

APRIL, 1912

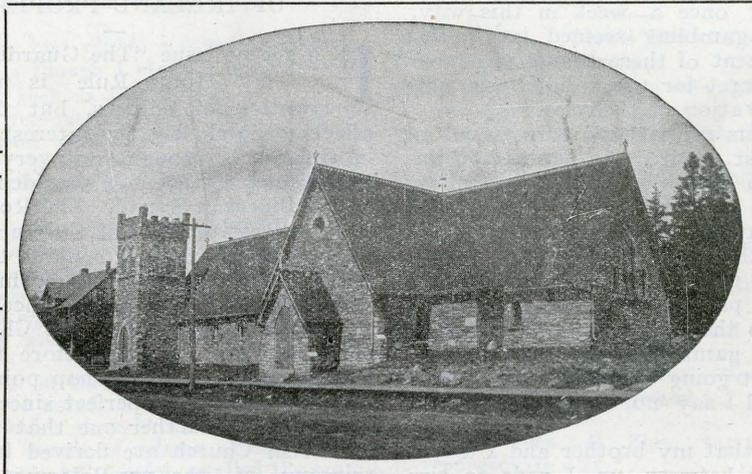
Now it is high time to  
awake out of sleep.



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



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## THE OPEN AVOWAL.

A DELEGATE from the colonies was speaking to a gathering of men. "My father," he said, "was a squatter on a small scale in Australia. He had only a thousand sheep or so, and a couple of square miles of run for pasture. He was an English emigrant of sturdy yeoman stock, and he remained true in principle to the strict lessons of his early years. The nearest neighbor or station was ten miles away, but the squatters used to think nothing of riding twenty or forty miles to a central barn on Saturdays to spend the night, and ride back on Sunday.

The isolation was so depressing, and the heat so exhausting, that when the men came together once a week in this way, drinking and gambling seemed inevitable. In the excitement of these coarse pleasures they might forget for a few hours the suffering and privation of their lot.

At last it was my father's turn to entertain. He must invite the herders of the farms within a radius of nearly fifty miles.

"Boys," he said to his two sons, my brother and myself, "it's the parting of the ways. We either live as we have lived, simply, and in the fear of God, minding our own business, paying our debts if we can, or we fall into the ways of our neighbours, and drink and gamble ourselves into perdition. I am not going to break your mother's heart, and I say 'no,' even if they burn us down."

So it came that my brother and I divided the circuit between us, I rode to the north, and he to the south. To every squatter this message went:—"Father invites you for Saturday and Sunday as usual. There will be no cards or liquor; only a quiet talk about old England, and the welfare of the colony."

We waited that Saturday afternoon with trembling, not expecting a single guest. But suddenly one rode up, and then another and another, until the whole section was represented. There never had been so large a gathering. They came in curiosity and with respect.

With mother opposite him, father said grace at table. That night the men talked long about bushmen and rabbits and fences and drought, and how to stand by each other. The next morning as he did every Sunday morning, father conducted prayers, this time before fifty of the rough-

est men I had ever seen assembled, and there was singing of hymns, broken here and there by sobs and tears. When they parted, my father, although a recent comer was the acknowledged leader of the community. That section became the most prosperous one in all the country round, and I thought if Christian courage could accomplish that it was good enough to live and die by.

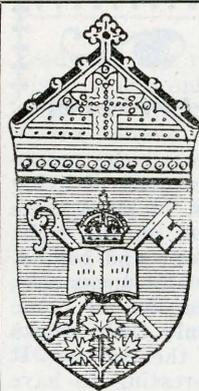
My father's "No" was the one thing needed to save the community, and it saved it.

—Related by Dr. A. W. Robinson, in his book, "Spiritual Progress."

## ROMAN CATHOLICS CLAIM CHURCH OF IRELAND PROPERTY.

IN a recent issue "The Guardian" says:—"That Home Rule is not a mere question of politics, but that it also affects very closely the interests of religion in Ireland, is brought out very cogently in the Bishop of Ossory's presidential address to his Diocesan Synod. The Roman Church claims "restitution" of the ancient churches of Ireland which it believes to have been taken from it at the Reformation. The claim will not hold water since the Church of Ireland is as much the Church of Ireland now as it was before the Reformation. But, as the Bishop points out, the claim is made with perfect sincerity—so, no doubt, is the further one that the funds of the Irish Church are derived from the patrimony of the pre-Reformation Church. They are not so derived. They are the fruit of the self-sacrifice of Irish Churchmen since Disestablishment plus Mr. Gladstone's provision for life-interests. These considerations, however, would probably not weigh very heavily with a Government on College Green holding power solely by the Roman Catholic vote, and we may be sure that no legislative safeguards provided when Home Rule was granted would permanently avail to prevent a determined attack upon the buildings and the funds of the Irish Church."

The Bishop of Toronto has created three new parishes in his see city, viz., the parishes of St. Monica, St. David and St. Edmund. Of the latter church Rev. E. A. Vesey, a one-time Algoma missionary, becomes the first rector.



# The Algoma Missionary News

New Series—Enlarged  
Vol. 9. No. 4.

TORONTO, APRIL, 1912,

Published Monthly  
50 cents per annum in advance

## “LORD, IS IT I?”

I HAD a dream last night, a dreadful dream!  
It seemed as though I stood among a host  
Of evil spirits, such as Dante saw,  
In those dread regions of eternal woe;  
Where unrepentant sinners hug their sins  
In sick satiety. A dreary laugh  
Rang through the mirthless throng, who gazed  
dull-eyed  
Upon a vision gay. The world I loved  
Lay open to our view, its cities, plains,  
And villages, were thronged with happy crowds  
Of pleasure seekers, hurrying here and there;  
Some glad and eager, others noisy, rude,  
Marring sweet scenes with brutal drunken  
mirth;  
But one and all on their own gain intent.  
Some few, scarce noted, wore a graver mien,  
And passed in quiet thought upon their way;  
At times, faint sounds of solemn voices rose  
In mournful chant, but louder swelled the roar  
Of laughter, song, and busy city cries.  
“Some holiday, when we of earth rejoice,”  
I said aloud; then to those wretched ones  
Whose laugh appalled me, shuddering I turned.  
“Why do ye laugh? Is there still some faint  
power  
Of sympathy left in your cruel hearts,  
That ye are coldly glad to see men gay?”  
A sort of wonder, dim indeed and dead,  
But wonder still, dawned in their haggard eyes:  
“This is Good Friday on the earth,” one said:  
“And that gay crowd the men for whom Christ  
died.”

—S. M. P.

In South Africa the new Diocese of Kimberley and Kuruman has been constituted. The Dean of Pretoria. Very Rev. W. Gore-Brown, is to be the first Bishop of this missionary jurisdiction.

## HYMN FOR EASTER.

ALLELUIA! Jesu's Body, marvellous Temple not of stone,  
Fallen three days past in ruin, quite dismantled  
and o'erthrown,  
Lies no longer in the darkness, but returns in  
bright array,  
Risen once more in full perfection, seen by  
wondering eyes to-day!

Nor alone the Incarnate triumphs from the  
tomb, where He has lain,  
Soon with added walls the building must be  
soaring up again;  
Other stones be gathered round Him; living  
stones from every land,  
Till the Church. His mystic Body, rise with  
Him at God's command!

Wherefore then, O Zion, tarry, since thy  
prophecy is o'er?  
Let thy Temple, type of Jesus, be destroyed  
for evermore—  
Rather be cast down and buried in its own  
Messiah's tomb,  
That, restored world-wide and Christian, all  
may lodge within its room!

Praise to Thee, O World's Redeemer, now Thy  
work on earth is done,  
For the glorious, rebuilt Temple Thou for us  
to-day hast won!  
And, if ever powers of Hades, plan to bring  
its beauty low,  
Once more bid Thy mystic Body rise victorious  
o'er the foe! Amen.

—Canon Farquhar.

Rev. Cecil J. Wood, senior priest-in-charge of St. Mary's clergy house, Wimbledon, has responded to the call to the Episcopate as successor to Bishop Wilson of the Melanesian Mission.

## DIOCESAN NEWS

### MISSION OF ST. JOSEPH'S ISLAND.

**A** CONCERT of unusual interest was held in connection with the Church of St. John, Marksville, in the Town Hall, Marksville, on Monday evening, Feb. 19th. Owing to a limited amount of space and to the kind interest of our numerous friends some failed to obtain even standing room. A most excellent programme was provided for which we owe deep thanks to friends from the Sault and from various parts of the island. The total receipts were \$56.40, which is to be devoted to defraying certain expenses in connection with the Church of St. John and to the purchase of certain articles of church furniture. We wish to take this opportunity of expressing our thanks to all those friends in Marksville who so generously aided in the preparation for the undertaking, both by their actual help and by their sympathy.

### MISSION WORK IN THE DIOCESE OF ALGOMA.

**A**N Algoma missionary says:—The other day I went on a visit to some mines away back in the woods, a considerable distance, where I knew a number of men were at work digging ore from the bowels of the earth, or to be more exact "blasting" ore from the bowels of the rocks, because as a matter of fact there is no such thing as "digging" in Algoma. There were Australia diggings, or California diggings, but there are no "diggings" in the Diocese of Algoma.

As is the case when you go to a place where the distance is uncertain it is always further than it is represented to be and besides, the travelling in the bush is rather monotonous—hills and dales very nearly the same in appearance behind and before. You look back when you come to an eminence and you look ahead and it is the same eternal rocks and hills and trees, firs and pines and hard woods, ever the same.

Well, as I was saying, it seems further than it actually is, but I was travelling with a fairly good horse for some nine or

ten hours. And what adds to the monotony you do not see very much of living creatures, fierce or harmless. I knew there were wolves all round me, on the right hand and on the left, in front and behind, but they did not cause me any uneasiness, because they did not molest me or come near enough to be seen. Only their tracks were seen not the beasts themselves. It would have been more interesting to have seen them—at a proper distance.

But at nightfall I came to the mines. There were men drilling the hard rocks to get the precious metal. They did not get much I am afraid, but they were working for it with all their might—in cutting, deep down, and blasting in the face of the mountain horizontally. These to my inexperienced eyes seemed better showing than the holes, i.e., straight down. Everybody was very civil to me and the "boss" showed me everything.

After supper I asked if I might speak to the men. O yes; just what they expected. These men some of them at least, hailed from the old country, from Cornwall. They were singers too and they had a fiddle, indeed they had two fiddles, which were brought into use and helped very much in the musical part of the service. I spoke to them for about half an hour on the truths of our holy religion and the men listened most reverently and they joined in the prayers and sang very fervently, aided by the fiddles. It was good to be there and I hardly ever remember enjoying a religious service more. After the service was over we sang some more hymns and kept it up away on into the night. They cared for my horse and gave me a comfortable place to sleep and when morning came I was on my way home again.

### THE BISHOP IN PARRY SOUND DISTRICT.

**I**N the Bishop's scheme of work his regular visitation of Parry Sound District comes early in the year. It is true, he may go to points in the District and Rural Deanery at other times, but clergy and laity might save the Bishop travel and time and cost if they made it a rule to be

ready at the regular time, so that extra visits would only be made for extraordinary reasons. These words are not only for Parry Sound consumption, but may be taken in all over the diocese, so that the Bishop may be saved in some degree the hardships of his oversight. With all respect we feel bound to say the Bishop is so willing to suit himself to others' convenience that he does not save himself.

It was on Quinquagesima Sunday, February 16th, that the Bishop held his visitation at

## EMSDALE.

Here the veteran missionary, Canon French, is still doing duty, though not as strong as he was—travelling 20 to 30 miles a Sunday with the weight of more than three score years and ten upon his head. A good lesson this to younger men. At Emsdale there was service both morning and evening—with a confirmation at the earlier service. In the afternoon the Bishop was at Kearney. The latter place seems to be taking on new life. A mill of good size is going up and the place is growing accordingly. Emsdale is not growing. However, it must be said the people do their duty well.

On Tuesday, the 20th, the Bishop was to be found at South River, a station of

## SUNDRIDGE MISSION.

The place is quite prosperous. The chemical works are active. There was a splendid service in the church in the evening. Next day was Ash-Wednesday. The Bishop spent it at Eagle Lake and at Sundridge. At the latter place two persons were confirmed. The church at Eagle Lake has been improved by the addition of a porch. It is now neat and comfortable. Of Sundridge one can say only that it is just holding its own. We are hoping for something to "turn up" to give the village new life.

Next day found every one in this section of the country in the midst of a great storm of snow and wind. Of course roads were blocked. It was a struggle but the Bishop got to Nipissing in time for a confirmation at

## NIPISSING.

Here a little log church, beautifully lighted with electricity (from the neighboring power house which supplies North Bay), is

a centre of a good little work. Mr. H. G. Watts, a permanent catechist, is in charge. Four persons were confirmed.

Thence next morning over bad roads to

## RESTOULE

for a service in the evening in the school house, which was well filled. The people need further experience and instruction in the Church's ways before they can adequately appreciate our worship. They are busy drawing lumber for a little church which we hope to build in the summer. The Bishop and Mr. Watts were the guests of Mr. and Mrs. Wm. Clark.

On Saturday, the 24th February, the Bishop drove

## TO POWASSAN,

where he was the guest of the Porter family. He missed the presence of Mrs. James Porter recently called to her rest—a mother in Israel, earnest, devoted, whole-souled—long a pillar of the Church in Powassan. On the morrow, the First Sunday in Lent, were held excellent services morning and evening in Powassan. In the afternoon the Bishop and missionary drove to Chisholm, where a very beautiful little church was built last year. Here four persons were confirmed. A crowded congregation took part in a very hearty service. People were apparently most earnest and appreciative.

## RURAL DEANERY OF THE MANITOU-LIN MEET.

A MEETING of the above Deanery was held in Gore Bay, on Tuesday and Wednesday, Feb. 13th and 14th, 1912. All the clergy of the Deanery were present, viz.: Rev. Canon Burt, Rural Dean; Rev. Geo. Prewer, Sheguiandah; Rev. C. C. Simpson, Little Current; Rev. H. F. Hutton, Gore Bay; Rev. R. Haines, Manitowaning; Rev. H. H. Sims, Silverwater.

The proceedings opened on Tuesday evening with a service in All Saints Church, when the Rural Dean preached a sermon on the subject of prayer as an introduction to the "Quiet Hours" which were to be observed the next morning.

The Rev. John Tate, of Thessalon, had been invited to preach the sermon but owing to bereavement in his family was not present and the Rural Dean consented to take his place. Canon Burt referred in

suitable terms to the great disappointment it was to him, and more especially to the congregation of All Saints, that Mr. Tate was not present to preach that evening. The opening service was fairly well attended, hearty, and much appreciated.

The next morning there was a celebration of the Holy Communion at 7.30 o'clock when the Rural Dean was celebrant. Afterwards all the clergy repaired to the parsonage for breakfast.

At 9.30 Matins was said in the church and was followed by "Quiet Hour" conducted by the Rural Dean at 1 p.m. All the clergy went to Canon Burt's residence for dinner. At 2 p.m., routine business was transacted. Among other matters the Rev. H. F. Hutton was elected Secretary of the Deanery, and at 3 p.m. all went to the church for the purpose of hearing papers and discussion thereon as follows:

1. A paper on "Our Indian Work on the Island" by the Rev. Geo. Prewer. This and the discussion proved most interesting and instructive. Mr. Prewer is a past master in the work among Indians.

2. A paper on "Our White Work on the Island" by the Rev. H. F. Hutton. Mr. Hutton provoked a long and breezy discussion by his pointed remarks. There were several members of All Saints congregation present during the debate on both of these subjects and manifested much interest in them.

3. A paper by Canon Burt on "The Proper Rendering of the Various Offices of the Prayer Book." This paper which was most impressive called forth discussion which eventually turned in the direction of "Prayer Book Revision."

At the close of "Routine Business" the clergy discussed "Local Option" and decided to make known through the local press the stand they take on the subject of temperance.

At 7.30 p.m., Evensong was said in the church, after which the clergy repaired to the residence of Mr. Kinney, in response to an invitation of the Women's Auxiliary, where a very pleasant social evening was spent, not only by the clergy but by the many laymen and women present.

Rev. J. C. Popcy, of Schreiber, has been appointed to the vacant parish of Haileybury. He takes charge shortly after Easter.

#### PARRY SOUND.

THE Rev. T. Bird Holland, B.D., of Port Carling, exchanged with the rector of this parish on March 10, officiating at all the services in Trinity Church, and also addressing a crowded school house on the McDougall Road in the afternoon. His ministrations were much appreciated. On the following Monday evening a missionary meeting was in Richardson's Hall.

The lecture on "Life and Work in the Wilds of Moosonee," by Rev. Mr. Holland, was the chief feature of the programme and was thoroughly enjoyed by those present. The lecturer gave a vivid description of the work carried on by the Anglican Church among the Swampy Cree Indians in the region about James Bay. Bishop Horden's forty-two years of devoted service have evidently been of incalculable blessing to these hunters of fur-bearing animals. After two years spent at Moose Factory learning the language, Mr. Holland came out to Montreal to seek his bride. His description of his honeymoon trip back to the mission was humorously told and provoked the mirth of his hearers. He told, too, of the daily life of the Indians and of their simple and practical religious faith. His story of the unaided efforts of the missionaries to give the Indians a sound elementary education was very interesting and instructive. "We can teach Ontario something," said he, "for in our school the Bible is taught every day."

#### VISITS TO LUMBER CAMPS IN NORTHERN ONTARIO.

THE Bishop has asked me to write an account of my visits to the lumber camps for the "Algoma Missionary News."

I have now visited four camps belonging to Messrs Gillies Bros., on or near Rib Lake, the Power Station of the Northern Ontario Power Co., at Hound's Chute, Messrs. Haight & Dickson's Saw Mills, west of Rib Lake, and Messrs Black & Wagar's lumber camp and saw mill at Mileage 79½ (from North Bay), on the T. & N.O. Railway, a lumber camp at Tomiko, and one of the three camps worked by the Cleveland-Sarnia Saw Mills Co., Ltd., east of Diver, near the T. & N.O. Ry. At all these places the hospitality was

great. They were always ready to receive a priest and to attend to his ministrations.

On one occasion I was told by Mr. Clark that the men would be glad to listen to me "if I preached the Gospel to them." It appears that a minister of some denomination who taught them some very strange and unbiblical doctrine was not at all well received, and the men would not give him a hearing, but the visitor had no difficulty in gaining and holding their attention, a testimony that the old Gospel message will always win its way. There were about 63 men in this camp several of whom were "Polacks," and some French Roman Catholics.

To reach "Gilchrist's Camp," which lies on the western side of the railway, it is necessary to walk some distance through the bush. The camp is very picturesquely situated in a small clearing of the forest, and numbered no less than 78 men. They listened most attentively to a simple address, though several of them were French Roman Catholics. The foreman is an excellent fellow, who shows great tact in the management of his men, and is much liked by them. One man came to complain to him of some grievance that he had received. He, however, very wisely sent him back to his work, telling him not to bring any more tales to him. A visitor is usually put up in the foreman's shack. Here there are bunks fitted up on the sides of the hut, consisting of upper and lower berths, and here are the stores where the men may obtain anything that they require from a pair of trousers to a chunk of tobacco. The clerk, who makes this his office, has a considerable amount of work to do, not only in keeping the men's time, but also in rendering an account of the lumber cut, which has to be checked by the "scaler," who acts on behalf of the Government. It is interesting to walk into the bush where the logs are cut. The trees are felled in the autumn and drawn on sleighs early in the year to the lake ready to be "driven" down the lakes and rivers when the thaw sets in, or else taken to the saw-mill to be cut up into lumber. In the woods, the logs are piled up in "skidways," whence the men load them on to the sleighs with cant-hooks or "dogs" as they are sometimes called. There is a story of a greenhorn who desired to write an account of camp life, who was told that these cant "dogs" were a cross between a

wolf and a dog!

There is a considerable risk in hauling logs on the sleighs, especially if the tracks go down hill, as the strain on the horses is at times very great, for there is nothing to break the weight of the loaded sleigh except sand which is scattered on the track. A man is told off for this special work.

In some places, they use machines called "alligators," when the logs are being driven. These are really floating winches, which pull the logs along the water, and even run over the portages as well, when required, or necks of land connecting the waterways with one another.

I visited "Henderson's" camp from Rib Lake Section House, being taken across the lake in one of the gasoline launches belonging to the company. After addressing the men that night, Mr. Henderson, the foreman, next morning very kindly guided me through the bush to "Dillon's" camp. It was not easy to find the way, and once we went a considerable distance out of our path on a wrong track. The path was very rough and one frequently went in above one's knees in the snow. Here I addressed the men in the evening, and the next morning we walked through the bush in order to find the boat for which a passage had to be broken in the ice before we could get it into the lake. From this spot we rowed back to the section house on the railway.

When I visited Hound's Chute, we started from Gillies' Depot by gasoline launch, about 6 miles down the Montreal River. This was almost the last day that the launch would be able to run before the river was frozen up. At this power station I was very kindly received by Mr. and Mrs. Constant and the engineer, the former showing me hospitality at their house. In the evening I addressed the men, who very kindly contributed \$9.45 towards the building fund of Temagami church. This power company supplies Haileybury and Cobalt with electric light. They have a very powerful plant, which is always kept going. The next day we were able to get back to Gillies' Depot, although the launch had to grind its way through the ice which was forming on the river.

I have twice visited Messrs. Black and Wagar's Camp at Milage 79½ and as it is close to the railway was able to give them a lantern lecture on each occasion, which was much appreciated. Here I was most

kindly received; the foreman, when I went there first, said to me, "Why did you not ask for a collection yourself? I will take it up myself for you next time, I am only a rough boy myself, but you are doing good, and you're welcome to come at any time." The next time I went, they generously collected \$13 for Temagami church, and Mr. Wagar always shows great kindness. Here I had a little shack all to myself, and a log fire made it very warm and cosy. Early in the morning the "chore-boy," who is the handy man of the camp, came in and made up the fire at about 4 a.m. which is the usual thing in all the camps.

At Diver there are three camps belonging to the Cleveland-Sarnia Saw Mills Co. They have a branch railway of their own about 12 miles long, and I travelled from Diver on the T. & N.O. Railway to the camps on a freight car. At the first camp we stopped for lunch, where there are about 60 men. The line runs through a rough country, which has evidently suffered from a bush fire; the charred trees standing up gaunt against the sky. Afterwards, however, you enter a well wooded district, and soon pass the store house of the second camp, where we deposited some supplies. We passed the place where the logs were being loaded up into the railway cars, and a short distance beyond this there is the third camp, where there are about 50 or 60 men. Here I took a short service, consisting of prayer, Bible reading and an address, and next morning after lunch we started on the engine for Diver, but as there was a considerable amount of shunting to be done, it was not possible to catch the only available passenger train that would take me home that night. I was, however, able to get permission to travel by a freight train for which I had not long to wait. Unlike the other camps, the camps at Diver are kept open and work all the year round, as they have a railway of their own to take out their logs. The men at the camps are always grateful for literature, such as newspapers, old magazines, tracts, etc., and the writer will be always glad to receive such from the readers of "The Algoma Missionary News," which he will have great pleasure in distributing for the use of the lumber men, if sent to him at Temagami.

E. H. C. STEPHENSON,  
Temagami, Ont.

#### DIOCESAN NOTES.

WILL all concerned—clergy, catechists and church-wardens—please see that the parochial returns are received by the respective rural deans by May 1st and thus enable diocesan authorities to have the facts within a few days of that date.

Rev. T. O. Curliss, of Bruce Mines, has accepted the parish of Streetsville, in the Diocese of Toronto. He will move on May 1st.

The Bishop travelled to Cobalt by the early train on February 20th, to take part in a special service in which four children received the Sacrament of Holy Baptism. Among others the infant daughter of Mr. Rogers, of the Coniagau Mine.

When in the northeast of the Diocese the Bishop held a special confirmation at Temagami. It was an interesting case of a young man soon to leave, but anxious first to receive the grace of confirmation. He is among the first fruits of Rev. E. H. C. Stephenson's devoted work.

On the first Sunday in March the Bishop visited the Mission of Korah and Goulais Bay. In both places there were good services, while at the latter place six persons were confirmed. Mr. Hunter still covers with uncomplaining faithfulness the twenty weary miles that separate his two stations. His people evidently appreciate his devotion.

Trinity Church, Parry Sound, has suffered greatly by removals. Doctors Davis and Tandy left with their families, for Port McNichol and Toronto respectively, early in the year. Mr. and Mrs. T. A. Clark, and children, have gone to Toronto. Before her departure, Mrs. Clark was presented with a life membership in the Algoma W.A., as a testimonial of sterling worth. A large number of ladies assembled at the rectory on March 20th, to witness the presentation. These and many others are much missed.

The Bishop of Algoma preached in St. Alban's Cathedral, Toronto, last month and at Evensong on Lady Day addressed the students of Trinity College.

## GENERAL CHURCH NEWS

"ROMAN CATHOLIC" ONCE MORE.

THE Roman Catholic Bishop of Salford (Dr. Casartelli), has a grievance against the Manchester Courier. He complains of that journal's habit of inserting "Roman" before "Catholic," "not only when yourself speaking of our religion, but even when quoting our own utterances." The interpolation is, in the Bishop's judgment, "an offensive habit." The editor makes a just comment on this when he replies that "members of the Anglican Communion deny the claim of the Roman Church to the exclusive use of the term Catholic. . . . Not to specify Roman Catholics as such would therefore be to concede the Roman position, which we cannot do." But he engages not to be too insistent in the future. Perhaps the Bishop, in his turn, may dispose himself to emulate the charity of the layman and refrain from insistently including the Church among "non-Catholic" bodies. Perhaps he will remember that if she calls herself Protestant, she more frequently claims to be Catholic, and that her right to be styled as she herself desires is just as valid as that of a Church which would conveniently forget that she claims the style of Roman as well as the more comprehensive designation. Courtesy should not begin to complain until itself has been courteous.—The Guardian.

Statistics of the Church in the United States show that during the past ten years 21 Roman Catholic Priests have entered the ministry of the Anglican Church, while from the ministry of other religious bodies 109 Methodists, 38 Baptists, 57 Presbyterians, 44 Congregationalists, 17 Reformed, 11 Lutherans, 8 Reformed Episcopal, 2 Adventists, 6 Unitarians and 37 of other denominations sought Anglican orders.

Convocation in England has wisely decided to ask the assistance of liturgical experts in the work of Prayer Book revision. The attempt to accomplish anything satisfactory by discussion in Convocation proved most discouraging.

Rev. R. W. Norwood, M.A., of Trinity Church, Montreal, goes to London, Ontario, as rector of the Bishop Cronyn Memorial Church.

Rev. G. Egerton Ryerson, one of the Canadian Church missionaries in Japan, is on his way home on furlough and with his family is expected to arrive in Toronto about the middle of the month.

A new stained-glass window, which depicts the bringing of the Gospel to England, has been placed on the south side of the baptistery in St. James' Church, Toronto. This window, which is a continuation of the scheme of window decoration which has been already adopted, is in memory of the late Dr. Philip James DuMoulin, the late Bishop of Niagara, who was for 15 years rector of the church.

One of the missionaries supported by the S.P.G. in North China, the Rev. Frederick Day, has been killed by the mutineers at Chichou to the south of Peking. Mr. Day, who was trained at S. Boniface's missionary college, went to China at the end of 1907. Another added to the "noble army of martyrs."

At the next meeting of the Board of Management of the Missionary Society of the Church of England in Canada, to be held in Toronto on Thursday, April 18th, a choice will be made of a Bishop for the new Missionary Diocese in Japan whom the Church in Canada through the M.S. C.C. has undertaken to support.

Two very handsome memorials have recently been placed in the Sanctuary of Bishop's College Chapel, Lennoxville. One is an oak reredos and altar in memory of the late Ven. Archdeacon Roe and the other a brass altar cross and candlesticks in memory of Elridge Gray Wood.

The Bishop of Qu'Appelle's bold scheme of diocesan development has met with considerable sympathy.

## ALGOMA ASSOCIATION.

THE annual meeting of the Association was held on Thursday, March 14th.

There was a celebration of the Holy Communion at Christ Church, Victoria street, and in the afternoon, a meeting was held at the Church House.

The Bishop of Rochester, who presided, said no one could travel across Canada without seeing the clearly defined limitations of the different parts into which it was divided. Roughly speaking there were 1,000 miles of lakes and rivers, 1,000 miles of woods and forests, 1,000 miles of prairie and 1,000 miles of hills. It was difficult for us in this country to realize the immense expanse of lakes, such as Lake Superior and Lake Huron. If we thought of the geographical position of the Diocese our interest and enthusiasm should be evoked by finding that much of the romance of Canada is centred in Algoma. As it stood on the dividing line between east and west its conditions were those of the west, but its unfortunate position caused it from a missionary point of view to fall between two stools. Though we were far later than the Jesuits in our missionary efforts, the names of our pioneer missionaries stood out nobly. Algoma had always been a missionary diocese, first because of the many tribes in those forests and islands (and he was thankful to see the native races were not being neglected), but now the work was in a new sense missionary from the rush into the mining regions. In the new silver districts there was a tremendous field for development. In many of these places the Presbyterians and Roman Catholics had their missions established at once, and the Church came in afterwards. He knew this condition in Australia, too. Why was the Church last? If she had had the means to occupy places 15 years ago there would not be the lost ground to regain now. He thanked God for the high tone of those who now represented the diocese, of whom none was more brave than the present Bishop. He hoped each branch of the Association would develop its work, for there was a tremendous call to take advantage of the influx to Algoma and build up the Church which is the Old Mother Church of so many of those who are going out.

The Bishop of Willesden spoke of his personal knowledge of the work which the

Bishop of Algoma had done in Canada. He urged the Association not to halt in its diligence and loving work: the needs of the Diocese of Algoma demanded all the help they could give, and he regretted deeply to hear that the Archbishop's Western Canada Fund had made no grant to the Diocese this year. When they saw the large sums being given to that Fund in British Columbia he could only say to them "Look at these and do your best." He hoped they would not only maintain but spread their work, for never was there greater need for the Anglican Church in Canada. They heard of the work of other Christian bodies, all honor to them, but many of their ministers were only young students, or were engaged in other work, and were not adapted to have the influence of a trained clergy on a nation's character. There was a tendency to try to find an amalgamation of religion to suit everybody. However good and excellent in its way such a plan might be it was nothing compared with what the Church of England had to give. With all his heart he would press them to rally round the Bishop of Algoma, who stands for all that Churchmanship means and who was known all over the Church in Canada as a Churchman who was not afraid of his opinions. The claims of Canada were keen and real, and if the Church would be true to her high calling her influence would be so felt as to save that growing nation from the temptation which beset her.

The Rev. I. C. Streatfeild, Vicar of Dalington, told of his early life in Algoma, of the wondrous beauty of the myriad lakes, some a deep amethyst, some emerald green, some blue as the sky above them, some brown as the trout in their depths; of the magnificent coloring of the maple, the gold of the birch or tamarack, of the bronze gold of the beech, of the glorious sunsets and the tremendous thunderstorms. All these and many other things in nature, made the country a great delight, but behind all these there was man and his soul to be cared for. People did not realize the difference between the Western Dioceses and Algoma, the wealth here was not agricultural but in timber and mines. Many farmers kept moving on west, where the wealth of the country lay in the soil, and those Dioceses would much sooner be self-supporting. His work on first going to Algoma was on the location survey of a

**The Algoma Missionary News**

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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,

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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.

railway line. It was hard work, fording rivers, crossing valleys, clambering up steep places, it was pioneer work; now the valleys were filled in, the rivers bridged, the hills tunnelled and the railways brought their returns. So it was in the Kingdom of God; the way must be prepared, difficult places had to be overcome, and that was the pioneer work now going on in Algoma which they were asked to help.

Dr. G. R. Parkin instanced arguments often brought forward that Canada was so prosperous that the Church had no need to appeal to England. He said that such arguments were utterly wrong, 300,000 people went into Canada each year. If you built a church to hold 500 people you would need 600 new churches for these people every year. Who was to build them? The vast mass of settlers were hewers of wood and drawers of water and almost every man looked forward to a keen struggle before he made a livelihood. 300,000 people spread over 4,000 miles of country. Of these, 160,000 went from England: they missed in those new places everything a Christian valued and found no one to baptize their children or bury their dead. Here in Westminster Abbey, in St. Paul's, and in thousands of churches, we enjoyed the services. Who built these churches? Who endowed them? Many of the worshippers contributed no proportion to the funds and got their religious privileges for nothing.

Yet those belonged, too, to the people who go away: every man from a country village had as much right as they to a seat

in his parish church. So there came the burden of duty. We were sending out thousands who were free here to receive spiritual privileges and whether in the interest of friends or for the wider purpose of Christian influence we owed them a duty. 'Were we going to do it?'

Transcontinental lines were being flung across the Dominion and people were settling all along them. Railway companies gave thought in a reasonable way for those brought into relation with them, but surely our inspiration should be a different one, and like the inspiration of Christ, be to see that every one was cared for.

Then a vast proportion of the wealth of this country was drawn from our colonies and the stream should pour back. Much of his life was employed in advocating national questions such as that of unifying the Empire. Some thought this could best be done by cable, others by steamboat communication, others by commercial intercourse. From his observation in every part of the Empire he believed none of these forces could equal that of a sense of Christian responsibility.

Algoma was one of the wayside places. Its conditions were extraordinary and composite. Numbers of young men were going in: whether they were to be held to truth and uprightness depended on the moral influences surrounding them, for a new country was the last place where a man going wrong would naturally go right.

The Rev. J. Fenning (Diocese of Toronto), spoke of the different problems in Canada. The west was, of course, very prosperous and it was perhaps difficult for those in England to grasp how necessary it was they should help the Diocese of Algoma. In the country parts 20 to 30 people might represent every Church person in the mission, yet these little groups of settlers compared as to giving, very favorably with people here. Farmers working hard, and only just making a living would give £7 or £8 a year towards the support of their clergyman. He hoped the Association would develop and would enlist the interest of young people to carry on its work.

The Rev. F. Hall, Rector of Dingley and Hon. Organizing Secretary, read the Secretary's report, and Mr. Martin, Hon. Treasurer, made a short financial statement. These will appear in the "English Quarterly paper."

## S.P.C.K. GRANTS TO CANADA.

**Q**UEBEC Diocese—£30 a year for three years for theological studentship for Mr. O. Jull and £30 a year for two years for Mr. Sisco. After ordination the former is to work in Algoma and the latter in Qu'Appelle.

Algoma Diocese—£20 towards the erection of a school-chapel at Port Arthur.

Moosonee Diocese—£25 towards the rebuilding of a church at Cochrane and £30 towards the rebuilding of a church at Golden City, Porcupine.

Rupert's Land Diocese—£40 towards the erection of a church at Waskada.

Calgary Diocese—£50 towards the erection of a church at Brooks.

Grants to missionaries' libraries to the total value of £22 were made to missionaries in the Diocese of Toronto, Rupert's Land, Qu'Appelle and Kootenay.

## A NOTABLE ANNIVERSARY.

**O**N Friday, March 8, the Society for Promoting Christian Knowledge—the Church's oldest missionary society at home and abroad—celebrated its 215th birthday. It was founded on March 8, 1698, by five Churchmen, Lord Guilford, Sir Humphrey Mackworth, Mr. Justice Hook, Dr. Bray, and Colonel Colchester. It was a wonderful combination of forces, as the result showed. The first-named was the son of the celebrated Sir Francis North, afterwards first Baron Guilford; the second was an English county gentleman of some renown; the third was an Irishman and lawyer; Dr. Bray was a country clergyman; and Colonel Colchester was a soldier, who had already founded a Charity School. These were the five men who, in the midst of "the visible decay of Religion in this Kingdom," coupled with the "monstrous increase of Deism, Prophaneness and Vice," began their humble efforts to raise the nation from its degradation.

The story of the success of their efforts—of how they were the originators of the Church's missionary efforts; of the way in which they were the pioneers of national education; the founders of other societies, and the initiators of a variety of agencies for promoting the moral and spiritual welfare of our country and of the world, would be too long to tell; but the anniversary should not be allowed to pass

without, at least, recalling their names and the debt of past and present generations to their faith, foresight, and zeal.—S.P.C.K. Monthly Report.

Bishop King, of Madagascar, feels it to be his duty to return to England, in order to press the claims of Christians on the island who desire to be loyal subjects of France. The newest regulations threaten a complete destruction in Madagascar of all Christian effort, of all leave to evangelize and even of permission to worship privately as well as publicly except as individuals.

Errata.—The payments for M.S.C.C. by the Mission of Rosseau for the year 1911 should be \$72.00 instead of \$62.27 as published in March issue. North Cobalt should be credited with \$16.30 instead of \$13.60. The figures were transposed.

## ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 29th February, 1912:

## FOREIGN MISSIONS

Englehart, \$1.90; Thorneloe, 38c.; Bruce Mines, 85c.; Uffington, 50c.; Vankoughnet, 60c.; Emsdale, \$5.83; Kearney, \$3.45; Rosseau, \$2.97; North Cardwell, \$1.33; Ullswater, \$1.50; Bent River, \$1.50; Burk's Falls, \$2.20; St. John's Chinese Class, Port Arthur, \$14.65; St. Michael's, Port Arthur, \$2.85; Byng Inlet, \$1.20; Thessalon, \$3.40; Christie Road, \$1.17; West Fort William, \$10; Gravenhurst, \$4.94; Powassan, \$15.

## MISSION FUND

Incumbent's stipend, Nairn, \$3.55; Webbwood, \$6.87; Webbwood, 1st Sunday in Lent, \$6.87; Richard's Landing, \$1.70; Gravenhurst, \$8.35; Sudbury, \$20.20; Copper Cliff, \$3.25; Echo Bay, \$2.15; Sylvan Valley, \$1.05; Englehart, \$2.65; Nepigon, \$6.20; Charlton, \$2.52; Latchford, \$3.35; Temagami, \$1.51; Anonymous, (£7 5s.), \$35.18.

## EXPENSE FUND

Parry Sound at Bishop's visit, \$13.62.

## WIDOWS' AND ORPHANS' FUND

Rev. E. P. S. Spencer, \$5.

## SPECIAL PURPOSES

S. P. G. & C. & C. C. S.—St. John's, Port Arthur, \$2. S.P.C.K.—West Fort William, \$2.

## INDIAN HOMES

Kearney, \$3.52; Beaumaris, \$1.70; St. Paul's S.S., Port Dover, for Louis White, \$10.