

JULY, 1914

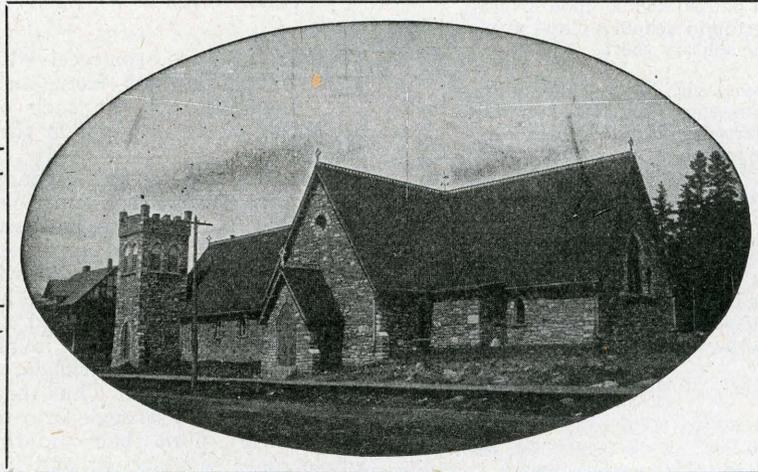
Now it is high time to  
awake out of sleep.



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 TEACHING OF ST. AUGUSTINE.

The sweet long summer day was nearly o'er,  
And purple clouds decked all the western sky,  
When Saint Augustine lost in musings high,  
Forth wandered from the cloister to the shore.

And where "the everlasting sea proclaims,"  
And with its ceaseless echoes aye prolongs  
The burden of the holy angels' songs—  
E'en that dear Name above all other names.

There thought the Saint upon the mystery,  
Which veiled for evermore in purest light  
Is hidden deep from sinful human sight  
The sacred Three in One and One in Three.

But all his toil was vain; his pure strong thought  
That soared on eagle wings must faint and fail,  
Each time it dared essay to move the veil,  
And all its efforts but accomplish nought.

So felt the Saint, and then he strove no more,  
But wearied paused awhile upon his way,  
And looking round beheld a Child at play,  
Alone upon the solitary shore.

And as He played with happy childish grace,  
He seemed an Angel-boy, He was so fair,  
And lo, a glory on His golden hair  
Threw strange pure light upon His lovely face.

The Saint went near and said in gentle tone,—  
"This place so drear and desolate and wild,  
Is no fit place for Thee, my little Child,  
Why playest Thou upon this shore alone?"

The Boy looked up in Saint Augustine's face,  
And as He looked it seemed as if His eyes  
Had caught the blue of Heaven's own sunlit  
skies,  
While He replied, "I care not for the place;

I only want to fill my little well,  
To fill it full with all the bright blue sea:  
I dug it out Myself, none helping Me,  
And now I fetch the water in a shell."

The Saint in pity smiled at Him and said,  
"Alas, my little Child it cannot be,  
That Thy small well should hold the boundless  
sea,  
For God Himself hath made its wondrous bed."

Then straightway was the Child transfigured,  
His raiment like an Angel's was pure white,  
And all His Face was glorified with light,  
As turning to the Saint He answered,

"Why should'st Thou with a broken shell, thy  
thought  
All vainly strive to pour the boundless sea  
Of that most blessed sacred mystery,  
Into thy mind, a little well, and nought.

"When measured with that which doth contain  
The shining flood of Heaven's mysterious light,  
The waters 'darksome with excessive bright,'  
Whose depths e'en Angel eyes would scan in vain.

"Into thy mind, O Saint, thou couldst but pour  
A few bright drops of that vast glory-tide,  
And only some few drops could there abide,  
Even shouldst thou toil and strive for evermore.

"Then cease to ask and wonder, only pray  
That on the shore of Heaven's own jasper sea  
Thou mayest bless the Holy Trinity,  
Through all the length of the Eternal day."

Still brighter shone the glory, still more bright,  
And lo, the Child was gone he knew not where,  
But Angel voices sang,—"That Child so fair,  
Was Jesus Christ, the Lord of life and light."

Then kneeling down in holy ecstasy  
The Saint gave thanks for this great mystery,  
Acknowledging the Eternal Trinity,  
And worshipping through God the unity.  
—From an old Magazine.

## THE WHITE WOLF'S TRACK.

**D**ETAILS have been received by the China  
Inland Mission from its members in  
Laohokow of the sack of that town  
by White Wolf's brigands at the beginning of  
March.

According to Reuter's Agency, Dr. A. W.  
Lagerquist, the Swedish-American doctor who,  
with his wife and others, had a narrow escape,  
states that White Wolf appeared on March 8  
and began firing on the walls, which had been  
hastily manned. There was, however, little  
shooting, for traitors opened the gates and  
fired into the rear of the loyal troops, who  
promptly fled panic-stricken, followed by  
their helpless general. Thus the city fell prac-  
tically without a struggle into the hands of a  
force of no more than 500 brigands. The  
whole place was sacked and largely burned,  
and the robbers gave themselves up to whole-  
sale and aimless butchery. One boy of 14 was  
remarked walking about the streets with a  
rifle shooting every one he saw as calmly as  
though they were so many game.

Dr. Lagerquist had 15 school girls in the  
house, and there was a great wailing among  
them and the women. While the rebels were  
busy looting they got to the river and made  
off with bullets whistling about their heads.  
The light from the burning houses made it  
as bright as day, and the screaming and wail-  
ing were terrible to hear.

Bishop Pinkham, of Calgary, from which  
Edmonton Diocese was set apart at the Cal-  
gary Synod, was presented with an address  
and a pectoral cross by the Bishop of Edmon-  
ton, on behalf of the Edmonton Church people.



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## “THE EMPRESS OF IRELAND”

### BURIAL OF THE DEAD AT SEA.

Like the anxious sailor  
Storm toss'd on raging deeps,  
Faith has as many conflicts sharp  
And for her peace still weeps :  
All, all our hopes are out at sea,  
So deeply hid, yet dear to Thee.

Far on life's ocean broad  
They at life's birth set sail,  
And oftentimes a summer wind  
And oftentimes a gale :  
All, all our wishes darkness hides  
Swept far from us by raging tides.

Under those waves sunk deep  
Are pearls of priceless find,  
And 'neath the roaring billows' roll  
There dwells eternal mind :  
Those hopes, those wishes, safely kept  
When for man's sorrows, Jesus wept.

The last great trumpet sound  
Shall waft them o'er the bar,  
And in the harbour of God's port  
Those treasures gleam afar :  
Gathered from out the depths of sea  
When sea returns its gains to Thee.

There, there, the first and last  
Shall meet in union sweet,  
And all who sail the sea of life  
Joy at their Saviour's feet :  
O distant graves ! unmark'd, unblest'd,  
Christ's love safeguards your endless rest.

G. G. HARPER-READE.

St. Saviour's Rectory,  
Blind River.

## AN INDIAN CHRISTIAN.

THE first Indian to become a Christian as a result of missionary effort by a representative of the Anglican Church, was, perhaps, an Indian from Bengal, who was baptized in 1616. According to a minute contained in the Court Minute Book of the East India Company at Masulipatam, which is dated August 19, 1614, Captain Best took home a young Indian who was instructed by Mr. Patrick Copland, or Copeland, the preacher, one of the first chaplains to travel in the Company's ships to Masulipatam. On December 22, 1616, the lad was baptized, after consultation with the Archbishop of Canterbury, in the presence of some members of the Privy Council, Lord Mayor and Aldermen, and also the members of the East India Company, and the sister company of Virginia. He received the name of Peter, chosen by the King (James I.). Some Latin letters exist written by the lad signed Peter Papa. He seems to have gone with Mr. Copeland to Virginia. It is not possible to determine the actual place of his birth, but it is quite certain that he came from the Bay of Bengal, taught by the visiting chaplains to Masulipatam, and was taken home at the Company's expense.—*Christian Patriot.*

The Right Rev. Dr. Dunn, Bishop of Quebec, has announced his resignation of his see, to take effect next All Saints' Day.



# DIOCESAN NEWS

## A LETTER OF THANKS.

DEAR CANON PIERCY,—May I ask for a little space in the ALGOMA MISSIONARY NEWS to express my very, very deep gratitude to the members of the Synod for the most beautiful bearskin which was given me at Sault Ste. Marie? I was so completely taken by surprise that I could not find any words at the time to express my thanks, and now I can find none which are in any degree adequate. I can only say how deeply touched I was, and how utterly undeserving I felt of such very great kindness. The "Algoma bear" will be one of my most cherished possessions.

For the beautiful address, too, I wish to give the thanks of the English Association, as I know they would wish me to, as well as my own, and to say that far from thinking of thanks, we feel only that it is a great privilege to be allowed in any way to help the work of the Bishop, whom we all so much revere and love, and of the clergy in Algoma.

Yours very truly,  
E. EDA GREEN.

## BLIND RIVER.

MUCH has depended on the sale of the timber limits. If sold, Blind River would be on the up-grade. It has been generally conceded that Blind River had seen its worst days, and that the future would be a process of gradual building up in which the timber limits would be a start on the road to success. They have been sold by the Government and the lumber camps will be increased by from 500 to 1,000 hands and there will be more settlers in the town. The successful bidders are Roman Catholic firms from the standpoint of management but their representatives are broad-minded and generous.

The Anglican Church, a good third amongst the five religious organizations here, will keep "pegging away" until her future is assured and her place and influence undoubted and unquestioned.

The Orangemen came to church on the 12th; "regular attendance at church" was the advice they received. "Onward, Christian Soldiers," the hymn which they sung as a processional, means very little unless accompanied by the spirit and desire of setting an example on the Sabbath and attending, at least, some place of worship.

This fall and winter an earnest effort will be made to have services at the various lumber camps. No doubt the Church would be much benefited by the aid the lumber camps would give, and it is beyond doubt the lumbermen would in their turn be much more benefited by the kindly ministrations of the Church. It is a field of labour that needs a thorough trial and should command the best efforts the Church can give. In due time, therefore, a gift of books containing mission services in the condensed and concentrated form of worship will be gratefully received. So many young men elect to pass their early days in the bush and in so doing forget entirely the habits of prayer and praise.

Some of the Indians from Manitoulin (Sheshegwaning) have been in Blind River and gave much pleasure by their faithful attendance at church. A committee is at work on plans for a church furnace. With the restored morning service, it is essential to have some satisfactory system of warming the building, and before winter sets in it is hoped to have this needed improvement completed.

## SHESHEGWANING.

Preparations for the building of the church on this Indian Reserve are going on apace. The Indians have, during the past fifteen months, raised a sum of over \$400; in addition to this, the Treasurer of the Diocese holds sums, amounting to \$700, given by friends in England. The greater part of the latter amount came from Miss Lees, of Bromley, Kent, England. The Indians are full of gratitude for all the help and sympathy that has been given them. The church is to be built with an outer wall of cement and an inner wall of lath and plaster. The church itself will accommodate about sixty to eighty persons, and a vestry and classroom will be attached.

The Bishop has given his approval to an appeal for the furnishing of the church. One of the needs is an organ; we should be glad to hear of a suitable second-hand organ, in good condition, which could be obtained cheap. A dorsal, large prayer book for desk, hanging for lectern, book markers, offertory bags and plate, altar cross and vases, one or two surplices for the use of interpreters, are amongst our other needs. Any suggestions or help in obtaining these articles will be heartily welcomed. Communications should be addressed to the catechist in charge, Mr. W. C. Dunn, Morrisville P. O.

## MISSANABIE.

**W**E are glad to announce that the day school, which was taken over by Miss Twose a month ago, is making fair progress. Miss Twose has a somewhat heavy task before her, as many of the Indian children do not understand much English. There are sixteen children on the register, some of whom are French and the rest Indian. Miss Twose comes to us from the Shingwauk Homes, Sault Ste. Marie, where she received her insight into Indian work. Now that she is actually living among them, she will have ample scope for definite, encouraging work. A branch of the W.A. has been formed since Miss Twose's arrival, and at a sale held June 12th, the sum of \$27.00 was realized. It is hoped that sufficient money may be raised soon to enable us to build a chancel to the present church. Recently, a solid brass cross was presented to the church, and other ornaments have been promised.

This has been an eventful month among the Indians. On the 12th of June the Indian agent from Chapleau surprised us all by coming a month earlier than is usual to pay out the annual "Treaty" money. Many Indians from the surrounding country assembled in Missanabie to receive their "Treaty," and to visit their friends, and also their church, where many of them were baptized, and in which all were accustomed to worship when Missanabie was larger than it is now. There have been two deaths this month, and a gloom has been felt among the Indians. On the 11th of June the Missionary, who was away in Sault Ste. Marie attending Synod, received word that a child had died. He immediately left for home, and conducted a solemn funeral service the same evening. Afterwards the body was conveyed across the lake, and there on the Ojibway Reserve, the final part of the service was read and the body committed "in the sure and certain hope."

After the funeral, the missionary visited an aged bedridden Indian, Frank Quackegesick, and held a short service at the bedside. A few days later a message was received announcing that poor Quackegesick had passed to his rest, peacefully and gladly. The funeral service was held on June 20th, the church being full of sorrowing Indians. The missionary spoke briefly on "God's Call." The call comes to young and old as we have seen this week. First, an infant son of the Church, and then an aged, God-fearing, devoted son whose life was a noble example. As before, the body was conveyed across the lake, which happened to be very stormy, and, the final

prayers having been said, the body was lowered to its resting place. R.I.P.

Church attendance here is very good and hearty financial support is given. The Indians have shown a splendid example, and one feels that their efforts should receive definite encouragement, especially in their praiseworthy undertaking, viz., the raising of funds for the new chancel. The Indians here are poor but thrifty.

Another correspondent writes :

The many friends of Miss M. Twose in Sherbrooke and Sault Ste. Marie will be interested and pleased to hear of the remarkable progress of her work on this little "Reserve."

Miss Twose's work is varied, and she is keenly interested. School duties keep her fully occupied in the mornings, and parish visiting fill up the afternoons. During the short time Miss Twose has been here, a W.A. has been organized, and a successful sale and tea has been held, the proceeds of which amounted to \$27.00, to be devoted towards the Chancel Fund. A Sunday School has been opened and the attendance good.

We feel that the work is making rapid progress. The marked results in the day school are especially encouraging.

The present aim of the W.A. is to raise funds for the proposed chancel for the little church, as it is felt that a new chancel is necessary. A new chimney and small belfry have been added to the church. Services are well attended, and special services are held during the week by the missionary in charge on the Ojibway Reserve across the lake.

## DIOCESAN NOTES

The Church of St. John the Evangelist, Sault Ste. Marie, has been enriched by the donation of a really good as well as handsome brass plate for alms dish. The giver wishes to remain anonymous and was moved by gratitude to Almighty God for recovery from sickness. The alms dish was used first at the Holy Communion on June 28th, the third Sunday after Trinity.

Among the offerings on the altar of St. John's Church, Port Arthur, recently was a receipt for \$1,000.00 from Mr. F. H. Keefer, being the fifth instalment on the new church site. Mr. Keefer's continued devotion in this matter, even since his departure from Port Arthur, is more than generous, and will surely prove an incentive to resident church people to willing sacrifice in the work which lies before the Church.

## THE DYING FORCES OF ISLAM.

(Quoted from "The Moslem World," in "Central Africa.")

**A** YOUNG Sheikh, Mohammed el 'Attar, for some years a teacher in El Azhar University and a voluminous writer of pamphlets, has recently issued a small booklet under the title, "Where is Islam? An Essay setting forth the Present Condition of Moslems, Socially, Intellectually, and Morally." In this pamphlet of only thirty-two pages we have a cry from the heart of a Moslem of the old school despairing of reform and watching with regret the decaying forces at work in Islam. It is not a book of controversy against Christians, but is addressed to Moslems by one of themselves. It is a call for reform, if reform is yet possible. It is a cry of despair, for, in the words of the author, "There is no true and living Islam left in the world." We translate verbatim some of the most striking portions of this treatise, which lays bare the very heart of Islam and shows us what goes on in the minds of the leaders in the Azhar itself, and in Cairo, the intellectual capital of Islam. "Praise be to God and thanksgiving, with the highest praise and most hearty thanks. I have not written this little book to criticise my brother Moslems or to wound their consciences by recording the disgraceful practices which have crept into our religion, but I have prepared it as a homily to stir up the hearts of the faithful, and my trust is in God . . . What heart is there, O Most Glorious God, that is not terrified at the present condition of Islam, and what eye is there that does not weep for it? I searched for Islam in Mecca, the most honourable city, where some of the verses of the Koran came down as a revelation to men and a clear guidance, but I saw nothing there save corruption and error and shame and woe. I found there wine and adultery and wickedness and what-not. Obscenity has multiplied and all propriety ceased in the land of Mecca, the mother of Islam. O Land of Mecca, thou art too pure that thou shouldst be thus defiled!"

He then goes on to show that most of those who go on pilgrimage do not go in the right spirit, but many of them spend money which they have wrung from the poor by usury and expect thus to gain merit with God.

"Yet I was not sorry for these deluded people as I was for the inhabitants of Mecca itself; those who dwell forever near the House of God, but pay no attention to the warnings of God, living on in their savagery and barbaric customs, ignorant as cattle, and further away from the true road.

"I searched for Islam in Medina, the Illustrious, but found only miserable people com-

plaining of nakedness and hunger. So I stood and spoke to them in kindness and without anger: 'O ye despairing, hungry and miserable Moslems! I weep for you blood instead of tears, for by God my heart is filled with sadness at your condition. Seek death if you are freemen; if not, you are in an evil case.'

"I sought for Islam under the government of the Sublime Porte and the Ottoman race, and I found only divisions and parties with names and degrees without number, and no doubt the names and the degrees are only degrees of vanity and lying. Nor is the Lord ignorant of what they do. God has made their career a mockery to those that mock and a laughing-stock to those that deride. By God, if I were not an Arab, I would flee away from your religion to escape from these people whose souls have become inhuman and whose faces have become ugly and knavish. And is not God mighty and the Avenger? This is the company which have manifested hatred and enmity the one to the other, so that there is no longer peace between the father and the son, nor between brothers, nor between rulers and the ruled. They are of those without understanding."

Here follows a lament for the Turkish defeat, the loss of Adrianople, the state of the Turkish Government and the destruction of the Khalfate under Ottoman rule.

"I searched for Islam in Europe, and I returned to my native land smiling with pleasure at what I saw there. . . . There I found men who loved their fellows and loved goodness for its own sake. There I saw people who were kind to their poor—and how few were the hungry and miserable. Peace be to you, O Europe, as long as the sun shines.

"I sought for Islam in India, but no sooner had I reached Madras than my heart was disturbed and overwhelmed with sorrow; and for what reason do you suppose? As soon as I came to this land of unbelievers I picked up their books translated into the Tamil language, in which the Moslems recorded the life of the Seyyid Abdul Kadir el Jilani, whom they regard as a god to be worshipped. Would that they only mentioned him as a prophet or disciple, but they give him the attributes of deity. For example, they call him Lord of heaven and earth; the One who helps and hinders the One who has the control of the universe; the One who knows the secrets of the creation; the One who raises the dead and heals the blind and the lepers; the One who forgives sins and takes away calamity, etc., etc. When they visit places built in his memory they say, O Thou most excellent fountain of eternity, O Lord Abdul Kadir el Jilani. . . . What sane man would thus take titles and

attributes which are only proper in the case of God, and apply them to one of His creatures? Woe be to my heart at such a state of Islam. By God, death is better than life for such Moslems, and they deserve punishment in this world and the world to come.

"I sought for Islam in the Azhar University, built upon justice and hatred and tyranny and oppression, and I found its people consisting of two parties: leaders and teachers; and disciples. As for the leaders and teachers, they are the ones who manifest enmity and hatred and oppression, and there is none among them with justice or equity. They make a great show of Islam before the common people, and God knows how much hypocrisy there is in many of them." He then speaks of the faults of the teachers, addressing them with his counsel, saying that he is one of their number, but that does not excuse him from speaking frankly of the conditions that now obtain among the learned. The pupils receive still stronger admonition, and at the end of the paragraph he says there is no true and living Islam left.

"I sought for Islam in the mosques, and I saw that the most of those who prayed there stole the sandals of their co-worshippers, and I said in my heart, Where are the Moslems to-day? Yea, where is Islam?"

"I sought for Islam in the school of the teachers, *Dar el 'Alcom*." (He refers to the new school for the training of Moslem missionaries in Old Cairo, and goes on to indicate that this school for the training of propagandists spends its energies in disputes regarding grammatical niceties and quibbles about Arabic syntax). "So I said, Leave them alone with their Arabic, and I departed laughing, and they were laughing too.

"I sought for Islam in the law school, and I saw there a Sheikh of the most learned of his kind lecturing on *fiqh*. I said to him, What is your judgment regarding the washing of the head before prayer? Must it be done wholly or only in part? And then I was amazed to see the teacher blush in his ignorance, unable to answer; and so I turned away from him saying, Here is a company of those who teach, without knowledge, and profess to understand, without understanding.

"I sought for Islam in the dwellings of the rich, but I found wine upon their tables, and I heard them singing songs in praise of the joys of this life. . . .

"I sought for Islam in the hearts of the Sufis and the followers of the 'Way' (mystics), and I hoped against hope that I would find it there. But here also it was lost and in decay. I found them taking hashish and drugs, and

all their supposed worship is full of deceit and fraud. Nor is God ignorant of what they do."

The writer closes his long indictment by saying: "I searched for Islam throughout the whole world, from east to west and from north to south; nor did I find it. Where shall I find it? Shall I find it among those who are not Moslems?" He then lapses into poetry, apostrophising the European culture of Cairo as a centre of worldliness and sin—and in this judgment we all agree. On the other hand, he praises the west for its progress in art and literature; and says (p. 21) that although Islam is dying and among Moslems there is nothing but backbiting and slander, truth, kindness and covenants still hold among Christians. Some of the evils of which he accuses his co-religionists are so gross as to be untranslatable, and he is specially grieved at the corruption of the Arabic tongue by the introduction of foreign words.

The last two pages of the pamphlet are addressed to his critics. He knows his writing will not be reviewed with favour, as the exposure of hypocrites always means their hatred, but he asserts that the highminded among them know that he is speaking the truth; and that, therefore, those who are sincere will accept his warning. A humorous touch is given by the author's request that the Azhar kindly repay him £150 sterling, which he spent there in vain! He also says that as there will be few favourable reviews of his treatise, he furnishes the reader with a review of it by a late Sheikh of El Azhar, Mohammed Abdu, saying that this reached him by wireless telegraphy from Paradise! Mohammed Abdu in his telegram corroborates the judgment of the author and praises him for his audacity.

It appears that this is only the first part of this terrible arraignment, and that the second will shortly come from the press. When a consulting physician has carefully diagnosed a patient who is suspected to be suffering from the deadly germ of tuberculosis, and the irrevocable verdict has been given that the disease has advanced so far as to be incurable, one may say that he is a dying man. The forces of death are already at work, and it is only a matter of time when they will do their worst. Or when the species of fungi known as dry-rot begin to penetrate oak timber, the process of destruction cannot be easily arrested. If Mohammed el 'Attar is not a mere pessimist, but, as we believe, a true prophet from the midst of his brethren, then Islam is already doomed. Its vital forces have been sapped and moral and spiritual collapse are as inevitable as was the case in the Moslem world of politics.

S. M. ZWEMER.

## A BORN MISSIONARY.

I HAVE recently been reading Mr. Brooke Grubb's remarkable book on the Church of England mission among the savage tribes of the Paraguayan Chaco, and I cannot help saying something about it here. There are two classes of books written by missionaries. There are books on their missionary work which depend for their popularity on the writer's style, the nature of his work, the success or otherwise of his efforts. There is also a class of books written by missionaries on the anthropology, religion, and folk-lore of the people among whom they labour. And here some of the greatest achievements have been wrought by missionaries. Every student of these subjects knows what a priceless value lies in Ellis's "Polynesian Researches," Williams' "Fiji and the Fijians," Macdonald's "Africana," Codrington's "Melanesians," or Roscoe's "Baganda." For methodical order, for information, for insight, these are unparalleled. Mr. Grubb's earlier book, "An Unknown People in an Unknown Land," is of this class, and gives a striking account of the beliefs and customs of the Paraguayan Indians. But in this new book he combines the story of a mission with an excellent account of these other matters. His book is a plain and true story of his own experiences during the last twenty-four years among these Indians, and it is as compelling in its interest as a good novel. Mr. Grubb is a born missionary, with no angularities or fads. He is thoroughly sensible in his views, and he is a most capable writer.

South America is yet a land of romance, and contains many thousand square miles of unexplored territory. Some of our greatest scientists have been attracted by it—Darwin, Wallace, Bates—and it ought to have an equal attraction for missionary enterprise and for those who are eager on the subject of missions. Yet where civilization has touched it, towns and cities are as thick as blackberries, and railways cover the land with a close network. Some thirty millions sterling in dividends comes to the United Kingdom from South America. Savage and civilized, the desert and the town, touch one another, however, very closely there. Civilization of an advanced kind hems in the Chaco, but it is still a vast, wild territory, over which tribes numbering some 50,000 souls wander in a very primitive fashion indeed. It was to these tribes that Mr. Grubb first went in 1889, and with them he has been ever since. They were feared and despised, and no one had ever carried them the good news of the Gospel. Mr. Grubb, then a young man of twenty-three,

took his courage in his hand, left civilization behind, and ignorant of the language and with the most meagre equipment, entered the Indian territory to study the tribes and their language, and to make friends with them. For some years he lived among them as one of themselves, and gaining their friendship and respect. What savage suspicion and prejudice had to be lived down may be imagined. Mr. Grubb's narrative reveals a man of endless patience, tact, and common-sense; more, a leader of men. Well, indeed, is he known in the Argentine as "the Livingstone of South America." We see and understand these people and their ideas and customs in Mr. Grubb's pages. We learn what the Gospel has done for men and women who had no idea beyond that of living for each day, and who were given over to the crassest witchcraft, superstition, and to continual fear of spirits. How some of them came to accept the faith, and in turn became active propagators of it; how a civilization suited to their needs was introduced—methods of agriculture, municipal government, law and justice administered by themselves, a bank, a steady love of work instead of a shiftless idleness—all this is told in these pages, and it is a most entrancing record. I have said that Mr. Grubb shows sound common-sense. I find welcome evidence of it on every page, but nowhere more so than where he tells how he has made no effort to clothe these tribesfolk in European dress, or in his ready desire to be taught by experience. The theoretical methods of missionary work, the undeviating plan which it is often expected that the missionary will follow, have often, as he says, to be cast entirely aside. Ability and courage to do this, the ready mind to follow up the better way—these are the missionary's greatest assets.

The Chaco tribes had very little religion. They believed in innumerable spirits and demons, in witchcraft, in a rather gloomy future life. They had a creation myth, in which the maker of all things was symbolized by a beetle. This Creator beetle is obviously a mythical form of the High God of many of the lowest races, but as a God He now has no place in the spiritual thought of these tribes. There are always these two sides to this primitive High God—a mythical and a religious, and the former tends to oust the latter, as animistic views increase. The immortal Paluga of the Andaman Islanders, creator judge, has also to forage for himself, and is married to a green shrimp. Cagn, the Bushman Creator, is visualized mythically as a mantis insect. These two aspects have been preserved in both these cases, whereas

[Continued on page 83.]

## GENERAL CHURCH NEWS

The Fourth Annual Report of the Archbishop's Western Canada Fund tells of a tremendous work being done by its means. The total amount raised last year was over \$108,000. The Fund has now three large and important mission centres, and supports over 70 workers in purely pioneer districts. Generous help is also given to the Bishops of Saskatchewan and Athabaska.

"A missionary home from China told me that he had seized eight bundles of straw floating down a river there, and in five of them he found living girl children thrown out to drown."—Bishop of London.

The Secretary of the Navy Mission in England is appealing for £300 for the support for one year of a missionary in the Klondyke Creek Mining Camps.

A change is made in the composition of the English Central Board of Missions by the admission of twenty women members.

The annual Church Congress in England will be held this year in Birmingham.

At its June meeting the C.P.C.K., among other grants made, gives the following to aid Canadian effort:—Quebec—A theological studentship, £30 a year for three years. Qu'Appelle—For a church at Shannavon, £20. Calgary—For a church at Three Hills, £16. Edmonton—For a church at Millet, £20. New Westminster—Two theological studentships, £20 each a year for two years. Grants of books, value from £2 to £4, were made to missionaries in the Diocese of Nova Scotia, Fredericton, Toronto, Niagara, Algoma, Saskatchewan and New Westminster.

"You people at home," said the Bishop of Pretoria, "have got the numbers, the brains, the means, and the power, if you would only let it out, sufficient to evangelize adequately the whole world."

It is proposed to found another bishopric in Australia—in the northern portion of the Diocese of Adelaide. Tasmania and Kalgoorlie recently chose as Bishops men who had worked in Australia as priests. This points to the likelihood of an Australian being the Bishop of the new see.

Surely it is not without significance that the first public act of the Prince of Wales should be the laying of a foundation stone of a church—that of St. Anselm at Kennington Cross.

In India we witness an Indian Bishop—the Bishop of Dornakal—ordaining to the diaconate ten native Indians. These men had served each fifteen years as teachers.

One of the foremost laymen in the Church in Canada was the late Hon S. H. Blake, K.C., whose death occurred last month. None more zealous on behalf of missionary enterprise, nor more ready to give time and service to the cause he espoused.

Bishop Middleton, the first Bishop who was sent out to India, was consecrated on May 8th, 1814, just about one hundred years ago.

One by one our Synods are giving to women the same standing in parochial returns as that enjoyed by men. In ten dioceses this franchise has been given to women.

The Primate in his address to the Rupert's Land Synod suggested that means be taken to establish an endowment for a new diocese.

Nine clergymen were recently taken leave of by His Grace the Archbishop of Canterbury at a special service which was held on a recent date in the private chapel in Lambeth Palace. These clergymen, who come from widely-scattered parishes in different parts of England, are coming out to Canada to work in connection with the Archbishop's Western Canada Fund.

The Bishop of Nova Scotia in his charge to the Synod this year suggests the formation of a missionary diocese in the East—in the Gulf of St. Lawrence. It would be composed of Prince Edward Island, Cape Breton, the Magdalen Islands and the Quebec Labrador.

Religious instruction in schools was talked of in several of our Synods this year. It was mentioned in such far separated centres as Halifax, London and Winnipeg.

## SOME HEROES OF THE MISSION FIELD.

**F**AR north of Simla are Kulu and Lahoul, amid the Himalaya mountains. In a book describing a holiday tour, by Lieut-Col. the Hon. C. G. Bruce, M.V.O., is a chapter contributed by Mrs. Bruce relating her experiences from "A Lady's Point of View." She tells of the flowers, and the people, and the life of the lonely European missionaries dwelling in the folds of these mighty mountains; of solitary days spent in delightful cottages while the climbers were away; and of the excitement of watching for their return, weary and bronzed and ravenous, and extremely dirty. Europe hears very little of the work of the Moravian missionaries in these high places of the world. It deserves to be better known. The pioneer in Lahoul, Mr. Heyde, was there for over half a century. His wife arrived in Kyelang, beyond the Rohtang Pass, as a bride, and never left the valley for forty-three years. The couple returned Germany in their old age, and Mrs Heyde not only still lives but is supervising the production of portions of a Tibetan Bible. Another couple, Mr. and Mrs. Pagell, worked for eighteen years in a village in the Upper Sutlej Valley. In mid-winter, when the passes were closed and no help was possible, they were both seized with enteric fever, and apparently realized that they would not recover. They told the villagers to prepare their coffins and shrouds. Mr. Pagell died first. His wife calmly laid herself in her coffin and died three days later.

## LEPERS AS LAY READERS.

The *C.M. Gleaner* states that during a recent visit of the Bishop of Victoria (Hong Kong) to Pakhoi twenty-two women and four men from St. Luke's congregation and nine women and thirty-one men from the leper compounds were presented for Confirmation. The Rev. W. Hipwell wrote on September 1:—

"The service in the leper men's compound; was particularly inspiring. The confirmees came forward two by two and knelt before the Bishop; all of them disfigured by the dread disease, and more or less maimed.

"History is said to be a cordial for drooping spirits, but the quintessence of a cordial for drooping faith, or the effective anti-toxin for the poison of doubt as to the power of God's Word, may be seen in operation by observing the daily life in these leper compounds.

"The Confirmation Service having been concluded, the Bishop then admitted as lay

readers two leper teachers, Ng Wan-shaan and Ng Nga-po.

"It may be that at present the number of leper lay readers in the Church, apart from these two, is few. However that may be, one fact is certainly unique—*i.e.* that the Bishop of Victoria in a recent service admitted as lay readers two men who have only one leg between them. One of the lay readers is the owner of a single leg. The three artificial limbs were made in the compound by a leper carpenter at a cost of about eightpence each.

"For fourteen years Wan-shaan has been teacher in the leper men's school. For two years he went about the country as a colporteur; during that time he suffered a good deal of persecution.

"Nga-po, the teacher in the boys' school, is twenty-nine years of age, has been fifteen years in the compound, and has been baptized thirteen years.

"These two brethren are responsible for the chief part of the evangelistic work amongst the 103 men in residence, sixty-eight of whom have been baptized and confirmed."

## THE ANGLICAN BISHOPS IN JERUSALEM.

**I**N the letter addressed to the Archbishop of Canterbury by Dr. Blyth on the occasion of his resignation of the Anglican bishopric in Jerusalem he gives some interesting figures to illustrate the increase in the number of Jews resident in Palestine since the bishopric was founded in 1841. At that time the number of Jews in Jerusalem was 4,000. Of the 75,000 who form the population of Jerusalem to-day 60,000 are Jews. There has been during the same period an immense increase in the number of Jews throughout the rest of Palestine. To those interested in Missions to Moslems the work carried on in this diocese is of special interest, as it includes the Missions supported by the C.M.S. in Egypt and Palestine. In addition to the task of supervising the Mission work amongst Jews and Moslems, the Bishop in Jerusalem has the privilege of acting as the representative of the Anglican Church in its relations with the various Eastern Churches which are represented in Jerusalem.

The late Duke of Argyll will be remembered in Canada as the Marquis of Lorne, Governor-General of the Dominion (1878-1884). At his burial the Bishops of Peterborough and Glasgow officiated. At the request of the new Duke (Mr. Niall Campbell), a keen, practical churchman, the Holy Eucharist was celebrated in St. Mary's Cathedral, Glasgow, on the day of burial, for the repose of the late Duke.

**The Algoma Missionary News.**

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[Continued from page 80]

the Indian Creator has now only a mythical aspect.

Mr. Grubb's volume has a unique value of its own. Here and there it reminds one of Borrow's "Bible in Spain," and the character sketches of some of the Indians are delightful. The photographic reproductions are good, and reveal the natives as a comely, well-set-up folk, to whom one is glad that the Gospel has come. Among other things, it will probably help to save them from extinction, that pitiable fate which has befallen so many native races.—*By Canon MacCulloch, D.D. in the "Scottish Chronicle."*

## AN INTERRUPTED PRAYER.

**I**F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "if I should die 'fore I wake——"

"I pray," prompted his grandmother. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned him with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see I'd upset Ted's menagerie and all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

There are many prayers which might well be interrupted for the reason that this prayer was interrupted.

## RELIGION IN FRANCE.

**T**HE "Times" calls attention to the change that is passing over France. Some years ago the bitter anti-clericalism of M. Combes and his friends led to the assertion of a violent anti-religious spirit on the part of the majority of the citizens. The Church was separated from the State and religious teaching was abolished from the school. Now it seems that there is a revival of the religious spirit, and although it is too much to say that dogmatic religion has won the adhesion of an increased number of people, it is true that those who believe do so with more conviction. The philosophical movement associated with the names of Bergson and Boutroux has done much to convince thoughtful men and women that life is so complex that the materialistic formula does not solve as many problems as it raises. They also feel their hearts empty and seek a more spiritual outlook on life. No nation can live without God, as a certain breakdown of the moral sense follows the loss of spiritual vision. France has seen so many extraordinary phases of belief and unbelief that it would be rash for anyone to prophesy of the future of religion, but it is certainly noteworthy to learn that of every three educated young Frenchmen one is a practising Roman Catholic, one a religiously-minded, undogmatic youth, and the third is either indifferent or materialistic. Man cannot live by bread alone, and the French nation will discover that there is more in life than eating, drinking, and aiming at pleasure as the supreme good.

Owing to advancing years and physical infirmity Archdeacon Dowling, D.D., Archdeacon of Syria, has resigned his office of Archdeacon, which he has held during many years under Bishop Blyth in Jerusalem and the East. He is a graduate of St. Augustine's Missionary College, Canterbury, England, and spent 25 years of his early ministry in the Diocese of Fredericton.

Bishop Trower, of North-West Australia, who was for eight years Bishop of Nyasaland in connection with the U.M.C.A., had a tragic experience in his Australian diocese when journeying with a young naturalist of 23, who swam in a lagoon, and was seized with illness. The Bishop twice brought him to the surface, but the young man, who could make no effort to save himself, sank a third time. The Bishop after great efforts, got him ashore, but he was then dead.

Sir Arthur Lawley, late Governor of Madras, speaking at the annual meeting of the C.M.S., said: "I speak as one who has been called upon to undertake the work of administration in various parts of the Empire. I have worked for some eight years in South Africa, for nearly six years in India, and I have travelled through parts of Central Africa, East Africa and Uganda, and with that experience I am proud to say, whether in Asia or in Africa, I declare that missionary influence among the coloured races of those continents is wholly for good."

At the Synod of Calgary the Chancellor of the Diocese proposed that the General Synod shall take the Indian work out of the various dioceses and place it under the care of the Church at large—creating a special diocese. By that means the Western dioceses will be better enabled to do more for mission work among white people. But it is not remembered that there are Indians—many of them—who are not in the West. The subject is to come before the General Synod at Vancouver in September.

#### ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th June, 1914:—

##### MISSION FUND

St. Thomas', Fort William, \$5.50; Missionary meeting, \$25.

##### EXPENSE ACCOUNT

St. Thomas', Fort William, \$11.05; Uffington, \$1; Purbrook, 67c.; Vankoughnet, \$1; St. Luke's Pro-Cathedral, \$85; St. Paul's, Fort William, \$32; St. Thomas', Fort William, \$13.31; St. John's, Port Arthur, \$99; Gravenhurst, \$37; Korah and Goulais Bay, \$7.30; North Cobalt, \$11; Oliver, 95c.; New Liskeard, \$1.80; North Bay, \$30.65; Synod services, \$22.15.

##### THE JEWS

Fort William, St. Thomas' \$5; Byng Inlet, \$1.60; Emsdale, \$1.15.

##### SPECIAL PURPOSES

S.P.C.K.—St. Thomas', Fort William, \$1.80.

##### DOMESTIC MISSIONS

Uffington, \$2.53; Purbrook, 34c.; Vankoughnet, 55c.; Callander, \$1.25; Silverwater, \$1; Rosseau, \$6.61; Ullswater, \$1.55; Bent River, \$1.05; North Cardwell, \$1.33; Beatrice, \$2.50; New Liskeard, \$2; St. John's, Sault Ste. Marie, \$6.40; Sudbury, \$11; Emsdale, \$2; Kearney, \$1.20; Sprucedale, \$1.25; Schreiber, \$6.15; Tuckfish, \$1.15; Rossport, \$1.05; Manitowaning, 75c.; South Bay Mouth, \$2.25; Falding, \$1; Sheshegwaning, 86c.; Baysville, \$5.94; Gore Bay, \$3.55; Kagawong, \$1.87; Thessalon, \$4.20; St. Peter's, Harris and Buckley, \$1.22.

##### MISSIONARY APPORTIONMENT

Emsdale, \$2; Kearney, 90c.; Sprucedale, \$2.66; Bruce Mines, \$16.80; Hanbury, 90c.

##### CHURCH AND PARSONAGE FUND

Rent, Missanabie parsonage, \$6.

##### INDIAN HOMES

Depot Harbour S.S., \$11.36; Depot Harbour, \$7.64; S.P.G.—K.M.—(\$10), \$48.50.

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