

APRIL, 1915

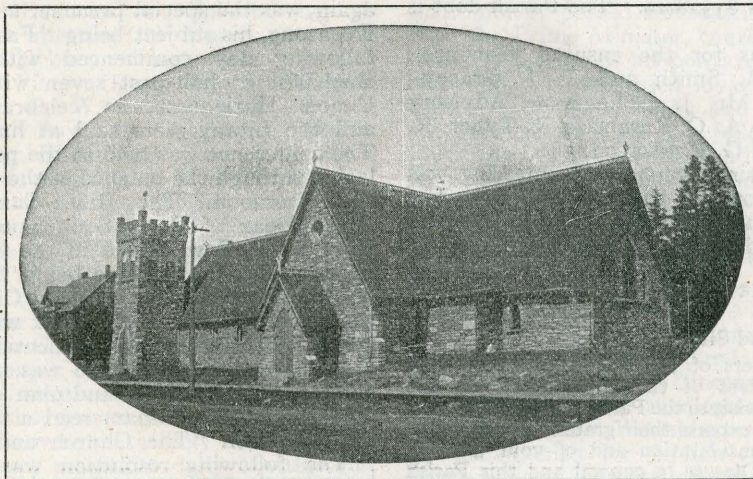
Now it is high time to
awake out of sleep.



He maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

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

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

PARISH OF NORTH BAY.

THERE was much joy in this parish on Easter Day and a high appreciation of its spiritual message and privileges as evidenced by the 248 communicants and very large congregations at all the services.

The Bishop of the Diocese was present and as usual would not spare himself, especially as the curate, Rev. A. Cooper, was absent from the parish taking the services for a neighbouring priest who was ill. In the evening the Bishop preached to a packed church and held the closest attention of all by his masterly reasoning and eloquence.

On Easter Monday the Annual Vestry meeting was held and proved most satisfactory in every way. The Wardens reported receipts (apart from those of some fourteen church organizations) for the year as \$3483.35 and expenditures as \$3328.29. The Parish debt is about \$2700.

The Wardens for the ensuing year are: Messrs. Jas. A. Smith and T. J. Gracey; Vestry Clerk, Mr. J. J. Leaman; Advisory Board, Messrs. A. C. Rorabeck, R. Tyner, R. A. Beamish and G. F. Morton.

A most pleasing event at the meeting was the presentation to the Bishop—who was present and most touchingly replied—of an illuminated address which read as follows:

TO THE RIGHT REVEREND GEORGE THORNELOE,
LORD BISHOP OF ALGOMA.

Right Reverend Sir:—

The Parishioners of the Parish of North Bay availing themselves of the opportunity, on the occasion of your visit to the Parish again this Easter, desire hereby to express their grateful appreciation of your kind consideration and of your untiring services to the Diocese in general and this Parish in particular.

We especially recognize your self-denial in continuing to administer, as expressed by the House of Bishops, the affairs of Algoma Diocese in which you have laboured so faithfully and successfully for the past eighteen years, entailing the greatest physical strain and self-sacrifice, while less arduous fields were at your disposal, as was instanced only recently in the very unique offer of the Diocese of Ottawa.

Our sincere prayer is that you may long be blessed with health and strength to continue your labours in this Diocese where it has pleased Almighty God to cast your lot.

On behalf of the Parishioners,
T. J. GRACEY } Wardens
R. TYNER }

Easter Monday, 1915,
North Bay, Ont.

Rev. R. C. Bartels, once assistant in this parish, but now of St. Matthias' Church,

Westmount, preached on Mid-Lent Sunday in St. John's two most able and inspiring sermons.

Rev. C. W. Balfour, our rector, went to Fort William, to attend the meeting of the Sunday School Commission of the General Synod, of which he is a member. He was made very welcome by his brethren at the west end of the diocese.

In his report at Easter the rector reported for the year past 68 baptisms, 19 persons confirmed, 17 marriages and 14 burials.

DEANERY MEETING.

A VERY successful meeting of the combined ruridecanal chapters of Muskoka and Parry Sound took place at Emsdale on February 9th and 10th. The Rev. A. P. Banks, who has lately taken up work in the diocese again, was the special preacher at the opening evensong, his subject being "Fasting." The following day commenced with the Holy Eucharist at half-past seven with the Rev. Canon Hazlehurst as celebrant. Matins and the Litany were said at half-past nine. The conference was held in the parsonage and lasted through the balance of the morning and the afternoon. The Rev. Canon Allman, Rural Dean of Parry Sound, presided. The Rev. R. A. Cowling led in the Greek Testament study, the passage being the first part of Ephesians II. Dr. Figgis' "Civilization at the Cross Roads," is the book which is being studied at present in connection with the C.S.S.S. and a short time was spent in discussion of the purpose and plan of the work. The Rev. J. E. Graham read a well-thought-out paper on "The Church and the War."

The following resolution was sent to the Bishop:—"We the members of the united Deaneries of Muskoka and Parry Sound, cannot let the occasion, offered by our meeting at Emsdale, to pass, without expressing our deep feeling of thankfulness that your Lordship is to remain amongst us, and also our firm conviction that God in His infinite wisdom and goodness has guided the course of circumstances to this conclusion."

The next meeting will be held at Bracebridge in October.

NOTE WELL.

Will all our clergy, students at work in missions, and Church officers send all missionary moneys to the Diocesan Treasurer immediately such moneys are received? Do not hold them back. Treat them as trust funds—as they are. Make up all apportionments—bit by bit—fully.



New Series—Enlarged
Vol 11. No. 4.

The Algoma Missionary News

TORONTO, APRIL, 1915

Published Monthly
50 cents per annum in advance

NIPISSING DEANERY

AS previously designed the clergy of the Rural Deanery of Nipissing held a chapter meeting on March 16th and 17th, at Haileybury. There were present: Rev. Canon Piercy (Rural Dean), Sturgeon Falls; Rev. C. W. Balfour and Rev. A. Cooper, North Bay; Rev. J. Leigh, Cobalt; Rev. J. Popey, Haileybury; Rev. J. A. Sims, New Liskeard, and Rev. O. L. Jull, Englehart. There were also present two lay missionaries in the persons of Messrs. W. L. Smith and W. A. Hawkinson. Those who came from a distance arrived at mid-day on the 16th. In the afternoon of that day and on the following morning some business was transacted, a portion of the Greek Text (St. Luke 1) was read, and a paper on "Religious Teaching in Day Schools" read and discussed.

Plans for the next meeting to be held at Cobalt in June were tentatively arranged.

Rev. J. Popey maintains daily Mattins and Evensong in St. Paul's Church. But there were two services which had a ruri-decanal stamp upon them: (1) Evensong on the 16th, when a full church took its part in the evening worship and heard a thoughtful sermon by Rev. C. W. Balfour; and (2) Holy Eucharist at 7.30 a.m. on the 17th, when the Rural Dean was the celebrant, assisted by the rector.

All his visitors were delighted with the hospitality extended to them by Mr. Popey. None could have placed himself more unservedly at their service. Moreover, it is due to all concerned to say that the Evensong on the 16th was choral and was sung in a manner which reflected credit on the choir—boys and men.

It was quite a journey for two or three who had to leave for their home work. Nevertheless the meeting of brethren has a value which made all sorry to part though they would be happy to meet again in June.

The South African Provincial Synod at its recent meeting, composed of 140 bishops, priests and laymen of the Anglican Church, unanimously passed a resolution of sympathy with the Prime Minister, caused by the rebellion of a faction of his political enemies of his own race. It expressed loyal trust and confidence in General Botha and also thanks to the loyalist party of his followers who had fought so bravely for Flag and Empire in putting down the rebellion. The resolution was conveyed to General Botha by a special deputation. He was evidently much touched by such a demonstration of sympathy and support in his trying position.

The S.P.C.K. grants to Canada include £20 to a church at Aylesbury, and £15 to a church in Gurvin, both in the Diocese of Qu'Appelle, also £60 for two theological studentships (Diocese of New Westminster), and £75 for 15 scholarships for Indian children at Hay River School (Diocese of Mackenzie River).

The Bishop of Acra has just ordained as deacon an African who bears the English name of Martinson, but who was born in the Gold Coast Colony. It is 150 years since a similar ordination took place. In 1765 Philip Quaake, the son of a chief on the Gold Coast, was ordained in London.

The Bishop of Carpentaria, Dr. Gilbert White, is about to resign his bishopric and to become the first Bishop of the diocese of Willochra, which is to be formed out of the diocese of South Australia. His resignation will not take effect for six months, as he is anxious to make a careful visitation of the islands in the Torres Straits, the missionary work on which has recently been handed over to the Anglican Church by the London Missionary Society.



DIOCESAN NEWS



A ROUGH TRIP.

IN writing this account of a trip to an Indian settlement it will be necessary to first of all give something of an explanation of the position of the stations and the difficulties under which the missionary is working to cover a large mission field.

Some few years ago a missionary was stationed at Grand Bay, or as the Indians call it Ningewenenang, on Lake Nipigon, having charge of all work around the Lake which is about eighty miles long and forty miles wide.

In the earlier days travelling was by means of canoes along the shores to the encampments in the summer time. When fall and winter sets in the Indians gather together more on the Reserves from which they go out trapping. The missionary travels to these reserves in winter by dog teams.

You will readily understand that this means of travelling by canoes round the shores of so large a lake was rather a slow business and the missionary's visits were consequently few and far between.

The Woman's Auxillary, without which the Church of England in Canada would be in an immeasurably inferior position, nobly came to the missionary's assistance, and the Woman's Auxillary Branch of Toronto provided a very

FINE SAIL BOAT

about thirty feet long, with a gasoline engine as an auxillary power. With this the work of visiting the encampments round the Lake became much more possible of accomplishment.

At Nipigon Station on the Canadian Pacific Railway was a second missionary with a district of seventy miles, the mission extending as far west as Port Arthur. Along this line there are ten railway stations, at each of which a few families are to be found.

For various reasons it was found necessary to join the Missions of Lake Nipigon and Nipigon Station under one missionary priest. This made a district sufficiently large to satisfy the wander lust of any missionary. But no work can stand still. It is either stagnate or progress, and a new field was opening up in another direction. The Canadian Northern Railway line passes through the mission in a north-easterly direction. There are at present very few people along the line, but during the work of construction there were

MANY CAMPS TO VISIT

and the line, now complete, has added a stretch of line of two hundred and twenty miles to the responsibilities of the missionary. The field is now somewhere about twelve thousand square miles in size.

At the head of Lake Nipigon, one hundred and twenty miles north from Nipigon Station, across country or by water being the only ways to travel, is a third railway, also a new line, the Grand Trunk, or Transcontinental, just finished as far as construction was concerned before the present missionary took charge. There are very few people along the line. This part of the field has not yet been visited, but there are two settlements which have sprung up which must be visited somehow this summer.

These three railways in the form of a triangle form the boundary lines of the mission. There are no roads, all travelling is by walking or boat when the railway ceases to be of use to the missionary.

With such a large district it is necessary to devise the quickest means of covering the ground between the stations to be visited. The headquarters of the Mission boat was Grand Bay, forty-five miles from Nipigon and also the same distance from the nearest point on the C.N. Railway. The only way to reach Grand Bay was by canoe along the Nipigon river, and in a country where we get sixty degrees of frost and three feet or more of ice it needs a strong sun to thaw out the rivers and lakes in spring. It is usually June before it is possible to travel by water. My first year in charge I arranged to have the boat brought across the lake to Sand Point on the C.N. Railway, at the times I was to visit the Lake missions. This was an improvement as I could travel to Sand Point by train, saving the two days' river trip, and find the boat all ready, and on returning, the

INDIANS TOOK CHARGE OF THE BOAT

taking it back each time to Grand Bay, I taking the train back to Nipigon. The second summer I had the boat brought across the Lake and after each trip I ran the boat into the mouth of a creek on Orient Bay, where I could get it easily when ready to make use of it. This arrangement was much better than before, for the railway was under construction and the trains very irregular, there often being only one train

through during the week. I thought it would be a good thing to build a boat house at some point near the C.N. Railway line, where the boat could be kept in the summer and taken out of the water for the winter instead of having it taken back to Grand Bay and pulled out of the water on to the shore. I therefore arranged for two Indians to meet me on Monday, September 14th, at the point chosen. They were to bring tools and I was to take up by train all the provisions; the agreement being that I would pay them one dollar and fifty cents each per day and board them. I found I could not get away until Thursday, the 17th, there being no train before this date.

On Thursday, September 17th, I left Nipigon Station by the C.N. Railway, taking with me supplies for myself and the two Indians and my little boy, aged five years. I also had with me an Indian, his wife and baby, and a Frenchman, all going to a point on the Lake to get settled for the winter ready for trapping. We arrived at Orient Bay at 10.30 at night and put up our tent, got supper and after prayers went to bed. We were up again at 6 o'clock and after breakfast we took a canoe and crossed the Bay to the Mission boat. There was

NO SIGN OF THE INDIANS

who were to have been at this point four days before, and I thought perhaps they had left for home; so loading our supplies on to the boat we started to look for them. We arrived at South Bay about 4 o'clock and I decided to stay with the people I had brought thus far on their journey. We were up at 6 o'clock and ready to start by seven. There was a little wind and it was very misty. This I thought would lift as the sun got stronger, so I started off for Grand Bay. When I got out of South Bay I found the mist so heavy that I could barely see the shore line and by the time I reach Gros Cap, the entrance to Grand Bay, I found the water very rough and a strong south-west wind blowing. The mist was really wind and when I tried to turn the boat to face this wind I found the boat would not answer to the rudder and the wind and waves forced us round so that we had the waves breaking broadside on and we began to ship water. I was too far from the shore now to turn back and the boat would not turn into the Bay. The only thing to do, it appeared to me, was to run with the wind behind us and make for an island called Gull Rock and take shelter if possible. By this time the engine was giving trouble—too much air—then too much gasoline. This was because the full power was not being used by the propeller and I realized that one of the arms must have broken off. I was afraid the engine

would stop, and we should then be at the mercy of the waves, which I thought looked rather merciless. I made my boy sit down in the bottom of the boat, which was now being thrown about rather helplessly by the waves. I found it difficult to avoid being thrown down. It was the

MOST PERILOUS POSITION

I have ever been in. At 2 o'clock we reached Gull Rock. We had been seven hours crossing Gros Gap, and many times I thought we should never again set foot on land.

Gull Rock is all rock and I could not find shelter for the boat, which was in great danger of being battered to pieces on the rocks, so I left this place to try and make the shelter of the main land. We had the wind still behind us and after two hours further battle with the waves we reached the shelter of a bay, but the bottom was too rough for us to land so I dropped the anchor and we had a makeshift meal for which we were quite ready, seeing we had nothing to eat from 6 o'clock in the morning to 4 o'clock in the afternoon.

Had it been possible to land here I would have stayed the night, but there were too many rocks and we were too much exposed to risk staying where we were for the night, so I left the shelter of the bay and keeping as near the shore as I dared I put the boat head on to the wind and for three hours we fought against the wind and waves hoping to turn the point into Grand Bay and find a sheltered harbour for the night. At 7 o'clock it was getting dark and I could see it was impossible for us to get into Grand Bay, so I turned the boat into a bay hoping to find a good bottom, but when near enough to the shore to see the bottom I saw it was rock and so I stopped the engine and dropped the anchor hoping we should not drift ashore, but the anchor would not hold against the wind and waves and we were driven toward land. Seeing we were likely to damage the boat on the rocks I jumped into the water to try to turn the boat round, intending then to start the engine and seek another bay, but the waves were too strong for me and I

WAS WASHED ASHORE

soaked through to the skin. I watched my chance to get back to the boat, and decided to move all I could to the shore. Then I took the sails off the boat and out of these I put up a tent which was large enough to give shelter to our supplies as well as provide us with a bed.

When I came to unpack our supplies I found by some oversight we were without several very necessary things, chiefly an axe, matches and light. The only matches we had were those I had in the pocket of the suit which I had just been so inconsiderately using as a

bathing suit, these were now apparently useless, but I remembered reading of a little trick which I now tried,—putting the matches in my hair. Then by the time I had changed into dry clothes and gathered a little wood for a fire I found three of my matches were all that were of any use. I used one of these and got a good fire going by the light of which we managed to get supper and with a hammer and carpenter's chisel in place of an axe I cut brush for a bed upon which we slept in our blankets, after thanking God for sparing us from perils by water.

I intended to keep the fire going all night but when I woke up the sun was shining and the fire was quite out. It was a beautiful day without a trace of the wind of the day before or a ripple of a wave in place of the white caps—I used the second match and got breakfast though it was difficult to get

WOOD WITHOUT AN AXE.

for I found by daylight that we had landed at a regular camping ground. I found also that during the night we had received a visit from a big moose, but fortunately for us he must have been in a good humour, or should I say that we were protected by God from the danger, for moose at this time of the year are a very real danger.

After breakfast I sat thinking. This was the first Sunday I had free in six years, for since I came to Canada in August, 1907, I had not failed to take service every Sunday, and I had arranged for service at Grand Bay for that very day. If I had only possessed a canoe, then I thought I would try to get away, so I changed into the (shall I say) diving or bathing suit, and endeavoured to move the boat. I had to take away quite a lot of rock from round the boat but there was one piece which I could not move, neither could I lift the boat over it, so I had to give in. It was now dinner time. The afternoon I spent reading, and after supper to our joy seven canoes came round the point and turned into the bay where we were stranded. These Indians had been down to Nipigon and were now on their way back home, this being the point where they were to stay for the night. None of these Indians belonged to us but they were friendly toward us and after they had put up their tents I explained to them my position and they helped me get the boat off the rocks. We could not make any headway, so we loaded rock on the front of the boat until the propeller was raised above the water by the weight of rock. Then we could see that one arm was missing and the other bent very badly. We straightened the arm and tried the boat again and found that it would travel, though very slowly. I was not satisfied

with it and asked how far we were from Grand Bay. They told me about eight miles and that it would take about two hours to reach the settlement by canoe, so I offered them five dollars and a gasoline boat to take them home if they would go to Grand Bay and tell our people of my predicament. Our Indians at Grand Bay have four gasoline boats so my offer was accepted. But the next morning the Indians had changed their minds and decided to

GO ON AND LEAVE ME

as they said they thought I could get to Grand Bay alright. So I paid one of them two dollars to take my things out to our boat and then before I could get the engine to work the whole party had turned the point out of the Bay and were out of sight.

My watch had stopped, having got wet when I jumped into the water but it was, I should judge, about two hours before I could get the engine to work. It had been under water so much when the waves broke over the boat that I was not surprised that we had difficulties in this direction. Having got the engine to work I crossed the mouth of the Bay intending to follow the shore. We were doing fairly well though travelling slowly, when the wind got up again and we could hardly make headway. Then we came to a bay which we had nearly crossed when the wind, stronger than ever, turned our boat in spite of engine and rudder (the propeller being broken) and

CARRIED US ON THE ROCKS.

I had no time to even throw out the anchor before we were lifted up on a great wave and landed right upon the rocks so far ashore that I could step out without getting the least bit wet. But, alas, getting the boat off again was absolutely hopeless, so I unloaded our things a second time on the shore, and with a rope I fastened a piece of timber upright at either end of the boat, then I laid logs lengthwise on these upright pieces so that every time the boat was thrown towards the shore by the waves the logs received the damage on the rocks and the paint on the boat was not so much as scratched. We had been on the water seven hours and had travelled just four miles, so badly were we disabled. We were now about four miles from our destination, and had it been clear we should have been seen by our people. I climbed the mast and fastened a large white towel to it as a flag, not a very suitable colour but it was the best we had for a flag. I had forgotten to get matches from the Indians we had met and now I lit my last match to get dinner. The rest of the daylight left to us I spent in the bush gathering wood determined to attract attention if possible by a great fire, but in this I failed

though I stayed up quite late and burned all the wood available. Then it began to rain and our fire was soon put out of business. It rained all day Tuesday and we were glad to stay under shelter of the sail tent. I had

NO MATCHES NOW

to light a fire and wondered how I was to do any cooking so I tried a little experiment. I got a tin cup with a small piece of wood in the bottom over which I poured a little gasoline and then I went to the boat. I had taken care to keep the spark coil and batteries dry and now I connected these up and with the wire from the batteries in one hand and the cup in the other I touched the wire round the engine spark plug and caught the spark in the cup of gasoline which of course at once caught light and all my difficulties about fires were solved.

I had no lights with me but I had brought quite a lot of tallow and now thought I would try to make some kind of light for the tent at night, so I got an empty milk tin and poured the melted tallow into the tin over a piece of rope. This I found when set made a very good light. Indeed it burned all night. I used one each night we stayed on this point, Tuesday, Wednesday and Thursday. On Wednesday, I thought I would see if I could possibly walk round the shore and attract attention from the settlement, so after breakfast I started, carrying on my back the little boy. After travelling quite a long time I came to a wide stream which it was not possible to cross and I had to turn back. We reached the tent and got supper just as it was getting dark. It had been a hard day and we had not been able to accomplish anything. Thursday was a very fine, clear day. We could see plainly the houses, and the Indians with glasses saw our flag, but thinking it was perhaps a party of workmen they did not come out until Friday afternoon. Then curiosity overcame them and four of our fellows came along in a gasoline boat to see what was happening.

It was a very welcome sight to us and perhaps our feelings can be better imagined than described. We had been wrecked twice and we were lonely. Well, we moved the boat off the rocks and towed it into Grand Bay. That night we had a Thanksgiving Service. I visited all the people and arranged for a celebration of Holy Communion for eight o'clock the next morning (Saturday), and

EVERY SOUL IN THE SETTLEMENT

was present. This is the encouraging side of the work. Religion to the Indian is something very real and one can be quite sure of having one hundred per cent. out to a service.

I had hoped to spend part of the week at this settlement but now I was afraid I should not be able to keep my appointments for the Sunday, so we had Mattins and left Grand Bay in the boat that came to our relief, and the same four Indians accompanied us on our return journey. We were not able to go very far for the wind again began to blow strongly and we had to camp for the night. Sunday, though the wind was blowing and I disliked to travel, I thought I ought to try to keep my appointments so we started off towards the railway, travelling near to the shore. We had to stop at one point for lunch and about 5 o'clock we arrived in sight of the railway. There was a train which we found afterwards was going through to Nipigon, alas, it started about five minutes before we could reach the shore and all hope of getting down in time for the service was gone. Now we thought we would get supper and fix up for the night, but

AN ENGINE CAME ALONG

and stopping I this explained our position and asked to be taken on to the camp for the night. This they willingly agreed to do and we arrived at the camp at 8.30 p.m. The cook was very kind. When he learned that we had missed our supper he very soon had food prepared for us. This is I think very characteristic of all camps I have been in—lumber, construction and mining camps. I have always received every kindness and consideration possible.

About ten o'clock we were thinking of retiring for the night when the supply train came along and my little boy wanted to go and see it pass. The train stopped along by the side of the car we were to sleep in, this being the supply car for the camp. The next car back contained, among other things, gasoline and one man putting a lantern down on the rails by the car door held a tin into which another man was pouring the gasoline by tilting up the barrel. For some reason the train moved a little and before anything could be done to avoid it the gasoline was spilt over the lantern and

EVERYTHING WAS VERY SOON ON FIRE.

After this things moved very quickly. Immediately I saw the flash of fire the cry of fire was raised. The camp was in a gravel pit, the banks being from thirty to fifty feet high. Seizing my little boy I climbed the bank. It was hard work, for there was nothing to take hold of and the gravel offered no foothold. But digging my feet into the side and using my free hand I managed to reach the top. So quickly did this happen that my boy said: "How did we get up here, daddy?" All the men of the camp were quickly on the spot, but it was hopeless to save the car. Indeed, the only hope of saving the camp lay in mov-

ing the burning car back quickly. This seemed impossible, for the brakes had become locked, and it was necessary for the train to be taken ahead to release the brakes. This was attempted but the burning car was too near the camp cars, and another engine had to be rushed to the back to haul the train backwards. One man with great presence of mind walked along and uncoupled the cars. The burning car was then shunted into a side line and in the morning it was still burning. What the damage amounted to I do not know, but it must have been considerable for the car was full of supplies to be delivered to the camps all along the line.

We were up on Monday morning at 5 o'clock to catch the train going to Nipigon, and after considerable delays picking up cars and tools on the way we reached there about noon. Very glad we were to be safely back. It had been a very exciting and thrilling time. We had not suffered in health or spirits, however, as this incident will show. After dinner I went to the bathroom to get a much needed clean-up and on the way I said to my boy: "Are you going to get ready to go up the Lake again?" and off he ran to get ready, quite eager to run the risks again.

Perhaps I have exaggerated the dangers, but who knows, perhaps, they were considerably more than I realized. True it is that God is ever watching over us and protecting us.

The boat was taken out of the water and the propeller replaced with a new one. The hull of the boat was very little damaged and the boat made two more trips before being laid up for the winter, once travelling to the head of the Lake and once across to Sand Point, being taken back to Grand Bay, where it was taken out of the water for the winter, in the safe keeping of the faithful Indians of this mission.

BURK'S FALLS MISSION.

ON Sunday, March 14th, the Bishop of the Diocese was again at All Saints' Church throughout the day. The roads were soft and broken, but the weather being fine, the services were well attended, every obstacle yielding to an earnest spirit. Morning Prayer was said at 9 a.m. by the Rev. Canon Allman, B.Sc. At 11 a.m. the Bishop received six candidates for "the laying on of hands," who were presented by Canon Allman, and the service was most impressive. The Holy Communion Office followed, and then the Bishop set before the large congregation present some striking and emphatic teaching, in eloquent and powerful terms, from the words—"The miracle that He did." The offertory was good, and the communicants were numerous. It was a

service that will linger as a refreshing memory in many minds.

Sunday School scholars, teachers, and parents, gathered together at 3 p.m., when a brief, interesting and varied service was conducted, followed by a very telling and instructive address by the Bishop, which riveted the attention of all present. The young soldiers of the Cross were taught a great deal by the graphic language employed, showing the training of the soldiers of the king and its application.

The crowning service of the day took place at 7 p.m., and it was a most affecting time. The congregation was large, the choir was excellent and the prayers were earnestly and reverently responded to. The Incumbent said the prayers, the lay-reader read the lessons, and the canticles and hymns were excellently led by the choir. The Bishop spoke with much power, and the spiritual force of the applied teaching produced profound attention. The text was—"Two men went up into the temple to pray," and as the Bishop proceeded to analyze the words, showing what they meant when used, and what they mean now, also applying the meaning to men and women to-day, there was realized a powerful sensation running through the entire congregation. It was a great sermon, and should bring forth much fruit to the glory of God. The self-denying Bishop has become more loved than ever.

THE MISSION IN JERUSALEM AND THE EAST.

The new Bishop of Jerusalem begins his work at a time when his cathedral church and schools and all the agencies of the mission are in enemy country. His work, he tells us, is possibly more affected by the war than that of any other bishop throughout the world. Moreover, he would in any case have found the financial responsibility very heavy. The land which the late Bishop Blyth secured and upon which he built so magnificently was a good investment, for it has already increased in value for half as much again. But to acquire it laid a heavy burden upon the reserve fund of the Mission. He needs as soon as possible £10,000, in order to have in hand at least a small reserve fund upon which there shall be no burden, and to continue as far as possible the work of the Mission. That work will increase tremendously when the war comes to an end, and when—as may be hoped—the cruel domination of the Turks in Palestine shall cease. If we may not say "business as usual," and if we ought not to say "amusements as usual," we can at least say "missions as usual," and do what is possible not only for present work but for future advance.

GENERAL CHURCH NEWS

The Right Rev. C. Roper, D.D., leaves Victoria, B.C., to take charge of the Diocese of Ottawa.

Bishop Doull, of Kootenay, was the preacher at the celebration of Holy Communion, with which began the half-yearly meeting of the Board of Management of the M.S.C.C., at St. Paul's Church, Fort William, Ontario.

The Primate, the Most Rev. the Archbishop of Rupert's Land, has not been well of late. It is hoped he has now recovered his usual health.

At four o'clock in the morning sixty-two Russians partook of the Holy Communion on Easter Day at All Saints' Cathedral, Halifax.

We may remember that the allied nations of France, Russia and England represent the three branches of the Catholic Church—the Roman, Greek and Anglican.

Missionaries of English nationality were recalled from Palestine when Turkey declared war, but some elected to remain at their posts. These, according to the latest accounts, have been allowed to continue their work, though hospitals, schools and mission-houses have in some cases been seized. Serious danger, however, may arise at any moment.

Speaking of the day of united prayer on January 3rd, The Times wrote:—"Never since the first permanent divisions of Christendom has there been so great a union in prayer for a common end. Anglican and Roman Catholics, Methodists, Free Churchmen and Jews, have united in beseeching the benediction of Heaven upon our cause and upon our arms. The great historic Church of France, quickened and purified by the trials she has undergone, and the not less venerable Church of Belgium, still groaning under the hand of the oppressor and the spoiler, have joined their supplications to ours. The Orthodox Greek Church, whose past is so inseparably interwoven with the earliest of Christian memories, has been with us in sympathy, whether in the dominions of our Russian Allies or in the lesser states where she holds sway."

"When this war is ended I believe the thorny Eastern questions that have occasioned so many armed conflicts will be settled once

for all. The Eastern Churches to which Russia's millions also belong, will develop unmolested their more spiritual functions; we shall learn more about them, they will know us better, and the Federal Union of Christendom will pass from our academical discussions into a question of practical politics."—Canon J. T. Parfit.

The Russian priest from Lachine, Rev. Andrew Schshurko, visited Quebec on Easter Even—"Great Sabbath," as the Russians call it—and officiated at the Easter blessing of flesh-meat and other food which is an annual custom amongst Eastern Orthodox Christians. The ceremony took place in St. Matthew's Church and all during Easter Day some of the Russians attended the services at St. Matthew's.

"One result of this war is going to be that the two nations, England and Russia, and the two Churches, will be drawn together in such a way as they have never been before, and will learn from one another; and Christianity as the religion of the Incarnation will be seen before the whole world to be a totally different thing from a Christianity which is really nothing more than a mere use of the name."—Bishop of London.

Little information can be obtained regarding our European missionaries working in German East Africa, who have all been removed and interned. Forty-one missionaries of the diocese of Nyasa are said to be interned at Arusha, near Mount Kilimanjaro; and the missionaries of the diocese of Mombasa at Tabora, 530 miles from the coast.

Dr. Ludwig Schneller, of Cologne, a German missionary, who was in Palestine at the outbreak of the war and has lately reached Germany, has expressed his views about Egypt and the Turks in a pamphlet which he has just published. He says:—"I knew Egypt before the British occupation, and have known it since, and the difference is one between night and day. Were the English really to be permanently driven out of Egypt then Islam would raise its gigantic head from its powerful Universities in Cairo, over the whole of Africa, and shut the door altogether in the face of the Christian religion."—C.M. Review.

ALGOMA ASSOCIATION.

THE annual gathering of this Association was held on Monday, March 22nd. There was a celebration of the Holy Communion at Christ Church, Westminster, and in the afternoon a well attended meeting was held at 41 Eaton Square, by the kind invitation of the Dowager Countess Beauchamp.

The Bishop of Willesden, who presided, spoke of the way Algoma had been blest in her three Bishops:—Bishop Fauquier, who gave his life for the work; Bishop Sullivan, one of the great preachers of the Anglican Church, whose striking sermon preached in Montreal on the occasion of the second appointment and the appeal he made there for the diocese, caused all present to feel that he was the man who should fill the vacancy; of the splendid work he did in laying foundations in the diocese, great part of which was then unexplored; and then of the eighteen years through which the present Bishop had devoted himself absolutely to the work.

He showed how the creation of the Diocese of Algoma in 1873 had really first aroused a missionary feeling in the Church in Canada, as it was then set apart to be supported by the Eastern dioceses through the Domestic and Foreign Board of Missions. Though this

POSITION OF A PRIVILEGED DIOCESE

had long since passed away, the work thus begun had developed into the wonderful organization of the Missionary Society of the Canadian Church, of which every baptized person in the Dominion was *ipso facto* a member, and which carried out its work not only in Western Canada, but in China, India and Japan.

The Bishop then referred to the recent election of Bishop Thorneloe to the See of Ottawa, a diocese of compact size and with comparatively few difficulties, but which the Bishop had refused in order to continue his work in the difficult and exacting conditions in Algoma. In difficulties enough to depress any man, he had always been hopeful and not only his action in refusing Ottawa, but his whole life had been heroic. We exhausted our vocabulary in blaming those who were shirkers in providing ammunition for the war, but there were many shirkers in supplies for the far greater war. It was for those present not to rest content with what they had done but to attack those outside who said they did not believe in missions and were giving nothing to carry on that work.

The Rev. J. Tate in answer to a question said that the name of his mission, *Thessalon*, in Algoma, came from an Indian word meaning to *oscillate* and was used to describe a tongue of land running out into the lake from the town, which

from the heights behind seemed in the morning mists to oscillate to and fro. He spoke of his having gone to Canada as a layman, and having been earlier in the north of England on various Church councils under Bishop Lightfoot and Bishop Westcott, of his meeting with Bishop Thorneloe, which led to his ordination to the Mission of Gore Bay on the Manitoulin Island, the

LARGEST FRESH WATER ISLAND

in the world. When he was moved to Thessalon the church there was in a bad position. Within a year he got it moved to a better site, cut in two, the ends drawn apart east and west and a building of the same size inserted between them to form transepts. He told of one or two young men in his mission who had been influenced to offer themselves for Holy Orders and were now working in the diocese, and how the boys in Thessalon undertook to clean and keep in order the church, returning the payment they received for this towards paying off the debt on it of \$2000. This debt was unforeseen and was caused by one of the lumber mills in the town having to close down, and another being destroyed by fire while the church was being re-built, in consequence of which many of their people had to leave the town.

The Rev. G. Bird, Vicar of Danby, Yorkshire, spoke of his visit to Algoma last year. He was much struck by the energy and devotion of the laymen and women who all worked together so heartily to support the Church, and by the way in which all the clergy looked to their Bishop as a real Father of God. He described how workmen would arrive to do needed repairs at the clergyman's house in their spare time, unpaid, giving in labour as well as in money. He spoke of the urgent need not to let our own people drift into Atheism while we spent our missionary efforts on the heathen. The returns in Algoma were most encouraging, for in three years when the population increased by 8 per cent. the Church population increased by 16 per cent. and the communicants by 9 per cent. This showed the effect of the work which was being done.

The Hon. Secretary read a report stating that the Association had sent out \$8,325 in 1914, the largest sum sent out in any year except 1913 when a special effort was made for the Superannuation Fund. Last year \$3,835 was sent out for that, and the Committee were very anxious to get \$5000 more to complete the first half of the Fund. Mention was made of extension work in the diocese, and of the new churches at Sheshegwaning and at Schreiber. The Bishop's self-sacrifice in remaining in Algoma, and the help given by Canada to the Mother Country in this war, were pleaded as reasons for greater support.

The Algoma Missionary News

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PUBLISHERS :
THE ALGOMA MISSIONARY PRESS,
131-133 JARVIS STREET, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 144 George Street, Toronto.

THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50c. per annum.

All items of news and other communications should be sent direct to the Editor,

The Rev. CANON PIERCY,
Sturgeon Falls,
Ontario.

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

THEY MET IN ALGOMA.

IT seems most wonderful but it is true that the Board of Management of the Missionary Society of the Church in Canada held one of its half-yearly meetings in this missionary diocese.

The selection of a point in Algoma—even such an important one—or is it two?—as Fort William or Port Arthur—is not due to other considerations than that they are neither East nor West, holding an intermediate position.

The attendance of members was not large. But it should be said that the Bishop of Algoma and the clerical delegates of the Diocese (Archdeacon Gillmor and Canon Piercy) were there.

There was no action taken of major importance though all business transacted was of value. But the Primate announced that the General Synod was to be called for September next in the city of Toronto. Some of us thought there was no need of hurry.

Previous to the M.S.C.C. Board meeting there was, in the same place, St. Paul's, Fort William, a meeting of the Sunday School Commission. At that the writer was not present. Still he may say that he understood from mem-

bers of that body that one outstanding action was the unhesitating refusal to take part in "summer schools" in conjunction with other bodies, such as Methodists, Presbyterians, etc. The experience of two of the Bishops of the Church in the West made such action necessary if the Church were to stand by the truths expressed in our ancient Creeds.

Meeting in Algoma anywhere is to fall in with open-handed hospitality. In Port Arthur and Fort William this was so marked that guests—and we were all guests—were never tired of expressing our gratitude, and—what pleased our hosts—of giving voice to our opinions that some day the "Twin Cities" would be an enormous centre of trade. Some said the site at the head of navigation would become the greatest distributing point on the continent. They treated us well there.

There was a luncheon at Fort William and a supper at Port Arthur, and at each speeches—at the former gay—at the latter grave.

At the former and at the latter our Bishop as "host" shone. At the luncheon his flights of imagination gave the colour to the speeches following. At the supper his stirring address as chairman lifted the missionary duties of all to a high level. He was followed by the Bishops of Huron and Athabaska and by Canon Gould. It will be known that Canon Gould is the General Secretary of the M.S.C.C. His address of more than an hour held the men—they were all men, save the ladies serving us—fixed in their attention. Canon Gould is an orator, and his oratory makes an impression on men's hearts and minds—it leads to thinking.

Port Arthur gave some delegates able to avail themselves of the opportunity a splendid motor drive around the two cities and some surrounding country. Members of the Board of Trade kindly supplied the cars and drivers. It was much enjoyed by all who participated in it. To describe the country would be to invade the prerogatives of the gentlemen who manage the "publicity departments" at the head of the lakes. So we forbear.

SUNDAY SCHOOL EXAMINATIONS.

THE following Sunday School scholars from Algoma were successful in the examinations in Advent, 1914, and have received certificates:—

SENIOR GRADE—*First Class.*

Gertrude Jones, Gravenhurst; May Knight, Copper Cliff; Nellie Jones, Gravenhurst; *Second Class*, Ethyl Hyland, Copper Cliff; Earle McFeetors, Copper Cliff; Fanny Arnott, Bracebridge.

MIDDLE GRADE—*First Class.*

Lena Sleaver, Copper Cliff; *Second Class*, Hilda Merrett, Bracebridge; Kathleen Merrett, Bracebridge.

JUNIOR GRADE—*Second Class.*

Evelyn Knight, Copper Cliff; *Pass*, Sa di Passmore, Gravenhurst.

ACKNOWLEDGMENTS.

Receipts by the Treasurer of the Synod to 31th March, 1915:—

MISSION FUND

Sturgeon Falls, \$11.75; Cache Bay, \$1.85; Powassan \$6.90; Oliver and State River \$11.20; Schreiber, \$11.45; Callander, \$3.00; Little Current additional, \$1.50; Webbwood \$4.10; Nairn, \$6.50; Sheguindah, \$1.15; Baysville, \$7.20; Silverwater, \$3.80; Walford, \$1.25; Falkenburg, \$9.92; Beatrice, \$4.60; Latchford, \$4.12; Ravenscliffe, \$2.55; New Liskeard, \$2.70; Muskoka Station, \$1.81; Marks-ville, \$2.50; Richard's Landing, \$3.05; Jocelyn, \$2.28; Rosport, \$3.35; Uffington, \$5.65; Purbrook, \$2.35; Vankoughnet, \$3.00; Thessalon, \$7.50; Schreiber (for the Archdeacon), \$38.00; Depot Harbour, \$9.80; North Bay, \$30.00.

SPECIAL PURPOSES

S.P.C.K.—Sturgeon Falls, \$2.20; Powassan, \$1.00; Schreiber, \$1.90; Depot Harbour, \$2.60; Training Native and Special Students—Miss Cross Godalming (£40), \$192.15; Schreiber Church—S.P.C.K. (£50), \$239.68; Muskoka Station Church—S.P.C.K., (£20), \$98.88.

SUPERANNUATION FUND

Sprucedale, \$1.80; Rev. W. H. Johnson, \$15.00.

FOREIGN MISSIONS.

Powassan, \$4.35; Emsdale, \$2.85; Sprucedale, \$1.50.

EXPENSE ACCOUNT

Port Sydney, \$1.45; Sturgeon Falls, \$10.50; Sudbury, \$42.00; Emsdale, \$5.60; Sprucedale, 80c.; Kearney, \$5.60.

MISSIONARY APPORTIONMENT

Richard's Landing, \$1.37; G. Lawrence, Allensville, \$1.00; North Bay, \$15.00.

WIDOWS' AND ORPHANS' FUND

Rev. W. H. Johnson, \$6.25.

INDIAN HOMES

Special from Niagara Diocese, \$100.00; S.P.G. (£7), \$23.45.

LANDS AND HOMES

Millions of Acres of fertile virgin soil to be developed

ONTARIO
CANADA

CAN PRODUCE A GREATER VARIETY OF CROPS SUCCESSFULLY THAN ANY OTHER STATE OR PROVINCE IN AMERICA

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune."

Now is your opportunity before the great land boom commences.

Southern Ontario produces, without an equal, all the tender and hardy fruits, such as peaches, pears, plums, grapes, apples, apricots, cherries, bush fruits, and also early vegetables. **Central and Eastern Ontario** is the greatest cheese and butter section in America; Ontario's cheese is first in the British markets. **Northern Ontario** raises excellent vegetables, potatoes, No. 1 hard wheat, oats, barley and hay in abundance, besides the hardier fruits. Wheat yields 30 to 50 bushels, oats 50 to 80 bushels, barley 30 to 60 bushels, and hay 2 to 4 tons per acre. Apples return from \$200 to \$400, peaches \$200 to \$450 per acre, strawberries \$100 to \$450, and currants \$125 per acre. Early tomatoes and vegetables are making many men rich; returns vary from \$300 to \$1,200 per acre. Tobacco produces \$150 to \$225 per acre.

Secure a piece of land now while it is cheap: \$40 to \$100 will purchase good land—it increases in value several times as development takes place. In the **Clay Belt** homesteads can be secured for 30c. per acre.

Ontario is centrally situated in North America—she is closely in touch with America's largest cities. Her markets are of the best. She has a large growing home market; within a few years Ontario will be a self-sustaining province. Her shipping facilities are excellent—three trans-continental railroads, with numerous lines and electric roads intersecting, and the greatest chain of lakes in the world on three sides.

Her waterfalls are equal to 60,000,000 tons of coal per year. Manufacturers are locating everywhere. 460 telephone lines and the Bell system are installed—no lonely life on Ontario farms.

Ontario's school system offers equal opportunities to both rich and poor. Her agricultural college is the best in the world. Agricultural experts are placed in almost every district to aid the farmers. Libraries are located in all small towns and villages and in most of the rural schools.

Ontario's climate is ideal—cool winters and warm summers. The extremes of the west are unknown, the large bodies of water have an ameliorating effect.

Ontario lands are good investments. Cheap to-day—will be dear to-morrow.

Great development will take place within five years.

Now is **your** chance to lay a foundation for a home and a fortune.

Remember—Ontario offers you more than any other district.

Detailed information can be had from

HON. JAMES S. DUFF, Minister of Agriculture, Parliament Buildings, Toronto.	MR. H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto.
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