the autumn. The Rev. A. T. Lowe has the difficult field of New Liskeard, Hudson and Harley, while Mr. W. E. Phillips, late of Thessalon, has the two new churches at Cobalt and Latchford. And so successful are these two workers that it needs no gifted imagination to see that St. Paul's, Haileybury, the mother church of Temiskaming, must look to her laurels or retire to second or third place. For New Liskeard has, since

Mr. Lowe's arrival, been paying more than Haileybury towards its clergyman's stipend. Cobalt, too, is beating us in this one particular, though, of course, not yet providing Mr. Phillips with a parsonage. He has, however, what he styles "the wrecktory"! But in Cobalt Church people are proudly confident that Easter will see them reach self-support, and that with Latchford's help they may even become a rectory. And one year ago the Prayer-Book service had not been publicly read there!

But we must get back to Haileybury. First, a wrong impression must be corrected. People must not think that the incumbent's family are martyrs here, or nearly so, on account of the thin, porous walls of the parsonage. So many improvements have been made that posing as sufferers is no longer possible. The plastering of another bedroom, the substitution of bedroom doors for the old curtains, the enclosing of the stairs, a carpet, an oil-cloth square, two storm doors, a sofa, and especially a big base-burner coal stove, with plenty of coal, these and other additions to our comforts have made a wonderful difference.

Since the Bishop's visit on December 9th, when eight candidates were confirmed in the presence of the largest congregation on record here, matters have gone quietly onward. The Sunday School Christmas tree was a great success, the cantata, "Kriss Kringle" (in part) being rendered, amongst other things, by the children. The Christmas service was fairly well attended, the offerings, as supplemented afterwards, amounting to \$35.63. The church was prettily decorated, many helpers working harmoniously towards this end.

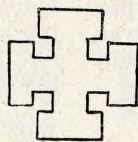
The Sunday School is now held at 3.30 p.m., and is growing rapidly. The total number of pupils is now equal to the seating capacity of the church for adults. And still they come. *Laus Deo.*

Now comes the struggle. For we, too, are ambitious, and while we rejoice to see the vigour of our younger rivals, we still aspire to the honour of surpassing their best efforts. May our rivalry always be, as now, friendly, healthy, inspiring.

Mr. William H. Trickett, the schoolmaster for Indian children and the catechist at Massey and Walford, seems to be much esteemed by the people to whom he ministers. They made him a present of \$20 at Christmas—after evening service.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

DEAR fellow-workers of the Woman's Auxiliary,—To pick up my story where I left off in January.

I left Huntsville on the afternoon of October 12th to return to Emsdale, where we had a very pleasant meeting at 4.30. This has always been one of the most satisfactory of the smaller branches, comprehending rules, working zealously and giving freely, and it was good to meet them.

After a hearty tea, Canon French and his son drove me to Kearney, where a meeting was arranged for 8 p.m. I found the women gathered in the church, and as they had recently re-organized, I thought it best just to have a simple informal talk with them, explaining reasons and methods in which they were glad to be instructed. The drive back to Emsdale seemed cold and wearisome, but I had time for a little rest before leaving on the midnight train for Gravenhurst to catch the boat for Rosseau the next afternoon.

The voyage up the lakes was very charming, especially to one who saw the scenery for the first time. I felt sad, on passing Port Carling, to think the branch there had entirely died out.

The Archdeacon was on the boat as soon as she touched the wharf, and took me and my belongings up to Mrs. Bartlett's house. After a long night's rest, which I sorely needed, I awoke to a perfect summer Sunday, with the added beauty of autumn's glory. I made the acquaintance of many of the women on the road to church, others were waiting for me at the gate, and the welcome from all was hearty indeed. I shall never forget that Sunday morning at Rosseau, the full church, the reverent service and demeanor of the people, the hearty singing and the earnest words of their beloved pastor. Then the corporate communion: it was all perfect. A true resting place in a busy life. And our large meeting the next afternoon, the extreme kindness with which I was received, the eager attention of my listeners, the kindly encouragement of the Archdeacon, whom we all love so well. It was a very happy visit and Mrs. Bartlett, my hostess, was kindness itself.

I reached Depot Harbor on Tuesday night and Mr. and Mrs. Westmacott were wait-

ing for me. I found an old acquaintance of my husband in Mrs. Westmacott. They were exceedingly kind to me, and the meeting the next afternoon was a full and pleasant one.

Mr. Chilcott and Miss Delamere met me at Parry Sound that evening and took me to Mrs. Taylor's hospitable home. The Conference was the next day, but I was, unfortunately, ill and so completely exhausted that I did not take my accustomed part in it, at which I was much disappointed. I spent the next day at the rectory and had a very happy meeting with the local branch in the afternoon.

Sundridge was the next place on my list and Mr. and Mrs. Banks were most kind and hospitable. We spent a quiet Sunday, beginning with corporate communion, and took tea with Mrs. French, Branch President. On Monday evening we visited South River where I tried to organize a new branch, for which there is good material. Our meeting at Sundridge was on Tuesday afternoon. It was a happiness to work in the mission of one who recognizes so fully the missionary nature of our work as Mr. Banks does.

I went on to North Bay for the Conference that afternoon, and have already written an account of that meeting. On the day after, I paid my last visit to Sturgeon Falls Branch, where I held a meeting that evening, which was also attended by the members of the newly affiliated branch at Cache Bay. Mrs. McKee, with whom I was already acquainted, was my kind hostess.

I think the tour did good in many ways. Things are much easier understood when spoken, though I have always tried to explain by letter what I could. Again, personal influences surely does something. Those branches I addressed are now fully acquainted with the objects of our pledges, with the state of our finances, and the great need for more giving outside their own parishes. They have been told that we are entirely a missionary society.

I also have gained valuable information as to the circumstances and methods of the branches visited.

Your affectionate fellow-worker,

ROSE IRONSIDE.

GENERAL CHURCH NEWS

THE Bishop of London has yielded to the very strong wish repeatedly expressed by the Church in America that he should attend the General Convention on October 3 on the 300th anniversary in its history. He will visit Canada in September, will arrive at Washington for a great service on September 29, and will reach Richmond in time for the convention.

So late as 1868, the Japanese Government decreed that "the evil sect called Christians is steadily prohibited. Suspected persons should be reported to the proper officers and rewards will be given." Now we read, "missionaries are scattered over the Japanese Empire, many of them living alone, far away from the open ports. These men and women live as securely and as free from all rudeness and discourtesy as they would in their own countries."

Canon Cosgrave, Vicar of Christ Church, West Hartlepool, has obtained the consent of the Bishop of Durham to his visiting Canada for four or five months, to take charge of parishes and missions in the Diocese of Qu'Appelle, beyond Winnipeg, in order to allow the clergy there to enjoy a rest.

The Rev. J. G. Barrow, accompanied by his wife has gone to Tristan da Cunha to minister, at his own cost, to the people who have been so many years without a priest. Tristan da Cunha is an island 1200 miles south of St. Helena with a population of not more than 100 souls.

Rev. J. Paterson Smith, who lately accepted a canonry in Christ Church Cathedral, Dublin, is coming to Canada. He has accepted the rectorship of St. George's Church, Montreal.

Canon Knox-Little, one of the most brilliant of all the parish priests of the Church of England, has just resigned his charge of Hoar Cross on account of advancing years.

Great are the expectations that churches will this year be erected at Massey and Walford.

The Pusey Memorial House at Oxford has received a legacy of \$400,000 from an ex-Quaker, a lawyer.

It would appear that Rev. Dr. Clifford, the strenuous upholder of the Education Bill for England which was defeated in the House of Lords, is not in favour of Christian teaching in the schools, however he may advocate "undenominational" teaching. He is not willing that the vital truth "that Jesus is the Christ, the Son of God" should be taught. He is asked the straight question again and again, but evades it by generalities.

The Prince of Wales has consented to lay the foundation-stone of the new house of the S.P.G. The new house is close to the Church House, at the corner of Wood-street and Tufon-street, and on land bought freehold from the Ecclesiastical Commissioners. The architect is Sir William Emerson. Work has already begun upon it, and hopes are entertained to see the house completed by February, 1908, in time for the great Church gatherings of next year. A sum of about £8,000 is still needed to cover the cost of the contract and of the fittings. Bishop Montgomery, the secretary, earnestly desires to obtain this sum on the occasion when the Prince of Wales lays the stone. No part of the mission funds has been spent on the site, and the society has no intention of drawing upon them for the erection and furnishing of the house.

In Scotland, the Feast of Christmas grows in popularity both as a Christian festival and as a season of merrymaking. Twenty or thirty years ago hardly a Presbyterian church was open for Divine Service. Now many Established churches have their service on Christmas Day. Even the United Free Church has begun to cast away its timidity and to celebrate the Christmas festival in one or two churches in Edinburgh and Glasgow. There is, of course, no holiday in Scotland on Christmas Day; work goes on in most places as on any other day, but every year the shops and places of business that close increase in number, and doubtless the large works and factories will follow in time. The change in favour of Christmas has been brought about largely through the increasing cosmopolitanism of the large cities; the Church of England has augmented the leaven and the Scottish Episcopal Church, which suffered in the past for the observance of Christmas and Easter, has borne its steady witness with ever-growing effect.

CHURCH HISTORY NOTES

CHURCH MUSICIANS OF THE OLDEN DAYS—III.

AMONG the names of the old masters whose works are to be found in the old cathedral libraries and fractions of their music are known to nearly all choristers may be mentioned

ORLANDO GIBBONS,

who was one of the fathers in art, for his name is associated with a few others as the founders of our English school of Church music—pure and reverent in construction—peculiarly our own—for which we are not indebted to any outside influence, but to the talent of such minds as White, Tallis and Gibbons.

Let us not be too willing to underrate the abilities of our compatriots, for as Archbishop Laud wisely remarked: "This has been the common error, as I conceive, of the English nation, to entertain and value strangers in all professions of learning beyond their deserts, and to the contempt or passing by, at the least, of men of equal worth of our own nation, which I have observed ever since I was of ability to judge of these things."

Orlando Gibbons came of a musical family—one brother was organist at Bristol and another organist of Salisbury Cathedral—but Orlando, the youngest, outshone them all.

He was born at Cambridge in 1583, took the degree of Bachelor of Music in 1606. Besides his memorable services in D and F he wrote many anthems and several hymn tunes, some of which are familiar to us all. He has been called the "English Palestrina."

Among his musical contemporaries were Dr. John Bull and Ravenscroft—both writers of sacred music.

THOMAS TOMKINS

took his degree of Bachelor of Music from Oxford in 1607. Of his early years, nothing is known. He presided over the organ in Worcester Cathedral in the days of Charles I. He was a King's Chapel singer and had been a pupil of Byrde. Dr. Burney says he was one of a family that produced more able musicians during the 16th and 17th centuries than any other.

Thomas Tomkins passed through the tumult of the civil wars in England and must have died at a great age as he was living at the Restoration of the King.

After the death of Charles I a great epoch in the history of Church music ended, with the loss of Orlando Gibbons. Many celebrated composers, however, arose after the Restoration, but though their works were superior in expression and more melodious they lacked the grandeur and solidity of the older masters.

OUR PERFECT MUSIC

We have been accustomed to hear the "Sunny South" called the Land of Song; and so it is, for Italy is acknowledged to have been the great vocal school of Europe, and most of our celebrated artists have had their education there. The Italians possess the great gift of producing extemporaneous melody. But it is to the cold and gloomy North Country we must look to find harmony, the completion of this natural melody, for are we not told by Sir George Macfarren as well as from other sources, that as early as the time of Hereward the Wake (as Kingsley calls him), the Gervians, or the men of the English eastern counties were found singing untaught in three part harmony; and that there are many proofs that our Saxon and Danish ancestors had the habit of singing in parts; and we believe this has been the practice of the people.

Further, we had occasion to speak in our first chapter of the Gregorian Chant or Plain-song adapted from the Greek melodies for the use of the Church. Let us hear what the same author has to say on the subject of counterpoint in connection with the above-mentioned Plain-song. "When Gregory sent his missionaries into England they carried with them the so-called Gregorian Chant. In this country they found the people singing their national songs in harmony. Appropriating this barbarous practice and engrafting it upon their system adopted from classic Greece, the Church then admitted the performance of descant, or accompanying melody, with the *cantus fermus* (Plain-song). In course of time rules were framed to direct its construction, and when written instead of improvised it was called counterpoint, denoting that it was sung against the point or theme." So we see that the melody of the South and the harmony of the North, being the complement of each other, joined together make that perfect music which which has come to us in all its fulness and beauty.

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.

N. B.—It is pointed out to all whom it may concern that the assessments for the Diocesan Expense Fund are by Canon to be paid to the Treasurer of the Synod on or before Easter next. The sum assessed in each case is to be found in the journal of Proceedings of the Synod—appendix pages 45 and 46.

Friday, March 29th, 1907, is Good Friday. The Synod by canon orders that the offerings made in Church that day are to be devoted to Missions to the Jews. Through Jewish channels the Gospel of Jesus Christ reaches us Gentiles. We owe the Jews much. May we pay the debt in part by a generous support of the Church's work among the Jews in the Holy Land and other parts of the East. A good Friday gift can surely be nothing but a real offering.

NOTES.

IT was not within the possibility of doubt that the Rosseau people would permit the priest they so much revere to leave them without a tangible expression of their regard. Indeed they were most loth to part with him, for Archdeacon Gillmor had wormed himself into their hearts. And not into theirs only. For the annual visitants to the Rosseau end of the Muskoka Lakes—come they from our busy cities or from those of the republic to the south—had learned to look to him with greatest confidence for all the Church's ministrations. So none are surprised to learn that an address—signed by almost everybody in the mission—was presented to the Archdeacon, to-

gether with a purse (far from empty). Besides, he was given a good leather suit case on which are his initials "G.G." It is a disappointment that we cannot give our readers a picture of our friend this month. Once we did so. But the photograph lacked proportion and the cut is consigned to oblivion. Some day soon we hope to do better in this regard.

North Bay is growing not only in municipal importance but also from a Church standpoint. The rector presented a class of 34 persons for confirmation to the Bishop on Sunday, February 10th. The Church was filled to its utmost capacity in the evening, while quite a number were unable to gain admittance.

The Editor begs to acknowledge with many thanks a number of tributes to the worth of "The A.M. News" contained in letters received of late. The communications come not only from within the diocese but from readers far afield.

The Bishop was at Burk's Falls on the 17th of February, where the services in All Saints' Church were well attended. Altogether the Church feeling in the village is encouraging and there is evidence of advance in the near future.

While in Sault Ste. Marie, making necessary preparations for his visitation of the diocese, Archdeacon Gillmor preached at St. Luke's pro-cathedral and at St. John's Church. Besides, he made addresses at St. Stephen's (on the hill), and at other places.

The Lord's Day Act (1906) comes into force on the first day of the month. It is hoped that its effect will be manifest at Sault Ste. Marie and at Copper Cliff, where Sunday work is so common.

Rev. Canon Piercy was away from his parochial and other duties for a fortnight, when he paid a visit to friends in Hamilton and Niagara Falls. He returned home in better health for his brief holiday.

The missionary boxes distributed to Sunday School children for their Lenten gifts are used in the several parishes to help meet the M.S.C.C. apportionment.

Rev. L. D. Griffiths has gone to Thessalon and Bruce Mines instead of to St. Joseph's Island, as we said last month.

EXECUTIVE COMMITTEE.

REGULAR meetings of the Executive Committee of the Synod of Algoma were held at Sault Ste. Marie on January 8th and on February 7th.

At the January meeting there was a bare quorum present. The committee had under its consideration, among other things: The Swedish Mission at Port Arthur. Correspondence was read, but no action taken.

The Bishop announced the acceptance by Archdeacon Gillmor of the post of advocate for the Thank-offering scheme (1908).

The Committee made certain changes in the apportionment of parishes and missions for the M.S.C.C.—(See list printed last month.)

Sundry accounts were passed and the half-yearly report of the Hon. Treasurer of Invested Funds duly presented and read.

Some other items of importance came under the Committee's notice, but they do not call for public notice now.

The February meeting saw an attendance of seven members. After routine the Swedish Mission at Port Arthur came up through correspondence. The Committee took no action. Indeed, it would not be out of place to say that the plan of operations as carried out failed to elicit the sympathy of the Committee.

Action was taken advising the signing of an agreement between the Synod and the City of Cobalt Mining Co., and a request of the congregation at Goulais Bay in re 9 acres of land was consented to.

A letter was read saying that the changes desired in the deed for Church property at Latchford would be made.

Mr. Vigrass, North Seguin, was granted an extension of three years' use of land on the old terms—\$37.50 to be paid to the Treasurer of the Synod.

Among other matters dealt with was the Mission of the Archdeacon in the interests of the B.S.M.S. Fund.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to Feb. 14th, 1907:—

MISSION FUND

St. John's, Sault West, \$5.60; English Association, \$428.00; Mrs. E. Martin, \$10.00; St. Francis Dist. Ass'n., Quebec, \$55.58; M.S.C.C. special for Swedish work in 1906, \$200.00; F. H. Keefer, Esq., \$100.00; through M.S.C.C.: Diocese of Ottawa, \$85.00; Diocese of Toronto, \$11.70; Toronto W. A. for Temiscamingue, \$73.42; Diocese of Huron, \$17.30; Grant M.S.

C.C., \$1,958.77; Algoma W. A. for 1st and 2nd Catechists, \$112.50.

CHURCH AND PARSONAGE FUND

For Orrville Church, \$7.00; Lloyd and Rose Bowen, \$2.00; Mrs. Malony, \$9.55; English Ass'n., \$33.95; English Ass'n. for Echo Bay, \$121.31; Miss Kinder, \$24.25; loan returned T. S., \$25.00.

FOREIGN MISSIONS

Bruce St. Hill, \$1.15; St. John's, Sault West, \$4.29; Victoria Mines, 91c.; Falkenberg, \$2.37; Thessalon, \$1.16; Sturgeon Falls, \$1.60; Cache Bay, 95c.; Stanleydale, \$1.12; Kearney, \$4.97; Emsdale, \$7.85; Cobalt, \$9.25; Port Sydney, \$2.70; Brunel, 80c.; Oliver, \$3.40; Haileybury, \$7.60; Bruce Mines, \$1.50; Silverwater, \$2.25; Fort William West, \$7.30; Little Current, \$4.35; New Liskeard, \$5.00; Missanabie, \$3.25; White River, \$2.60; Hudson, \$4.00; Huntsville, \$7.17; North Bay, \$24.45; Powassan, \$6.70; Sundridge, \$7.00; Eagle Lake, 90c.; Sudbury, \$10.00; New Liskeard, 86c.; Parry Sound, \$25.00; Christie Road, \$8.00; Sucker Creek, 79c.; Restoule, \$1.10; Nipissing, 90c.; Port Carling, \$1.50; Gregory, \$1.70; Port Sandfield, \$2.65.

SUPERANNUATION FUND

Gravenhurst, \$4.95.

BISHOP SULLIVAN M. S. FUND

Gravenhurst, \$4.00.

SPECIAL PURPOSES

S.P.G. & C.C.C.S.—Little Current, \$2.31; Sucker Creek, 73c. Bishophurst Repairs—Garden River, \$4.00.

APPORTIONMENT

Garden River, \$20.03.

INDIAN HOMES

Bracebridge S. S., \$2.00; Kearney, \$3.23; Port Sydney, \$4.00; Brunel, 66c.; English Assoc'n., \$65.64; Lennoxville W. A. per Mrs. Sewell, \$25.00; Gravenhurst S. S., \$3.60. Through M.S.C.C.—Niagara Falls, St. Stephen's S.S., \$4.54; Niagara-on-Lake S.S., \$25.00; Jarvis S.S., 50c.; Grimsby S.S., \$17.00; Hamilton Combined S.S., \$37.50; Whitby, All Saints', W. Barefoot, \$2.80; Whitby, St. John's, Willie White, \$3.75; Lachine, St. Paul's, \$15.00; Dartmouth S.S., \$18.87; Digby S.S., \$5.00; Annapolis S.S., \$4.92; Diocese of Nova Scotia, \$1.00; Elora S.S., \$10.50; Diocese of Ottawa, \$50.00; St. John, N.B., St. Paul's Church, \$12.50; Diocese of Toronto, \$95.24; Annapolis S.S., \$23.41; Galt S.S., \$37.50; London, St. James' S.S., \$50.00; Listowel S.S., \$12.00; St. Thomas, Trinity S.S., \$44.00; Petrolia S.S., \$25.00; Port Dover S.S., \$16.00; Hespeler S.S., \$13.51; Niagara, Christ Church S.S., \$17.33; Niagara, St. Stephen's S.S., \$3.13; Clarendon S.S., \$6.25; Toronto, Church of Redeemer, \$75.00; Grant M.S.C.C., \$324.77; Grant S.P.C.K., \$480.50.

Contributions received by Principal of Shingwauk Home direct during January, 1907:—St. Paul's S.S., Port Dover, \$2.00; the A.Y. P.A., Oakville, \$37.50.