

AUGUST, 1911

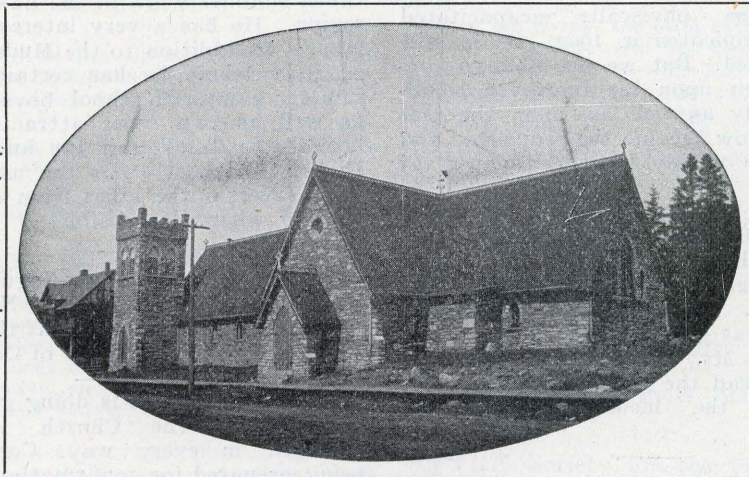
Now it is high time to  
awake out of sleep.



The maketh His sun to rise  
on the evil and on the good.

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



## Bishop:

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

## Diocesan Officers:

The VEN. GOWAN GILLMOR,  
Archdeacon of Algoma, Sault Ste. Marie, Ont.

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

The REV. CANON PIERCY,  
Clerical Secretary of the Synod,  
Sturgeon Falls, 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.

A. C. BOYCE, Esq., K.C., M.P.,  
Chancellor,  
Sault Ste. Marie, Ont.

A. ELLIOTT, Esq.,  
Hon. Registrar  
Sault Ste. Marie, Ont.

REV. B. P. FULLER,  
Principal of the Shingwauk and Wawanosh  
Indian Homes, - - - Sault Ste. Marie, Ont.

## DIOCESAN NOTES.

**R**EV. L. A. TODD, of Nipigon, spent a week in July up the lake. At Grand Bay he held two services—one in the graveyard over the grave of the old chief, who died in the spring, the other being Evensong in the church at which 23 Indians were present. Yet a third service, next morning at 6.30 o'clock, was a celebration of Holy Communion which was attended by 18 Indians. Ten of them communicated, of whom two came all the way from Gull Bay. A service was conducted at South Bay on the journey back to Nipigon station.

Our readers will remember the name of Mr. Major, who while a student for Holy Orders became physically incapacitated when at Michipicoten in 1902. He is still a man disabled. But we are able to congratulate him upon his improved condition physically as well as upon the fact that he has now become the proprietor and editor of the weekly local newspaper at Gore Bay.

The Gore Bay Lodge of Freemasons and visiting brethren, went to All Saints' Church for their fourth annual service there on June 25th. The attendance of members of the craft was greater than on any previous occasion. Mr. Chisholm was organist, Mr. Deacon read the lessons, and the Rev. John Tate, the incumbent, was the preacher.

Rev. E. P. S. Spencer, M.A., will go to Webbwood for the month of August. Mr. Spencer fills the gap for a month before going to take a post-graduate course at the General Theological Seminary, New York. Mr. Spencer has done well at Cobalt, where he went some years ago and of which he became the first rector.

Representing the Diocese of Algoma on the Council of Trinity College, Toronto, the Bishop has re-nominated Ven. Gowan Gillmor, D.D., (Archdeacon of Algoma), Rev. Canon Boydell, Rev. Canon Piercy and Rev. C. W. Hedley.

One of our students, Mr. W. T. Haig, has been sent to Gowganda for the summer months.

While spending the early summer in Canada an English rector, Rev. E. H. C. Stephenson, visited some of Algoma's missions and has become so interested that he has expressed his desire, if possible, to work in the diocese. Prompted by the missionary spirit of a Churchman he was pleased to give his help wherever he could, and was so struck with the remote and beautiful Temagami region that he would like to live and work there if the rigors of our winter did not prohibit. But our winter seasons are splendid. The beauty of a letter we have seen is found in the expression of the wish of the writer to serve under the Bishop where service is most needed.

Mr. C. F. Langton Gilbert has undertaken summer work in the Lake Temagami region. He has a very interesting field of labor. In addition to the Hudson Bay post at Bear Island he has certain important summer camps of school boys and others, as well as two most attractive summer hotels—the Temagami Inn and the Lady Evelyn Hotel. He has the use of a launch and traverses the lakes from day to day visiting wherever possible.

Rev. C. E. Hewitt on August 1st leaves Webbwood to take charge of North Cobalt, whence Rev. J. Leigh goes at the same date to take up the rectorship of Cobalt.

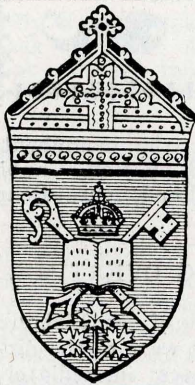
The Rev. H. Sims is doing good work at Silverwater. The Church increases in strength in every way. Candidates are being prepared for confirmation.

Steps are being taken to secure a graveyard near Byng Inlet. The site chosen is about half way between the mill village and the railway station.

The Bishop has received on probation Mr. Percival J. K. Law, who will for the present work in the eastern part of the diocese.

Mr. J. R. Haughton, a fire ranger in the vicinity of Point au Basil, conducts Sunday services there during the summer.

A Church Sunday School taking the place of what was called a "Union" school has been opened at Meldrum Bay.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 8. No. 8.

TORONTO, AUGUST, 1911

Published Monthly  
50 cents per annum in advance

## IN MEMORIAM.

WHAT A PRESBYTERIAN MINISTER CAN SAY CONCERNING THE CHRISTIAN DOCTRINE OF PRAYERS FOR THE DEPARTED

"I exhort, therefore, that, first of all, prayers be made for men."—1 Timothy 2:1.

By Walter C. Smith.

O'ER land and sea, love follows, with fond prayers,  
It's dear ones in their troubles, grief, and cares;

There is no spot  
On which it does not drop this tender dew,  
Except the grave, and there it bids adieu,  
And prayeth not.

Why should that be the only place uncheered  
By prayer, which to our hearts is most endeared,

And sacred grown?

Living, we sought for blessings on their head;  
Why should our lips be sealed when they are dead,

And we alone?

Idle? their doom is fixed? Ah! who can tell?  
Yet, were it so, I think no harm could well

Come of my prayer;

And O! the heart, o'erburdened with its grief,  
This comfort needs, and finds therein relief

From its despair.

Shall God be wroth because we love them still,  
And call upon His love to shield from ill

Our dearest, best,

And bring them home, and recompense their pain,

And cleanse their sin, if any sin remain,  
And give them rest?

Nay, I will not believe it. I will pray  
As for the living, the dead each day,  
They will not grow  
Less meet for heaven when followed by a prayer  
To speed them home, like summer-scented air  
From long ago.

Who shall forbid the heart's desire to flow  
Beyond the limit of the things we know?  
In Heaven above  
The incense that the golden censers bear  
Is the sweet perfume from the saintly prayer  
Of trust and love.

Edinburgh, 1887.

## THE FIRST S. P. G. MISSIONARY.

THE Society for the Propagation of was founded in 1701, sent out its the Gospel in Foreign Parts, which first missionary, the Rev. George Keith, on February 27, 1702, to initiate work amongst the Colonists and the native peoples in North America. At a Vestry meeting recently held in the parish of Edburton, in Sussex, the following resolution was passed:—"That efforts be made to perpetuate the memory of the Rev. George Keith, the First Missionary of the S.P.G., and a former rector of this parish, by the foundation of a scholarship at S. Augustine's College, Canterbury, to be called the George Keith scholarship, and by the provision of a suitable Memorial for the church in which he ministered for the last twelve years of his life, and near which he was buried on March 29th, 1716."


DIOCESAN NEWS


OPENING OF NEW CHURCH AT COPPER CLIFF.

COPPER Cliff people in July, 1910, assembled in the open air to take part in the corner stone laying of a new church. In July this year they met within the building to take part in its opening service.

Most unusual have been the difficulties confronting the congregation in the erection of the new building, and bravely they have met them. It may be that all they desire has not yet been accomplished but the success hitherto achieved by the help of God will be a cheering incentive to further efforts. Where all did so well we may not particularize farther than to give the meed of praise due to the leader, Rev. T. N. Munford, M.A., whose persevering leadership has brought into being a building ready to be used for public worship. There is yet no little work to do before the church is finished and equipped with necessary furnishings and ornaments. But all that will come in time as means permit.

The building is a substantial one of cement blocks and of brick on a good concrete foundation and stands on a site which marks it as quite a prominent structure. Everybody who goes to Copper Cliff must see it. Its seating capacity is about 150. Among gifts made was a splendid altar cross from the mother of the missionary.

The Bishop arrived on the train from Sault Ste. Marie, accompanied by Rev. Canon Piercy, who is not without interest in the Church's advance at Copper Cliff, seeing that he was the first resident missionary at Sudbury and in 1890 first held regular services at these places. After an hour spent in the Orange Hall, where tea was provided and where the Bishop met a number of the people, a start was made for the new church of St. John. The service was at 8.30 p.m. The choir was augmented by the addition of a number of voices from Sudbury and the congregation contained a number of Sudbury people who manifested their interest by coming down in a couple of motor stages.

The service was choral Evensong with sermon by the Bishop. Prayers were said

by Rev. T. N. Munford, the incumbent, and the lessons were read by Rev. Canon Piercy and Rev. T. B. Holland, Rural Dean of Algoma.

THE BISHOP WORKING OVERTIME.

THE following account of the Bishop's visit to the extreme west of the diocese during the days immediately preceding the Synod had to give place in our columns to the summary of the Synod's proceedings, published last month. However, they are by no means now without value or interest to those immediately concerned and to other readers.

After the Ottawa missionary services and meetings the Bishop returned to his own diocese and traversed the whole length of it arriving in Fort William for Sunday, May 7th, which day's doings we had in time for the June issue. Next day (Monday) the Bishop went to

NIPIGON

station, where he examined Rev. L. A. Todd preliminary to the latter's advance to the priesthood. He also held a confirmation, when Mr. Todd presented two candidates. Nipigon has now a comfortable parsonage—completely finished—but burdened with a big debt which the people are struggling to reduce. The building is in a pretty situation. Hopes are entertained that the near future will see considerable railway development here. The new line of the C.N.R. is likely to pass through the place while the other transcontinental line—the G.T.P.—makes it a base for supplies to its work north of Lake Nipigon.

On Tuesday the Bishop celebrated Holy Communion, afterwards baptizing the infant son of Mr. Lorne R. Johnson, of the H. B. Co. He then took train for

SCHREIBER

where he met the men of the congregation and discussed matters of local finance. In the evening four persons were confirmed. Rev. A. G. Rainier (locum tenens) has worked diligently here and with fair success. His ministry is, of course, hampered by reason of being only in Deacons' Orders.

By a late night train the Bishop went back to Port Arthur—about 150 miles—and in the morning motored out 30 miles to

## HYMER'S

in Mr. Arthur Vicar's splendid motor. The roads were rough and the party did well to cover the ground in three hours. At

## GILLIES

six persons were confirmed in the neat new church there already opened. Although very few houses are in sight from the church it should be said that the people poured in until there was no more room. The building is not consecrated because not paid for nor finished. It should be made comfortable for services in cold weather before the winter begins. The present state of progress is very largely due to the indefatigable labours of Rev. S. M. Rankin, now rector of St. Luke's, Fort William.

The Bishop slept at Gillies over night and next day (Thursday, May 11th)

## DROVE TO OLIVER

where he was received at the parsonage by Rev. J. Norman whose work has certainly told upon the mission, especially upon the congregation of St. James' Church. At Evensong was present one of the largest congregations the church has ever held. The Bishop confirmed five persons. Here, too, at the request of Mr. Norman, the Bishop baptized Harriet Frances Kathleen, the infant daughter of Mr. and Mrs. Joseph Hahn.

On Friday a drive to the C.P.R. station at Murillo and a train journey returned the Bishop to

## FORT WILLIAM

Here the Bishop appointed Rev. J. C. Popey (London) as locum tenens for a brief period at the Church of St. Thomas. A good congregation was present at Evensong, after which the Bishop met a body of men in the vestry of the Church of St. Paul for a practical talk upon various subjects of moment in connection with the Church at large. It is refreshing to see men so interested in the well-being of the Church and augurs well for the future of the congregation.

Nor was Saturday an off day, for there was an interview with the wardens of the Church of St. John, Port Arthur, concerning their parish affairs.

Sunday, May 14th, was a full day. At 8 a.m. a celebration of Holy Communion

in St. John's Church. At 11 a.m. Matins and confirmation (16 persons), when the Bishop preached from Psalm xvi. 9.

The afternoon began with a trip in an auto of a friend to

## SLATE RIVER

The trip is 10 miles each way and it was in the rain. A really beautiful little church has been built at Slate River, needing only the external brickwork to complete it. In its erection the Church people of the locality took the leading part and gave very liberally. And they will readily assert that they owe much to the zeal and good judgment of Rev. S. M. Rankin. The church is known as the Church of the Good Shepherd. It has so far cost \$1,600 and has a debt upon it of \$200.

Motoring back to Fort William the Bishop arrived in time for Evensong in the

## FINE NEW CHURCH OF ST. PAUL

in the west end of the city. There were 480 persons present, of whom 22 were confirmed. The Bishop was the preacher taking "Stewardship" as his subject. Nothing could exceed the interest and devotion of the people of St. Paul's. They have a heavy burden of debt to carry, but are bearing it with cheerful resolution and look forward without apprehension to a happy issue of their plans.

On Monday (15th) after a morning devoted to interviews a party was gotten together for a drive around the city of Port Arthur, visiting various points of interest. Especially was noted the splendid new church site on the summit of the hill overlooking the city. The site has been secured through the munificence of a member of St. John's congregation. It is conceded to be the finest in the city. Next the dry dock interested the party. A vessel was in it undergoing repairs. Many men were employed and the signs of progress seen on all sides. A visit was made to Brent Park, a suburb to the northeast, with a view to prospecting for a new mission.

Evensong had its claims, too. The ladies of the congregation prepared

## A SUPPER

at which some 80 men sat down. After the inner man had been refreshed, if not satisfied, the Bishop was invited to give a post-prandial address. This he did admirably, taking for his subject "The position and claims of the Church."

At midnight the Bishop entrained for

## MISSANABIE

where next morning was held a service with the Indians there, Rev. S. H. Ferris taking part. At 2 o'clock p.m. both took train for White River, where they were the guests of Mr. Cottam. At Evensong the Bishop preached—subject: The Church the Home of the Soul.

## WHITE RIVER

has not grown, though the condition and character of its buildings are improved. This station of our mission has well held its own. At night the Bishop set out for Sudbury where he arrived at 6.30 a.m. on Wednesday. Once more he had a meeting with the Church Building Committee there and at noon boarded the train for Sault Ste. Marie.

## THE ARCHDEACON SPYING OUT THE LAND.

**I**N no better way can we tell our readers of Archdeacon Gillmor's journey into some of our Church's unexplored regions than by printing a letter from him to the Bishop.

Missanabie, 26th June, 1911.

My Lord,—I came out at Hobon on Saturday; and have now traversed, as far as possible, the Algoma Central line from the Sault. I could not get across the Agawa River, 104 miles north of the Sault (to be crossed five times, and the engineers themselves were unable), so that the country between that river and the Michipicoton river, the valley of the Agawa, some fifty miles, I did not traverse; but there were no camps there then, and it would have involved two or three days' very hard tramping, carrying provisions, and sleeping out at night. I returned to the Sault, and went to Michipicoton by boat on Lake Superior. Although I had a pass on the construction trains, I found it necessary to walk some 160 miles. I visited all the principal camps from the Sault to the Agawa River, and from Michipicoton out to Hobon on the C.P. Railway, and held many services in the dining-camps and bunk-houses; and at Helen Mine and "the Mission," had celebrations of the Holy Communion. I found the gangs of men throughout largely composed of French, Italian, Austrian, German, and Swede; and only the head men and mechanics English-speaking.

I found Mr. Pelletier doing very excellent work at Michipicoton, and enthusiastic, a splendid walker, and on the move over his field every day, with services every night, and,

with the violin, causing much interest in the camps. The "steel" is now laid between the Sault and the Montreal River, 92 miles; and they are laying the steel from Hobon in towards Michipicoton, so that the camps are all doubling up from both ends towards Michipicoton.

I think, accordingly, that Mr. Pelletier's work would be sufficient, and he would be able to stretch it out to the Montreal River (60 miles) on one side, and Hobon (50 miles) on the other. If Mr. Johnson of St. John's could sometimes visit up the line as far as Montreal River for Holy Communion, etc., it would make the work more complete. As regards centres for future settlements, ends of division, etc., it is too soon yet to make any report; but it is a country in scenery truly magnificent. The new gold mines, too, are situated not far from the railway track near Mr. Murdock's camp No. 1, and about ten miles from Hobon. There are only a few men working at them, and it is yet impossible to say how they will turn out. There is no rush of people in there.

\* \* \* \* \*

I am here with the Rev. Mr. Ferris, and his services yesterday were of absorbing interest, the little church being packed with Indians, men, women and children, and a number at the windows outside, many of them visiting from north, the Diocese of Moosonee. I celebrated after Matins, and some thirty Indians communicated, and I had the privilege also of preaching to them morning and evening, and with a baptism of an Indian child in its case, or moss-bag, or, in Cree, "Waspeestyon." The name was "George"—George Samakees.

\* \* \* \* \*

Faithfully,

Your Servant in Christ,  
GOWAN GILLMOR.

Archdeacon Gillmor spent a couple of days in Sudbury at the end of June as a short break between two arduous pieces of work.

June was spent visiting the construction camps along the new line of the Algoma Central Railway between the Soo and Chapleau. After a long period of "tramping" such as the ever-juvenile Archdeacon still loves, he emerged at Chapleau, and after a brief stay there moved on to Sudbury, just touching at Biscotasine and Cartier en route. Before passing on to his July engagement in Manitoulin Island Dr. Gillmor paid a visit to Copper Cliff where he inspected the new church and renewed many old friendships.

## GARDEN RIVER.

THE church at Garden River has been greatly improved by a coat of paint outside. The walls are of French grey and the facings dark green, relieved by a dash of bright red on the window sashes. The Indians met at a special meeting to decide upon the colors and choose a day to commence the work. The money to buy paint and brushes was raised by private subscription among the congregation, no concert being held nor appeal made for outside help. As usual, it was a matter of some little difficulty to organize the work at the beginning. Each man seemed waiting to see the others make a start. One volunteer would come, but finding no mates would quietly slip away home again. But when a nucleus was formed and the inevitable forgotten things supplied, all went merrily along. The difficulty then was to confine the work within fairly capable hands. Every man who came by thought he could paint, and the clerical superintendent had to exercise some diplomacy in keeping unskilled labourers employed in harmless occupations. The final result, however, was very gratifying, as the fabric of the building and the characters of the workers have both benefited by the effort put forth.

"You can't do much with a lazy man. Get a man to work and you can make something of him." So said that veteran worker among Indians, the Ven. Archdeacon Sims, in a paper read before a convention of Government and mission officials a year or two ago.

At Garden River we are trying to act upon the above principle, and to encourage our people to work the fine land which is lying idle all around them. Arrangements have been made for special space to be reserved in the Fair at the "Soo" next fall for Indian exhibits, both of farm produce and women's handicraft. As an outcome of this, the Ontario Government sent us their two delegates on June 20th to lecture and demonstrate in their respective subjects. Mr. David James, a white-haired, cheery, old farmer, took up such subjects as the destruction of weeds, home dairying, poultry, and the culture of corn and alfalfa. Miss Eadie had the women in a separate hall and gave a demonstration on bandaging, care of sick people, and sanitary precautions in the matter of clothing and

household arrangements. As is so often the case in an Indian mission, the English Church clergyman has to organize the movement and take the chair at the meetings, or else it would simply not be done. The meetings, the first held on the Reserve, presented some novel features to the lecturers. Mr. James' address was entirely colloquial, and questions were encouraged. They were put through the medium of the chairman, as our people are far too shy to speak directly to a stranger. One would slip up and whisper, "Say, Mr. Holland, ask him to tell us about horses. How to make a team go quick on the road" (an Indian's great ambition). "How to raise little colt; all t'ings like dat." And another, "I want him to tell me how to kill them big thistles what on my place," etc. No lecturers could have had a more attentive audience, and we believe the meeting had a special interest for them. The afternoon meeting was divided, but the evening one was combined, both sexes being invited. Miss Eadie gave us a clear connected address couched in simple language and conveying some timely hints on preparation of food and cleanliness of person. The local Government agricultural inspector fired off an impressive address brimful of directions about the raising of horses, cattle and pigs. Lastly came the inevitable Indian address. With sweeping gestures and in flowing terms a hoary patriarch of fourscore years bade the strangers welcome and gave a short history of the origin of the English Church in that reserve and the settled life of the community since. A youth of sixty-five essayed to interpret it, and said quite as much by his earnestness of manner as by his words. The singing of the national anthem brought the meeting to a close, and one trusts it may mark a fresh advance in the industrial life of the community, a phase in which the mission is very closely concerned.

## GRAVENHURST.

AT Gravenhurst Rev. Percival Mayes has been doing excellent work. All the remains of a troublesome debt have been swept away since he entered upon his duties there. The people are taking hold with him in the right spirit. No doubt they will soon make some much needed improvements in the church, such

as the installation of a new furnace and certain things tending to a more perfect sanitary condition. The parish is by no means an easy one to work. In addition to the outstation of Northwood (7 miles distant) there are two public hospitals for tubercular patients, and another private hospital of the same character. In these are many patients requiring constant care at the hands of a clergyman. This work, though very trying, is most important and if well done full of blessing to patients and clergymen alike.

#### ROUND ABOUT THE DIOCESE.

ON the Fourth Sunday after Trinity (July 9th) at the pro-cathedral of St. Luke, Sault Ste. Marie, the Bishop made Mr. F. G. Sherring a Deacon. The preacher was Rev. Canon Brooke, rector. Mr. Sherring, who has just finished his course at Bishop's College, Lennoxville, Que., goes to Port Arthur to assist Rev. C. W. Hedley in the growing suburban work as well as in the city.

The Indian Homes—to be more correct the Shingwauk and Wawanosh Homes for Indian children—continue to make excellent progress under the care of Rev. B. P. Fuller, and have begun to earn the increased per capita grant of \$100 per annum. Nevertheless we have not reached the day when we can give up contributions forwarded from various sources for the upkeep of the Homes. The two major reasons are (1) the fact that more than \$2,000 remains of the old debt and (2) that an additional sum of from \$300 to \$400 is required to bring the building and equipment up to the standard required by the Government.

The following letter from one of our Indians will interest not a few of our readers:

Gull Bay Reserve,  
Nepigon, Ont.,  
May 25th, 1911.

The Lord Bishop of Algoma:

My Lord,—Your kind letter came to hand. My wife and myself were glad upon the receipt.

We are glad some one speaks to us a kind word; also from our Bishop. It is true a school is needed here, the Chief's son said,

who has many children, would like to have a school. But there would not be 15 children that would attend school round the year. There will be many about or before the Gov. payment—and then they will go away.

We are trying by D.V. to lead a good daily lives—as also the example to our fellow Indians. I shall be away from home during the summer months. Yours truly,

JAS. ESQUIMAU.

The Executive Committee met on July 11th, six members being present. Matters referred to it by the Synod were taken up. The printing of the journal of the Synod and of 1,000 copies of the Bishop's charge—the latter for general circulation in the diocese—were given into the hands of the secretary. Then came the very important matter of the Invested Funds of the diocese. It was decided that the secretary should write all parties concerned and in accordance with the views expressed by the special committee of the Synod ask for an expression of views and opinions. Concerning a travelling agent a sub-committee was appointed to draft and submit to this committee a definite proposal. Concerning properties at Sault Ste. Marie and Temagami consents for sale and mortgage were given in accordance with conditions which bind all parties—the committee as well as others. Unless very important questions arise, necessitating a special meeting at the call of the Bishop, the committee adjourned until October.

When Mr. Robert Fleming in October last gave up his occupation in one of the Gore Bay drug stores to enter into training for the ministry, All Saints' Church surrendered its reader, and the Sunday School its only male teacher. But in less time than two months three male teachers were enrolled on the S.S. staff, and the Church has again its efficient Reader, this time from one of the local banks. The Church has also a friendly ally in the editor of the "Recorder"—Mr. F. W. Major, late of Sheguiandah.

At Garden River on July 6th the Bishop was at Garden River. He was present at Matins, confirmed five Indians and baptized Marguerite Donnella, infant daughter of Rev. T. B. and Mrs. Holland.



## GENERAL CHURCH NEWS

SOME comment has been made by the refusal of the General Assembly of the Established Church of Scotland to permit a Methodist minister to enter its ministry without first being ordained according to their own usage. In a recent letter to the "Church Times" "A minister of the Church of Scotland as by law established" incidentally refers to this act of his general Assembly, and closes his letter by saying: "I have looked up a large number of the volumes of our official 'Year Book' since 1886, and I have failed to find one single instance of any Wesleyan, Baptist, Congregationalist, Evangelical Unionist, and the like species of minister, when applying for admission to the Church of Scotland, being granted anything more than the status of a probationer. This, of course, means that on appointment to a parish he must be ordained by the laying-on of the hands of the Presbytery."

The Bishop of London, addressing his Diocesan Conference, spoke of the Good Friday procession as having impressed London as few things have done in our generation. A member of the staff of a Radical paper had sent him £5 for the good it had done him, and a leading Non-conformist Dr. Horton—had written to thank him for the witness to the Saviour and His Cross.

Women have just got the franchise in the Episcopal churches of Chicago. During the annual convention of the Diocese of Chicago, the constitution and canons of the diocese were amended to give the women members the right to vote on church matters, and in the election of officers of the vestry.

A silver altar in memory of King Edward VII. has been placed in the Church of St. Mary Magdalene, Sandringham Park, as a tribute from the people of the United States.

A new Anglican Church being erected in Porcupine was destroyed in the terrible fires last month.

The Diocese of Newfoundland supports a mission to the Esquimos in Labrador. For this work the Rev. S. M. Stewart offered himself 11 years ago and there he has laboured with great zeal ever since, under circumstances of peculiar danger and privation. His headquarters are in Ungava, in the North Frigid Zone; his only means of communication with the outside world being by means of the Hudson Bay Co.'s steamer, which visits the mission once a year.

In Canon Tucker's book, "From Sea to Sea: the Dominion," we learn something of the large foreign element in our population. He tells us that there are in Canada 75,000 Jews, about 75,000 Germans, 60,000 Italians, 60,000 Scandinavians, about 10,000 Doukhobors, 15,000 to 20,000 Mormons, and over 200,000 Galicians. Besides this there are about 35,000 Orientals—Japanese, Chinese and Hindus.

The gold-mining region of Porcupine, just beyond our diocesan boundary was devastated by fire last month. Many lives were lost. Driven by a high wind the fire travelled through the bush with such rapidity that men and beasts had all escape cut off.

The Right Rev. Dr. Jones, Bishop of Newfoundland and Bermuda, has consecrated the Cathedral Church of the Holy Trinity, Bermuda. It stands in the city of Hamilton, cruciform in shape and Early English in architecture.

On the night of July 3rd Christ Church Cathedral, Fredericton, N.B., was struck by lightning and much damaged—the loss being estimated at \$80,000.

The Archbishop of Rupert's Land is opposed to the division of the diocese at present. Therefore the proposal was withdrawn at the late Synod.

The founder of the Church in Rhode Island was Rev. James Honyman, an S.P.G. missionary, who came from England in 1704.

CHURCH TEACHING

SOME ASPECTS OF OUR MARRIAGE LAWS.

—  
[Continued from last month.]

3. In 1774 the Quebec Act for the better government of the Province of Canada was passed by the British Parliament. To understand the object of this Act we should study the report of the discussions that took place in the House of Lords from which it originated, and in the House of Commons where it was hurriedly passed in the presence of a very small number of the members. We should also study the voluminous instructions given by the King to the Governor of the Province. These instructions may be read in the Canadian Archives.

The Act is a short one. The most important sections are the fifth, sixth, eighth and ninth, which have reference to present discussions. The fifth section enacts an acknowledgment of the King's supremacy, permits the priests of the Roman Church to demand tithes and gives them power to levy taxes for the building of churches. No other privileges are mentioned.

In section six the Church of England is recognized as the Established Church, and to be maintained from the resources of State by land grants and allowances from State funds. This is sufficient evidence to prove that at this date whatever the privileges of the Church of Rome may have been they were not those of an Established Church. Section eight of the Act is peculiarly worded. It enacts that "Canadian subjects in the Province of Quebec or Lower Canada (the religious orders and communities only excepted) may hold and enjoy property and possessions and all other civil rights—as may consist with their allegiance to his Majesty—and in matters of controversy relative to property and civil rights resort shall be had to the laws of Canada as the rule for the decision of the same." This section is limited as to territory by the ninth section confirming this rule to a small portion of Lower Canada known as the seignories. The instructions given to Sir Guy Carleton, the Governor, clearly state that the British Government does not intend by

this act to establish the Church of Rome but to regulate questions of property ownership and the civil rights of the citizens of the Province when in dispute.

4. In 1791 the Canada Act was passed by the British Parliament by which Canada was divided into two separate Provinces, each having a Governor, a separate form of local government. It also made further provisions for the maintenance of the Church of England as the Established Church of Upper and Lower Canada. The state policy involved in this act was far from successful. Its final result was in the French Canadian Rebellion of 1837 and 1838. This is beside our question, but it is further evidence that at that date the jurisdiction of the Church of Rome was not officially admitted, and that the jurisdiction of the Church of England alone was so recognized.

5. If we are to believe history and the records of the Canadian Archives then we must conclude that "the guaranteed treaty rights of Quebec" are mythical; the use of the French language was a privilege and not a right, accorded to those who knew no other; the reference to French laws was limited to a small section of the present Province of Quebec and used as mere evidence of land tenure, and the limitations of the civil rights and duties of French Canadian citizens; that the toleration only of the Church of Rome was conceded by the terms of the Capitulation of Quebec, the Treaty of Paris, the Quebec Act of 1774, and the Canada Act of 1791; the jurisdiction of the Church and Pope of Rome as superior to the supremacy of the English King was never admitted; that the Roman Catholic Bishop in Quebec was designated as the "Superintendent of the Romish Church"; that the Anglican Bishop only was designated as the Bishop of Quebec.

6. Finally, the Church of Rome is claiming to-day the rights and status accorded to it under the French rule. The records of the Archives reveal the true relationship between the State and Church during that period. No Canadian Bishop or ecclesiastical dignitary was allowed to visit Rome or consult with the Pope without the

[Concluded on next page.]

## The Algoma Missionary News

EDITOR:

REV CANON PIERCY, STURGEON FALLS, 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,  
Sturgeon Falls,  
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.

license of the King of France and a statement from the Bishop or dignitary of the object of that visit to Rome. The King's supremacy was recognized in all churches and parishes by appointing the Bishops and priests and heads of colleges, by regulating the affairs of communities and convents, and by controlling the creation and establishment of orders. When the King hears that the ecclesiastics are interfering with the civil rights of individuals and even intruding into the courts of justice, he sends a peremptory order that those ecclesiastics who thus usurp the authority of the King shall suffer severe penalties. It is evident that the Church of Rome has greater liberty under the English King than when subject to the harsh rule and caprices of a French autocrat.

7. The present position of the question is this:

(1) The Roman Church claims the right of annulling marriages under the plea that the Canon Law, the French Law, their treaty rights, give them power to do so in the Province of Quebec.

(2) That the French Canadians, no matter where they may be in Ontario or Manitoba, Saskatchewan and Alberta, can demand their "guaranteed treaty rights" as to their language, their religion and their customs or laws. These two claims are the menace held over the heads of this English-speaking and British governed people of the Dominion of Canada. Even if mistakes have been made by a paternal

and indulgent parliament in times past, there is no reason why we should suffer as we are suffering under an ecclesiastical and political tyranny that must eventually bring disaster upon our new nation. Our policy is to study the history of the past in Canada and to prove the hollowness of the claims of Roman ecclesiastics and the noisy cries of Nationalist agitators.

### A TOUCHING LETTER.

AT a recent meeting of the Grahams-town Diocesan Synod, a message of affectionate remembrance and respect was sent to those clergy who were debarred from attendance by age and infirmity. One of these writes in reply as follows: "My dear Canon—Thank you very much for your most kind letter of sympathy. I have never failed to attend Synod before, but the loss of one eye makes me very careful to keep the other as long as I can. The fact is, I am now a mere wreck. The injuries received when Bishop Key and I were working together are telling on me now. Twice I was drowned (sic); I was lost upon the Drakensburg Mountains for fourteen days, starving all the time; I fell while putting on our church roof and injured my spine; I was stabbed by a witch-doctor three times; I was thrown out of a cart, the last time with disastrous results. And now I am left with one leg and one arm (partially paralysed), a rick in my back, no teeth, and only one eye, and at times with a dreadfully confused head. My dear old friend the Bishop suffered worse than I did, and a cart-fall at the last killed him. I hope you will be able to read this. I generally get my wife to act as scribe, but I feel bound to answer your very kind letter myself."

Bishop Scott, of North China, writes that "the great event of this year has been the ordination of our first native deacons. Of the four, three are former members of our mission school, having been pupils since 1888."

From all reports the M.S.C.C. Summer School at St. Catharines was a conspicuous success.

The General Synod is summoned to meet in London on Wednesday, September 6th.

Dr. Aspland, the S.P.C.K. doctor at Peking, who volunteered to go to plague-stricken Manchuria, in a letter says:—"Of 300 Roman Catholic Christians, who were all brought into their church compound at the outbreak, the priest and 259 died—leaving but 41, and when we burnt 176 of their unburied bodies I read part of our Church of England burial service over them, as an act of Christian recognition and brotherhood."

The Bishop of Niagara has divided the diocese into four archdeaconries, as follows: Archdeaconry of Hamilton—Ven. G. A. Forneret, M.A., Hamilton; Archdeaconry of Wentworth and Haldimand—Ven. A. J. Belt, M.A., Jarvis; Archdeaconry of Lincoln and Welland—Ven. N. I. Perry, M.A., St. Catharines; Archdeaconry of Wellington and Halton—Ven. G. F. Davidson, M.A., Guelph.

Mr. J. W. Burton, who has worked for thirty years in the Fiji Islands, which have a population now of 86,000, but fifty years ago had 200,000, says there is some likelihood that Fiji may recede from its position of a Christian country by the dwindling of its native population and its re-peopling by non-Christian immigrants.

Sanitary conditions in Harbin were so unutterably bad during the plague that Dr. Aspland wonders that the people did not all die. Of those who contracted the disease not a single case recovered.

The Indian congregation at Hazaribagh (Chota Nagpur) has a Church committee of its own, and with its accumulated offerings it hopes to be able to support a clergyman or catechist.

Rev. R. Ker, rector of St. George's Church, St. Catharines, for 22 years, has resigned the cure, his resignation to take effect on 1st October next.

#### ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to 30th June, 1911:

##### DOMESTIC MISSIONS

Jocelyn, \$1; Schreiber, \$2.60; New Liskeard, \$2.77; Uffington, \$2.04; Purbrook, \$1.35; Bracebridge, \$7.95; St. John's, Sault Ste. Marie,

\$10.24; Port Sydney, \$4.21; Newholme, \$1; Spragge and Cutler, \$2.20; Thessalon, \$2; Christie Road, \$4.29; Copper Cliff, \$3.40; St. Ansgarius', Port Arthur, \$6.10; Torrance, \$4.85; Sundridge, \$7.90; South River, \$9.81; Eagle Lake, \$1.15; Callander, \$1.25; Silverwater, \$1.04; Meldrum Bay, \$2.16; Burk's Falls, \$4.10; North Cobalt, \$2.05; Fox Point, \$2.03; Port Carling, \$1.71; Port Sandfield, \$1.70; Gregory, \$1.54; Falkenberg, \$3.91; Beatrice, \$1.17; Ufford, \$6.85; Uffington, \$1.10; Rosseau, \$3.65; North Cardwell, Soc.; Ullswater and Bent River, \$1.63; Seguin Falls, 72c.; Broadbent, \$1.55; Bruce Mines, \$2.40; Rydal Bank, Soc.; Parkinson, \$3.50; Dean Lake, \$1.86; Grassett, 85c.; Baysville and Dorset, \$4.76; Marksville, \$1.15; Byng Inlet, \$3.25.

##### EXPENSE ACCOUNT

Echo Bay, \$2.50; Sturgeon Falls, \$16; Cache Bay, \$8; St. Ansgarius', Port Arthur, \$14.30; Port Sydney, \$3; Newholme, \$1; Novar, \$2; Ravenscliffe, \$1.50; Ilfracombe, \$1; Sprucedale, \$2; Broadbent, \$1.50; Aspin, \$1; Allensville, 75c.; Burk's Falls, \$10; St. Luke's, Fort William, \$12.50; Gore Bay, \$10; Kagawong, \$4; Mills, \$2; Gravenhurst, \$10; Garden River, \$6.

##### CHURCH AND PARSONAGE FUND

Mrs. Malony, \$9.57; Mrs. Edgell, \$4; Toronto W.A., \$3.30; St. Alban's W.A., Toronto, \$2; S. R. Heakes, Esq., \$50; Mrs. Elston, \$1; Jas. Aubrey, \$1; St. Luke's G. A., Sault Ste. Marie, \$25; J. Elliott, Belleville, \$20.

##### FOREIGN MISSIONS

Broadbent, \$1.25.

##### FAMINE FUND IN CHINA

North Bay, \$17.10; Port Sydney, \$6; Newholme, \$1.50.

##### MISSION FUND

Huron W.A., \$20; St. Luke's, Toronto, for Temiskaming, \$10; Mr. Harris, \$5; Miss Macklem, \$10; Joseph Edgar, \$25; St. Francis District Assoc'n., \$17.81; per the Archdeacon of Algoma, \$10; St. Ansgarius', Port Arthur, \$1.40; Parry Sound S.S., \$5.

##### BISHOP SULLIVAN MEM. SUS. FUND

Dr. Arthur, \$25.

##### THE JEWS

St. Ansgarius', Port Arthur, \$1.35; Aspin, \$1; Novar, 94c.; Port Sydney, \$1.15; Ravenscliffe, 76c.; St. Michael's, Port Arthur, \$1.40.

##### M. S. C. C.

Huntsville, \$11.85; Ilfracombe, \$8.65; Gravenhurst, \$3.85.

##### INDIAN HOMES

All Saints' S.S., \$1.35; Nova Scotia W.A., \$20; Ontario W.A., \$5; Columbia W.A., \$5; P.E. Island Juniors, \$6.94; Ottawa W.A., \$25; Nova Scotia W.A., \$2.75; Fredericton W.A., \$33; Miss Baldwin and Miss Box, \$11.47; Parry Sound S.S., \$15.