

OCTOBER, 1913

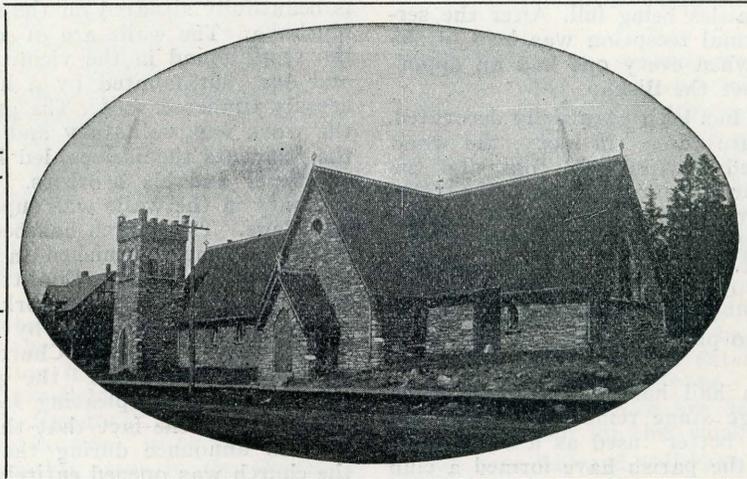
Now it is high time to
awake out of sleep.



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



Bishop:

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

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Principal of the Shingwauk and Wawanosh
Indian Homes, - - - Sault Ste. Marie, Ont.

ST. JOHN THE DIVINE, BYNG INLET.

ON Sunday, August 17th, the Bishop visited the parish. This was a red letter day, the occasion being the induction of the new rector, Rev. W. S. Weary, the anniversary of the consecration of the church and the presentation of a large confirmation class. The day began with a corporate communion of the congregation at 8 a.m., when nearly every communicant of the parish communicated. At the second service the new rector was inducted. At the evening service at 7 p.m. a class of 12 was presented to the Bishop for the holy rite of Confirmation; the class consisted chiefly of men. The Bishop preached two very eloquent sermons and was listened to with rapt attention by the very large congregation which filled the church, the aisles being full. After the service an informal reception was held in the parish hall when every one had an opportunity to meet the Bishop.

The church has been beautifully decorated. The walls are done in ivory, the wood work stained "cathedral" oak and the seats and furniture repolished. The W.A. presented two white wings (festival) for the altar, having had the work done by the sisters of St. John the Divine, Toronto. The exterior of the church has been painted and new steps with rail and a new walk put into place. All this helped mark the day.

The parish hall has been stained inside and the large stage removed so that the hall can be better used as a club room. The men of the parish have formed a club with a membership of 50 (they hope to enroll 75.) The opening of the club will take place on the 30th of September with an oyster supper and "smoker." The room is being furnished with comfortable chairs, etc. The public library of 700 books has been given to the club and is now in place, some ten daily papers and twelve magazines have been subscribed for. All this should prove a help to the men of the parish.

TORRANCE AND MORTIMER'S POINT.

ON Sunday, August 10th, the Bishop visited the Missions of Torrance and Mortimer's Point for the purpose of opening the new church at the latter place.

In the morning a confirmation service was held at Torrance, followed by a cele-

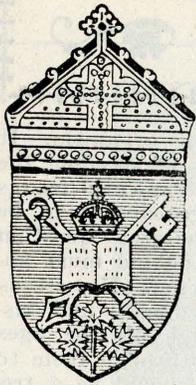
bration of the Holy Communion, the Bishop being the celebrant and preacher. In the afternoon the Bishop proceeded to Mortimer's Point, where the first service was held in the beautiful little church which has just been completed. The Bishop preached an inspiring sermon on the Church as the House of Prayer. The service was conducted by the Rev. M. Bleeker and the Rev. J. F. Heron, two visitors from the United States, and the lessons were read by Mr. E. S. P. Montizambert, of Trinity College, who is in charge of the Mission, and Mr. F. W. Colloton. The church was crowded to the doors, and a large number who were unable to gain admittance stood patiently without during the entire service.

The church is a most substantial structure of pleasing ecclesiastical design, and is beautifully situated on the shore of Lake Muskoka. The walls are of solid masonry, the stone found in the vicinity being used, and are surmounted by a handsome and heavily timbered roof. The greater part of the work was voluntary and was done by the residents themselves, led by Mr. Alfred Mortimer and his brothers. The excellent masonry in the walls was superintended by Mr. Page. The church has been completely and handsomely furnished in oak by Miss Elsie Doolittle. Mr. Doolittle also did a great deal. The whole work is an example of what can be done by a few people, inspired by love of the Church and giving their labour freely for the glory of God. One of the many pleasing features of the occasion was the fact that the Bishop was able to announce during the service that the church was opened entirely free of debt.

Evensong at Torrance, with the Bishop again as preacher, closed a day memorable in the history of the missions.

A few days later a garden party and bazaar was held at Torrance, resulting in the addition of a substantial amount for the new church fund. The people of Torrance hope ere long to replace their present somewhat inadequate building with a more substantial and churchly structure.

The writer was privileged to be a visitor to the mission for a few days, and was especially impressed by the splendid spirit of co-operation which exists between the residents and the summer visitors, all loyally supporting the energetic lay missionary in charge of the work. With this spirit existing we look for further progress in the work of the Church in the beautiful section of Muskoka embraced in the mission.



The Algoma Missionary News

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THE CHURCH SUNDAY SCHOOL.

SUNDAY, October 19th, 1913, is "Children's Day" this year. To better secure the offerings of our people—and this includes the children—envelopes may be obtained from the General Secretary of the S.S. Commission, 137 Confederation Life Building, Toronto.

We bespeak a general observance of the day and a liberal response in aid of the funds of the Commission, which should be promptly remitted to the special treasurer, Rev. C. W. Balfour, M.A., North Bay, Ontario.

At this season, too, emphasis should be placed upon the necessity of a general—a wide—circulation in every parish and mission of the excellent Sunday School magazine, "Our Empire." If this valuable and cheap publication is to live and improve the monthly issue in the Dominion must at least reach 40,000 copies. That number might be easily exceeded. This diocese should circulate fully 3,000.

The W.A. at Sturgeon Falls held a successful lawn social on the grounds adjoining the church and parsonage. The proceeds are to be devoted towards the cost of a window over the altar to replace the one destroyed by the storm of Good Friday last.

The report, in another column, of the joint rural deanery meeting on Manitoulin Island is somewhat belated. It was unavoidably crowded out of last issue.

During the last week in September the Bishop's plans take him to Nipigon.

MUSKOKA STATION.

(Extracts from a letter from Mr. C. A. Paris to the Bishop.)

DURING the summer we have formed a young men's club with the object of providing healthy recreations and pastimes. The men have absolutely nowhere to go except the pool room, which place is not altogether the best for them. At present the meetings are held in my shack but we have now gathered enough money to erect a rough clubroom and we trust you will not object to our building it on the church lot. The building at present is to be 18 x 24 but is to be built in such a way that it can be extended and improved and eventually be made into a church hall. The men are determined not to go into debt for this work."

"We have had and still have great trouble with bush fires, which are raving all round us. Last Friday the church had a most providential escape. The danger is not yet passed and many houses are threatened."

A postscript says that Mrs. Clark, widow of the late Rev. W. Clark, has been burned out by the bush fires. It was hard enough for her to live, without such losses. She will need sympathy and help of a practical kind in this emergency.

The canonical meeting of our Executive Committee conflicts with the meeting of the Board of Missions to be held at Saskatoon, Sask. The meeting will be duly adjourned, therefore, until Thursday, October 23rd.

The Archdeacon (Dr. Gillmor), has gone to North Cobalt to fill a gap there.

DIOCESAN NEWS

MANITOULIN ISLAND—JOINT DEAN- ERY MEETING.

A JOINT meeting of the Deaneries of Algoma and of Manitoulin was held at Gore Bay from July 15th to 17th.

The Brethren assembled on Tuesday and took part in the service of Evensong and Confirmation in All Saints' Church, Gore Bay. There was a very large congregation, and three young men were confirmed. The Rev. H. F. Hutton, priest-in-charge of Gore Bay and Kagawong, read the service. The Rev. W. Hardy Johnson, M.A., and Rev. E. H. C. Stephenson, M.A., read the lessons. The Venerable Archdeacon Gillmor, D.D., acted as Bishop's Chaplain. The rest of the clergy formed a choir and "proceeded" from the vestry outside and entered by the west door.

The Bishop's text was Eph. 1:22-23. "Gave Him to be the Head over all things to the Church which is His Body, the fulness of Him that filleth all in all." The Bishop expressed his joy at being once more amongst his people on the Island and on this occasion with so many of his brother clergy present. He then preached in definite and plain language the

SACRAMENTAL NATURE OF THE CHURCH.

In likening the Church to a human body St. Paul taught us that it was no mere assembling of members—no organization

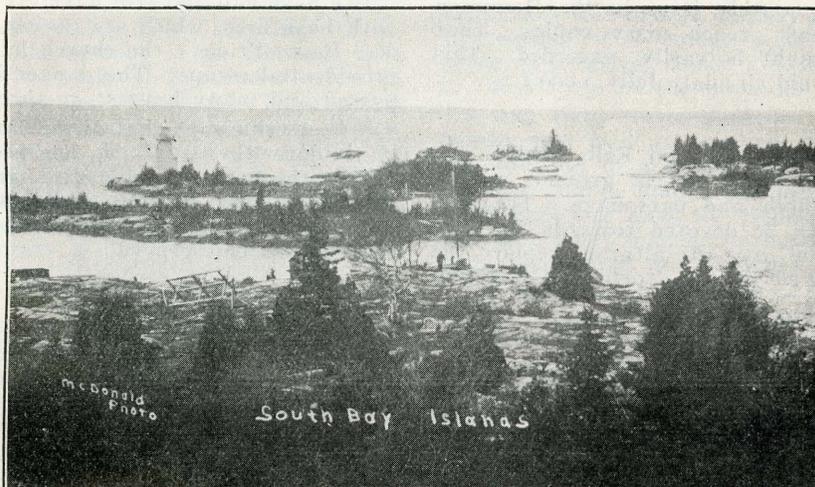
only, but far more—a living organism. It was the appointed means of speeding the Gospel and also the sacramental means whereby the life propagated was to be maintained. As regards the great question of unity, the Church of England must answer why she stood by herself. Her creeds and formularies and ceremonies and history connected her through all the ages back to the Apostles, and through them to Christ Himself. Yet it would be a tremendous sin to stand aloof from other Christian bodies for that reason alone. There was another—the Church of England stood for the Sacramental principle; that is, that God uses the common things of life to convey to men His graces and blessings. He takes the water in Baptism and blesses it so that men are by it brought into living union with Himself.

He takes bread and wine in the Holy Communion and uses them to convey the life giving grace of His divine nature. And daily, if we would, we should see, in a more general way, sacramental means of realising His Presence. Through the sacraments we draw nearer to God and grow like Him.

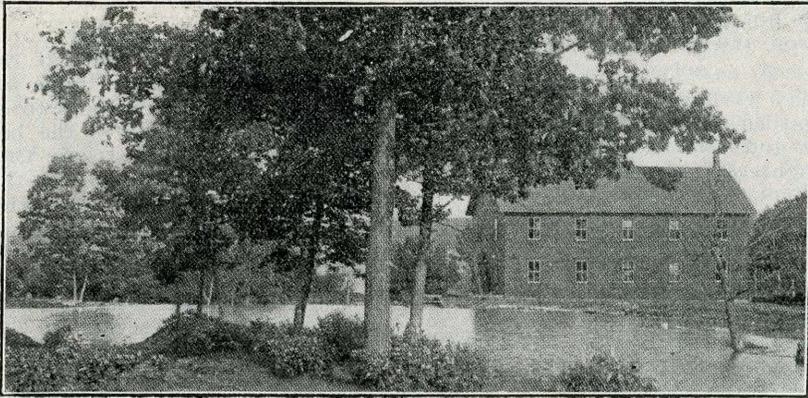
On Wednesday, at 8 a.m., the Bishop celebrated with the Rural Dean assisting.

At 10 a.m., Matins was said and the Bishop gave an address.

Continuing the thoughts from the previous evening he spoke of the chosen scriptures and collects of the Church as means



SOUTH BAY ISLANDS, MANITOULIN ISLAND



MANITOULIN WOOLLEN MILLS, SHEGUIANDAH

of grace also "sacramental." Then to clergy and laity he set out five points:—

(1). Duty of Loyalty: a system and method has been given to us—"There is none like that give it me." Beware of too much accommodating of our views to others.

(2). The Recognition of the Church's Divine Commission. The Church has to imitate our Lord in feeding the 5,000, not to follow modern ideas, leaving our Lord to deal individually and directly with each. The Church must both preach the truth and convey the grace. The priestly function is ours whether we realize it or not.

(3). Obediences to the Church's Authority. The Prayer Book is our Book of Rules as well as of Devotion. Criticism is easy and individual choosing leads to heresy but discipline makes the army, and the empire, and "The Body" cannot be without it.

(4). A Recognition of the Sacramental Idea. The mediaeval Church spoke of seven—the reformers especially of two—Why? Because the Body of Christ is filled with power. The two are like live wires connecting us.

(5). The Loneliness of the Clergyman's life. The Bishop claimed that this was even more true of his own position. Each must cultivate the realization of the Presence of our Lord. In spite of loneliness each must also magnify his office with the spirit of humility deep as that shown upon Calvary.

Finally the Bishop appealed to each one to become a sacrament—each one a means by which God gives the power of His grace.

12.00 noon: Midday Prayers.

The rest of the day was occupied by the

BUSINESS MEETINGS

of each deanery. Also the Rev. J. Tate gave an able paper on "The Vicissitudes of the Monarchy and Episcopacy 1604-1688." Rev. S. H. Ferris on "The Savoy Conference." Rev. W. Hardy Johnson on "Church Symbolism." Other papers read were, "Church Unity," by Rev. H. C. Dunn, of St. Joseph's Island. "Why Men do not go to Church," by Rev. H. A. Sims, of Silverwater. "The Sunday School," by Rev. G. H. Philipps, of Webwood.

The Thursday morning session opened with an address by the Rural Dean, Dr. Gillmor. He recalled the impossibility of even meeting one brother clergyman when he was working in the district thirty years ago.

Reading Hebrews VI. in the Greek he expounded it and papers previously prepared on the six principles were read by Revs. W. Hardy Johnson, G. H. Philipps, J. Tate and W. H. Hunter. Revs. E. H. C. Stephenson and H. A. Sims took prominent part in the discussions.

On Thursday afternoon the whole party drove 12 miles to Kagawong through the most beautiful scenery—the lakes reminding one of English meres—and saw the lovely Falls of Kagawong visited so much by American tourists. Here in a "Union" place of worship and in an atmosphere savouring little of an Anglican Church, Confirmation was held at Evensong. The Bishop's sermon was partly a visitation—he declared that until the people had their own church with its own appointments and atmosphere greater results could not be expected. The church was well filled as is usual on the annual visit of the Bishop.

Among the social functions attendant on the meetings not least was the kindness of Judge Hewson and Mrs. Hewson who gave

A SOCIAL

on Wednesday evening on their beautiful lawn and garden overlooking the harbour. With music and refreshments the hostess and her daughters made all enjoy the evening.

The Bishop remained on the Island to visit the other missions and Indian work. Mr. W. C. Dunn has a school for the Indians of late received into our Church and the Bishop is to meet the Chief and his followers who now claim our ministrations and are shepherded by the Rev. H. A. Sims.

The Algoma contingent returned across troubled waters to Cutler and thence home by C.P.R. with grateful memories of the Island and the hospitality and spiritual refreshment received.

RAILROAD TO THE MANITOULIN.

VERY appropriately the Gore Bay "Recorder," gives prominence to the opening of the Algoma Eastern Railway from Goat Island, across the water from Little Current, to Sudbury, on September 15th.

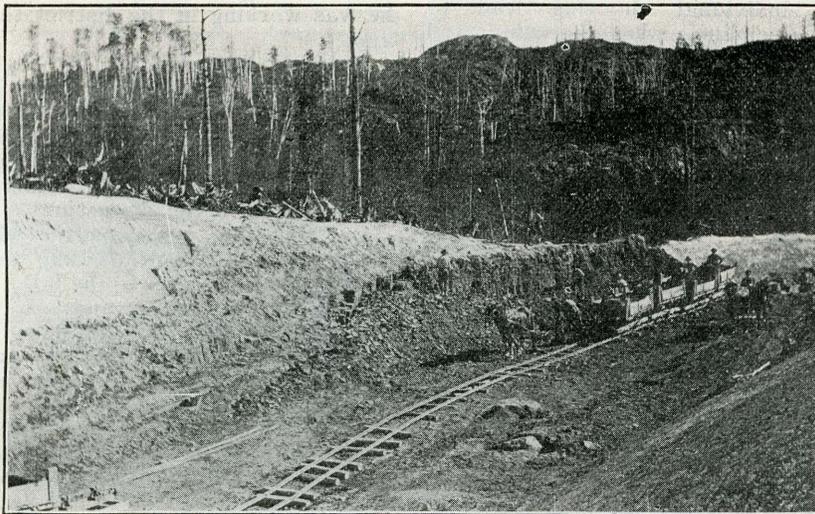
There will be one train east and west daily. A freight service will also be established. The huge steel bridge which is being erected over the channel at Little Current will be completed on November 1,

when the whole road will be put in operation.

The road runs parallel from Sudbury west with the C.P.R. until it reaches Espanola, where the paper mills are. From Espanola the road continues to Little Current. It crosses some of the best mining and pulp country of Northern Ontario. The farming and cattle raising in this district is of the best. Every indication is that the railway will open up a great deal of undeveloped country where the homes and fortunes of many youthful Canadians will be found and materialized. There is much pulp wood in the section of country traversed by the railway.

The A.E.R. officials are now arranging rates with the C.P.R. and the C.N.R., which will soon be submitted to the Board of Railway Commissioners for approval. One of the most profitable contracts the railway will have will be that of transporting the limestone, which is in great abundance along the line, from the quarries to the nickel smelters in Sudbury where it is used in the process of smelting, much as it is used in the smelting of iron plant here. Many other minerals which have a very good market are to be found along its line. The mines that have not already been opened up will now be opened up as soon as possible, as there will henceforth be a first-class means of transportation available.

By the courtesy of Mr. F. W. Major, of the Gore Bay Recorder, we are enabled to publish our Manitoulin pictures.



CONSTRUCTING THE ALGOMA EASTERN RAILWAY

SHESHGAWANING.

ON July 30th, the Bishop paid his first visit to the new Indian Mission on the Sheshgwaning Reserve, Manitoulin Island. The Indians had for a long time been anxiously looking forward to meeting the Bishop, and receiving his advice and counsel on questions relating to the church building, the school, and other matters connected with the mission. His Lordship drove from Silverwater in the morning, reaching the reserve in time for service at 10 o'clock. He was accompanied by the Rev. H. A. Sims, of Silverwater, priest in charge, and the Rev. H. F. Hutton, of Gore Bay. About a dozen of our members were away from home, to the regret of every one concerned, and not least of themselves. There was, however, a good congregation, hardly one of the remaining members being absent. The service opened with a processional hymn in Ojibway, "O God, our help in ages past." The Bishop then gave a short address, especially addressing his remarks to the candidates for confirmation, of whom there were four, one being a woman of over 80 years of age. The laying on of hands was followed by Matins to the end of the Jubilate Deo. The Bishop proceeded with Holy Communion, during which he also preached. The Nunc Dimittis concluded what every one agreed was a very beautiful and inspiring service.

After dinner we assembled again in the school for a meeting to discuss the business of the mission. Chief John Niganiwina first thanked the Bishop for all that had been done for the Indians and expressed their appreciation of the teaching and preaching that they had received. The more they learned about the Anglican Church the more glad they were that they came to her, and they were determined to be loyal to their Church and Bishop. The Rev. H. A. Sims then spoke, assuring his Lordship of the high standard of conduct which prevailed amongst our members. The people's churchwarden, Peter Niganiwina, next followed with an excellent speech in English, which showed very strikingly the lasting effects of an early education received at the Shingwauk Home. He told how, when his father, Chief John Niganiwina, sent his sons to Shingwauk, he was excommunicated by the Roman Church, and from that time on he had had no dealings with the R.C. authorities, and had now renounced all connection with them. David Sampson, minister's warden, also

spoke in English. Referring to the school, he said that he was convinced that the children had learned more in the five months since the school was opened, than they had in any three years before that time. They all looked forward to the progress which would be made in every direction under the new regime. Mr. W. C. Dunn then presented the school report, thanking the parents for the way in which they assisted in the working of the school, and remarking that the good progress made had been largely due to the earnestness of both parents and scholars. For the past term there had been an average attendance of between 16 and 17, on a roll of 18. The Bishop then distributed the school prizes, which were awarded as follows:—3rd Class, Agnes Sampson; 2nd Class, Harry Niganiwina; 1st Class II., Levi Wahbegeezhik; 1st Class I., Edward Okadah; special prize for progress, Mary T. Niganiwina.

His Lordship then addressed the meeting. He was very glad to be with them, and to know that the work of the mission was going on so favourably. He had been doing, and would still go on doing, his very best for them, and hoped soon to get a decision from the Indian Department with regard to the school, in order that they might be free to build a church. He would have great pleasure in going about to tell the Church generally what he had seen and heard that day. He only asked that they would firmly stand by their Church, and the Church would stand by them.

Those present then adjourned to the school grounds for a picnic supper, after which we returned to the school for a short Evensong, before the Bishop left for Silverwater. So closed a memorable day in the history of this mission, a day which was a source of much gladness and comfort to all of us and which will not soon be forgotten.

SCHREIBER MISSION.

BY the efforts of Rev. E. H. C. and Mrs. Stephenson, the Woman's Auxiliary and others a very successful garden fete took place in the parsonage grounds at Schreiber, on Sept. 2nd. A model wigwam was erected in which Indian articles were sold under the management of a lady and gentleman who dressed up in Indian costume. Others were attired as a Chinese woman, a Hindoo and a native of Palestine. Refreshments and candy were sold and a bean tub gave amusement

to the children. Others assisted in a concert. The weather was most favourable and the result very satisfactory, as the net proceeds amounted to \$72.67.

By this sum with a grant from the Women's Auxiliary fire wood was paid for to heat the church in the coming winter, a new fence with iron gate provided to enclose the church and parsonage grounds, while the balance of \$41.42 was added to the fund for building a new church and parish room, which is greatly needed. This fund now amounts to \$1,494.10, besides the last thousand dollars which Lord Strathcona has kindly promised when the rest is raised.

The W.A. of Byng Inlet have recently kindly contributed \$10 for this fund which is included in this amount.

BURK'S FALLS MISSION.

ALL Saints' S.S. picnic took place on Tuesday, July 29th, at Doe Bay, and was a decided success. A crowd of parents and friends accompanied the teachers and scholars, so that Canon Allman was hard pressed for accommodation. But Messrs. Hilliar and Percival came to the rescue with an extra team and 'bus, and no one was left behind. Five heavily laden teams went safely down to the grounds and returned and Mr. Agar very kindly made the double trip with his auto, which carried several persons. The scholars and others had lots of bathing and fun, with no serious mishap; and there was an abundance of provisions, which everybody enjoyed. Mr. Jos. Hilliar had a long list of races, and prizes, which was worked off thoroughly much to the delight of the competitors. The teachers had a supply of ice-cream, bananas and candies, which were all sold, and Miss Allman's takings were much larger than on any former occasion of like character.

At All Saints' parsonage, Wednesday evening, July 30th, a lawn party was gathered, at the instance of Mr. Churchwarden Gowing. The members of the choir, and church officers, were invited for the purpose of taking leave of Mr. E. J. Allman, who had been filling the office of organist. A very pleasant evening was spent, and when dusk fell all went into the house where they enjoyed a good time in happy conversation, music and song. Refreshments were served, and then Messrs. Hilliar and Gowing made neat speeches in the presentation of a most excellent leather toilet case to Mr. E. J. Allman, who was

deeply touched by the kindness shown him.

All present expressed their sorrow that the Church was losing a capable organist, and their sympathy with Canon and Mrs. Allman in the temporary loss of their youngest son, by his removal to the Royal Bank, Ripley, Ont. Canon Allman expressed himself feelingly, thanking all present for the spirit shown, after which the National Anthem was sung, and the benediction closed the proceedings.

OPENING OF THE NEW CHURCH AT PORT CARLING.

TUESDAY, August 26th, dawned bright and clear, and as the hours passed the promise of "perfect Muskoka weather" was amply fulfilled. Fourteen months before, the old church had been burned to the ground when the adjoining hotel caught fire, and now, on a new site, bought from the Roman Catholics, who had held the land for thirty-six years but had no need of it, the new church had arisen, standing out well on the opposite hill. "Is that the new English Church?" people said, "why I could hardly believe my eyes when I saw it!" And no wonder, for the contrast between the old and the new was great indeed. A solid granite wall forms the foundation, and follows the descent of the land at the east end so as to afford a Sunday School thirty feet square and two classrooms which though beneath the church floor are yet open to daylight on three sides. The church itself is 31 feet by 62 feet with a north vestry 13 feet by 16 feet and a tower at the southwest corner 14 feet by 16 feet. The main roof rises to a height of 36 feet, and the tower is twenty feet higher to the top of its corner spires.

Up to the window stools the walls are lined with black ash, which gives way to Georgia pine to continue the walls, then roof, trusses and beams are all coated with this same lighter wood of picked quality, displaying its golden yellow colour and beautiful graining in charming contrast to the sober ash beneath. The windows each containing a double arch with tracery above, are all of coloured glass and of the same general pattern, viz., a pale olive in diamond leaded panes, with a tiny ruby border to give a dash of brighter colour, and contrast with the ash trimmings around them. In the tracery above the arches each window contains an emblem in one colour only and the effect of the whole is a soft, gentle, reverential colouring.

But it is the chancel and sanctuary that attract the most attention, and rightly so. Both inner and outer railing are of a massive pattern with twined columns and are of ash, stained a dark colour and protected, like walls and roof and floor, with a coat of shellac. Step by step the ascent is made until the celebrant, standing by the Holy Communion Table, is nearly five feet above the floor of the nave. Rising high above all, catching the eye as one enters the wide doorway, is the handsome memorial window in the chancel, saved from the old church while the very roof was burning, now restored to its place of honour, and forming a fitting link between past and present, welcoming all those who knew and loved it in the past to meet again amid more chaste and tasteful surroundings.

"Where the kneeling hamlet drains
The chalice of the grapes of God."

Local friends, the efforts of children, kindly summer visitors, and even a business firm owned by a member of another communion, have all helped to supply the font and the chancel furniture and choir seats. All are in quartered oak of a rich dark finish, and all blend in one general design.

This is the church the Bishop came to open for public worship on that sunny day in August. The first service may be said to have consisted of a series of triumphs. Even though it was in the morning and on a weekday, the church was full from end to end and the well-known hymns and other parts of the simple service were rendered with such hearty enthusiasm that the building rang again with the strains of holy worship. Slowly the procession of white-robed clergy with their hoods gleaming in the sunlight filed out from the north-east vestry round by the west front and in at the main door through the tower, the venerable Bishop with ever-stately tread bringing up the rear. As the service proceeded, admiration seemed to grow, enthusiasm seemed to kindle, and thankfulness to deepen, at the beauty and completeness of this House of God and all that it contained.

And then the sermon. First the Bishop in his usual graceful terms made some reference to the difficulties in the past of getting the longed-for church, then gave most unstinted praise to the incumbent, the Rev. T. Bird Holland, who at the head of a band of loyal workers had succeeded in getting such a church built and practically paid for, within a year. He said that it was almost, if not quite, a unique feat in

the history of the diocese. True, the brick veneering has yet to be added, but in all its main features the church with its interior finishing and its Sunday School hall below is ready for use and is all but free of debt.

Then followed a scholarly and reverential exposition of the words "in Whom all the building fitly framed together groweth into an holy temple in the Lord" (Eph. ii. 21.) The application to the spiritual temple of the Church of God on earth was eloquently worked out, and the message pressed home to the hearts and lives of Church people. The large proportion who remained for Holy Communion showed that the congregation was no mere band of sight-seers, and the amount of the collection showed their interest in the work.

In the evening a full congregation again assembled, this time being more exclusively composed of residents of the village.

The holy rite of Confirmation was administered to one candidate, Ruby Harris, a winsome maiden who had been a member of last year's class but had held back on account of her extreme youth. Heartiness was again the leading feature of the service, while the Bishop lifted us into higher and higher realms of thought and devotion by his sermon on the words "after this—I looked—and behold a door was opened in heaven." (Rev. iv. 1.)

Acknowledgments were made at the opening service of the share taken by both residents and visitors in the work of the past; they are also due to Mr. Ronald Catto, to whose skill, aided by that of a friend, the preparation of the plans is due; to Professor Jones, of St. Thomas, Ont., for training the special choir and enriching the services with his skill on the organ; to the members of that special choir, also to the clergy, both local and visiting, whose cheerful response to the invitation to take part formed such a large feature in the signal success of the occasion.

The collection during the day finally amounted to \$175. This sum more than completed the contract price (\$4,000) to be raised but \$300 are still needed for extras in decorating church and Sunday School.

A DRIVE THROUGH MICHIPICOTEN WITH A DOG TEAM.

ON the morning of January 6th, 1913, my friend, a mining student, Ferland P. Reed by name, who is engaged at the Helen Mine, and myself, awoke with a keen sense of anticipation,

for the day had arrived to which we had looked forward to for a month past.

So after a hearty breakfast, at the cook-camp at Helen Mine, we made preparations for our trip. This was soon accomplished, our pack sacks soon being filled with the necessities for the journey. This included our snow shoes, dry socks, axe, rifle, and my cassock and surplice, and prayer books.

Ten o'clock saw us on our way to Wa-Wa, with a sleigh dog in the lead. We did intend starting away from the Helen with a great fanfare of trumpets, comfortably ensconced in our toboggan—but on Sunday night, while on my way to the mine, I had to leave my dogs and toboggan behind, at a little place called WaWa Junction and proceed to the Helen on foot—so we had to proceed on "Shank's Pony."

This did not deter us, for the morning was gloriously fine, and the trail down to the Deserted City in good walking order. So we were in the mood to make the most of the delightful scenery through which we passed, and felt quite ready for dinner when we reached "WaWa City."

WaWa (which in Indian means "Flying Goose") gives one a depressing effect, for, imagine a town of about eighty buildings occupied by twelve people. The reason why these few people need such a large number of houses to reside in, I don't know. But rumour says that it is the result of a gold rush. I do not know whether there was any gold attached to the rush, but certainly houses were. But I must rush on. If the outside effect was depressing, one finds that disappear on entering into the few occupied. For on entering the house of a Mr. Ross, we found everything up to date, even mine host, who, if he does reside in the backwoods, is an authority on the Naval Bill, etc., as I found to my cost, for I, thinking that, coming straight from the Old Country, where one hears "Navy! Navy! Navy!" all day long, one would have such an advantage that I only had to state a fact, and that my worthy host would acquiesce, but, oh! no, and when my fellow traveller sided with him—great was the fall thereof.

But we readily made friends at the dinner table, and agreed that as long as we could enjoy our meals as we were then, well! any navy bill was digestible.

But afterwards, our organs were rather upset, because, on going to procure my dogs at the Junction, which is about one mile and a half from the City, I found they had flown. I verily believe that sleigh dogs have wings. But the WaWaonians

put their heads together, and eventually we started out with five dogs, bound for Michipicoten River, which is due west of Wawa, and about six miles from it.

The dogs at first seemed, for some strange reason, loath to leave WaWa, but our combined voices seemed to have the desired effect, and gaily we sailed along. The dogs were fresh, and our voices being also fresh, we had a great time, arriving at the Mission in a very short period, much—at least it seemed to me—to the disgust of the dogs, who seemed to think that they had not worked long enough.

Michipicoten City, or the Indian Mission, is a little hamlet occupied by Indians and a few white men, who seem to have discovered the ideal means of existence, viz., no work, and all play. Of course, one or two work, and it was among the busy bees or the working class that we found rest that night.

After having fed our dogs with some corn meal and tallow, we had a talk around the stove. The gentleman with whom we stayed had travelled a good deal by dogs, consequently he was able to give us a great deal of information, so when I retired at 10 p.m. (bush men—bush laws) I dreamt about dogs, sleighs, and toboggans, all night I think.

Next morning, we arose, well—(society laws)—and after breakfast sallied forth to secure a further candidate for our team. So we called at the house owned by Mr. Dubois, and, on a girl of fourteen answering the door, inquired if Mr. Dubois was at home. "No," came the reply, "E's over to Burgess's," in not fluent English. So over to Mr. Burgess's house we ran—we ran because it was twenty below—but our quarry was not there. We were directed to another house, but with no better result, except we were nearly losing our tempers and getting nearly frozen. But, to cut a long story short, we eventually went back to Dubois' house again, to tell them of our inability to find Mr. Dubois. This time, however, Mrs. Dubois opened the door, and on stating our errand, she quietly informed us that the gentleman had not yet got out of bed. But we were not altogether out of luck, as we secured a dog, "Rhine" by name. Then we harnessed our dogs, packed our toboggan, and away we went.

Our way lay through a very pretty country, wild and rugged, and where one would think it was impossible to farm. Yet, at half past two p.m., a short sudden bark by one of the dogs, and we were whirled out of the forest into a clearing. Just one

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solitary farm amidst the mountains. Here we had dinner, and a chat with the farmer and his wife. They seemed very contented, yet they very rarely receive visitors, and they have no market for their goods. One cannot help thinking of that old saying, "What the eye doesn't see, the heart cannot grieve for." Really, I do not know how they can stand the monotony of the place. Here we secured another dog; at least we thought it was a dog when we bought it. But before we had gone far, we discovered that we had secured an animal who was capable of performing everything under the sun, except pulling a toboggan. So we decided that we would have to add that accomplishment to the list. So by the time Jeff—Jeff by name and Jeff by nature—reached Michipicoten Falls, he was a wiser if sadder dog. At Michipicoten Falls, we were well received, Mr. and Mrs. Beattie making us very welcome. After tea, Mr. Beattie showed up the power plant, where they can generate 100,000 horse power, if they were to utilize the whole of the power at their command. At 8.20 p.m., we said Evensong, at which every one in the house attended, after which we fed the dogs and retired.

Next morning, we were loaded, and away at 10 a.m. We had intended to start at 7.00 a.m., but we intended to do a lot of things, but—

Well, after we had gone a mile, the trail became so bad that we had to snowshoe ahead of the dogs. It was hard work, the snow was so soft, and the trail so steep. At 1.00 p.m., we stopped to have lunch, but it was not much pleasure eating with the temperature down to 30 degrees below especially as we had no fire. We did not have time to light it, because we wanted

to get through to Lake Angigamy that night. So on we went, until half past two when we discovered we were only half way, and that darkness would be on us in two and a half hours so we decided to turn back as we had no implements to cook the dogs' feed if we had to camp out. Well, we got back at half past five, thoroughly tired out, with our journey.

The Angigamy trail is exceptionally pretty, winding in around hills, over lakes. That it is a wild spot can be imagined as one saw wolf tracks everywhere, and where we had tied the dogs up the night before, one could see tracks everywhere. As you may imagine, that night, every one at the Falls was having a laugh at our expense.

On Thursday morning, we were away at 8.00 a.m., and arrived at the Grace Mine at 9.00 a.m.—five miles in one hour over a bad trail. The Grace Mine was at one time a very rich gold mine, but at present it is "in the lap of the gods." We did not stay there very long, only to have a chat with the caretaker, and then on down to WaWa.

Here we had more trouble with Jeff. Jeff taking it into his head that if he flew off at a tangent on proceeding down hills, it was better for every one concerned. But as Mr. Reed did not think so, and as I seconded Mr. Reed, we had a very exhausting time. Going down one hill, I was standing behind, and Jeff taking a short cut, caused the toboggan to collide with a tree, and I was precipitated on to Mr. Reed. Poor Jeff!!!

This part of the journey was interesting in more ways than one. First, I may say that the trail between the Grace Mine and WaWa is very rarely used, and we would have not proceeded by that route, only we were told that some one had gone over the trail two days previous. So we thought we would risk it. For the first two miles, we could see our fellow traveller's snowshoe prints quite clearly. Then we reached a lake, and here we found that the wind had swept away all traces. At first we thought it would be best to turn back, but while we were contemplating, our dogs started off on their own accord, and although we could not see any trail, yet our leader took us over lakes and down through the forest, and eventually brought us quite safely to WaWa.

Then, the day was perfect. The air was so still, and quiet, and although the temperature was still below zero, yet we did not feel cold, and even the outlines of the surrounding country seemed to be affected. Everything seemed so sharp, and so near.

And as the trail at the beginning was so high, one could see for miles around, and we were compelled to stop and admire. It is in moments like this that one seems to draw near one's Maker.

Well, thanks to the dogs, we were able to enjoy a cup of tea at the Deserted Village at 2.30 p.m. Here, after returning the dogs which we borrowed, we started out for Helen Mine, nothing of note happening on the way, and were able to enjoy a good supper at 6.00 p.m. at Helen Mine.

Our lost dogs were waiting for us, and barked their joy on seeing our arrival.

H. COCKS.

N.B. Algoma's Missionary Apportionment is this year \$3,750. It is slightly in excess of the sum required of us last year—which we did not quite reach. However, united efforts by all within the diocese should secure the required amount. And as it is obtained would the authorities of each parish and mission send the money promptly to the Treasurer of Synod, Mr. H. Plummer, Sault Ste. Marie, Ontario.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 31st August, 1913 :—

CHURCH AND PARSONAGE FUND

Edinburgh Church Council, \$72.68.

SPECIAL PURPOSES

Mission Church, Port Arthur—S.P.C.K. (£20), \$96.95.
Mortimer Point Church—S.P.G. (£23 15s. 1d.), \$115.22.
Steelton Church Site—Miss Hester Green, \$146.03.

SUPERANNUATION FUND

Miss Leslie, Edinburgh, \$4.86.

CHURCH LOAN FUND

Muskoka Station, \$50.

STUDENTS' LOAN FUND

Rev. F. G. Sherring, \$10.

INDIAN HOMES

W.A., Nova Scotia, per Miss Carter, \$5;
Miss Grace Milne Horne, \$4.86; per S.P.G. (7s. 6d.), \$1.80.

EXPENSE ACCOUNT

Torrance, \$10.45; Bidwell, \$2.52; St. Peter's, Sheguiandah, \$4.95; Sucker Creek, \$2.51; Little Current, \$4.51; Sheguiandah, \$3.11; Mills, \$2; Silverwater, \$1.61; Sheshegwaning, \$1.65; Meldrum Bay, 75c.

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