

NOVEMBER, 1907

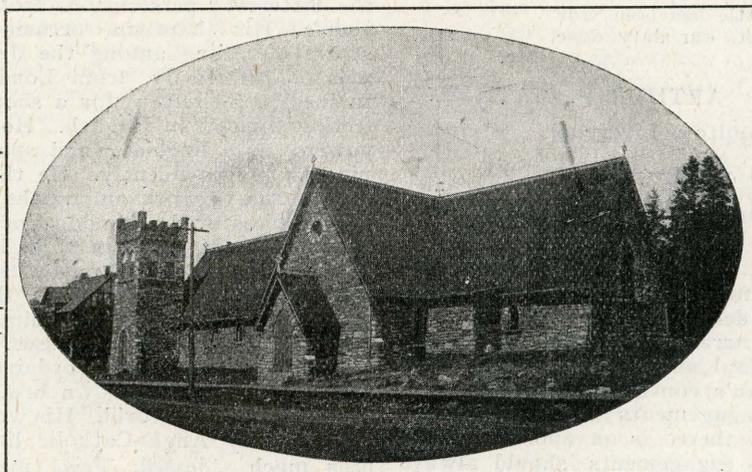
Now it is high time to  
awake out of sleep.



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.

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

## AUTHOR OF VERSES WANTED.

Sir,—Can any of your readers inform me who was the author of the following lines, or where the remainder of them (as the following is, I believe, only a portion) can be found?—

“ There's a Prayer that should be said  
And a Book that should be read  
Every day.

There's a work that should be wrought  
And a battle to be fought  
Every day.

There are duties to be done  
And victories to be won  
As soars and sets the sun  
Every day.

But when the race is run  
And the battle has been won  
We may rest, our duty done,  
Every day.”

ARTHUR S. MATHER.

Beechwood, Woolton, Liverpool.

## SOME VALUABLE SUGGESTIONS.

**I**F there is any sickness or affliction in your family notify your clergyman without delay.

Never arrange the time for a wedding or a funeral until you have consulted your clergyman's convenience.

Make no engagements for those week evenings when there is an appointed service. Church engagements should always stand first.

If you change your residence address let your clergyman know at once.

Stand up for the Church as you would for your mother. She is your mother.

Remember, only those parishes and missions grow in which the people make them grow.

Don't be sensitive. Nobody wants to hurt your feelings.

Don't find fault. Criticism will kill the noblest cause.

Speak to strangers about the Church and bring them to the services.

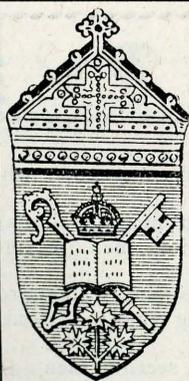
The strength of a Parish depends largely upon the loyalty of the people to the clergyman; the strength of a Diocese, on the loyalty of the Clergy and people to the Bishop; the strength of the whole Church, on the loyalty of the people, the Clergy and the Bishops, to Christ.

## A FAITHFUL, HEBREW CHRISTIAN.

**W**HEN the late Rev. Michael Rosenthal died there passed away a priest of the English Church who had been the means of bringing many of his Jewish brethren to the Church of Christ. He was born of learned Rabbinical parentage and educated for the Rabbinate. He had travelled widely, too. At the close of the “sixties,” and, when in London, he came under the influence of the present Primus of Scotland, then vicar of St. Peter's, Great Windmill-street. Through his instrumentality, Mr. Rosenthal became a convert to the Christian Faith, his change of convictions involving a renunciation of family, friends, and fortune that few would have had the hardihood to endure. He had to face not only the loss of all his temporal prospects at the outset of life, but also the bitterest persecution from his own people. His baptism occasioned such a storm of feeling among the Jews, that he was obliged to fly from London. He remained in retirement for a short time, perfecting himself in English. He had great powers as a linguist, and spoke eight or nine languages fluently. He then went out to Smyrna to work among the Jews, under the auspices of the London Society. On his return to England in 1875, he began to prepare for Holy Orders, by the advice of Dr. Wilkinson. During his thirty years' ministry Mr. Rosenthal himself baptized over 600 Jews and Jewesses. Several of the former have been ordained, and are working among their own brethren in various parts of the world. His work was ever on decidedly Anglo-Catholic lines and has been much blessed. Few men have had such a striking and successful career as a priest in the Church of God. On St. John Baptist's Day, 1887, he founded the Hebrew Guild of Intercession, a society whose name explains its object. It now numbers over 1,000 members and associates, the members all being of Hebrew origin. The roll contains the names of several Bishops and many priests. His funeral was largely attended by clergy and laity. The service in the church was taken by the Bishop of Stepney, and the committal prayers at the grave were said by his younger son, Rev. G. D. Rosenthal.

## AMAZEMENT.

Be not amazed at life; 'tis still  
The mode of God with His elect,  
Their hopes exactly to fulfil  
In times and ways they least expect.  
—C. Patmore.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 4. No. 11.

NOVEMBER, 1907.

Published Monthly  
50 cents per annum in advance.

## ALL SAINTS.

**B**ENEATH the Altar, "Lord," they cry,  
"how long?"  
Their consummated bliss imperfect still;  
Their patience waiting calmly on His Will:  
Their prayers uplifted with continued song.  
Upon the earth they gladly suffer'd wrong,  
Unmurm'ring quailed the cup of pain or ill.  
They feared not those who could the body  
kill;  
And through their very weakness were made  
strong.  
O God of Saints, Who mak'st the weakest  
brave,  
Who givest them the hope that cannot fail,  
Who hast Thy cloud of witnesses of old,  
Grant us to share with them Thy power to  
save,  
Grant that their prayers for us may still  
prevail,  
And endless praise be Thine for love untold.

—By the Rev. S. Hosking.

## ST. PATRICK'S PRAYER.

**C**HRI<sup>S</sup>T, as a Light  
Illumine and guide me!  
Christ, as a Shield, o'ershadow and cover me!  
Christ be under me! Christ be over me!  
Christ be beside me,  
On the left hand and right!  
Christ be before me, behind me, about me!  
Christ be this day within and without me!

Christ, the Humble, the Lowly, the Meek,  
Christ, the All-powerful, be  
In the heart of each to whom I speak,  
In the mouth of all who speak to me,  
In all who draw near me,  
Or see me, or hear me.

—After James Clarence Mangan.

## BOUGHT BY THE ANGELS.

[Swahili Story from an Arab Source]

A man bought a slave girl for 1,000 dollars. One day he sat down and gazing at the girl burst into tears.

"Dear master," she asked, "what are you crying for?"

"Those two eyes of yours," was his reply. "Every time I look at them, they distract me. Why, even when praying in the Mosque I cannot worship,—your eyes are so beautiful."

As soon as her master was gone, the slave girl picked out her eyes with her finger, and cast them from her. Presently he came back and found her in that state, her eyes gone. "What did you do that for?" he demanded. Her answer was, "I don't like anything to distract your thoughts when you are worshipping God." "But," said her master, I gave 1,000 dollars for you, and now you are in this state I cannot get my money back. Your value is gone." And he was very sad.

That night, when he was asleep, an angel came to him, and said, "True, she has spoilt her value for you, but we will buy her, and you will find the money under your pillow." When he woke in the morning, he looked under his pillow, and saw the money.

Then he looked at the girl—  
And behold she was dead.

A Query.—If all the Church members were just like me, what sort of a parish would ours be?

## DIOCESAN NEWS

### SCHREIBER MISSION.

**A**LMOST the writer had written "Schreiber and Vicinity," but he remembered that Schreiber was but the chief point in a mission stretching along the C.P.R. on or not far distant from the north shore of Lake Superior for a distance of more than 100 miles.

Mr. Weary, the lay missionary, has given the data which enables us this month to give a sketch of Schreiber Mission with its numerous little points of call. Going westward we first touch the mission at Heron Bay, which is a small settlement with a population of five families (30 souls). The Church claims one family, and the other four belong each to a different sect. No service is held here. The people will not assemble at any one house.

Port Caldwell is a small fishing port with a population of from 50 to 60 souls. The Church has two families (12 souls). A service is held here on the second Thursday evening of each month, at which there is an average attendance of 30 persons.

Jack Fish is another small fishing point and a C.P.R. coaling station with six families (40 souls). Here the Church has 15 souls representing three families. A service is held every second Wednesday night in the month, with an average attendance of from 18 to 20 persons.

Schreiber is a C.P.R. divisional point and a village of some 700 people. Besides the Church's cause there are four other Christian bodies at work, viz., the Roman Catholics, the Presbyterians, the Methodists, and the Baptists. The Church population has 150 souls belonging to 38 families. Services are held on the morning and evening of every second Sunday in the month, with a Sunday School every Sunday afternoon. There is also a branch of the W.A. at work in this place.

Rosspport is a fishing port with a population of 150 people, and having 12 Church families. Services are held here either in the morning or evening of one Sunday in the month.

Nipigon has a population of 100 people, among whom are four Church families. Here, too, the services are on a Sunday, either morning or evening.

There are a number of very small spots—railway sidings—where one or two persons are, and which are visited from time to time. Such are:

Middleton,—with a night operator, who is a Roman Catholic.

Steel,—with four section men (Italians).  
Black,—with four section men (foreign origin).

Thurston,—with two foreigners who guard the railway track: seeing that no stones fall on it.

Pays Plats,—With four section men (all of foreign origin).

Graull,—There is here one family (5 souls) visited from time to time.

Other sidings of which we have no particulars at the moment are called Peninsula, Angler, Ripple, Nosto, Selim, Gurney, Kama, and Fire Hill.

Our missionary, Mr. W. S. Weary, has a long mission on the railway, which will tax the energies of any one man.

### ONWARD—STEP BY STEP.

To the Editor of the Algoma News:

**S**IR:—A great deal has been heard during the last few years of "New Ontario" as the latest find of good land for settlers. But the very newest Ontario, so new that to this day it has no legal status save a name—known only to hunters, lumbermen, our Bishop, and a few missionaries,—is that tract of land lying between Lake Joseph and the Georgian Bay, described in the map as the Township of Freeman. The eastern part of this township is a pleasant strip of good hardwood land on which some enterprising settlers, with sufficient British pluck in them to "fight for the little things they cared about," have literally hewed out homes for themselves and their children. These people are now saying that their settlement needs church and school, for the blessing of many children has come upon them, and the children must not be allowed to grow up in ignorance of good things, or of the good God.

And so a log house, which our Bishop once dubbed the "theological loghouse" (because it was built by some young men as a place for study and from which one has already gone forth as a servant of the Lord and His Church) has been set apart as a place of worship,—a font and altar set up,—a small organ, books, stove and seats for the congregation, just suitable for temporary use, placed therein, and regular services maintained. Although the appoint-

ed prayers and sacraments of the Church had been held by the local priest in his own house for over seven years, it was felt that a public place of prayer was needed, and also a place (God's acre) on which the settlers might look as their own churchyard, in which their tired bodies might rest, when chopping and ploughing and reaping were done. The little log building is known as "The Church of Emanuel," for God is with us and that to bless us. Although the five weeks since the first Evensong in Church have been times of mud and hard weather, we have always had a congregation and services brightly sung.

The register already shows 13 baptisms, 3 weddings and 5 funerals, with other candidates for baptism shortly. Owing to the many varieties of timekeeping among us, a bell is our next need, and a very great need. We are hoping for it.

Our Bishop, who has made his way several times into our wild country, is sending us a box of helpful things for our church. The Archdeacon also has explored the settlement to the last human habitation, and made many friends. The children all remember him.

And now that two railways have opened up the country, and Foote's Bay, our nearest port, is becoming a village, and especially now that we have at last a decent road, we hope for still another addition to our refinements,—a school. This also will come in good time, we trust.

Meanwhile, we thank God for the steady progress—the peaceful happiness which has come upon our little colony.

C.V.C.C.

#### DIOCESAN NOTES.

**T**he Bishop rejoices to learn that an attempt is being made to revive and promote the Church of England Temperance Society in this western land. He is thoroughly in accord with the platform adopted by the Society, that is to say, the double basis, which while it stops short of branding the proper use of intoxicants as a sin, yet encourages every one to go as far as he honestly can in sacrificing his own freedom for the physical and moral good of those around him. The frightful extent to which the evil of intemperance prevails in New Ontario, in certain sections of society, should suffice to arouse every man who has true Christian instincts within him to exert his influence in every legitimate way for its suppression.

When the Bishop was on his last visitation in Muskoka he met the Rev. W. Mockridge, home from Japan for his health. He spoke much of the work there of the Russian Church under the direction of Bishop Nicolai. "He is the only Greek priest," said Mr. Mockridge. It appears that all his staff of workers are natives, and the converts number 25,000. The Anglican Church, with its many English priests, has only 12,000 converts. One wonders whether there will be any possibility of uniting these forces when Bishop Nicolai passes off the scene. Mr. Mockridge also referred to the splendid organization of the Japanese Church (Nippon Seikokwai) under the late Bishop Bickersteth.

Plans have been submitted for a Church Hall in connection with St. Luke's pro-cathedral, Sault Ste. Marie. It is unlikely that any work can be done this year, though all steps can be taken during the winter for an early start next year.

We should be much pleased if able to say that Mr. Geo. Ley King were quite well again. The Shingwauk Home must miss his guidance. However, our readers are informed that Mr. King is improving in health.

Mr. H. Bailey has arrived from England and entered the Diocese as a candidate for Holy Orders. The Bishop sent him to take temporary duty as a lay missionary on St. Joseph's Island.

In order that the Church's work at Gore Bay should not come to a standstill the Bishop has sent Mr. John Tate, of Sturgeon Falls there as a lay missionary for the time being.

At Massey the foundation for a new church will be completed this season. It is doubtful whether any portion of the superstructure will be attempted.

Rev. C. Ryan has left Maganetawan to begin work in the mission of Nipissing, embracing new territory to the west of Powassan.

Mr. W. E. Phillips is now teaching the Indian School at Spanish River. On Sundays he reads the Church services at Massey and Walford.

STURGEON FALLS MISSION.

ON Sunday, October 6th, the Bishop visited Sturgeon Falls and Cache Bay. Though it was a day of incessant rain the Church of St. Mary Magdalene at the former place was well filled both morning and evening, the occasion being a harvest thanksgiving. The church was tastily decorated and the music good.

Owing to the uncertainty of the outlook in respect to the mill—a suspension of the pulp and paper industry—there is a feeling of depression in the town. What the issue of the present complications may be is a question, perhaps, but there is no doubt about the ultimate progress of the place. The splendid water power, the large, commodious and well-equipped mill and the vast timber limits stretching northward up the Sturgeon River, is sufficient guarantee of ultimate success.

Cache Bay continues to thrive. A turret and a bell have been added to the church. It was pleasing to hear the sound of the bell as the Bishop and the incumbent (Rev. D. A. Johnston) approached the village.

DIOCESAN NOTES.

Sunday, September 1st, was the opening of the new church at Dorset, when the Bishop was welcomed by a large congregation. It included a number of summer visitors, for this pretty place on the Lake of Bays is gradually becoming a centre for tourists in the beautiful Muskoka Lakes region.

During the summer we have had two Bishops from the United States summering in Algoma, viz. : Bishop Whitehead, of Pittsburg, who spent his holidays on the French River, and Bishop Williams, of Nebraska, who has a summer cottage on St. Joseph's Island.

Mr. F. W. Major, who had the misfortune to break his leg, is able to get back to his pupils at the school. It is hoped he will be able to get the tricycle he desires. The accident has left him with less confidence to try to walk.

Now Mr. Harris has gone to Toronto (Trinity College) Mr. Thomas Scarlett, of Sault Ste. Marie, is taking the Sunday evening services in the schoolhouse in Tarentorus.

Mr. William A. Kyle, M.D., is expected to take charge of Port Sydney mission next spring.

BISHOPHURST REPAIRS.

To the Clergy, the Churchwardens, and the Church people in Algoma :—

DEAR Brethren.—The Executive Committee, which was charged by the Synod to make the repairs and renovations to the Bishop's residence and to provide for the cost of the same by distributing the total sum among the parishes and missions, beg to make the following statement :

1. That the work has been done.
2. That the assessment of parishes and missions was made on the estimated cost.
3. That the actual cost exceeded the estimate by about \$450.
4. That the figures appended hereto show in what way the money was spent.
5. That the figures also show the total sum of money received, the particulars of the payments made by the parishes and missions, and the sums yet unpaid but due by them.
6. That to meet the balance due, the Committee hopes to learn that the Treasurer receives donations from friends within the Diocese and beyond. Meanwhile, it is urged all arrears will be promptly paid by defaulting parishes and missions.

Sault Ste. Marie. CHARLES PIERCY.  
Nov. 14, 1907. H. A. BROOKE.

Disbursements for Bishophurst Repairs.

E. T. Grand—Contract for painting outside house, sheds and stables, and inside rooms where required... ..	\$ 222.00
Papering rooms and hall... ..	33.80
W. H. Hallam—Account for wall paper... ..	26.65
J. H. Johnston—Electrical work... ..	13.95
Gallagher & Dunseath—Hot water heating plant... ..	782.50
D. P. McPhail—New porches, verandah, roof, fences, cement walk and floors; repairs to sheds, stables and all outside buildings... ..	1156.54
F. Bennett—Extra labor... ..	20.60
	<hr/>
	\$2246.04
Against this expenditure is to be placed receipts of... ..	\$1706.76
	<hr/>
Paid for interest... ..	\$ 72.84
	<hr/>
Present note in bank... ..	612.62
Cash on hand... ..	99.00
	<hr/>
Sum now due... ..	\$ 513.62

Assessments and Payments for Bishophurst Repairs.

Name of Parish or Mission.	Assessment.	Paid.	Due.
Aspdin...	\$ 17.00	\$ .....	\$ 17.00
Baysville...	17.00	17.00	.....
Beumaris...	24.00	.....	24.00
Blind River ...	30.00	30.00	.....
Bracebridge ...	44.00	47.00	.....
Bruce Mines ...	20.00	.....	20.00
Burk's Falls... ..	20.00	20.00	.....
Cobalt... ..	30.00	.....	30.00
Coppercliff... ..	17.00	12.00	5.00
Depot Harbor... ..	17.00	17.00	.....
Emsdale ... ..	27.00	22.00	5.00
Falkenberg... ..	10.00	10.00	.....
Fort William... ..	57.00	57.00	.....
Fort William West... ..	10.00	10.00	.....
Franklin ... ..	14.00	5.00	9.00
Garden River... ..	20.00	9.00	11.00
Gore Bay... ..	20.00	18.54	1.46
Gravenhurst... ..	35.00	38.11	.....
Haileybury... ..	24.00	24.00	.....
Huntsville... ..	40.00	40.00	.....
Korah... ..	24.00	15.00	9.00
Little Current ... ..	20.00	20.25	.....
Maganatawan... ..	24.00	24.00	.....
Manitowaning ... ..	20.00	.....	20.00
Massey... ..	15.00	15.00	.....
Murillo... ..	10.00	.....	10.00
Nipissing... ..	12.00	.....	12.00
New Liskeard... ..	15.00	15.00	.....
North Bay... ..	54.00	54.00	.....
Novar... ..	20.00	20.00	.....
Parry Sound... ..	40.00	40.00	.....
Port Arthur... ..	57.00	57.00	.....
Port Carling... ..	24.00	24.43	.....
Port Sydney... ..	24.00	24.00	.....
Powassan... ..	27.00	.....	.....
Rosseau... ..	30.00	30.00	.....
Sault Ste. Marie—			
St. Luke's* ... ..			
St. John's... ..	30.00	30.00	.....
Schreiber... ..	24.00	12.00	12.00
Seguin Falls... ..	24.00	7.50	16.50
Sheguindah ... ..	14.00	9.56	4.44
Silverwater ... ..	12.00	12.00	.....
Sturgeon Falls ... ..	27.00	27.00	.....
Sudbury... ..	54.00	65.00	.....
Sundridge... ..	24.00	25.50	.....
St. Joseph's Island.	20.00	20.00	.....
Thessalon... ..	20.00	19.75	.....
Uffington... ..	17.00	.....	17.00
Webbwood... ..	12.00	.....	12.00
White River... ..	12.00	12.00	.....
	\$1199.00	\$ 955.64	\$262.40
*Sault Ste. Marie—			
St. Luke's, not assessed, but gave .		275.00	
Totals... ..	\$1199.00	\$1230.64	\$262.40

MISSIONARY MAGAZINES.  
REDUCTION IN PRICE.

THE Bishop desires to call the attention of the clergy of the Diocese and Churchmen generally to the splendid publications of the S.P.G. which are cheap as well as excellent. Every Parish should have coming into it month by month one or more of these publications, in order to increase their interest in missions the world over and to inform their minds of the work and needs of the Church.

"The Mission Field" is supplied post free at the rate of four copies per month for five shillings per annum.

"The King's Messengers," eighteen copies per month post free for ten shillings per annum.

"The Church Abroad," at the rate of twelve shillings per hundred per annum post free on all orders of not less than 50 copies. This is a monthly.

The above prices are for supplies paid for in advance. Address Secretary, S. P. G., 19 Delahay Street, Westminster, S.W., England.

A VILLAGE OBJECT LESSON.

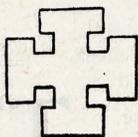
HEXTABLE, in Kent, is an object lesson to other villages in that it has a tea-room and library, which promises to be a great help in making the place attractive. The post office is in the same building, and as that building happens to be the most artistic in the neighborhood it is in every way a centre of attraction. We are always told that there is nothing to do in the village after working hours; but in Hextable, in a cosy room in winter, or in a quiet garden in summer, all who will may enjoy a cup of tea, a chat with a friend, a glance at newspapers or books, or a game of draughts, chess, or dominoes.

The library has a great variety of the best reading, and those who use the tea-room may make free use of the books while in the room. This attempt to provide a village centre is on a model scale, but it has been made with a desire to foster neighbourly interest in the village. The scheme owes its origin to one enthusiastic resident, and can easily be copied elsewhere. A little book has been issued, called "An ABC of a Village" (to be had from the Post Office Library, Hextable, for three stamps), which tells you all there is to know about Hextable—about its walks, and water, and schools, and rates, and everything else.—Public Opinion.

The new church at Walford is approaching completion, being now covered in.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

**T**HE monthly meeting of the Algoma Diocesan Board held at "Bishop-hurst", Sault Ste. Marie, on 15th October, 1907, was rendered noteworthy, by reason of the presentation to Mrs. Ironside of a General Life Membership Certificate "in recognition of her ceaseless and unsparing devotion to the interests of the Auxiliary, and her singular ability as Diocesan Secretary." In a recent issue of the A.M.N., the retirement of Mrs. Ironside from the office of Corresponding-Secretary was mentioned, and the suggestion of some of her colleagues in office that a gift such as stated should be made to her, met with the ready approval of all the Branches. The pleasant ceremony took place in the drawing-room, where officers and members with interested friends assembled, after the business of the meeting had been disposed of. His Lordship the Bishop of Algoma, being unavoidably absent, the President, Mrs. Thorneloe, invited Rev. H. A. Brooke, Rector of St. Luke's Pro-Cathedral, to make the presentation address, which he did in a very happy and pleasing manner. Mr. Brooke spoke in appreciative terms of the self-denial and devotion of Mrs. Ironside to missionary work, and the success which has attended her labors in the W.A. cause in this Diocese, and referred feelingly to the universal regret with which the announcement of her retirement from office had been received. Mrs. Ironside acknowledged the gift with deep emotion, and warmly thanked the members of the Board and the Diocesan Branches for the high honor conferred upon her and stated no gift could have brought her greater joy than a General Life Membership in the W.A., which they had chosen for her. The members of all branches throughout the Diocese cheerfully participated in the gift and presentation, being confident that seldom, if ever before had this reward of missionary achievement been more faithfully earned, or conferred on one more deserving. The insignia of Life Membership was donated by Mrs. Gossage of Gravenhurst, First Vice-President, and the neatly framed certificate was given by her fellow officers on the Board of Management.

Mrs. Ironside has been closely identified with missionary work in Algoma Diocese for many years, and has filled the office of General Diocesan Secretary from the or-

ganization of the Diocesan W.A. in 1901 until her resignation in 1907. The members of St. Luke's Branch bestowed a Diocesan Life Membership on her in April 1902, and Mrs. Ironside has therefore the honor of being the first Diocesan Life Member, and the second General Life Member in the Diocese of Algoma.

Another pleasant function was participated in at Gravenhurst on 28th August 1907, when members of the Woman's and Girls' Auxiliaries of St. James' Parish, met at the residence of Mrs. Gossage, Diocesan-First-Vice-President, and joined in making a presentation of a Life Membership in the W.A. with the Gold Badge, to Miss Fannie Suttaby on the occasion of her removal to Port Arthur. The Certificate tastefully framed, and inscribed in Old English lettering, was presented by Mrs. Gossage who expressed the sentiments of regret shared by all and deep sense of the great loss to the Auxiliary as well as to the Sunday School and Church work in general, sustained through Miss Suttaby's departure Mrs. McMurray, Vice-President of the local Branch, and through her husband's generosity, also a Life member, pinned the Gold Badge on Miss Suttaby, who feelingly acknowledged the honor conferred upon her. Another Life Member of Gravenhurst Branch, Mrs. Robert Johns, is now located at Weyburn, Sask., but the Branch still retains two active Life Members on its rolls. These facts speak eloquently of the missionary zeal of the members of the Gravenhurst Branch, and especially is this so when we remember that a Life Membership in the W.A. is intended as a reward for and recognition of signal services and devoted labors in missionary fields, and that to regard the title otherwise, would deprive recipients of the proud satisfaction of obtaining a well earned distinction.

As encouraging evidence of the growth of the W.A. in Algoma and the extension of its usefulness to new fields of action, we record with pleasure the formation of another senior Branch at Byng Inlet in the Deanery of Parry Sound, and showing a very satisfactory initial membership roll. The Branch was organized through the efforts of Mrs. Bigwood, Treasurer of the Extra-Cent-a-Day-Fund, Toronto Diocese, to whom the Board is very grateful for her kind assistance and valuable work in this connection.



## DOES EDUCATION DO HARM TO THE SOUTH AFRICAN NATIVE?

**G**LOBE-trotters and other visitors to South Africa frequently assert on their return to England that they have inquired into the results of missionary work in South Africa and find that the education which is given by the missionaries to the natives unfits him for useful work, and does him more harm than good. A pamphlet has lately been compiled in South Africa called "The Educated Native: Fact versus Theory." According to the statement contained in this pamphlet there are now living over 800 whose lives can be traced, and of these it is found that only eleven (less than 1½ per cent.) have ever been convicted of crime. Of forty-seven of these boys at present employed in Durban, unqualified approval was expressed in forty-four instances by their employers (whose names are given). A similar inquiry concerning those working in Johannesburg showed that out of forty-four boys, unqualified approval was given in thirty-eight cases, five were slightly less satisfactory, and only one had been discharged—and that for drunkenness. ("Gets drunk occasionally, just like a white man, but absolutely the best boy I've ever had!" writes one employer.)

Prison statistics regarding educated natives tell a similar story. Out of nearly 2,000 criminals in Durban jail during 1904-5 there were only five sufficiently educated to read in the Fourth Reader. According to the Census Report of Natal, only eighty-two out of 1,862 natives in jail on the day of the census were able to read and write. Coming back to Mr. Le Roy's seminary, we find that of the 800 students referred to above, 70 per cent. are regarded as thoroughly reliable Christian men, 20 per cent. are spoken of as good workers, but not Christians, and only 10 per cent. could be in any sense called failures.

## W. A. ITEMS.

Additional proof of the increasing interest in W.A. work and of the activity of members of local Branches, is shown by the recent formation of a Girls' Branch at Sundridge, also in the Deanery of Parry Sound making six Girls' Branches in the Diocese, and the Board extends a warm welcome to

the new workers and trusts their example will be followed by other Parishes where the Woman's Auxiliary has not yet found a place.

The Secretary-Treasurer of Babies' Branches announces the formation of a new Branch at Depot Harbor, with six members and another at Huntsville with 15 members, making a total of 13 Babies' Branches in the Diocese at this date, with a total membership of 160.

**C**ENTRAL AFRICA," an organ of the Universities' Mission in Central Africa says: "As we go to press we hear that the General Committee have definitely decided to commemorate the Jubilee of the Mission by the formation in North-Eastern Rhodesia of a new Diocese. An appeal for funds will be issued at once signed by the Bishop of Southwark (Chairman), the Bishop of Zanzibar and the Bishop of Likoma."

Rapid progress is being made with the foundations of the Anglican Church (All Saints') which is being erected not far from the Gordon Statue in Khartoum.

The Rev. E. N. Powell, Vicar of S. Stephen's, Upton Park, has been offered and has accepted the Bishopric of Mashonaland. He has worked for sixteen years in the East-end of London, and his departure will be much regretted by his people there.

An anonymous donor has given £10,000 to Liverpool Cathedral Building Fund.

The Bishops of the Old Catholic Church have consecrated a Bishop for the Poles in America. The Bishop is the Right Rev. Francis Hodur, of Scranton, U.S.A., who will have the oversight of twenty-three organised congregations, comprising about 40,000 people with twenty-one clergymen.

By the death of Bishop Kingdon (of Fredericton, N.B.), the Church in Canada loses its foremost liturgical scholar.

Nowhere else in the world is there quite the same sphere as that which the new Bishop of the Fiji Islands will have to face.

CHURCH HISTORY NOTES

THE CHURCH OF IRELAND.

**I**N any story of national churches that of the Church of Ireland will for English-speaking peoples have a foremost place, woven and interwoven as it is with the life of the Christian Church in Britain.

For what is said in these pages the authority is that of Rev. Thomas Olden, whose learned and brilliant epitome of Irish Church history came in 1895 as a boon to all students.

PRE-CHRISTIAN IRELAND

The wave of Roman conquest spent its force on Britain. The Roman troops never invaded Ireland. This immunity from the fate of most European countries had a profound influence on her subsequent history. In a densely-wooded country, unacquainted with Roman civilization the Irish had their own tribal institutions and their own form of heathenism. It was a country of clans.

In the "Confession of St. Patrick" the inhabitants are termed Scots; and down to the 11th century the usual name for Ireland is Scotia. In the popular religion there was no systematic mythology, but a few deities, shadowy and indistinct, such as Badb, the goddess of war and carnage, Nuadu, a sea-god, and Brigit, a goddess who is supposed to have a fire ritual. The worship of trees was also prevalent, while the worship of wells and of the sun was in existence in St. Patrick's time. The Elysium of the Irish was on the banks of the Boyne.

The roads were "cuttings" through the woods, used by a people who were cut off from those objects of interest which occupied the human intellect abroad, as well as by their independence of the Roman Empire and their want of acquaintance with the Latin language. But when Christianity appeared among them, it introduced a new order of ideas. Its spiritual teaching found a congenial soil and the seed sown sprang up with wonderful vigour.

THE CONVERSION OF IRELAND - ST. PATRICK

As early as the year 200, while the Roman Empire was still heathen, there were Christians in Britain, and from the year 300 onwards it possessed an organized Church, whose bishops are found attending

the Council of Arles in A.D. 314. The vicinity of Ireland and the communication between the two countries made it a matter of certainty that some knowledge, however slight, of Christianity should reach it, apart from any formal mission. The first actual introduction of Christianity seems to have taken place in the south and southwest. Kieran of Saigir, a native of Cape Clear island, whose birth is assigned to A.D. 352, is termed in his Life the "first-born of the Saints of Ireland." Certainly it may be accepted as most probable that from some time in the 4th century there were British Christians at work in the south of Ireland."

It may be presumed that very few people have ever heard of Palladius, whom one chronicler says preceded St. Patrick to Ireland, being sent by Pope Celestine. But evidence is against this. Palladius was a shadowy, unimportant personage, whose mission to Ireland was a failure.

With St. Patrick it is different. He is no shadow. There is no lack of historical material concerning him. There are (1) the contemporary documents—"St. Patrick's Confession" or "Apologia pro Vita sua," his Epistle to the subjects of Coroticus," and his "Irish Hymn"—and (2) the Lives—the earliest of them being two centuries later than his time—religious romances.

At all events St. Patrick preceded Palladius; he was the Sen Patrick or Senior Patrick of the native records; the reason that his name dropped somewhat out of sight is, that he could not be connected with the Roman Mission. Not until the 9th century was it that by the liberal employment of fiction, the St. Patrick of popular belief, the missionary of Celestine, the Archbishop and Apostle of Ireland, came into existence.

St. Patrick (the real) was the author of the "Confession" and the "Irish Hymn." He begins his personal narrative by saying he was the son of a deacon named Calpornius, and the grandson of a presbyter, Politus, who was the son of a deacon, Odissus. His father also held the office of decurion or magistrate of a Roman colony. He was born about 373 at Ailclyde, now Dumbarton, according to the "Book of Armagh" (now preserved in Trinity College, Dublin). When 16 years of age he was carried off by pirates and sold to a provincial king in the

(Continued on page 132.)

**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.

---



---

FROM LITTLE BEGINNINGS—  
CORNER STONE LAID.

**F**OLLOWING is an extract from a letter sent to the Bishop by one of his flock now in Texas. It is an inspiring account of a noble work resulting from small beginnings :

The corner stone of St. Mary's College Chapel was laid at noon on the 27th inst. by the Rt. Rev. Alex. C. Garrett, D.D., LL.D., Bishop of the Diocese of Dallas, assisted by the Very Rev. Harry T. Moore, Dean of St. Matthew's Cathedral, and others of the clergy.

The Bishop in his address said : "Some fourteen years ago two little girls who were then pupils suggested to their Sunday School teacher that they thought a fund for building a chapel for the College should be begun. A separate fund was accordingly begun with the two nickels then contributed from their pocket money by those girls. The Society of the Followers of the Cross was then organized and soon presented its first offering, which amounted to forty-six dollars. The following letter now placed in this corner stone is a copy of that written to those young missionaries in acknowledgment of their gift."

Pleasanton, Dallas, April 18, 1893.

The Followers of the Cross,

St. Mary's Institute, Dallas.

My Dear Children,—Your Easter offering of forty-six dollars, to be put by for the altar of the new Chapel is most gratefully acknowledged. I am sure God in His infinite love will always remember you with tenderness. He numbers now the hairs of your young

heads and will always shield you under the protection of His mercy. Those friends of St. Mary's at a great distance, whom you have never seen, but who love you and pray for you all, will be encouraged in their efforts to raise the fund for the new Chapel by this generous offering from your little hearts.

Praying always for you, my children, I am your friend and Bishop,

ALEX. C. GARRETT.

The fund thus begun has been kept sacred all these years, and slowly grew by the addition of communion alms and other occasional offerings. Our hopes were long deferred and often made some think that nothing would come of it during the lifetime of any of us who are now here.

The little girls who gave the first nickels grew up to womanhood and are now the happy mothers of children who are here with us to-day, rejoicing in the beautiful creation which they see rising out of their infant faith and generous impulse. Many others have come and gone in those long years. At length after twelve years of waiting and hoping and praying a generous lady of our city, Mrs. Alfred H. Belo, sr., placed one thousand dollars in my hand to be used at my discretion. It is the offspring of her tears. It was to me most sacred, and I placed it in this chapel fund as the most fitting shrine for such a holy gift. A year rolled round, and on the anniversary of her terrible bereavement she added ten thousand to our fund. Then a noble woman in New York, who has been a generous friend of St. Mary's College for many years, Mrs. Wm. F. Cochran, after a careful examination of the plans prepared by Messrs. J. S. Flanders & Co., sent a check for ten thousand to increase the fund sufficiently to complete the chapel.

This is the touching story of the creation of the fund for the building of the chapel. The little child shall lead them has again proved true. Begun in the gentle impulse of young children, sustained through many years of patient waiting by the energy of a faith and hope which refused to surrender, bathed at last in the tears of most sacred sorrows and crowned by a generosity often proved, it has come at last to take its definite shape and to fill its most holy functions. The design is of pure gothic, with cloister around one-half, with transepts, choir, chancel and choir chamber on the floor with clere-story and open roof, steam heat and electric light. It will be a beautiful and permanent memorial of the sacred memories it enshrines.

## THE CHURCH OF IRELAND.

(Continued from page 130.)

north of Ireland, where his hardships were very great. In his time of trial he had recourse to prayer, and "the love and fear of God grew in him and his faith became stronger."

After six years he escaped and secured passage with some traders in "Celtic dogs"—wolf-dogs or deer hounds—to the south of France. Here one of his teachers was St. Martin, who was the head of a community in which an ardent missionary spirit like St. Patrick would find a ready welcome. After some years of study he returned to Britain, saw his parents who failed in their efforts to keep him with them. He ever heard calling him the voice of the people of Ireland and determined to go, and he went. But first he returned to Gaul and there received consecration from Amator, Bishop of Auxerre. After his return he never left Ireland; never again beheld the faces of his family. He declares his mission was from God, "who chose him for the work," the Lord commanded him to come; the love of Christ transferred and gave him to the Irish people; and he closes his "Confession" with the solemn words, "I bear witness, in truth and joy of heart before God and His holy angels, that I never had any occasion but the Gospel and its promises to return to that nation from which I at first escaped with difficulty."

## THE BISHOP OF BIRMINGHAM AND THE DRAMA.

**T**HE Bishop of Birmingham, in presiding over a meeting of the Actors' Church Union, held at Birmingham recently, said that there had been in the past, and there was to a certain extent at present, a tendency to put the acting profession under a sort of taboo, and to bring about in the minds of those who stood, more or less professionally, for the Christian Church, the idea that they should receive the mention of the acting profession with some degree of horror—(laughter)—to have nothing to do with its members, and to deal with them as, he believed, the profession of bull-fighter had been officially dealt with by the Church in Spain. He wished, if he could, to obviate that feeling, though he did not think it existed very widely. To him it seemed inconceivable that any one who really reflected on the place which the drama had held in human literature and human life could take up

anything like such a line. The Union did not attempt to pass any kind of moral judgment on the stage; it did not set itself up in any particular way as a patron or reformer of the stage; it did not set itself up as a critic; all it did was to try to establish and maintain such a system as would enable members of the theatrical profession to have the normal use of the Church, of the Gospel, and of the means of grace.

## ACKNOWLEDGMENTS.

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

## MISSIONARY APPORTIONMENT

New Liskeard, \$23.50; Midlothian, \$15; Magnetawan, \$4; Nairn Centre, \$5; Gore Bay, \$23.10; Depot Harbor, \$23; Fort William, \$23.25; Fort William West, \$10; Schreiber, \$28.

## MISSION FUND

New Liskeard, \$4.50; Webbwood, \$7; Hudson, \$1.55; S.P.G., \$422.39; C.C.C.S., \$391.41; Algoma W.A., for Catechists, \$112.50; St. John's, Port Arthur, \$9; English Assoc'n., \$192.99; English Assoc'n. Church Extension, \$36.75; English Assoc'n., New Liskeard Church Extension, \$6.07; M.S.C.C. grant, \$690.

## BISHOP SULLIVAN MEM. SUS. FUND

Gore Bay, \$1.20; Kagawong, \$1.45; Mills, 87c.; a Friend, Gravenhurst, \$2.

## SUPERANNUATION FUND

Bracebridge, \$8.52; Midlothian, \$2; Huntsville, \$5; Cache Bay, \$1; Sturgeon Falls, \$5; Baysville, \$1.70; New Liskeard, \$7.80; Ullswater, \$1.50; North Cardwell, \$1; Uffington, \$2.43.

## SPECIAL PURPOSES

Bishophurst Repairs—Gore Bay, \$4.45; Kagawong, \$4.43; Midlothian, \$8; legacy, Miss Fuller, \$100; Thessalon, \$19.75; Garden River, \$5; Schreiber, \$12; St. John's, Port Arthur, \$42.

Bishophurst Endowment—Legacy, Miss Fuller, \$80.18.

Mr. Major's Tricycle—Blank per Mrs. Thorne-loe, \$5.

M.S.C.C.—Chinese Bible Class, Port Arthur, for blind boy, Mr. Boyd's Mission, \$10.

## DOMESTIC MISSIONS

Gore Bay, \$1.71; Kagawong, \$1.50; Mills, 55c.; No. 4 Gordon S.H., 25c.

## EXPENSE FUND

Mills, \$2.16; Sturgeon's Falls, the Bishop's visit, \$10.

## CHURCH AND PARSONAGE FUND

Quebec W.A., per Miss Sewell, \$25.

## THE JEWS

Mrs. A. M. Fearon, Allensville, \$1.

## INDIAN HOMES

Quebec W.A., per Miss Sewell, \$45; English Association, \$22.32.