

NOVEMBER, 1913

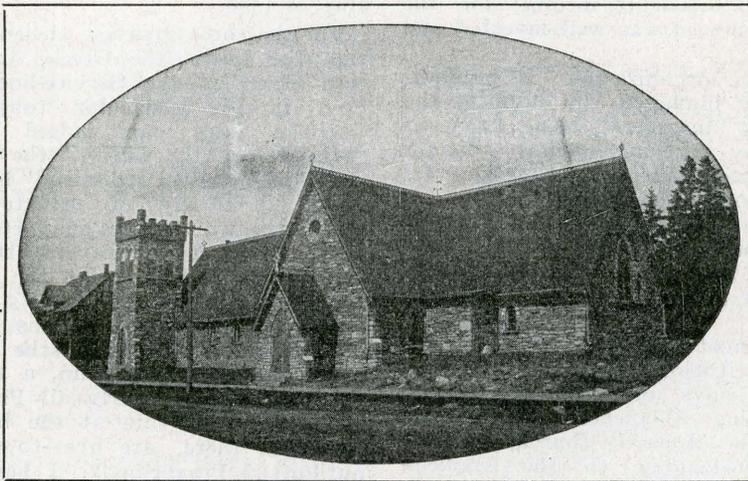
Now it is high time to
awake out of sleep.



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

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THE OLDEST MISSIONARY SOCIETY.

VERY few people know its name or anything about its work. It is called the New England Company. None of us subscribe to its funds, it does not ask for subscriptions. So long ago as 1649 it was founded, 52 years earlier than the Society for the Propagation of the Gospel, a hundred and fifty years before the Church Missionary Society.

The mode of its origination was different from that of all other Missionary Societies. The Long Parliament directed that a collection should be made throughout England "for the Promoting and Propagating the Gospel of Jesus Christ amongst the Indians in New England." now provides sufficient income for the The money collected was well invested and work.

Moreover the organization is peculiar. It is entirely managed by laymen, the number of its "members" being fixed at twenty-five by a Supplemental Charter granted by Queen Victoria in 1899. Its work lies among the Indian nations of Canada. On the Grand River Reserve, Ontario, it has built several churches, and it maintains there three clergymen, several catechists, and a trained hospital nurse.

One of its most beneficent works is the Mohawk Institution at Brantford, in which Indian boys and girls receive industrial training. Connected with the Institution is the Mohawk Church, the oldest church belonging to the Anglican Communion in Canada. It is the only Chapel Royal in Canada; its official title is "His Majesty's Chapel of the Mohawks," and it possesses silver communion plate and a Bible presented by Queen Anne to "Her Chapel of the Mohawks." It stood then in the Mohawk Valley in Albany, which now belongs to the United States. During the war both plate and Bible were buried, but were afterwards recovered by the Indians and brought to Canada.

In 1901, at the request of the Bishop of New Westminster, a school for boys was opened at Lytton, British Columbia. It is in charge of a clergyman and four assistant teachers.

In every corner of the earth the Church is striving to accomplish her mission, and perhaps there is not a better indication of the new force which is filling her life than the simple statement that 250 years ago only one small effort at evangelisation was in existence, and to-day the names of such societies fill many pages.

OUR UNIQUE PRAYER BOOK.

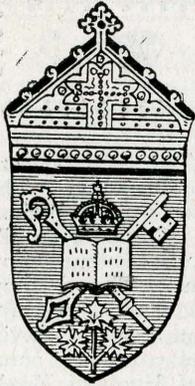
IN an article in "The Guardian," Rev. S. Baring Gould says:—

"The position of the Anglican Book of Common Prayer, as a lay manual of devotion, is unique in the Catholic Church. The authorised public formularies of other Churches are intended for the clergy only. But what Cranmer and the other Reformers sought to effect was to weld together the worship of the people and the priest. It was to be common prayer for lay and cleric alike. It was for this end that Cranmer desired that the Liturgy should be set to music, with a single note for each syllable, and that Marbeck effected this in his admirable and still popular setting of 1550.

"In the three greatest ancient Communities—the Latin, the Greek, and the Russian Churches—the Service-books are not even in the vernacular tongue. Roman Catholic laics can indeed have their "Missal for the Laity," the "Garden of the Soul," the "Paroissien," but these are made up mostly of private devotions, which the worshippers may employ simultaneously with the prayers uttered by the priest. In Germany, at the Volksmesse, the hymn-book is the people's prayer-book whilst the priest says his orisons inaudibly. In the Evangelische Kirche it is much the same. At Ulm, a town of 52,000 inhabitants, nearly all Protestants, I endeavoured in vain at the booksellers'—of whom there are five—to procure the authorised Prayer-book. I had eventually to get one sent me from Stuttgart, and it cost ten shillings. The booksellers at Ulm told me that they did not suppose it possible to procure one, as it was supplied only to the pastors. But the English Prayer-book was designed to be a vade mecum to priest and people alike."

It is hoped that the choir and one transept of Liverpool Cathedral will be opened in less than four years. The building will then be capable of holding between two and three thousand people. Since the scheme of the Cathedral was launched eight years ago some \$2,500,000 has been raised by spontaneous offerings.

The British Columbia Church Aid Society, which has been doing an excellent work in England for a number of years, has decided to increase its field taking in the Yukon as well.



The Algoma Missionary News

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ALL SAINTS' DAY.

This note of friendship,—of strength duly shared—
Of comrade braced by comrade in the fray—
Where is its ideal recognized more truly
Than in our Feast to-day?

Now, in the murk of dim November weather—
Short days and dreary, dreary nights and long—
The Church cries, "Lift up your hearts, and join
together
To sing the Comrade's song!"

Where is the soul that thrills not at the chorus—
Joined by far voices, where the ranks gleam white?
They turn bright faces from the heights before us,
Our dark hath caught their Light.

Lo! one with us the Best of all the ages—
One in the Friendship that the Cross-marked
share—
The lowliest last recruit, his strife that wages
May join the Comrade's Prayer.
—Que nie Scott-Hopper, in "The Treasury."

HYMN FOR MISSIONS.

Oh! God of Heaven, and earth, and sea,
Our longing cry goes up to Thee,
That gathered in from every land
Thine own redeemed shall safely stand.
Oh! hear the prayer all nations pray,
And bring the long expected day.

May we with willing hand and heart,
Be ready all to do our part;
From every land goes forth the cry
"Oh! help us, brothers, or we die,"
Then can we hear that voice to-day
And all unheeding turn away?

Across the waters wild and drear
A pleading voice falls on our ear;
"Oh! send to us the Word of Life,

For souls are dying in the strife,"
Oh! let us heed that voice to-day,
Ere time and chance are gone for aye.

For selfish lives, and hearts of pride,
And secret sins we fain would hide.
Good Lord, we seek Thy pardon now,
And at Thy feet we humbly bow,
Our hearts would now Thy word obey
And cast our selfish pride away.

The gentle Shepherd sadly stands,
Behold His pierced Feet and Hands:
"For love of Me," the sweet voice saith,
"Oh! save my sheep from pain and death."
Dear Lord, our hearts would now obey,
Lest Thou in sorrow turn away.

Oh! God of Heaven, and earth and sea,
We bring our offering unto Thee,
We gladly give from out our store,
And pray that we may love Thee more:
Oh! Lord Thy word we must obey,
And give Thee of Thine own to-day.

L. E. HOMFRAY.

From "The Times" it is learned that Bishop Frodsham, speaking at a missionary meeting, announced the completion of the endowment fund of a new Bishopric for the West Australian goldfields. Immediate steps would be taken, not only for the appointment of a new Bishop, but for the creation of a Province of West Australia with the Bishop of Perth as a Metropolitan. About three-quarters of the endowment fund of £10,000 had been raised in Australia.

The Bishop of Victoria, Hong Kong, writes:—"It may interest you to know that two of those who have been regularly admitted as lay-readers are lepers, who conduct services regularly in a leper village where a large number of persons afflicted with this lingering disease are isolated."



DIOCESAN NEWS



PARRY SOUND.

MR. T. V. L'ESTRANGE is in charge of the missions of Falding, Christie Road, McDougall Road, Sequin Falls and Broadbent. This is a large field to cover, but by arduous bicycling, and by the more prosaic walking, he is able to accomplish it, and much good work is being done.

The 27th anniversary of the consecration of Trinity Church, Parry Sound, was celebrated on August 31st. The Rev. L. E. Skey, M.A., of St. Anne's Church, Toronto, was the special preacher. His earnest and practical words were listened to with the closest attention. A red letter day in parochial history!

The children's annual flower service was held on September 14th, at 11 a.m. The weather was almost perfect, in contrast to the rain of the previous year. And a good force of children, with abundant floral offerings, added much to the brightness of the day. The flowers were, after the service, distributed by the children among the sick of the town.

Mrs. H. McCoy, life member of the W. A., and for many years a worker in the church, has gone to live at Brantford. She and some friends had the pews revarnished just before she left.

Miss Olive Mosley grand-daughter of the first missionary of the Church in Parry Sound, has been appointed organist in place of Miss Edith F. Foot, who has taken a position in Toronto.

The Rectory grounds have been much improved by the putting in of a cement walk and steps, between the house and the street, and also thinning out the trees and removing the underbrush. Paint, paper, and blinds have made the Rectory itself far pleasanter.

SCHREIBER MISSION.

ON October 2nd the Harvest Festival was observed in St. John the Evangelist's Church. It was prettily decorated with fruit, vegetables and flowers. An excellent sermon was preached by the Rev. R. C. Bartels, M.A., of St. Paul's, Fort William, from St. Matt. xiii. 3, and the collection amounted to \$6.20, of which \$4.70 was given towards our Mis-

sionary Apportionment. The services were continued on the following Sunday. The early celebration was taken by the Bishop of the Diocese, when the Woman's Auxiliary were invited to a corporate communion at Mattins at 11 a.m. The Bishop preached a sermon which must have appealed to all present, from Psalm lxxxvii. 7, after which there was a corporate communion for the Church of England Men's Society—\$2.71 was collected for the apportionment. In the afternoon the Bishop gave a beautiful address to the children on the infant Moses in the ark of bullrushes, which he applied as a figure of Holy Baptism. The priest-in-charge preached at Evensong from Gen. vii. 22, and the collection amounted to \$4.70, besides \$2.25 in envelopes, this sum exactly completed the sixty-five dollars which is the amount of the Missionary Apportionment for which the mission is asked. Unfortunately the rain came down in torrents on Saturday night and it was also very wet, more or less, throughout the Sunday, by which the Bishop was detained owing to two "wash outs" on the railway west of Rossport, so that he was prevented from reaching Nipigon where he was due to preach on Sunday evening.

A very successful "social" was given by the Church of England Men's Society on September 25th, which resulted in \$13 being collected for the Missionary Apportionment. The C. E. M. S., in this parish, is making gradual but sure progress. Three new members were admitted at Evensong on Sunday, September 28.

BEAUMARIS.

THE visit of the Bishop fell this year on an earlier date than usual, and so was anticipated more keenly because of the larger number of visitors in the mission. As always Mr. Reuben Miller placed his home and launch at the Bishop's service, and in every way facilitated his work, conveying him from Gregory, and taking him to Windermere at the close of his visit. Service was held on Thursday, August 28th, at 11 a.m., in St. John's Church, and the order was Confirmation, Morning Prayer and Holy Communion. Four were confirmed. The Rev.

L. G. Wood, Rector of St. Luke's, Charleston, was Gospeller, Rev. C. A. Sparling, Rector of Church of the Advent, Baltimore, was Epistoller, and Mr. W. J. Dyas, layreader in the mission, assisted by reading the lessons.

The Bishop preached a convincing sermon on "Two Proofs of God's Love," and at a time of vague thought on the nature of the Church and its organisation, his words came with a doubled force.

In the afternoon he baptised two infants and at a reception given by Mrs. Hilliard was enabled to meet many of the congregation. Unfortunately rain and storm prevented many from attending.

Sunday, September 7th was Harvest Festival at Beaumaris and the church was well filled for the occasion. Rev. Canon Frost preached and celebrated. The chancel was very prettily decorated and thanks are due to numerous friends, especially to Mrs. John Walker, Hilliard, Scull, Benham and the Misses Benham and Hilliard. Canon Frost also held service at Milford Bay at 3 p.m.

The Church at Beaumaris "came of age" this year, having been erected in 1892. It has recently been repainted, and its furnishing improved by gifts from Mr. Nelles of Guelph, and Mrs. Benham of Pittsburg, who has presented two very handsome chairs for the sanctuary.

The church-room at Milford Bay, where all the winter services are held, has been painted throughout the interior, and now presents a far more dignified appearance than formerly. The interior of the parsonage has also been painted and a heating apparatus donated. Only some industry in winter is now needed to make this new settlement a permanent and thriving village, and establish a congregation.

NORTH BAY.

HARVEST Thanksgiving Services were held in this parish on Sunday, October 5th. It was in some respects a day to be long remembered for the general feeling of gratitude to the Giver of all good so manifest in the large congregations and hearty worship of the services. At both celebrations of the Holy Communion there were many to feed upon the Bread of Life, and at the evening service the church was filled with earnest worshippers. The special preacher at the evening service was the Rev. Jno.

Leigh of Cobalt, who delivered an impressive sermon on the text, "He shall gather the wheat into His garner." Mr. W. T. Johnston is doing much to improve the efficiency of the choir and is teaching its members not only to lead in the singing but also in the other parts of worship. Already a much improved service in the feature of responding is noticed and St. John's will soon win a name for itself for hearty devout congregational worship.

Recently when passing through the Bishop was caught on the wing and he kindly preached at Evensong. The Bishop's sermon, so scholarly and yet so full of practical help, showed that he has lost none of his mental vigour or natural force. His words were greatly appreciated and enjoyed by a very large congregation.

BYNG INLET.

ON Sunday, September 14th, Harvest Thanksgiving services were held in this parish by the rector, Rev. W. Sydney Weary. The chancel was tastefully decorated with wheat, fruit and flowers. At both the morning services, 8 and 11 a.m., there was a good attendance and a large number of communicants. At the evening service the church was well filled. The singing was hearty and congregational. The offertory throughout the day will be given to the H. A. United Thank-offering and Superannuation Fund.

OUR MISSIONARY APPOINTMENT.

FROM the Treasurer of the Synod it is learned that the M. S. C. C. contributions are not reaching him as promptly as usual.

Perhaps we need say no more to remind every clergyman, every lay missionary, every Churchwarden, indeed, every Churchman and Churchwoman in the diocese of the obligation resting upon us individually and collectively to meet our obligations in this regard.

MISSION OF WEBBWOOD.

THE annual "Harvest Services" were held in this mission with encouraging results. The services were held at Webbwood on Sunday, Oct. 5th, and at Nairn on Sunday, Oct. 12th. They were

of the same form in both places. The morning service being the special form for harvest services and a celebration of the Holy Communion, with appropriate hymns and special sermon by the incumbent. The evening service was of the same nature, except the celebration of Holy Communion.

The congregations were large, especially at Nairn, where the church was filled. The number of communicants was exceptionally large in both places, which was most encouraging.

Both churches were beautifully and fittingly decorated for the occasion with grain, fruit, vegetables, and flowers. There were plenty of willing hands to help with the work and all seemed to enjoy a real thanksgiving, which was marked by larger offerings.

Notwithstanding the fact that people are moving away from Webbwood and Nairn, the Church seems to hold her own.

Services also are being held monthly at High Falls, which are very encouraging, because of the interest taken in them by the people.

We are now looking forward to another enjoyable time next month—a visit from our Bishop.

SHESHEGWANING.

OUR catechist, Mr. Wm. C. Dunn, has proved himself to be a young man of good parts. His work at the day school, too, is marked with considerable success. As the school is under the Church's guidance the Indian children are taught the Christian faith. And the teacher has set them to put their religion into practice, for since the reopening of the school after the holiday prayers are said daily for missions at noonday. The parents have been supplied with copies of the prayers in order that they too may join in them when the bell is rung at the time of prayer. The order observed is as follows:—

PSALM IV : 17. Evening, and morning, and at noon, will I pray, and He shall hear me.

DANIEL VI : 10. He kneeled upon his knees three times a day, and prayed.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

Lord have mercy upon us, etc.

Our Father, etc.

O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us; save us and help us, we humbly beseech Thee, O Lord.

Wanahgooshing, kuhya kekezhahwahgukkin, kuhya nuhyahwuhquagin ningahnahgahdahwandum; oogebezindaun dush ninduhnemetahgoozewin.

Emuh oodezhenekahzoowining owh Wayoosemind, kuhya owh Wagwissemind, kuhya owh Pahnezid Oojechang.

Umba Ahnuhmeadah.

Jehovah, shahwanemeeshenaum, etc.

Wayoosemegooyun kezhegoong ayahyun, etc.

Oh Keen kahbimahjetooyun ewh uhkee, keen emuh ahzhedayahikoong kuhya kache peshegan-dahgwuk kemisqueeming, kahkishpenuhzheyang, bemahjeeshenaum kuhya wedookahweshenaum kenundoodahmahgoo, O Tabaningayun.

(The following may be added, if desired).

O Loving Jesus, who at this time of the day didst hang on the Cross and die for us; help us to love Thee even as Thou hast loved us, and to do always such things as please Thee. We ask Thee to send the good news of salvation to all who do not know Thee; bless those who go to teach them, and help them both by their teaching and by their example to spread Thy Kingdom. This we ask for Thine own dear sake. Amen.

Now to God the Father, God the Son, and God the Holy Ghost, be given, as is most justly due, all might, majesty, dominion, and power, now and for ever. Amen.

DIOCESAN NOTES.

Mr. J. W. Hamilton, who for about a year, has been assisting the Rev. C. W. Balfour at North Bay and taking duty at Callander, is going to the Mission of Maganatawan. No permanent supply is yet forthcoming to take Mr. Hamilton's place.

The Bishop purposes holding an Ordination in Advent. It is thought there will be three or four candidates.

Mr. P. A. Paris, who expects ordination very shortly, is being appointed to the Mission of Powassan.

It is with grief we learn of the illness—nervous breakdown—of Rev. E. H. Capp, of Ottawa, for some years the rector of St. Luke's, Sault Ste. Marie. We pray that in the providence of God his recovery may not be far distant.

It is by appointment of the Synod of the Diocese that the offerings on St. Andrew's Day (November 30th) are devoted to the S. P. G. (Society for the Propagation of the Gospel) and the C. and C. S. (Colonial and Continental Church Society)—the two English Societies which have for so many years sustained the Church's work in Algoma. The special offerings on the day appointed are but a small mark of our gratitude.

The Bishop is to be one of the special preachers at the missionary campaign in Montreal on Nov. 9th.

The Rev. T. Bird Holland, B.D., leaves this missionary diocese immediately for a post in the Diocese of Huron.

Rev. Canon Young, one of our senior missionary priests, who has for some years been in indifferent health, is leaving Blind River. Having a year's leave of absence he intends residing, with his family, in the city of Toronto. He will have left our boundaries by the end of October.

The autumn campaign of the Laymen's Missionary Movement touches Algoma at several points. On Nov. 7th at Bracebridge, Nov. 10th at Parry Sound, Nov. 11th at Sudbury, Nov. 12th at North Bay, Nov. 14th at Sault Ste. Marie.

At Sturgeon Falls the repairs being made to the church, consequent upon damages done by the storm on Good Friday last, are resulting in improvements upon the church fabric.

Mr. William Bishop, of Ottawa, formerly a resident in Port Arthur, paid a visit of a few days to the city recently renewing old associations. Mr. Bishop was warden of St. John's Church when the present church was built in the rectorship of the late Archdeacon MacMorine, and needless to say took a warm interest in the affairs of the church and the development of the parish.

PASTORAL.

THE Metropolitan and Bishops of the Church of England in the Ecclesiastical Province of Ontario, within the civil Province of Ontario and comprising the Dioceses of Toronto, Huron, Ontario, Algoma, Niagara and Ottawa, to the Reverend the Clergy and Laity throughout the said Province.

GREETING :

"Grace be unto you and peace from God the Father and the Lord Jesus Christ."

Beloved Brethren,

Having promised at the close of the Second Session of the Provincial Synod of Ontario to send you a Pastoral Letter, dealing with the matters which came up for consideration at that Session, it affords me great happiness, on behalf of the House of Bishops, to address you in this Letter.

It is a cause for much thankfulness to Almighty God that the attendance and attention to business on the part of the members of the Synod were such, that it was possible to dispose of a large amount of work affecting the Constitution and the necessary legislation for the permanence and future effectiveness of the Synod, leaving it comparatively free in future sessions to deal with weighty matters Ecclesiastical, Moral, and Social, which, from time to time, may come before it. The work accomplished, and that proposed to be dealt with during the interval between the second and third Sessions of the Synod, we are persuaded, have amply justified the action taken in the General Synod by Canonical Enactment to provide for its formation.

From among the "Acts" announced to you at the close of the Session, we select one or two upon which to address you :

The Provincial Synod of Ontario now Canonically organized will have to face problems in connection with the Church in a Province of 200,000 square miles, comprising 20 cities, 131 towns, 3845 Post Offices, and involving a population of 2,358,719 persons, of which 489,704 are returned as members of the Church of England in Canada, affecting not only six Dioceses which presently constitute the Province, but also Dioceses, portions of whose territory, as in the case of Moosonee, Keewatin and Rupertsland, are within the civil Province. It will have to deal with Indian and Immigration matters within the said area, and with all the varied and complex problems which arise out of the "state of the Church." A broad statesmanlike view of conditions compels the consideration of questions, affecting not only those already referred to, but also all problems of social, moral and temperance reform within the boundaries of the Province, and particularly within the congested areas of our population. It must be the aim of the Church to place herself, in absolute self-surrender and consecration, at the command of her Divine Head; to go forth under His banner to do battle for God and the right against all the opposing forces of the powers of darkness; to build up constructively in the Faith of our Lord, those who are indifferent to the Spirit's call; to win the individual from mammon-worship, pleasure-seeking and business-absorption, to hearken to, and respond to the claims of Christ and His Church; to get hold of and retain the youth of our country through the gradual perfecting of the agencies of the Church, her Sunday Schools, the A.Y.P.A., the Mission Prayer and Study Union, and other methods calculated to bind the young in allegiance to their Lord and Master, and

to bring in infancy, to a life-long pledge of service, each new-born child, God's gift to the parents of the Province.

In view of the expanding trade and commerce of the Province, and the opening up of fresh fields of adventure and enterprise, it should be the aim of each and every member of the Church to devote large portions of their ever-increasing wealth to the practical extension of the Church in rural Missions and congested cities. Our ideal should be the loftiest in purpose and practice. Our sense of responsibility should be commensurate with the many demands that the Lord of the Church may justly and reasonably make upon us for the spiritual life of those whom He has entrusted to her. Our consecrated determination in the great and favorable position which we occupy in the Dominion should be to let our "light so shine before men, that they may see our good works and glorify our Father which is in heaven." And, finally, in our sincere efforts to realize and fulfil our weighty and manifold obligations the spirit of a holy enthusiasm should possess and invigorate us in the blessed conviction that, as a united and faithful people, we can and will do all things, even the most difficult, "through Christ who strengtheneth" us.

On behalf of the Upper House.

CHARLES OTTAWA,
Metropolitan.

September, 1913.

"The 1913 meeting of the British Association has been remarkable for the many signs it has afforded of that *rapprochement* between religion and science which is likely to be one of the most momentous intellectual developments of our time."—The Guardian.

The Very Rev. Frank DuMoulin, son of the late Bishop of Niagara, has just been appointed Coadjutor-Bishop of Ohio. He was born in Montreal in 1871, and was educated at Trinity College School, Port Hope, and Trinity College, Toronto.

The Bishop of Mackenzie River will spend the winter in Eastern Canada.

The report of the Commission on Pensions presented to the P. E. Church in the United States, incidentally discloses the fact that 10 per cent. of all the clergymen were formerly ministers of other Christian bodies.

A great influx of newcomers has recently increased the population of Ayr, Ont. (Dio.

of Huron), and as the large majority are English families, belonging to the Church of England, active steps are being taken to look after their spiritual welfare.

Bishop Tugwell, of Western Equatorial Africa, recently confirmed five of the lepers in the Government Leper Asylum at Yabba, in Southern Nigeria. Four of the young men confirmed were taught to read, and were instructed in the Catechism by an educated leper living in the asylum who is blind, but who is unceasing in his work on behalf of the other inmates. His blindness is due to the ravages of leprosy.

Reverence and loving respect to parents never yet went unrequited.

Mr. Henry Peeling is a new Catechist in the Diocese, and has been with the Rev. C. W. Balfour at North Bay for a time preparatory to taking work elsewhere.

At the recent meeting of the Provincial Synod of Ontario the Diocese was represented by Rev. Canon Allman, Rev. Canon Hedley, Rev. C. W. Balfour and Rev. F. W. Hincks also from among the laity by Messrs. H. Plummer, F. W. Colloton and W. J. Ard. The Bishop was, of course, present in the Upper House.

THE LAST SLAVE MARKET.

(Concluded from last page)

many a fleet, issued many an expedition. Livingstone and Stanley, Kirk, Cameron and Keith Johnston, and many more went hence to plunge into the heart of the dark continent, and many never returned. But our ship to-day only carries the planter, the trader, the pioneer—these dauntless men who are everywhere going forth to lay the foundations of the empire of the future. The light of prophecy is in their eyes, though they know it not. They see the future which is yet to be—cities and provinces and commonwealths of which they are the pioneers and founders. And all that has come because of dauntless men who, in the spirit of great adventure, went forth from Zanzibar, counting not their lives dear unto them, a handful of years ago.

NORMAN MACLEAN.

GENERAL CHURCH NEWS

REV. CANON WILLIAM ROLLO, a much-loved priest of the Scottish Church, leaves his native land and comes to Canada to take the post of Lecturer in Hebrew in Trinity College, Toronto. As Churchman and scholar he will receive a warm welcome. Canon Rollo has for 26 years been Lecturer in Hebrew in the Theological College, Edinburgh. Also he has been an examiner in Arabic in Glasgow University. He is a graduate of Aberdeen (mathematical honours). The congregation of St. James' Church, Springburn, whom he has served for twenty-four years, parted with him with many signs of affection.

The Bishop of Nova Scotia has appointed President Powell, of King's College, to a canonry in All Saints' Cathedral, Halifax.

Before its prorogation the British Parliament passed the act for the establishment of three new Bishoprics, viz.: of Sheffield, Chelmsford, and St. Edmundsbury and Ipswich.

Right Rev. Dr. Perrin, sometime the Bishop of Columbia and now the Bishop of Willesden, was one of the Anglican Church representatives at the Old Catholic Congress recently held at Cologne.

The Rev. Cecil DeCartaret, Vicar of Christ Church, East Greenwich, has been appointed Assistant Bishop in Jamaica on the nomination of Archbishop Nuttall.

The new Federal capital of Australia, Canberra, in the Diocese of Goulburn, is in one of the very oldest parishes on the island-continent. The site, says the Australian Church Standard, was chosen by Bishop Broughton, the first and only "Bishop of Australia," who in 1844 consecrated the church in the name of "St. John the Baptist," seeing that the Baptist claimed to be "the voice of one crying in the wilderness," and at the time this district was the farthest outlying settlement in Australia.

The income of the British Columbia Aid Society has increased from \$16,000 last year to \$31,000 this year.

The parish of Magheragall, Diocese of Connor, has been stirred at a critical time by the secession of five members of a family—three young men and their two sisters—from the Roman Communion to the Church of Ireland. The family reside near Lisburn, and the father (who is still a Roman Catholic) with his three sons signed the Covenant on Ulster Day. Since then the members of his family have sought admission to the Church. The father offered no objection, and, after due catechising, the young men and their sisters were prepared for formal admission. A large congregation assembled to witness the ceremony, which was conducted by the Rev. W. H. Dundas, rector, a distinguished graduate of Dublin University. The candidates for admission publicly assented to the prescribed questions, and were admitted members of the Church. The incident has produced a profound impression in the locality.

Canon Harkney of Manchester, has promised the sum of \$500 a year towards the income of the proposed new diocese of Edmonton.

The sum of £500 has been received from an unknown donor towards the support of St. John the Divine, Kennington, Mission at Quesnel, B.C.

The Rev. C. S. Quainton, Vicar of Holmfirth, has accepted a call from Western Canada, and leaves the Diocese of Wakefield to become Incumbent of Brandon, Manitoba, in the Diocese of Rupertsland. Mr. Quainton was one of the body of men who, together with the Bishop of Edinburgh, last year formed a Special Mission of Help to Western Canada.

The Rev. F. L. Norris, who succeeds Bishop Scott as Bishop of North China, went out to China in 1889 as Chaplain to Bishop Scott, and has been the right hand man ever since. He was offered the Bishopric of Shantung, which he declined. Mr. Norris has been on the S. P. G. list of missionaries in North China since he went out in 1889. He went through the Boxer Rebellion, being in the Legation the whole time, and was much praised by everybody for his splendid conduct.

THE LAST SLAVE MARKET OF THE WORLD.

(The following article is reprinted from The Scotsman.)

THE Pearl of the East!—such is the designation which befits Zanzibar. At night, in the splendour of the African moonlight, we approached the far-famed isle, and the lights of the city glimmered across the bay. We could only wonder as to what lay behind the soft curtain of the night. But the morning revealed it. Behind and around lie low palm-crowned hills, bathed in the quivering sunlight; along the shore stretches a fretted line of houses, white and yellow, with tiers of balconies. Roofs shone red, windows gleamed in the morning light, and over all were the minarets and spires and domes of Zanzibar. It is a city such as the mind has conjured from the "Arabian Nights." Nail-studded doors look grim in blank walls. Behind them cowering men sheltered when the assassins swept through the narrow streets. Out of them princesses might come forth to-day, veiled and hooded, fluttering for a great adventure, and Zanzibar would still be the fit setting prepared through the ages for romance. And yet, if all tales be true, this greatest and most beautiful city of Central Africa is a place all unclean. A city cannot be a slave market for centuries, and love the traffic in human souls so well that it clung to its slave mart until it was the last in all the world, without paying a great price. The splendour of its Oriental beauty only veils a corruption which makes Zanzibar a "cesspool of wickedness." Every sowing has inevitably its own harvest.

Ere starting forth to view the city, out of many competitors we chose a guide. He was brown and lithe, and the absence of two teeth gave his smile a peculiarly crooked and knowing appearance. But the real reason why we selected him was that he told us his name was "Macgregor." That was irresistible. It was only afterwards that he confided in us that he only bore that great name for two months. A party of Scotsmen had called him by that name, and he adopted it! He proved an accomplished liar, but his falsehoods were pleasantly set forth and gracefully modified when questioned. He led us through many by-ways and narrow streets. He pointed with proud gesture to the palace of the Sultan facing the sea. A company of khaki-clad soldiers with red fezzes are

drawn up in front of it. Their white officer issues his commands in clear-cut, sharp-ringing sentences. The Governor of British East Africa is coming to pay his respects to His Majesty the Sultan. To-day is indeed historic, for Zanzibar is being passed from the control of the Foreign Office to that of the Colonial Office far away in London. The Governor of East Africa may be going through some dignified ceremonies. Hence the guard of honour with their band standing in the broiling sun.

As we left the Palace front, "Macgregor" drew our attention to the Sultan's harem, and then led the way into the Princes Street of Zanzibar. A motor-car hooted and swept along it—and the foot passengers dived into doorways. For this chief street of a great city is so narrow that a long-armed man standing in the centre might almost touch the walls on either side with the finger-tips of his outstretched hands. High overhead is the blue sky above the narrow, twisting street. At the shop doors the merchants sit cross-legged waiting for customers, and the pious among them read the Koran devoutly. Along these narrow streets there move with dignified mien the most varied collection of humanity that any city can show. Here are turbaned merchants of Araby; Turks and Jews; Japs and Chinamen; Persians with flowing sleeves and emblazoned girdles and Cingalese fragrant with oily curls. Asses pass by heavily laden, led by a Somali, half-naked but happy. And the veiled women of the East hide their beauty, while the unveiled reveal their ugliness everywhere. On a mule rides a dignified old man with flowing white beard. He might be a Patriarch who wandered with Isaac and Jacob when the world was young. In a flash we realise how they looked as they wandered abroad in Syria so long ago. For it is the centuries and the multitudinous generations of men that move there in turbans and coats of many colours along the streets of Zanzibar.

Through the bazaars we passed, and the luxury of the East was there waiting for our purchase. Rich carpets from Persia and shawls from India; carved ivory and ebony; silver wrought into wondrous and lovely filigree, and gold beaten into beauty. Through all that we passed to the native quarters, where the Somalis and Swahilis throng. In thatched huts, behind mud walls, in a maze of alleys, the poor are thronged. In the old days de-

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formity, leprosy, and disease were rampant, and filth blocked the pathways. Men and women and children, and goats and asses and cows, dwelt huddled together under the same roof. But the old days are dead. We walked through the native quarter of Zanzibar, with "Macgregor" leading the way through the labyrinth, and we have not carried away even the memory of a smell. Such is the power of the Britannic sanitation!

It was the old slave market that made to us the greatest appeal. Our guide waved his hand towards the place. And we remembered how hither the greed of man brought shiploads of human misery and sold them here to the traders of all the East. It did not interest "Macgregor" much; but we remembered, and turned aside into the English cathedral, built on the site of the old slave market. It is here that one realises the history of Africa's woe. No achievement of the Universities' Mission makes a greater appeal to the imagination than this cathedral, built on that spot where once stood the citadel of Satan. Where the whipping-post of the slave market stood, now stands the altar of the cathedral. It is a tale of human interest how that cathedral came to be there. In Nyasaland Bishop Mackenzie lost his life through conflict with slave-raiders. From the fight the good bishop carried away on his shoulder a little rescued slave-girl, and he carried her himself because "she was such a little one." But when Bishop Mackenzie died with his work scarce begun, his successor, Bishop Tozer, sounded a retreat from Nyasaland and fixed on Zanzibar as his

base of operations. The crowning horror then at Zanzibar was the open slave market. "In that slave market," said Sir Bartle Frere, "I saw the slaves lying in dozens and scores, some of them chained and all of them bearing on their faces and emaciated limbs the stamp of servitude." "There," says Bishop Steere, "were the rows of men, women, and children, salesmen and purchasers passing in and out among them, examining them, handling them, chaffering over them, and bandying their filthy jokes about them, and worse scenes still going on in all the huts around." This was in 1873. But in that year the treaty abolishing slavery in Zanzibar was signed, and an end was put to that scourge which had so long "desolated Africa, degraded Europe, and afflicted humanity." It was then that the noble thought was conceived of erecting a Christian church on the site of the old slave market. One of the clergy bought a site, but the scene of all the cruelties was a free gift to the mission of a rich Hindoo merchant.

In a mud hut the first services were held by Bishop Steere, that "downright shirt-sleeve man and real Bible Christian." On Christmas Day, 1873, the foundation-stone was laid to the strains of "Jerusalem the Golden," and for four years the good bishop laboured at its building. He was a great linguist, and he was translating the Scriptures, superintending his diocese, and acting as master-builder all at the same time. His great achievement was the roof. Over the nave he threw a great arch of pounded coral mixed with cement, tunnel-shaped. There it stands to this day. The natives thought that medicine (charms) had been put into that roof to keep it up. Behind the communion table rests the body of its builder, Bishop Steere, and few have so lovely a monument. Basilican in type, mixed Gothic and Arabic in style, with a fine apse decorated with corner panels and paintings, paved with black and white marble, the church is a treasure-house of beauty. But above all does it delight the imagination to think that here, on the very site of the last stronghold of slavery, psalms and hymns and spiritual songs rise heavenward, and that gospel is faithfully preached whose greatest achievement is this, that because of it to-day no man in all the world can sell his brotherman into bondage or lay the yoke of slavery on his neck. Here one realises how noble a heritage is theirs who are citizens of Britain. It is our race who de-

livered Africa from the slave-driver. It was said of Wilberforce that his offering at the footstool of God was the fetters of thousands of slaves. It was the voice of Livingstone that sounded the clarion, and we are of the race that rallied to the call!

It was an evening of magic beauty when we sailed out of Zanzibar. The sun was set, but the full moon was risen. Day and night met in a haze of deepest blue. And through the haze rose white spires, and, fringing the white sands, Palace and Consulate and hospital and warehouse were all touched by a magic wand. Even the Palace was beautiful then. And the dhows lay at anchor with the tide lapping their sides. Here and there amid the white a palm tree stood clear against the deep blue, cloudless sky. Out of this bay sailed

(Concluded on page 128)

ACKNOWLEDGMENTS.

Receipts by Treasurer to 30th September, 1913:—

M. S. C. C.

Ravenscliffe, \$4.65; Port Sydney, \$31.75; Newholme, \$3; Purbrook, \$7.10; Sturgeon Falls, \$26; Cache Bay, \$6.60.

EXPENSE FUND

Byng Inlet, \$17.45; Torrance, \$10.45; Port Sandfield, \$7.10; Gregory, \$10.20; Beaumaris, \$21.80; Newholme, \$1.67; Port Sydney, \$9.39; Quinn's, \$1.43; Grasmere, 95c.; Fox Point, \$12.41; Baysville, \$5.95; Rosseau, \$4.21; Bent River, \$2.73; Ullswater, \$1.86.

MISSION FUND

Parkinson, \$7.80; M.S.C.C., \$1,561.87; Algoma W.A., \$150; C. & C.C.S., \$282.19; S. P.G., \$337.08; S.P.G. (special), \$483.25; Reuben Miller, \$50; Michipicoten District, \$20.89.

CHURCH AND PARSONAGE FUND

Algoma W.A., for Rev. E. H. C. Stephenson, \$6.10; Chas. O. Scull, \$25; St. Monica's S.S., \$40.20.

SPECIAL PURPOSES

At Bishop's discretion—J. K. Wilson, \$12.

BISHOP SULLIVAN MEM. SUST. FUND

S. P. G.—Western Canada Fund—Special (£133), \$642.73.

INDIAN HOMES

Orillia, for Shingwauk, \$46.14; Deer Park, John Adams, \$12.50; Trinity S.S., St. Thomas, \$40.12; St. John's, London, \$16.44; Diocese of Fredericton, \$12.50.

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