

NOVEMBER-DECEMBER, 1914

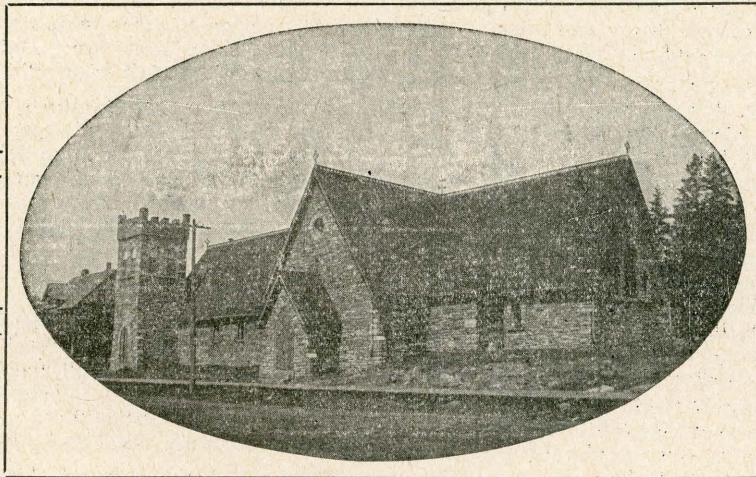
Now it is high time to
awake out of sleep.



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



Bishop:

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

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Indian Homes - - - Sault Ste. Marie, Ont.

THE HOPE OF THE NEW YEAR.

ANOTHER lapse of man's little time has passed into the infinite that was and blended with the infinite that lies before, leaving the panorama of mortal deeds stretched on the canvas of eternity, visible but dimly to human memory, yet engrossed forever in the mind of Almighty God.

It may be a brilliant masterpiece, but none the less it is certain to be a chequered canvas—like all true representations of mortality. Contrasting forces are the only accurate means of comparison, for sunshine itself would not be distinguished except darkness existed, and without our knowledge of darkness no meaning could be attached to day. Sensible men will lean neither to sanguine nor to despondent illusions. We dare not be children or neurotics at the mercy of caprice or mood. For there is not one of us to whom the coming year will not bring its measure of joy and blessing if the mind be receptive and the heart beat true.

And as surely also, there will not be one of us, high or low, rich or poor, who will not bear some cross or sustain some reverse, since continuous good fortune is unknown in this world.

And continuous good fortune is undesirable, unendurable. All know the conventional type of beauty, a type the least interesting of all, which has been described as "faultily faultless, icily regular, splendidly null, dead perfection." That is an ideal utterly incompatible with life's full zest, life's full efficiency of spirit; it is the last model that experience could desire humanity to resemble.

If we thoroughly realize that every one will have his share of life's good fortune, that confidence, which is a far different thing from over-expectation, will double every gain, it will be a sure preventative against making ourselves miserable in the anticipation of evils that never happen. And, contrariwise, to be prepared for the inevitable admixture of disappointments is to be guarded against them, to ensure a tonic for fresh, stronger, more clear-sighted endeavours.

So far, so good. That has been the teaching of stoics, sages, masters of accomplishments, all who are thinkers and writers. Yet to assimilate these truths, which are compounded of initiative, fortitude, active principles of good faith, is to possess the unconquerable spirit that despises cheap winnings. The life at ease—it drifts. The sharpened life commands its own course. Let us rejoice then if existence brings its chequered hours, for in so rejoicing the moral elements of our characters keep the savour in the salt. If the coming year fills a golden cup for some, for the great mass there

must be some very bitter drops. One thing, thank God, the whole of our cup cannot be poisoned, unless we poison it ourselves.

Therefore the master key of life is courage. Whatever exterior circumstances be, let us not be dependent upon them or discouraged by them. If they are helpful, prompt advantage is ours to seize upon, and that readily. If they be adverse all our strength must combat them. In short, the New Year cannot be begun well, unless we are determined to leave our own stamp more deeply upon circumstance than circumstance shall be able to leave its impression upon us. What we must learn and learn ineradicably, is the gospel of self-reliance, for we live in an age of collective thought and co-operative effort, neither of which forces are rightly interpreted or thoroughly organized.

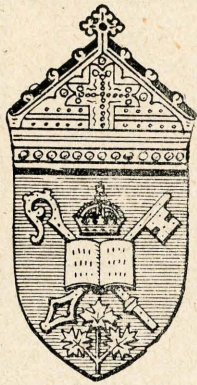
What has been the making of the Anglo-Saxon race? Has it not been self-reliance, clear in its aims, determined in its methods, ready to bear all risks with steady hand and firm gaze, with that stout heart that beats forever in all that has been built to stand?

We dare not then minimize the individual factor. Morbid and nerveless literature has created false impressions of life. These we must shake off, and fortify ourselves with the knowledge that the individual factor is supreme. We must trust ourselves first of all, when after humble supplication we have laid our human needs before the Throne of Almighty God. We must rely on our own health, brain and will, and learn that everything that strengthens our brethren is the best investment that man can make. Therefore, whatever the future may have in store for us, the result will be in definite proportion to the worth of our own moral and physical exercises.

We are, at the close of this year, in life's hall, as it were, with life's magic lantern yielding its display. There is an interval between two slides, and between the picture gone and the picture coming the luminous disc is thrown upon the sheet. But it matters little what the next picture be, if our keynote for the New Year be courage.

It will double the worth of all opportunities, halve the disadvantage of all difficulties. We will be taught that man's greatest prize is a steady heart, and with the prophet Isaiah we will realize "in patience and confidence shall be our strength," and we will learn that though God, in His Providence, has given mankind many instruments whereby to carve life's future, courage is the handle that fits them all.

REV. G. G. HARPER READE, Incumbent of Blind River Mission.



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WAR.

As far as eye could reach, on every side
Tumult and death together raged,
The scream of shells, the crash of fire
A fight to death was waged.
In sunlit air brave pennons waved,
The burnished tint of glittering steel,
Nobility was everywhere
In every heart a nation's weal.
The surging mass it onward swept
For death could not its strength dismay,
Courage and virtue leaped afar
To win a well-fought day.
Again! again! for home and hearth
With madness ringing in the brain,
Those gaps which noble death had made
Are filled, yea, thrice again!
Heedless of pain, of fate or foe
Unconquer'd wills by conscience tried
Upheld the colours of their land
Preserv'd their country's pride.
Charge! charge! with strength of conscious might
Sweep far away the ranks of shame
Till on the summit yonder there
Your nation's emblems glorious shine,
Fast fix'd in deathless fame.

And now the sun's red rays are set
Where tumult raged, the peaceful moon
Looks down—and marks the harvest land
A fell destroyer swept too soon;—
Ere ears of corn had ripened to the gale
Of summer's wind—this reaper had despoiled
The richest plains of harvest home
On which the labourer toiled.
Yes! here and there, nay everywhere
Sad shades of death and darkness lay
'Mid groans of direst agony,
To mark this awful fray.
And ever and anon when clouds obscured
The pitying vision of moonlight,
A breath from hell swept o'er the scene
Where pride and honour died in fight.
O God! forgive us erring men
Who seek thus bitterly to wrest
The plumed helmet of Thy truth
From off our nation's crest.

—G. G. HARPER READE.

Rev. Gustav A. Kuhring, rector of St. John's Church, St. John, N.B., has been accepted as chaplain with the second contingent.

The death is announced of Rev. Canon Henry Pollard, rector of St. John's Church, Ottawa, aged 84 years. He was ordained by the Bishop of Fredericton in 1858.

The following letter containing a cheque suggests the close connection which exists between patriotism and Christian missions. The author, who would not like his name to be made public, writes:—"I respectfully offer a donation to the General Fund of the S.P.G. as a thankoffering for three sons doing their duty faithfully."

The Old Catholics of Poland, who gather round the community known as Mariavites, completed their cathedral at Plock, on the Vistula, during the summer, and appointed August 15, the Feast of the Assumption, for the consecration. The Bishop, Mgr. Kowalski, on July 6, invited the Bishop of Willesden (Dr. Perrin, one time the Bishop of Columbia) to take part in this function. The outbreak of war supervened, and Plock was critically situated, midway between the Russian and the German concentrations; yet the cathedral was duly consecrated. It was obviously impossible for an English prelate to attend, and the Old Catholics of Holland and Germany also were probably not represented.



DIOCESAN NEWS



OUR BISHOP WANTED BY OTTAWA

MORE NECESSARY TO ALGOMA

DECISION TO STAY WITH US THE RESULT OF
CALM JUDGMENT

CHANGE MADE IN MOMENT OF EMOTION

WHEN the Most Reverend Charles Hamilton, D.D., Archbishop of Ottawa, resigned his see he sent his resignation to the next senior Bishop in the Province—Dr. Hamilton himself being the Metropolitan. That senior Bishop was our Diocesan, the Right Rev. the Bishop of Algoma.

Hence it came that the Bishop of Algoma had to assume the duties, which in other instances would belong to the Metropolitan, of taking steps to secure the due and regular election of a Bishop for the Diocese of Ottawa.

In due course the Synod of Ottawa met in the Capital City to elect a Bishop, on Tuesday, November 17th, when the duties of presiding officer fell upon our Bishop's shoulders.

The Synod having been duly opened, the Bishop of Algoma delivered an address—perhaps, it may be called a charge—which we are privileged to print below. It should be widely read not only by our comparatively small number of readers, but by Church people all over the country :

THE ADDRESS

Reverend Brethren and Brethren of the Laity :

You are assembled as the accredited representatives of the Diocese of Ottawa, for a special and solemn purpose, and it is my lot, as senior Bishop of this Ecclesiastical Province, to preside over your deliberations.

The purpose for which we are gathered together in the name of the Lord is to elect a suitable man to be Bishop of the Diocese of Ottawa, in succession to His Grace the Most Reverend Charles Hamilton, D.D., whose resignation of that office took effect on St. Luke's Day, the 18th of October last. And I conceive it to be our duty, if it be a possible thing, to remain in session not merely until we have achieved an election, but until we have received from him whom we have elected distinct intimation that he accepts the position to which that election calls him.

It is not my intention to occupy any considerable portion of your time by this address ; but I should feel myself to be remiss in the discharge of my duty did I not, at the outset,

endeavour to strike the note which should undoubtedly be dominant throughout our proceedings,—the note of responsibility to God.

Let me then, first of all, remind you of the unspeakable privilege which for nineteen long years you have, as a diocese, enjoyed in having as your Bishop such a man as his Grace, the beloved and revered Archbishop Hamilton, and how correspondingly great must be the loss you are sustaining in his retirement from office.

This is a day of specialism, and whatever position may require to be filled we are apt to look for men supremely gifted in particular departments of activity or knowledge. Yet without belittling specialism, we may surely say of many, if not of most positions, that far beyond the value of special gifts is that general balance of faculty and judgment which makes a man a force in whatever direction he may turn ; that sanity of body, mind and spirit which is the fundamental quality of the truly "all round man." And what is the true source of that balanced sanity in thought and action, but the recognition of God and our responsibility to Him. It is here the Archbishop has shone. Whether we consider him as Parish Priest in the City of Quebec, where first I knew him, or as Bishop in the growing City of Hamilton, and later here at the Capital, where in due course he became Metropolitan, it was ever the same. His Grace impressed all who knew him by his strength and calmness ; his fairness and courtesy to all ; his readiness to put himself in the other man's place ; his tenacity of faith and purpose contrasted with the fitfulness of mere enthusiasm. In body and in mind he was the sane all round man. You knew where to look for him and he was always there. He seemed to live his daily life as one who saw the invisible. And now, although his plea of age is irresistible, we cannot choose but feel that his removal from the headship of this Diocese, and his retirement from the Councils of the Church, will involve a tremendous loss to Churchmen both in this Diocese of Ottawa and to the utmost limits of the Dominion.

It is a natural result of such considerations that in seeking a man to be his Grace's successor, you should seek one in every way worthy. By worthy, I do not mean a man of similar gifts and graces. In personal qualifications of body, mind and spirit it is not merely unnecessary that the new Bishop should be like the old, but there might be distinct advantage

in his being very dissimilar. Such variety might tend to greater richness in the development of the Church's life.

No man, even though he be a Bishop, can reach all classes or deal successfully with every line of work. If in character, appearance, disposition, and powers the new Bishop differed from the old there could hardly be instituted any trying comparison between the two. The new Bishop in that case would stand more firmly on his own merits.

And yet there are qualifications on which to be worthy of his position, no Bishop must be wanting. He must be adequate in body, mind and spirit for the position he is called to fill. He must have emerged from the inexperience of youth and yet must show no symptoms even of the approach of the incompetence of age. His eye should not be dim nor his natural force abated, but he should possess that ripeness of maturity in years and attainments which is the guarantee of forceful and effective work. Moreover he must be loyal to that for which he stands; loyal to the Church, her ways and traditions, as she has been set before us in her continuous history from earliest times, and as we have received her in the various formularies of the Reformed but Catholic Church of England of which our communion in Canada is an offshoot. Above all a Bishop must realize his divine call and responsibility. Whatever his gifts, his temperament, his age, his views, he must be strong, calm, patient, resolute, because he is conscious that the eye of God, his crucified Lord, is fixed unwaveringly upon him. And since the Bishop you are losing was pre-eminently such a man, it is all the more important that in these respects at least you should make no serious mistake in the choice of his successor.

And this leads me directly to the consideration I wish most emphatically to urge upon you to-day. You, too, the duly accredited representatives of the Diocese of Ottawa, must remember your responsibility to God for whom you act.

It is surely not an empty theory that when we assemble for the purpose of electing a Bishop the spirit of God is with us. It is surely no meaningless utterance when in our synod prayer we express our belief that God "who, by His Holy Spirit, presided in the Councils of the Blessed Apostles has promised to be with His Church to the end of the world." It is surely not a mere pretence when we speak of the result of an Episcopal Election as "the Call of God." We may use language carelessly; we may have drifted away from the truth; but none among us will seriously deny the teaching of the Church in this matter. And the most important thing we have to do to-day

is to bring ourselves, before we begin our work, to realize that God the Holy Ghost is with us, and that in what we are about to do we are to be His Agents and Instruments, the earthly mouthpiece through which He expresses His will.

It were well then that we should consider somewhat carefully in what way, or to what extent, we are or can be His agents; and how we may either effect or mar His purpose by our thoughtless action or inaction.

First, then, we are His agents when we exercise our judgment conscientiously in voting for this man or that, honestly desiring to carry out the divine will. Just as in the election of Matthias by lot God was the disposing influence. So in the guiding of men's minds, in synod, towards a particular selection He is still the disposing influence.

But we are thus His agents only in proportion as we submit ourselves to His guidance. Any undue pressing of our own views upon others or yielding to others against our own judgment; much more any wire pulling, canvassing, or use of party agencies must of necessity imperil the clearness of the Divine utterance to be made through our acts. Information may of course be legitimately sought and honestly given. How else can we get to know and judge of men? But colouring or exaggeration of facts will be perilous to the issue. For a few to give themselves, come what may, to the task of securing the election of a particular man is equivalent to setting at naught the Will of God in respect to the matter in hand. No man elected by such means has good ground for regarding his election as the "Call of God." On the other hand—for serious-minded men solemnly summoned to the task of choosing an overseer for God's Church, to make no enquiries and give no thought whatever to the business entrusted to them, is equally to set God at naught and to risk the result of the election.

An ideal election is one in which all concerned, without scheming or party combination, giving themselves to prayer for God's guidance and for entire submission to His will, vote with thoughtful earnestness until they agree upon a man. And it is my firm belief that such an election is best approximated when, without any nomination, an open ballot is cast, each representative voting for the man he deems best fitted for the position to be filled. The first ballot will doubtless result in the proposal of a considerable number of names, but the second will reduce the number, and so on until an election is achieved. In such a course ample room is left for each voter to act freely, and though more time may be expended upon the task, the result, it seems to me, will amply justify the expenditure.

It is quite true that we have ground for believing in the overruling Providence of God who can use even the wilfulness of man to effect His purpose of wisdom. And the general results of Episcopal elections may be thought to encourage such a reflection. Yet surely we should be more keenly alive than we are to the perils of self-willed practices on such occasions lest we tempt God to leave us to the natural consequences of our wilfulness.

One other point there is in this connection which demands a word or two.

The guiding hand of God which moves the various electors representing a diocese, moves also him who is elected. Surely this is a commonplace truth. For it can hardly be seriously maintained that the Divine Spirit limits His operations to such representatives, and that the person chosen for office has no other responsibility than simply to say "yes" to the call. By every consideration of justice and of reason the man elected must be allowed a voice of his own. Not until he has spoken is the will of God in an election finally disclosed. The power of the Spirit moves in him as it does in the electors, enlightening, disposing, directing, commanding. The right to refuse for sufficient cause cannot therefore be reasonably denied him. It is true he may not lightly set at naught his brethren's decision. He must beware how he overestimates, or underestimates, either his qualifications or his disqualifications. He must not forget that sometimes, in order to exalt His own divine power, the Almighty chooses even the weak and inefficient for high position. But he must reflect that such a course is very exceptional, and is likely to be made clear by special indications; and above all that whatever his decision may be he is responsible for it to the Lord that bought him. If then, in a spirit of trustful obedience, the man chosen, after honest and prayerful consideration is conscientiously convinced that he is not justified in accepting, surely his refusal is to be regarded as a part of the expression of God's will determining the matter!

In brief, then, my brethren, it is our duty to pray earnestly that our eyes may be opened to see God in our midst, that so addressing ourselves to our solemn task, as to a work assigned by Him, we may be led to a right decision, and choose the man whom He has chosen to the building up of His Church, the spread of His Truth, and the greater Glory of His Holy and Ever Blessed Triune Name.

Breathe on me Breath of God,
 Until my heart is pure,
 Until my will in one with Thine,
 To do and to endure.

And now before I close, there is one consideration which I feel it only right that I should press upon you even at the risk of overtaxing your patience.

The time of our assembling is, I am bold to say, not only for our Dominion and Empire, but for the world at large, a time of testing and of opportunity. The strife in which the great world powers are engaged is no mere commonplace struggle for supremacy, though lust of dominion undoubtedly entered into the causes which led to it. In this awful conflict, cruel, unscrupulous, devastating in spirit and method, beyond what has been known in earlier and darker ages of the world's history, it is not merely men, but principles which are warring; the principles of pagan philosophy against the principles of our Most Holy Faith. Let the promoters of this war prevail and no longer will the world have room for Beatitudes of Love. Blessings on the meek and merciful will give place to blessings on the proud and masterful. The timepiece of the world's enlightenment will be turned back some thousands of years, and the gracious God "who declares his Almighty power most chiefly in showing mercy and pity" will be superseded by a deity of ruthless force, pronouncing might, the only right, honour a matter of expedience, and pity weakness.

It is primarily, therefore, a day of testing for the Church whose very purpose is to spread throughout the world Christ's Gospel of peace and love. For Christian people to tamper with foundations, or play fast and loose with principle, a base betrayal of trust at any time—is doubly fraught with peril in a day like this, when so-called Christian men are openly challenging our Lord's divinity and impugning by specious theorizings the divine authority of His message. This war then brings things to a crisis. The logical result of nationalistic thought and teaching, it puts the question clearly before us. Shall Christ prevail, or antichrist? Love or selfishness? The gospel of forgiveness and tender compassion, or the gospel of ruthless, un pitying force?

Again the old prophetic vision rises before our eyes. The worldly kingdom which would devour the whole earth, tread it down, and break it in pieces, is set beside the glory and greatness of that other kingdom given to the people of the Saints of the Most High whom all dominions shall serve and obey. It is a vision of testing and opportunity. The people of God are called to declare their principles unflinching in face of a hostile world. We are given the glorious assurance of world wide victory. If only God's people will live up to their principles, discharge with fidelity the duty of the hour, act loyally as responsible

agents of the Most High God, follow obediently the guidance of the Spirit of the all loving, all merciful Saviour, then will God's promises most surely materialize.

Then in due time, slowly it may be, yet with no uncertain step, will approach the dawning of that day when "men shall turn their swords into plowshares and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." For "the kingdoms of this world will have become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

My brethren, is it not of the very first importance that in view of all this we should let no self-willed, short-sighted, worldly consideration lead us to make a mistake in the great decision demanded of us to-day.

May the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen.

The Bishop's address ended, the Synod proceeded to ballot, the result of which and attending circumstances are sufficiently told in the following letter which our Bishop addressed next day to the clergy in Algoma :

THE BISHOP'S LETTER.
North Bay, Ont.,
November 18th, 1914.

My dear Brother :—

I feel it my duty to inform you of the following facts. At the Synod of Ottawa, held yesterday, I was elected by a large majority to be Bishop of Ottawa in succession to Archbishop Hamilton. The circumstances of the election were unique. It took place at the first ballot. Naturally I felt it right to give some consideration to an offer made in so gratifying a manner.

After four hours' consideration I informed the Synod that, much as I felt the honour done me and appreciated the evidences of good will involved in it, I could not forget the claims of Algoma to which field of labour I was elected by the representatives of ten dioceses eighteen years ago. I found it difficult to satisfy myself that the call of one diocese could over-ride the call of ten. Yet I might have felt it to be the case that I was divinely called to a change of sphere but for the fact that the time seemed very unpropitious for my removal and the present condition of Algoma made such removal difficult. It is a period of strain and depression. Many lines of my work hang in

the balance uncompleted. Numbers of Missions are vacant. The English Societies are somewhat uncertain whether they can pay our grants in full. Our English Association leans upon me in the present emergency desiring my presence in the spring to revive its life.

I could not evade the feeling that under such circumstances to leave Algoma would be literally deserting in war time. Other considerations pointed in the same direction. My decision, therefore, was that duty bound me still to Algoma.

The Synod received this announcement with strong expressions of disappointment, and without any further ballot adjourned until the 26th inst., expressing the hope that in the meantime I would change my mind. In this hope, however, I gave them no encouragement. Here the matter rests at present. But I shall obviously be expected to make a further and final announcement before the date of the adjourned meeting.

Yours faithfully,
GEORGE ALGOMA.

It devolved upon Rev. Canon Piercy to send the above letter to all the clergy. When doing so he addressed a letter from himself in the following terms :

Sturgeon Falls, Ont.,
November 19, 1914.

My dear Brother :—

I am sending you the letter enclosed, herewith, at the Bishop's request. It obviously calls for a reply. The little time at our disposal does not permit of correspondence. I therefore take the liberty of sending you the accompanying memorial. If it appeals to you will you kindly sign and send it back to me by first mail possible. I should have reply by Tuesday next, November 24th.

Should you have insufficient time to reach me by letter on above date, a telegram saying that your name be added to memorial would serve the purpose.

Very sincerely yours,
CHARLES PIERCY,
Hon. Cler. Sec. Synod.

THE MEMORIAL.

*The Right Reverend George Thorneloe, D.D.,
Lord Bishop of Algoma.*

Dear Bishop :—

We, your Clergy of the Diocese of Algoma, desire to express how deeply we are touched by your action at the recent Synod of Ottawa in deciding to remain with this Missionary

Diocese when elected by such an overwhelming majority to succeed Archbishop Hamilton. We realize that the honour done you in that election which has been described as unique was great and we congratulate you and appreciate all the more your stand on that occasion and thank you most sincerely for it.

While we feel you need no assurance from us of our loyalty and devotion or esteem and affection for you, yet, we would like to state at this time that we could not think of your going from us and from the Diocese but with the keenest sense of sorrow and loss. We can never forget what your fatherly counsel and guidance has ever been to us. Your saintly character and never ceasing activities have been and are both an inspiration and example to us all.

It is this very sense of your personal worth and appreciation of your great gifts for high office which now prompt us in a spirit of self-sacrifice to say that should you ultimately, in the interests of the Church at large, deem it to be your duty to alter your decision, we would not have you unduly consider us or this field of labour, which has been so signally blessed during your episcopate.

We pray that God's richest blessings may be with you now and always.

[50 SIGNATURES]

All the clergy authorized the placing of their names to this memorial except two and they were reached too late. As the Bishop was journeying from Sault Ste. Marie on the evening of November 25th, Canon Piercy boarded the train for a minute and gave the memorial into the Bishop's hands.

Next day the Ottawa Synod again met and in face of Dr. Thorneloe's declining the election elected him again. This time practically unanimously.

The result of the ballot, according to press reports, seems to have been received with loud acclamation. Amid the enthusiasm the Bishop rose, much moved, to accept the election.

But though the Bishop, in a moment of emotion accepted, there is no doubt but that he feels much drawn to duty in Algoma. Indeed his first decision was not overridden in calmness.

If Ottawa refused to accept that decision, asking reconsideration, it is surely hard if Algoma may not ask for reconsideration of the latter act.

MISSION OF SCHREIBER.

A CORRESPONDENT who belongs to the Mission writes to say :

On the Feast of St. Michael and All Angels an interesting ceremony took place which is likely to prove an important milestone in the history of the Anglican Church in our loved Empire. The foundation stone of the new church and parish room of St. John the Divine, Schreiber, Ont., was "well and truly laid" by the Chancellor of this Diocese, A. C. Boyce, Esq., K.C., M.P., D.C.L.

After a brief introduction by the incumbent, the prayers were said by him and Canon Burt of St. Luke's, Fort William. Suitable hymns were led by the choir, all of whom are connected in some way with the work on the great C.P.R. line ; and several railway officials were present.

The incumbent was able to announce that they were now nearly in view of the power to claim the generous promise of the late Lord Strathcona.

The Chancellor gave a most stirring speech. He spoke in glowing terms of the work that had already been done and reminded this audience that H.R.H. the Governor-General would have laid the stone had not other important duties called him East. He alluded to his own previous connection with Schreiber, which he has known from an early age in his life, and most generously promised to help it in every possible way.

The Harvest Thanksgiving service was well attended in the evening, the town hall being used temporarily, and a most earnest and helpful sermon was preached by Canon Burt, who, at much inconvenience to himself and extra fatigue, very kindly came down from Fort William for that purpose.

FALKENBURG MISSION.

THE commodious new Church of St. Mary, at Beatrice, has been greatly beautified by three fine stained-glass windows placed immediately over the altar. The centre light contains a striking representation of "The Good Shepherd," with the Apostles SS. Peter and John on either side. The scheme of colouring is rich yet subdued and the work as a whole has been artistically carried out. The windows are a memorial of the late Mr. Daniel Hamilton, given by his widow and children. A short service of dedication was held by Rev. J. E. Graham, priest-in-charge of the mission, on Sunday, November 22nd. It immediately preceded the service held at Beatrice that afternoon.

A handsome prayer desk and lectern of polished oak have also been added to the fur-

niture of the church, and for this we are indebted to Mr. Haus, of Toronto, a brother of Mrs. Arthur Toull, of Beatrice. Surely this little settlement has much for which to be thankful in possessing such increased aids for both worship and service.

The W.A. of St. George's Church, Falkenburg, held a successful sale of work in Mr. Perkins' Hall, kindly lent for the purpose, on Wednesday afternoon, December 2nd. Though the weather was anything but favourable, the articles offered were with a few exceptions all sold, resulting in a profit of nearly forty dollars. The members of the Auxiliary and their friends deserve a word of congratulation and encouragement for the excellence of the arrangements and the skill and ease with which they were carried out.

A good piece of Brussels carpet, partially covering the east end and altar steps, has lately been added to St. George's Church, and this, together with a strip of matting placed down the aisle and a serviceable mat at the entrance conduce much to the appearance of the interior as well as to the "stillness" of movement in God's House. These useful articles have been purchased with money obtained at the Sunday School picnic by Miss Harriet Hay—one of our invaluable workers.

HUNTSVILLE.

REV. Canon and Mrs. Harper, who left Huntsville on November 16th to take charge of the parish of St. Barnabas, St. Catharines, were met by the members of the congregation at All Saints' Parish Hall on Wednesday evening, November 12th, and formally bidden farewell. The function took the form of a musical entertainment, provided by the Huntsville orchestra, and members of the congregation. Mr. E. H. Flaxman, representing the wardens, occupied the chair, and on behalf of the congregation, presented Canon Harper with a purse of gold. The latter made a fitting reply, referring to the joy he and his family had experienced during their three years' sojourn here. "We have never been happier or more contented in our lives than we have been here in Huntsville," said Mr. Harper, who paid glowing tributes to the fidelity of his congregation and the whole-hearted friendship he had met with among the townspeople generally.

Following the presentation refreshments were served, and many took the opportunity of expressing to the rector their sincere regret at his approaching departure.

The opening meeting of the A.Y.P.A. in connection with All Saints' Church was held on Monday, November 3rd. It took the form

of a Hallowe'en social, and the commodious parish room was gaily and grotesquely decorated for the occasion. Close on to a hundred members of the congregation assembled early in the evening, and thoroughly enjoyed the old-fashioned games organized by the band of "gypsies." At ten o'clock refreshments were served, after which the company reluctantly dispersed, feeling that seldom had they spent a jollier evening.

SAULT STE. MARIE.

THERE was a church parade for members of the 51st Regiment on Sunday, November 1st, in the Armoury. The public were admitted and the sometime skating rink presented a magnificent sight of 1,800 to 2,000 worshippers. The soldiers formed three sides of a square and the clergy and choir and the band with Mr. A. C. Boyce, K.C., M.P., D.C.L., and Mayor Simpson the fourth. The Rev. W. S. G. Bunbury, rector of St. Luke's, thanked Lieutenant-Colonel Penhorwood for the opportunity given to him in the absence of the Bishop of Algoma to address such a historic gathering. He spoke plainly, urging the men, especially those forming the second contingent's unit, to live pure, sober, God-fearing lives. With General Gordon, with Vickers, with Havelock, and many another religious soldier, he urged the newer recruits to face ridicule courageously for Christ's sake.

The band was assisted by Mr. Fergusson and St. Luke's Choir in vestments. The lesson was read by the Rev. W. Hardy Johnson, of the Church of St. John the Evangelist, and the prayers by Mr. J. W. Howes, a member of the contingent who has been student in charge of St. Peter's Church, Steelton.

WEBBWOOD MISSION.

WHEN the Bishop visited Webbwood and Nairn on the last Sunday in November he took part in services which he described as the best he had ever known—indications surely of the good work quietly done by Rev. G. H. Phillips. A few people came to Webbwood in the morning from Espanola, where is the Spanish River pulp and paper mill, but where there are very few Church people.

The next day the Bishop went to Worthington, where is a good nickel mine being operated by the Mond Nickel Company. There are from 200 to 300 men now employed there. It was the Bishop's first visit to the place. He had a bright service on the hillside. It is a likely outpost of Webbwood mission and Mr. Phillips may be depended upon to give the people there all the time he has at his disposal.

IN TWO PARISHES.

TWO thriving parishes are situated in the Timiskaming country so near together that the Bishop can visit them both in one day—to wit, Haileybury and Cobalt. The Bishop visited them both on Sunday, October 25th.

At St. James' Church, Cobalt, there was a splendid service in the morning, at which 10 persons were confirmed. The attendance of men on the occasion was marked, giving evidence of the Church's influence in the town—the hub of the silver-mining camps.

At Haileybury at Evensong the Church of St. Paul was crowded, as was the porch-way or entrance, and if it were known probably there were not a few outside. It was a phenomenal service. Ten persons were confirmed. With two others whom the Bishop confirmed three days later the number of confirmees rises to a dozen.

The effects of the fire—small, it is true, but serious—in the parish hall have been obliterated, the insurance money obtained helping materially.

The parish has lost its senior member of St. Paul's congregation in the passing away of Mr. C. C. Farr. Indeed the town at the same time loses its founder. Some thirty years ago Mr. Farr located there and with prophetic eye saw a town which he called Haileybury when there was but a hut or two in the neighbourhood of his own log-house. In giving the town a name Mr. Farr paid a tribute to his old school in England. Of course he was anxious to have a church erected. No other than a stone building would please him. Therefore the people of the town possess a stone church. Mr. Farr lived to see the day when the one-time building with seating to spare has become altogether inadequate for the demands made upon it. He was a pioneer whose name will long live in this new country. To his widow and family our condolences are respectfully extended.

BURK'S FALLS.

SUNDAY, October 18th, was duly observed as Children's Day, and the subject treated at each of the three services that were held in All Saints' Church. The Sunday School service was held at 3 p.m., and quite a few parents accompanied their children. Two of the elder scholars presided at the organ during the day; and the published printed forms were used. Teachers and elder scholars composed the choir, and the services were reverent, bright, and inspiring. Canon Allman officiated, basing the afternoon address upon

Naaman's little maid, and the younger days of Samuel, David, and Timothy.

The "social" in Sharpe's Hall, arranged for Monday evening, November 9th, under the auspices of All Saints' Church, met with an encouraging response. The programme was entirely voluntary, and quite a few numbers were creditably given simply by home talent. Canon Allman occupied the chair, and expressed a few words of welcome and appreciation to those present, which were warmly received. Both churchwardens took part, and there were three patriotic choruses rendered by the choir. Duets, solos, and readings also had place, and a quartette was finely rendered, which received hearty applause. The National Anthem was sung, in conclusion, led by Miss Marion Allman, who divided the honours of pianist with Miss Grace Gray, both of whom did excellent work. Then the Woman's Auxiliary set to work, providing abundantly splendid refreshment for all present, in which they were assisted by the Junior Auxiliary, and a pleasant hour was spent in friendly chat. Everything passed off pleasantly, and thanks are due to each and all who in any way contributed to the success of the gathering.

STURGEON FALLS MISSION.

IT was on the Sunday before Advent—November 22nd—that the Bishop this year made his annual visitation of this mission. He arrived the evening before and was "put up" at the parsonage.

The first service was a celebration of Holy Communion at 8.30 a.m. Then came breakfast. Matins was said at 11 a.m., after which one young man was confirmed and the Bishop preached the sermon.

Following the mid-day meal the Bishop and Canon Piercy walked to Cache Bay, where Evensong was said and three young people confirmed. The Bishop again preached the sermon.

Returning to Sturgeon Falls—a good three-mile brisk walk on the railway—there was a little rest before Evensong, at which the Bishop preached the third time that day.

The first service had not many worshippers, but at the other three there was good attendances. As usual on such occasions the congregation contained members of the denominations having centres in the place.

The Bishop was much pleased at his visit. There was a satisfactory spirit "in the air." Hearty responses were found on the part of the people and the singing was good also. The music was common—nothing ornate attempted.

Earlier in the month the Sturgeon Falls W. A.—a band of eight or nine women—assisted by other members of the congregation, held its annual supper and associated with it a sale of aprons. By this event year by year money is realized to help the several causes which the women take in hand for the good of the mission and of missions generally. This year it was marked by a special feature, since 25 per cent. of all proceeds was devoted to the Canadian Patriotic Fund. This amounts to \$23.

LITTLE CURRENT MISSION.

THE annual Harvest Thanksgiving services were held in the church on Sucker Creek Reserve on the Festival of St. Michael and All Angels. There was Matins and Holy Communion at 10 a.m., and Evensong at 4 p.m. The Rev. Arthur Carlisle, B.A. rector of All Saints' Church, Windsor, Ont., assisted the incumbent, Rev. C. C. Simpson, by preaching eloquent and instructive sermons. The attendance was remarkably good; offerings most liberal. The church was adorned with the products of the farm and garden.

Mr. Carlisle preached at Matins and Evensong in Holy Trinity Church, Little Current, on Sunday, September 27th. Quite a number of tourists have visited this town during the summer and have attended church services. Their presence and help is appreciated. Little Current should become a favourite summer resort because there is steamboat and railway accommodation and the fishing is excellent.

A DAY WITH THE INDIANS.

OUR readers will, we are sure, peruse with interest the following description of a "day off" from the pen of Miss M. C. Schultz, the teacher of the Indian School at Sucker Creek:

In the Diocese of Algoma, on the beautiful Island of Manitoulin, is the Indian Reserve of Sheguindah.

It is the Bishop's day—with the Indians, the one day in the year that all on the Reserve look forward to with eagerness—his annual visit to their church.

The Indians give of their best, decorate their pretty church to the best of their ideas of beauty, and do all heartily and generously in honour of their Bishop whom they love and reverence.

The Indian village of Sheguindah is in one of the most beautiful parts of the island, nestling close down to the waters of the Georgian Bay, surrounded by bluffs thickly

wooded and rising in some places to some hundreds of feet above the lake level.

It was my good fortune to be able to be present on this great day for the Sheguindah Indians. My drive from Little Current, about seven miles distant, with the mail stage, was as pleasant a one as was possible, seated as I was beside an old, old man, on a rickety old buggy, behind a cranky horse, or rather "horselet," for one must not say pony here. The scenery, however, and the sweet, fresh morning air are subject to no such mundane matters as a savage-natured old man for driver, or half-tamed dogs rushing out, barking and snatching at the poor horse's nose, or even the unholy bumping over rough, half-made roads. The sight of the eternal hills, the blue waters at their base, and the misty woods fills the soul with gladness and involuntarily the words of the Psalmist rush into the mind—"Lord, how manifold are Thy works, in wisdom hast Thou made them all."

You will think I am a long time coming to the Indians, and so I was. But I was content as long as I got there in time for the 10 o'clock service.

The village of Sheguindah was reached after a long pull up the mountain, where a wide view over the Georgian Bay studded with innumerable islands rewarded the passenger, and a long stretch of level road relieved the patient horse. Deserted farmhouses to right and left made one wonder why this was thus. Lovely surroundings, bush and field and fell up to the very doors. But no doubt substantial farming difficulties if not loneliness for the women were among the causes.

At the post office I leave the "Royal Mail," not reluctantly, and make my way on foot to the Indian reserve along a good road, about a mile's walk beyond the village. In the distance I spied the Bishop and the lay reader, also on foot, wending their way to the Indian church. To my joy I am presently overtaken by a nice clean buggy, with a good horse, and for driver the mission priest, the Rev. W. H. Trickett. Of course I am requested to get in and ride the rest of the way and we arrive at the church some minutes before the Bishop.

An old squaw and some children are already in the church and I take a seat at the back, but the Indian churchwarden politely takes me to the second pew in front. Then slowly and solemnly the men and women come in, the latter rather out of breath, having hurried themselves and children into clean, neat, Sunday clothes, and having been busy up to the last moment cooking and baking the good things provided for the banquet which is to follow the church service.

The Bishop is in sight, as the ringing of the church bell tells us; the church fills up to its capacity and then enter the Bishop and his clergy. The solemn service begins, the deep-toned voice of the Bishop stirs every heart as he utters his part slowly and reverently. The Indians join heartily in the responses. The services and hymn are in their language—the Ojibway. The hymns are well sung and when the time comes for the sermon, all are ready to give close attention. The Bishop motions to the man privileged to act as his interpreter. This Indian, a well educated and intelligent man, stands forth in simple dignity at the Bishop's side, and as each clear sentence falls from the lips of the Bishop he gives it promptly and eloquently in the Indian language, so that all, even the older men and women, may understand the sensible and telling words addressed to them.

No high-flown speech is this, with allusions that not one of these people would understand, but friendly appreciation of their progress and improvements since his last visit, and kindly advice as to further improvement in the way of personal cleanliness and care for the well-being of the reserve generally.

At the Holy Communion which followed, a great number partook of the holy sacrament. At the close of the service the Bishop went to the church door and shook hands with each person. He had a kindly word for every one.

In a little while we were all invited to the banquet which had been prepared and served under the trees. The tables were arranged by the Indian women, helped by some of the ladies of the Churchwomen's Association of the Anglican Church of Sheguindah. They were decorated with flowers from the chief's garden, and loaded with all kinds of tempting dishes so well cooked by the squaws. There were pies of all description, and preserves, so dear to the hearts of Canadians, were plentiful.

The Bishop was placed at the chief's right hand, and he did his best to respond to the pressing invitation to partake of all and sundry dishes.

A small charge of 25 cents was made for participation in this generous feast, and the proceeds went as a contribution to the Indian funds.

Later on a baseball match took place between the Sheguindah Indians and those from Killarney, a beautiful spot across the bay on the mainland of Ontario.

Unfortunately, the Bishop could not remain to witness this as he had a long drive to another mission before him. So after a speech of thanks and regret that he could not stay longer with them, he took his leave and drove off with the mission priest, and thus ended a pleasant day with the Sheguindah Indians.

NEW LISKEARD.

ALL SAINTS' DAY found the Bishop in New Liskeard, while on his visitation up north on the T. & N. O. Railway. We had a singularly interesting day. The church was twice filled. The missionary presented eight persons for confirmation. The outbreak of the great war in Europe has caused delay in the erection of the much-needed new church on the site on the other side of the Wabi. Nevertheless the people are determined to press on. Until very recently there was a hope of the immediate sale of the old site and building. Though one buyer fails to acquire the property no doubt another will before long secure the title and so assist New Liskeard people to realize their desires.

DIOCESAN NOTES.

THE Bishop of Algoma has appointed Rev. A. W. Hazlehurst, R.D., to be an Honorary Canon of the pro-Cathedral of St. Luke, Sault Ste. Marie, to fill the vacancy caused by the departure from the diocese of Rev. E. J. Harper. Rev. Canon Hazlehurst is the priest-missionary at Baysville and is the Rural Dean of Muskoka.

The death of Mrs. C. C. Simpson, the wife of our brother missionary at Little Current, on the Manitoulin Island, draws from us all an expression of the deepest sympathy with Rev. C. C. Simpson in the hour of his bereavement. The Bishop broke away from his plans and hurried to Little Current to take part in the burial service and to minister to the sorrowing husband and friends. The body was taken to Amherstburg for interment.

For the first time the Diocese will in January, 1915, make an "apportionment" for our own Diocesan Missions. This will be done in accordance with the will of the Synod voiced last June, when it was made known that our collection on the First Sunday in Lent had, after several years' trial, failed to produce an adequate and fairly-proportioned sum for the maintenance of the mission work within the Diocese of Algoma.

The little church at Krugerdorf is becoming a more complete structure. The people working in the vicinity of this outpost appreciate the services of the Church. But the war has affected their resources very seriously. There are a smaller number of camps in operation than for some time past—fewer than were confidently expected. It means diminished work.

It was only because the Superintendent of the division of the C.P.R. was kind enough to stop the Winnipeg train east for the purpose, that the Bishop was able to be present at Even-song at Sturgeon Falls on Sunday, November 22nd, and to make connections at North Bay next morning for Powassan and so keep his appointments in that mission. Railway train from North Bay to Powassan, thence a 10 or 12-mile drive to Chisholm for a service in the afternoon, when five persons were confirmed. Thence back over the road to Powassan, where there were ten more confirmees. It is evident that Rev. P. A. Paris, the missionary, is working with creditable effect. The parsonage has been repaired, and we learn all charges are nearly paid.

One difficulty nearly always stares the Bishop in the face, viz., that of finding suitable men to fill some of our missions. It is not likely that during the winter regular ministrations can be given to Charlton, and for the present the people have to rely upon the occasional visits of Rev. O. L. Jull, of Englehart.

Mr. W. F. Smith, lay missionary at Parkinson, has been sent to Thornloe, with its outstations of Harley and Hudson.

Rev. P. J. Law, who has well served as assistant at St. Luke's, Sault Ste. Marie, left on December 4th for Huntsville, where he will be the locum tenens until the appointment of a new rector.

Rev. H. E. Pelletier is leaving Elk Lake for Manitowaning. The latter mission on the Manitoulin Island is one of the oldest missions in the diocese—perhaps the oldest.

Rev. E. Montizambert, now at Torrance, is removing to Sault Ste. Marie, where he will serve as deacon at St. Luke's.

The first Church service was held at Earlton in the Orange Hall on October 28th last. At it the Bishop confirmed three persons. Earlton is the junction of the branch to Elk Lake with the main line of the T. & N. O. Railway.

At Englehart, where Rev. O. L. Jull, ordained deacon last summer, has succeeded to the post held by Mr. L. Griffiths, the Bishop recently confirmed seven persons.

Not a few of the hardy men in our north country who are Churchmen have gone into training at Toronto preparatory to leaving Canada for "the front."

The new Premier of Ontario is the member of the Provincial Legislature for Sault Ste. Marie. He is not a Churchman, but all sorts and conditions of people in his constituency joined to do him honor upon the occasion of his visit to the see city on December 4th. He has lived among the citizens of Sault Ste. Marie for some 25 years and by them is highly esteemed.

Mr. W. C. Dunn has reason to be proud of his pupils of the Indian School at Shesheganwaning. They competed with four public schools at the Rural School Fair of the District. They had entries in 22 classes and won awards in 20 classes. They took 31 prizes out of a total of 150—3 firsts, 4 seconds, 5 thirds, 6 fourths, 5 fifths and 8 sixths, as well as 5 ribbons for exhibits highly commended. Such a record deserves high praise.

Under the guidance of and encouraged by Rev. P. F. Bull, of Nipigon, the little Church family at his outstation of Dorion are moving to erect a church there. We hope all their hopes may be realized. So, little by little, we take up new ground and extend our responsibilities.

To our good brother-missionary at Blind River, Rev. G. G. Harper Reade, we extend our deep sympathy at the loss of his brother, Lieut. Reade, whose death before the enemy at the Marne on the 30th of October, gives him a niche in the British Empire's roll of honour.

Among the doctors now at the front, somewhere in France, is Capt. G. Cockburn, from Sturgeon Falls. Dr. Cockburn is a favorite in his native town with all who have known him from boyhood.

Mr. Howse, for some time an assistant to Rev. W. H. Johnson, of St. John's, Sault Ste. Marie West, has enlisted in and is training with the men who are looking forward to leaving Canada as our second contingent.

Last reports are to the effect that Rev. E. H. C. Stephenson, of Schreiber, is improving in health. For some weeks Mr. Stephenson has been in the doctor's hands in Toronto. Archdeacon Gillmor has filled the gap at Schreiber.

Our thanks are due to Rev. G. G. Harper Reade for his poem and article printed on another page in this issue.

The Bishop will hold an ordination at Sudbury on the Fourth Sunday in Advent—December 20th.

II A HEROIC LIFE.

WHEN Father Frere spoke at Edinburgh last January, he declared that Romance was driven out of most spheres of life, but still held sway in the world of Foreign Missions; and he instanced work in India. The latter part of his statement is most fully borne out by an inspiring recent book, "The Life of Theodore Pennell." A boy who was too delicate to go to a public school swept the board of prizes in the medical schools of London, but, instead of becoming a wealthy London specialist, devoted his life to incessant labours on the Afghan frontier. He went straight out to Bannu, in the very midst of the most restless and warlike tribes, whose names to most readers will recall the story of smaller or greater military expeditions. And with magnificent powers of organization, with quite phenomenal gifts of bodily endurance, intellectual achievement, personal magnetism and tact, he gradually established a medical mission of immense influence, and won a name, which must stand high, even among the great records of military and political greatness displayed by Britons in India. He fell in love with the wild simple Pathans; he laboured and lived for them, and he laid down his life for them. The utter devotion of his whole powers is expressed, as in a figure, in two points; he adopted almost from the first the Afghan dress, and so entered into the character that frequently in other parts of India Hindus and European alike failed to recognize him as a "Sahib." Some of the most beautiful incidents are those in which, being treated in a rather cavalier manner by white men or their servants, he accepted with delight a share in the unmerited reproach of the "niggers." The second point is that after the death of his mother, a very Hannah, who not only dedicated her son, but went with him and played a great part in his manifold activities, he married a Hindu woman. She was a trained surgeon, sister of the celebrated Miss Cornelia Sorabji; and she shared for five years his journeyings and labours in relief of the disease and suffering of a very extensive district. It is his widow who writes the life, a wonderful achievement for an Indian lady, though one might otherwise criticise some parts of the book as being a rather badly put together record of visits, operations, journeys on foot, on horseback, in tongas, on a bicycle, and latterly in a motor car (often on strike)—journeys over sandy deserts, through fords of the wandering Indus, over execrable mountain roads, in upsettings often, in thunderstorms above measure. Pennell could go unarmed amid warring tribes and treacherous villages; his works of healing and the love that lay behind them were a passport every-

where, a safeguard stronger than that of the King's soldiery. Besides the medical work at Bannu, and other later instituted stations, and the constant itinerating, he directed the great school for Pathan boys, taking a large part in the actual teaching and sharing the sports of his devoted boys, keeping continual touch with former pupils, and preaching incessantly in the bazaars. This latter work, bitterly opposed by the Mohammedan Mullahs, he always held to be the most fruitful in ultimate conversions to Christianity. The Afghan had been proved to be the most enthusiastic missionary of the Koran; and his unwavering belief was that the Afghan would prove the most useful missionary in India and elsewhere of the Gospel; and his belief found ample justification before his untimely death. Several chapters describe a great journey he undertook in the character of a Christian *sadhu* or itinerant preacher, accompanied by his *chela* or disciple, an Afghan boy Shah Jehan, who had been one of his earliest pupils and his first convert. They went on (and off) bicycles, which occasionally aroused some surprise in villages, but without any money or provision; they travelled from the far north-west to Delhi, and far down the Ganges to Allahabad, preaching in villages and in bazaars, discussing and arguing with other *sadhuis* and with all and sundry, living in the life of India and so carrying Christ into the very heart of India. Nor did the promise fail of sufficient food and shelter, till some special unsolicited gifts enabled them to return by rail and boat just at a time when the Doctor's presence at Bannu to "set in order things that were wanting" had become imperatively necessary. Not the least interesting feature of this book of many adventures and of mighty work for Christ is that the events are so recent; its setting is amid occurrences which we have read in the newspapers, the Malakand Expedition, the World's Missionary Conference, the great Delhi Durbar. It was only in 1912 that this "very perfect knight" of the Church laid aside his armour, and hallowed the land of his adoption and of his love with the deposit of his mortal remains. May his spirit rest in the knowledge that the abundant harvest of his sowing is being abundantly reaped; may many workers, medical, educational, clerical, be inspired by his Apostolic example.

THE DAYS OF SLAVERY IN CANADA.

THAT in the early history of Nova Scotia the negro population was considerable, is shown by a remarkable occurrence in 1792, when there sailed out of Halifax a fleet of fifteen vessels bound for Sierra Leone, Africa, having on board 1,180 negroes, whose freedom had been secured and who were being sent

back to the black man's continent. This notable migration was carried out by Lieutenant Clarkson, brother of Thomas Clarkson, the English philanthropist.

The register of St. Paul's Church, Halifax, shows that on February 11th, 1784, twenty-one negro slaves, the property of (Sir) John Wentworth, were baptized, preparatory to sending them to Surinam, or Dutch Guiana, South America, as it is known to-day.

Slavery was thought in those days to be a defensible custom, for after the death of Rev. John Rowland, rector of Shelburne, N.S., in an inventory of the movable property of his estate, three items were: "Samuel, a black boy, twenty-five pounds; William, a ditto, thirty pounds; a girl, twenty-five pounds." At the sale in Montreal, in 1780, of slaves captured from Whig owners across the border, Rev. David C. Delisle, rector, paid twenty pounds Halifax currency, for Charles.

A considerable number of negro slaves had accompanied their Loyalist masters from the revolting colonies to Nova Scotia and Upper Canada. But slavery never got firmly rooted in Canadian soil, and early in our history the unrighteous institution was by strict legal enactment torn up root and branch and trampled under foot.

A MISSION TO SOUTH AMERICAN SAVAGES.

AMONG pioneer missionaries Rev. W. B. Grubb holds a place in the first rank. The story of his work in establishing a mission amongst the hitherto savage natives of the Paraguayan Chaco, South America, has recently been published. The book has been reviewed as the record of work of a unique character, very unlike those of most missionary explorers.

The early missionaries to the Chaco were "confronted with the anomaly of a country as large as Great Britain practically unexplored, its inhabitants heathen barbarians, no centre of government or representative of authority in the whole of the vast interior, and the whole land, although unsurveyed, sold by the Government and bought by speculators in Europe and elsewhere, none of whom had seen the lands which they had purchased." The Paraguayan Government entrusted the task of reducing this barbaric region to order to the South American Mission Society. The tribes inhabiting the Paraguayan section are the Lenguas (more correctly Mascoy), the Suhin, the Towothli, the Aii, and the Kyisapang or Sanapana. The languages spoken are distinct,

and demand separate study, requiring long years of practice and observation. The population is only about 30,000 to 35,000, and with the exception of the pupils of the Mission is diminishing. Tribal wars and infanticide are the causes of diminution. Although the several tribes are now distinct, inquiry has made it probable that they were all of one race originally. The first attempt to reach the Chaco was made twenty-three years ago by the British and Foreign Bible Society's agent Henricksen; he died, and the work was taken up by Mr. Grubb. Ignorant both of the language and country, Mr. Grubb set about the task with determination. It took ten years of intercourse and instruction before a convert was made; two men of the Lengua Mascoy with very long native names were baptized by Bishop Stirling in 1808. In 1900 three more were baptized, and from that time the mission has progressed, care being taken to make the converted natives missionaries to their own brethren. Bishop Every has taken great interest in the Mission, and his name will suffice to encourage support for the South America Mission Society in its work in the Chaco district. The Franciscan, Fr. Bernardino de Nino, knows the Chaco well, and in his book has pointed out the advantages it possesses for the trader and speculator. But if commerce is to come before the Indians are thoroughly Christianized it will be bad for them; we hope therefore that the Mission Society will be able to send more men to that promising field. As Mr. Grubb lived with the Indians, and complied as far as possible with their manners and customs, working with them, intercourse became more real and profitable than if he had confined himself to what people call spiritual work. There is no attempt at magnifying the success, failures are recorded as well as triumphs; there is an air of honesty about the book which cannot fail to appeal to those readers who really desire to know the particulars of the advance of the Christian faith among barbarians in the first years of the 20th century.

The "St. Andrew's Cross" says: "Rev. Daniel J. Gallagher, a priest of the Roman Catholic Church, was received into the ministry of the Episcopal Church by Bishop Tuttle, June 20th, and assigned to the charge of St. Alban's Parish, St. Louis, and on June 28th the Bishop of Connecticut received into the Church one hundred and eight Italians, eighty-seven men and twenty-one women, all of whom had been baptized and confirmed in the Roman Church, but who had renounced their allegiance to the Bishop of Rome.

THE CHURCH IN SOUTH AFRICA AND THE LEPERS.

A CORRESPONDENT writes to "The Church Times," from Pretoria, saying that on August 6th last, at 8 o'clock a.m., the Bishop of Pretoria dedicated the church for the English Church patients at the Leper Asylum. Situated a little over seven miles from Pretoria, on the side of the Daspoort Hills the lepers find in the Asylum a home as well as a hospital. And now that they have a church their happiness is so great that one hears that at times at any rate they forget their sad state.

The money for the church was collected by Sister Helen of the Community of St. Michael and All Angels, Bloemfontein. In England and South Africa small donations were given until her efforts were successful, and then the Government decided to move all the lepers from Bloemfontein to Pretoria. The Bloemfontein diocese immediately arranged for the money thus collected to be offered to Pretoria; but it was only after repeated efforts on the part of the Bishop that the Government granted a piece of ground. Immediately this was done the chaplain appointed by the Bishop arranged with Messrs. Cowin and Powers, architects, of Pretoria, and eventually a beautiful building was erected.

On each side there is an open clere-story which gives excellent ventilation without being draughty, for many lepers feel the cold very much, and the arcading seen from the inside with a white frieze at the top of the walls is most effective. It will accommodate about 150 in the nave, and a permanent altar-rail divides off the sanctuary, which is kept intact from those who suffer from this dreadful disease. Strict rules are enforced by the Government; but every Friday the missionary goes from Pretoria for the whole day, and one Sunday each month there is Holy Communion.

The morning is spent in visiting the sick wards, both men and women, and then a service in church in the afternoon. After that the European staff are visited. Deaconess Julia goes to visit the women twice a month, and when we can arrange for extra transport one of the women missionaries stationed at Pretoria will visit the leper women oftener than can be managed at present. Piteous sights meet one on every hand, women trying to turn water taps with stumps of hands from which the fingers have been taken joint by joint by this living death. Then in church you see a hymn-book passed along a row until there is one with enough fingers to open it at the right place, or a man walks across his room on his knees because his feet are not, or, again,

you see the stronger ones half lifting and half pushing or propping up with difficulty those who wish to receive Communion, which is given by intinction, and even then with great difficulty. Several gifts have been given to the church, a bell, font, altar, and prayer-desk and seat, but we still need other things, and especially some annual subscriptions, which would enable us to have transport for the missionaries. The chaplain is the Rev. H. D. Hanford, P.O. Box 188, Pretoria, who would be very grateful for any help that is sent to him.

THE MAHARAJAH AND THE BIBLE.

THE late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. Although he himself never accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land."—Bible in the World.

The Bishop of Mackenzie River is in England where he expects to spend the whole of the winter in the interests of his diocese.

Rev. Canon Powell will leave at the end of term his position as Principal of King's College, Windsor, N.S., and will assume the duties of rector of Holy Trinity Church, Toronto.

Our alliance with Russia gave a special interest to the meeting, in the Church House of the Anglican and Eastern-Orthodox Churches Union. The Union was formed for the purposes of removing all obstacles to the cause of re-union, and of bringing together the members of the two Churches with mutual sympathy and understanding by promoting study, intercourse and co-operation. Since the outbreak of the war a Russia that is new to many of us has been discovered—a nation profoundly religious, kindly, and self-denying. That discovery should serve to remove the wrong prepossessions of English Church people in regard to the Orthodox Churches of the East. If the war has brought into close relations for military purposes the subjects of the Tsar and King George, their service to a common Master should bring them into a still closer union.

GENERAL CHURCH NEWS

FROM Australia a correspondent in the Antipodes writes to "The Church Times" in favour of great Synods being held but once in three years, and urging a reform in annual Diocesan Synod representation, which, he says, should consist of priests and one lay representative "from each parish or group of parishes." This reform, which may come in Australia in the not distant future, is one that may be found advisable in Canada. In the Diocese of Algoma it is now to be found in force. Here, according to our constitution, "every separate cure, irrespective of the number of stations therein contained, shall be entitled to elect one [lay] delegate." Should, however, the number of communicants exceed sixty they shall be entitled to elect two delegates, and if the canonical voters (male communicants) exceed 150 the cure may elect three delegates. But only one lay delegate may be non-resident.

The election of the Very Rev. Dr. Doull, Dean of Columbia, to be the first Bishop of the Missionary Diocese of Kootenay, is generally hailed with joy in Canada. May he administer the affairs of the Church in Kootenay for many years and leave behind him a fragrant memory of his labours.

In a letter to the Bishop of Niagara, Rev. Canon Piper, one of the chaplains with the Canadian forces yet in England, says: "There are 33 chaplains here, and Lord Kitchener only wants six to go to the front, so many of us will have to go home."

The Oxford Mission at Calcutta is establishing, with the approval of the Bengal Government, two colleges in connection with the new Dacca University, one for Christian men and the other for Christian women.

The Archbishop of Rouen has placed several of his churches at the disposal of the army chaplains, and Anglican priests have been able to celebrate the Holy Communion at the high altars of Roman Catholic churches.

The Rev. Neville Stuart Talbot, son of the Bishop of Winchester, has resigned his position as Tutor and Chaplain at Balliol College, Oxford, to take up mission work in India.

The Rev. H. Pakenhaim Walsh, Warden of the Bishop Cotton School, Bangalore, India, has been appointed to the bishopric of Assam.

In Great Britain there is deep and widespread satisfaction at the announcement made by the Archbishops of Canterbury and York that the first Sunday in the New Year will, at the King's own suggestion, be observed as a Day of Humble Prayer and Intercession to Almighty God. One of the daily papers says: "It is safe to say that as 1915 opens the prayers of all Christian people throughout the British Empire will give utterance to the hope that when the year closes it may find the world at peace and that our soldiers and sailors may have returned home victorious. It is a happy thought that at the earliest opportunity the nation should meet together to perform a great corporate act of intercession for the success of our arms, while each in his private supplications names those for whose health and safety he asks especial favour. Sunday after Sunday, and, indeed, day after day, prayers are offered up for the British cause. But necessarily and rightly, they but take their place among the supplications for our many and varied daily needs. It is well, therefore, that on the opening Sunday of the year all should meet together to voice one single common thought." When we find the secular press writing in this strain, it is clear that the spiritual side of the nation's life has been deeply touched.

Canadian Church people learned with grief of the death at sea of Bishop Dunn, who resigned the Bishopric of Quebec on November 1st, sailed for England on November 5th, but died before the steamship reached port. He was buried in the parish where he had thought of living a life of quiet retirement.

A new ecclesiastical province has been formed in West Australia including the four dioceses of Perth, Bunbury, North West Australia and Kalgoorlie and the Bishop of Perth (Dr. Riley) as Metropolitan, will become Archbishop.

The death is announced of the Right Rev. G. F. P. Blyth, who was for many years Bishop of the Church of England in Jerusalem and the East, a position from which he had only recently retired.

The Reverend D. T. Owen, L.Th., of Holy Trinity Church, Toronto, has been appointed Rector of Christ's Church Cathedral, Hamilton.

THE MOSLEM PERIL.

AT the moment of writing it is still uncertain whether Turkey is to be an active participant in the great world-war. The outlook is not hopeful; and it is perfectly clear that the Kaiser and his counsellors are prepared to stoop to any subterfuge which will help them to bring the British Empire face to face with an armed and vindictive Mohammedanism. It is the last hope of a discredited autocracy; yet it is a hope which, we believe, will be belied.

Nevertheless, we must not belittle the Moslem peril. It is our duty to be prepared for any emergency, and here is an emergency too obvious for any thoughtful man to ignore. The trouble is that Christian people have for generations been ignorant or indifferent, not only to the progress of Mohammedanism, but to its moral and ethical tendencies, as well as to its degrading influences on human life. There are large districts in India, we believe, where all that is best and ennobling in the teaching of Mahomet has been carefully and loyally preserved. And its best is fine indeed, as those who have read Dr. Robinson's book, "An Apology for Christian Missions," will readily admit. But the Mohammedanism of Turkey is more or less a degenerate Mohammedanism, sensual, if not positively lascivious, unenlightened, unprogressive, and inherently corrupt. This is the religion which is spreading in South Africa, among white people as well as the coloured races. A writer in "The Missionary Review of the World" quotes a letter received from Cape Town, written by a missionary of the S.P.G., and it tells a painful story.

"I can assure you," says the writer, "that I am no alarmist. I have seen ten years' active Mohammedan service in and near Delhi. I was born and brought up in Turkey, lived seven years in Jerusalem, so that when I say that Mohammedanism is playing havoc here, it is no exaggeration, and something must be done. There are whole streets who once were Christians, but are now Mohammedans, and in some streets every other house has had one or more of its family become Mohammedans. Mixed marriages are very common indeed. Families and relations are half Christians and half Mohammedans; not because they were once Mohammedans, but the reverse."

The facts are sufficiently startling and so well corroborated by photographs and the testimony of other workers, that they should awaken prayer and new missionary effort for Moslems in this part of the world. The total Moslem population in South Africa, according

to the Colonial Office List, London, 1913, is as follows:

Cape Province.....	24,180
Natal.....	13,475
Transvaal.....	8,193
Orange.....	47
Basutoland.....	8,000
Total.....	53,904

This total is not large in proportion to the whole population of more than eight million, but the present activity of Moslem propagandists, both Malays and Indian Mohammedans, should be arrested for the sake of the native church. This was conclusively shown by Mr. Gardener in his recent book, "Studies in the Evangelization of South Africa." Speaking of the Moslem peril, he said, "Even the Southern Base will not be safe against such odds. It is in the light of the whole African problem of the challenge of Islam, of the struggle of the central tribes, that we must view the South African position. The crisis in Africa constitutes this emergency."

What are the facts as regards the situation to-day? For years there has been a movement on the part of the Malays and of Indian Mohammedans, to win over the white and coloured, whether Christians or Jews, in South Africa. The Malays, we are told, are active in this work for two reasons. One is their desire of winning merit and paradise by their conversion of Christians to Islam. The other is by mixed marriages to make their race whiter.

Many of the facts communicated to the "Missionary Review" writer cannot be published, but the evidence given is incontrovertible. We are told that there are men whose sole object is to ruin girls and win them over. "For this end, they put on English caps and assume a Christian name. Malay women are always on the watch to get any child by any means they possibly can." It seems that many of the Christians are so ignorant that they speak of the mullah as a priest, and the mosque as a church, and the Koran as the Bible. To quote once more from the Cape Town correspondent: "There are some Arab, Egyptian, Indian and Turkish propagators of Mohammedanism who are very actively engaged in spreading their faith up and down the country by Koranic schools, charms, sorcery, threats, and immorality. Many make a practice of taking a Christian wife, and after he has made sure of her he leaves her and takes another, and yet another. The law in this country does not recognize Mohammedan marriage as legal, and recognizes concubinage, but to the Mohammedans it is proper marriage

The Algoma Missionary News

FOR THE S.S. COMMISSION

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The Rev. Canon Piercy,
Sturgeon Falls,
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Subscribers and friends are asked to bear in mind that all receipts, beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

plus conversion, so they strive to have as many Christian wives as they possibly can, and they can not be punished either for polygamy or for desertion, as the marriage is not considered legal. It is painful beyond description to see everywhere white and coloured, who were once Christian or Jewish children, now adults bearing Mohammedan names, wearing the Malay headdress, often, alas, decorated with charms, and it is marvellous to see what a difference this has brought about—moral deterioration, aloofness, hatred, antagonism to their former co-religionists and nationality."

This is the situation as it exists to-day. What we have to fear are not merely political and military complications. The danger is on a higher plane, and religion and morality are alike assailed. It adds to the peril that the leading men of the Cape Town Mohammedans are educated. They have a number of high schools and colleges in close touch with the pan-Islamic movement of Cairo and Constantinople. The pilgrimage to Mecca from South Africa is steadily increasing, especially on the part of the coloured population. Socially, the Mohammedans are getting complete control of certain trades, such as that of tailor, mason, fruit and vegetable sellers and carriage drivers. The only hopeful feature about the situation seems to be that some of the missionary societies are beginning work among Mohammedans, and are being roused into preventing further inroads among nominal Christians.

In the face of facts like these, failure to support the missionary activities of the Church is treason against the Kingdom of God.—(From "The Scottish Chronicle," Nov. 6.)

With the discontinuance of all Sunday trains on the T. & N. O. Railway our missionary's schemes for services must necessarily be disarranged.

THE Algoma Diocesan Sunday School Committee, through its treasurer, Rev. C. W. Balfour, of North Bay, has received the following contributions towards the \$200 asked of Algoma by the Canadian Church Sunday School Commission. These contributions are up to and include November 1st :

Callander, per H. Peeling.....	\$ 2.00
Sundridge, per Jos. Edgar.....	3.38
South River, per Jos. Edgar.....	1.01
Sudbury, per Jas. Purvis.....	8.00
Port Sydney, per Rev. A. T. Lowe.....	4.09
Newholme, per Rev. A. T. Lowe.....	1.10
Falkenburg, per Rev. J. E. Graham.....	3.00
Beatrice, per Rev. J. E. Graham.....	2.11
Byng Inlet, per Mrs. G. W. Clay.....	2.00
Port Carling, per F. D. Stubbs.....	3.36
Sault Ste. Marie, per Dr. A. C. Kerr.....	13.89
White River, per J. Templeton.....	1.50
Gravenhurst, per Miss C. T. Palmer.....	6.00
Silverwater, per W. C. Dunn.....	1.86
Sheshegwaning, per W. C. Dunn.....	1.67
New Liskeard, per D. Redpath.....	9.12
Huntsville, per Geo. Highstead, Jr.....	8.00
Gore Bay, per Miss Hutton.....	3.40
Englehart, per Rev. O. L. Jull.....	1.90
Port Arthur, per Rev. C. W. Hedley.....	10.00
Cobalt, per Rev. Jno. Leigh.....	20.00
North Bay, per Rev. C. W. Balfour.....	11.42
Uffington, per Rev. Jno. Waring.....	} 1.25
Purbrook, per Rev. Jno. Waring.....	
Personal gift from Rev. R. C. Bartels.....	1.00

Total.....\$115.06

ACKNOWLEDGMENTS.

Receipts of the Treasurer of Synod to October 31, 1914 :—

CHURCH AND PARSONAGE LOAN FUND

Muskoka Station, \$50.

MISSIONARY APPORTIONMENT

Emsdale, \$12.70 ; Kearney, \$2.20 ; Port Sydney, \$34.25 ; Newholme, \$9.05 ; New Liskeard, \$1.65 ; Purbrook, \$5.66 ; White River, \$1.15 ; Little Current, \$23.25 ; Port Arthur, \$103.60 ; Port Carling, \$8.75 ; New Liskeard, \$6.30 ; Gravenhurst, \$18.13 ; Falkenburg, \$4.35 ; Gravenhurst S.S., \$31.87 ; Huntsville, \$50.

DIOCESAN EXPENSE ACCOUNT

Muskoka Station, \$2.65 ; Port Sandfield, \$8.00 ; Port Carling, \$1.95 ; Port Sydney, \$3.09 ; Newholme, \$2.46 ; Huntsville, \$3.97 ; Sudbury, \$69.50 ; Gore Bay, \$6.55 ; Kagawong, \$2.86 ; Gordon, \$1.81 ; Marksville, \$3.88 ; Jocelyn, \$3.07 ; Cobalt, \$14.

SPECIAL PURPOSES

S.S. Commission, Copper Cliff, \$2 ; Green Bush Church, sale of site, \$55 ; Schreiber Church, English Association, \$2.43 ; at Bishop's discretion, English Association, \$48.51.

BISHOP SULLIVAN M.S. FUND

Jocelyn, \$20 ; English Association, \$17.83.

MISSION FUND

English Association, \$519.11.

SUPERANNUATION FUND

Silverwater, \$3.27 ; Port Sydney, \$4 ; Broadbent, \$2.80 ; Ufford, \$2.20 ; Falkenburg, \$7.85 ; White

River, \$3.80; Englehart, \$2.50; Baysville, \$2.25; Huntsville, 65c.; Little Current, \$4.40; South River, \$2.10; Sundridge, \$6.50; Beatrice, \$2.62; Sudbury, \$10.75; Rosseau, \$4.21; Ullswater, \$2; Cardwell, 79c.; Uffington, \$4; Sucker Creek Reserve, \$1.86; Gore Bay, \$2.90; Marksville, \$3.87; Sheshegwaning, \$1.22; North Bay, \$5; English Association, \$1651.31; Sheguindah, St. Peter's, \$3.50; Bidwell, \$3.50; Sheguindah, St. Andrew's, \$1.10; Cedarville, \$1; Murillo, \$3.25.

INDIAN HOMES

English Association, \$16.01.

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

MISSIONARY APPORTIONMENT

Falkenburg, \$4.35; Sturgeon Falls, \$25; Ufford, \$7.70; Parkinson, \$2.79; Dean Lake, \$2.36; Webbwood, \$16; Nairn, \$16; Garden River, \$11.18; St. Thomas, Fort William, \$7; Gore Bay, \$27.50; Kagawong, \$14.75; St. John's, Port Arthur, \$40.

BISHOP SULLIVAN MEM. SUS. FUND

Falkenburg, \$4; Ufford, \$3.

DIOCESAN EXPENSE FUND

Englehart, \$6.92; New Liskeard, \$7.25; Charlton, \$3.60; Haileybury, \$10.05; Miss Green (refund freight), \$35; Henry Oliver, \$1; Biscotasing, \$4.01; Rossport, \$1.15; Rosslyn, \$2.10; Broadbent, \$3.40; Sheguindah, St. Andrew's, \$4.15; Sheguindah, St. Paul's, \$3.19; Bidwell, \$2.50; Sucker Creek, \$2.47; Little Current, \$6.50; Silverwater, \$1.57; Sheshegwaning, \$1.25; Beaumaris, \$7; Falkenburg, \$4.85; Ufford, \$2.66; Beatrice, \$2.69; Fox Point, \$5.16; Baysville, \$3.82; Allansville, \$1.40; Lancelot, 86c.; Aspdin, 87c.; Grasmere, 81c.; Quinn's, 42c.; Rosseau, \$5.38; Latchford, \$1.75; Uffington, \$4.01; Elk Lake, \$4; Thorneloe, \$1; Harley, \$3.10; Hillview, \$2.90; Timagami, \$3.75; Novar, \$1.30; Ilfracombe, 79c.; Ravenscliffe, \$1.03; Richard's Landing, \$5.26; Powassan, \$2.95; Chisholm, \$2.45; St. Paul's, Fort William, \$15.

SUPERANNUATION FUND

Rev. Canon Young, \$5; English Association (£100), \$489.37; Callander, \$1.50; Muskoka Station, \$1.10; Miss Barge, Bristol, \$1.21; Latchford, \$1.76; English Association (£25), \$121.98; Garden River, \$3.20; Kagawong, \$1.30.

MISSION FUND

M.S.C.C. grant, \$1,561.87; C. O. Scull, Esq., \$25; Beaumaris, \$20.30; Reuben Miller, Esq., \$50; Edinburgh Association, \$76.56; Miss Barge, Bristol, \$1.21; Richard's Landing, \$2.70; English Association (£25), \$121.99.

SPECIAL PURPOSES

Timagami Church—Unclaimed balance, \$9.82; per A. Stevens, \$6. Bishop's Discretion—T. J. Kennedy, Esq., \$100; Algoma W.A., \$33.30. Sheshegwaning Church—Per Rev. G. G. Harper-Read, \$5. Special Student—C. J. Crump, Esq., \$10.

CHURCH AND PARSONAGE FUND

Sale of articles, 35c.; St. Thomas, Toronto, \$80; W. A., per Miss Carter, \$400; J. K. Wilson, \$12.10.

INDIAN HOMES

Port Dover S.S., for Peter Saunders, \$15; W.A., per Miss Carter, \$150; Nova Scotia W.A., \$10.68; Pembroke W.A., Henry Jackson, \$12.50.

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