

MAY, 1916

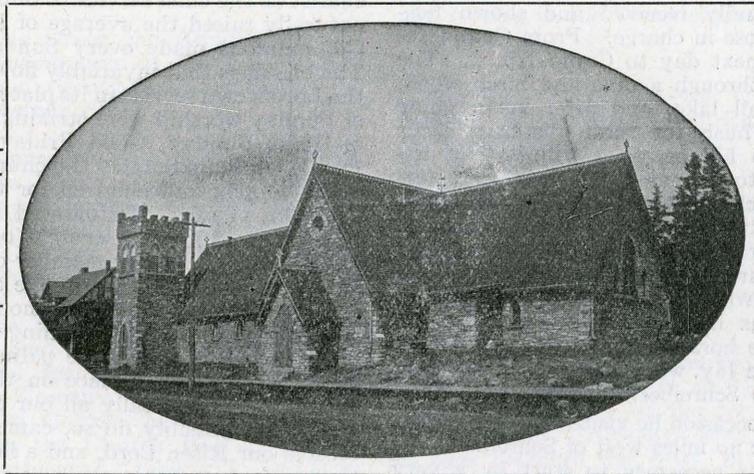
Now it is high time to
awake out of sleep.



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



Archbishop:

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

Diocesan Officers:

The VEN. GOWAN GILLMOR,
Archdeacon of Algoma, Sault Ste. Marie, Ont.

The REV. CANON BOYDELL, M.A.,
Bishop's Commissary,
Sudbury, Ont.

The REV. CANON PIERCY,
Clerical Secretary of the Synod,
Sturgeon Falls, Ont.

C. V. PLUMMER, Esq.,
Lay Secretary of the Synod,
Sault Ste. Marie, Ont.

J. A. WORRELL, Esq., K.C.,
Hon. Treasurer (of Invested Funds),
18-20 King St. West, Toronto, Ont.

H. PLUMMER, Esq.,
Treasurer of the Synod,
Sault Ste. Marie, Ont.

A. C. BOYCE, Esq., D.C.L., K.C., M.P.
Chancellor,
Sault Ste. Marie, Ont.

A. ELLIOTT, Esq.,
Hon. Registrar,
Sault Ste. Marie, Ont.

REV. B. P. FULLER,
Principal of the Shingwauk and Wawanosh
Indian Homes - - - Sault Ste. Marie, Ont.

VISITS TO PULP WOOD CAMPS IN
NORTHERN ONTARIO.

THE writer has visited three of the above camps belonging to the Russell Timber Company during the past winter. Of these, two are approached from Blue Jay, a siding on the C.P.R., slightly over four miles east of Schreiber. The track to Camp No. 5 passes through the bush and across two small lakes. On the latter the logs are collected, and when the ice breaks up are floated down by a tributary into the Black River and thence into Lake Superior, across which they are towed in large booms to Ashland, Wisconsin. After crossing the second lake and going through a short stretch of pine wood, Camp 5 is reached, $1\frac{3}{4}$ miles from the railway. This the writer has visited twice this season and taken services on both occasions and given addresses to the men. He has always been most kindly received and shown hospitality by those in charge. From Camp No. 5 he walked next day to Camp No. 7. The track passes through a pine and birch wood, crosses a small lake, and after again going through the bush for some distance, leads down a steep hill across a tributary of the River Black, to the camp, which is very prettily situated in a sheltered spot on the western bank of the River Black. Here a service was taken and a practical address given to the men, and in the early morning the writer started, in a sleigh drawn by a team of horses, some $3\frac{1}{2}$ miles. It was intensely cold and frost appeared on the horses' hides. The writer was driven to Blue Jay, whence he caught a freight train back to Schreiber.

On a later occasion he visited the camp near Gurney, some 40 miles west of Schreiber. To do this it was necessary to start by a very early train as only one passenger train each way is allowed to stop at this place. The camp is about a mile north of the railway, and there is a very good track which leads to it direct. From this several other tracks branch off, along which the logs have been hauled. They are taken across the railway into Lake Superior.

Unfortunately, it was nearly the end of the season, so there was only a small number of men working in the camp. The writer was able to hold a service and the men listened attentively to his address, which was made as practicable as possible. He had to leave in the early morning in order to catch the train, but the walk through the bush was especially beautiful at that early hour, the contrast between the white snow and the dark green of the pine trees blending with the silvery trunks of the birches, making a striking picture not

easily forgotten. He soon reached the little station, where two operators perform their duties in this lonely spot, one working by day the other by night. It was necessary to take the train to Nipigon in order to catch the fast train back to Schreiber.

E. H. C. STEPHENSON.

BYNG INLET.

OWING to the wonderful, yet after all perfectly natural, response of the Church people in this little town, it has been possible to have a sung Eucharist (or rather a Low Celebration with Kyries, Sanctus, and Hymns sung) every Sunday at 11 a.m. for the last eighteen months. This service is made the people's service, men, women and children attending regularly. Thus having the Eucharist as the chief service of Sunday, has also naturally raised the average of *early* morning Communion made every Sunday at 8 a.m. The blessings that invariably flow from setting the Lord's own service in its place as *the* service of Sunday worship were strikingly manifested on Palm Sunday, Good Friday, and Easter Day. On Palm Sunday the church was full of men, women, and children for the Holy Eucharist at 11 a.m. We followed, for the second time, the old Church custom of distributing palm crosses. Every member of the congregation came forward to receive a cross, while singing "All glory, laud, and honour." (And, by the way, it is most refreshing to see in some of the people's houses the palm cross pinned up in a conspicuous place on the wall.) On Easter Day practically all our communicants who could possibly do so, came out early to receive our Risen Lord, and a large congregation came to worship again at 11 a.m., at the Holy Eucharist. Though, of course, there was no celebration of the Holy Eucharist on Good Friday, perhaps that day brought forth one of the most striking manifestations of its effect on the parish, when 21 men in their working clothes came into church on their way to work, to pray at the foot of the cross; this number representing some 90 per cent. of the men of the church who go to work at 7 o'clock a.m.

It is proposed to establish sixteen new Dioceses in the Province of Canterbury.

The Primus of Scotland has announced that the Scottish Bishops have decided to cooperate in the movement known in England as the Mission of Repentance and Hope.



The Algoma Missionary News

New Series—Enlarged
Vol 12. No. 5.

TORONTO, MAY, 1916

Published Monthly
50 cents per annum in advance

DIOCESAN NOTES.

Recently His Grace the Archbishop conducted a Confirmation in St. Luke's Pro-Cathedral when twenty-three candidates received the apostolic rite.

The latter part of Holy Week the Archbishop was in North Bay. On Maunday Thursday he administered the rite of Confirmation in St. John's Church to twenty candidates. On Good Friday His Grace conducted the Three Hours' Devotion.

In April the Archbishop passed a Sunday in Englehart and preached at Matins and Evensong—and during his stay up north he addressed the Women's Canadian Club of the three towns of Cobalt, New Liskeard and Haileybury, in the Church Hall at Haileybury, on the subject of "Liberty."

Writing to His Grace the Archbishop, Miss M. C. Schultz, teacher at Sucker Creek, tells of a startling outbreak of measles on the Reserve of a malignant form. Some deaths have taken place. It has been necessary of course to close the school for a time.

The many friends of the Rev. T. N. Munford will regret to learn that he is unable to do further work. The result of an accident while at Copper Cliff made it imperative for him to return to England, and the latest news is that he is incapacitated from further duty.

Mr. J. W. Hamilton, who has been working for a year or so in the Mission of Torrance, is leaving to take up work in the Diocese of Niagara.

Messrs. Petty and Smith, students in training, serving in the Temiskaming region, have both enlisted.

The Rev. F. W. Clayton is serving temporarily in the Mission of Englehart under the Archdeacon.

Mr. H. Peeling is removing from Callender to the Mission of Thorneloe, Hudson and Harley—in succession to Mr. W. F. Smith—and is looking to ordination to the Diaconate at Trinity.

The Rev. F. W. Colloton has gone to Port Arthur to take duty at St. John's Church during the absence of the rector, the Rev. Canon Hedley. Although Mr. Colloton's stay in New Liskeard was brief, yet the effect of his work upon the parish is very marked.

The Bishop of Gloucester, (Dr. Gibson) a warm friend of Algoma, is quite laid aside by an attack of neuritis.

The Archbishop is in sore need of clergy to man our missions. Teachers are also needed for Indian Schools—to teach the elements to Indian boys and girls in the Reserves.

The "break up" is late this year. Winter wind and weather linger into the season, we imagine to be spring. In some sections the freshets have caused serious damage.

The W.A. annual meeting will meet this year at Sudbury in June.



DIOCESAN NEWS



IN ALGOMA—THE CHURCH CAMP MISSION.

DURING the winter, Mr. G. H. Kelly and Mr. Beazer have been working within the bounds of this diocese—lay missionaries representing the Church Camp Mission. From the former we have extracts from reports and letters written to Mr. J. M. McCormick and a letter written to His Grace the Archbishop.

WEBBWOOD, January 24, 1916.

If I remember right, I wrote and told you that I arrived here safely. Rev. G. H. Phillips took me to three different lumber firms having their offices here in Webbwood. I received permission to enter their camps and a guarantee of hospitality. On Saturday I was busy finding a place suitable for headquarters and arranging for a trip on Monday. I was offered a ride by the "walking boss" into Mr. Kane's camp for Monday morning. Mrs. Phillips was sick with la grippe so I took charge of the Sunday School for her and attended service in the evening. Immediately after Sunday School I drove to Espanola and brought the Rev. Mr. Phillips home.

Monday morning we left here about eight o'clock and drove for over twenty miles through very rough country. The fire had gone through the most of it. We stopped for dinner at what last year was Beck's No. 1, but is now used as a stopping place for "tote" teams. Then we drove about five more miles to Camp No. 3, getting there about three o'clock. I used the rest of the afternoon to wander around the camp and make arrangements for a service in the cook-house after tea.

There were about 120 men in the camp, over half being French-Canadian, the rest being Russians, Pollocks, Austrians, and a very few English-speaking. All the men could understand English fairly well. There were only about thirty men at the meeting.

Tuesday I left there about seven in the morning, and had to walk about seven miles around before I struck the trail that led into Kane's Camp. I stayed for dinner at an old set of camps now called Kane's Twenty-Mile-Stop-Over. Then I walked about another twenty miles through very rough country, where the trail was almost drifted over, to Kane's No. 2. I was very tired, but after supper I held a service, and had about 30 men present, although there were about ninety-five in the camp. The clerk belonged to the English Church and gave me the kindest treatment.

I had a ride with the "walking boss" from there to Kane's No. 3, about four miles, and held a service there in the evening of the next day.

I walked from there to one of the camps of the Spanish River Lumber Company. It is only about four miles from Kane's No. 3, but is over twenty from any other of their camps. I went there because I was so close, although I had not seen the head of the firm, for their office is at Massey. They have about 120 men and I had about 35 to my service and they sang and took part with me better than at any other camp. In the camp there had not been any other minister or missionary.

I left the Spanish Camp early Friday morning and expecting to catch up with some teamsters leaving Kane's Camp and getting down for a service at Beck's No. 2, that I had missed on my way up. I walked about 17 miles before I caught up with the teams and I rode with them to Kane's twenty-mile. It rained most of the time so I stayed there all night and dried my clothes and came on into town Saturday with one of the teamsters, missing Beck's Camp, because I had a very bad cold, and I wanted to send for supplies. I forgot to mention that I would like about as many more hymn sheets if possible.

I expect to go to Nairn this afternoon, and call on the Graves, Biggwood Company, and get permission to work in their camps, owned by McFadden and Malloy, about fifteen miles from here, that I intend to enter when I come back.

I am told that Mr. Kane once studied for the R.C. priesthood. His officials treated me fine.

I think I would like some large coloured Bible pictures, probably almost as large as the ones used for the children in the Sunday Schools, with the text under them.

January 31, 1916.

I stayed here at Webbwood last Monday morning and took train for Nairn in the afternoon. Rev. G. H. Phillips and I called on Mr. Campbell of the Graves, Biggwood Lumber Company with the idea of getting permission to enter their three camps.

I walked to Mr. Malloy's Camp No. 5 through the rain and held a service there that evening. Wednesday morning I walked from there to Camp No. 2 and held a service there that evening. Mr. Malloy happened to be in camp and attended service.

Thursday we had a sleet storm, but Mr. Malloy drove me to No. 4, through the woods.

He did not stay at that camp. I held service there that evening. There are about 130 men in each of these three camps. There is only one man at Camp No. 1, which is used as a "keep over." Camp No. 3 is not used either. Mr. Malloy is a Roman Catholic and so are most of his men in the offices. The R.C. priest had been in all their camps the last week before.

Friday morning I came into town and took the train for Massey. I called at the Spanish River Lumber Company's office and presented my letter of introduction from Mr. Nicholson. Mr. Hunt, the clerk, told me that Mr. Ferguson, the superintendent, would be in town the next afternoon, and asked me to wait then and see him. I called on the Rev. T. H. Young and he invited me to stay at his house. Saturday I called on Mr. Ferguson and received a letter of introduction to all his foremen. As there was no way for me to get into the camp for Sunday I came back here to Webbwood Saturday night.

I expect to go back to Massey this afternoon and to enter the camps Tuesday. I understand there are seven of them.

February 12, 1916.

I stayed in Webbwood Sunday, January 30th, and attended the service there. Monday at noon I took the train for Massey and called at the Head Office of the Spanish River Lumber Company and made arrangements to go into their camps the next morning with one of their teams. I stayed at Rev. T. H. Young's that evening and left early Tuesday morning for the camps.

I called at Nash's camp and held a service that evening in the cookhouse. Wednesday morning I left about 6.30 a.m., while it was yet so dark I could hardly see the track, and walked till about 11 a.m., when I caught up with some teamsters at their noon-tide stopping place, called Top Shoot. I had a talk with them and travelled on with those going north to the place called the Forty-Mile. That evening I had a service with the men I travelled with and some others that were on their way down from the camps. There were about twenty all together.

The next morning I got a ride with one of the men into Colley's Camp. The clerk, Mr. J. Tutt, is an Anglican and took quite an interest in my work. I arranged with the cook for the use of the cookhouse for a service, but Mr. Tutt strongly advised me to hold it in the bunkhouse for he said that the Pollocks and some of the French would not go into the cookhouse to hear me, yet they would probably understand what I said and would get some good if I would talk to them in the bunkhouse. I took his advice and he helped me sing a sing.

Practically all the men were in the bunkhouse except the men looking after their horses and those working in the cookhouse, and they gave me the best of attention. This was the first time I had held a service in the bunkhouse in a camp and it proved so encouraging that I decided to follow it up everywhere I could. In almost all the Spanish River Lumber Company's Camps there was only the one bunkhouse so I used it while I was at Bandry's Camp on Friday night and at Parpour's Camp Saturday night, at Nash's Camp on Monday night, at Bob Smith's Camp Tuesday night, at John Smith's Camp Wednesday night, and in the two bunkhouses at Noisseau's Camp Thursday night. At Nash's Camp on Tuesday, February 1st, I only had about twenty men to attend to the service in the cookhouse, although there were over fifty men in the camp, but last Monday, February 7th, I had nearly all the men. At Noisseau's Camp there are two bunkhouses, so I thought I would go back to the old plan of using the cookhouse. The cook was quite agreeable but he said it would probably be 9 p.m. before he could let me start on account of the men working so late. It turned out that they were late that night so I decided to use the bunkhouse and give different addresses one right after the other. I was through by about 8.40 p.m., and in that way I caught most of the men.

I have seen a lot of wolf tracks along the roads especially since the sleet storms three weeks ago, but I have not met any wolves yet. There are quite a lot of deer in the district, and the wolves are killing them, because they break through the crust. Around Sable Lake the crust will not carry a man, but from the 20 Mile south it is strong enough to carry a horse. In all the camps I was treated fine and I think my work will do some good. I froze my nose crossing Sable Lake from Culley's to Baudry's Camp, but otherwise I have not suffered to any extent with the cold. All though I always slept in the office and was careful where I sat, I became the victim of lice. I had a good bath as soon as I came here and changed all my clothing and I think I am free from them now.

The foreigners are very anxious to read and some have newspapers in their own language sent to them; there are two or three in almost every camp. They seem very anxious to learn our language, and that is why I asked for inter-linear gospels for them. Then they could study our language as well as the Bible.

I expect to go to Blind River next Monday and start for the camps of the Messrs. Eddie Bros. I was told while in Massey that there are about twenty-five camps north of Blind

River. I asked for three sacks of illustrated magazines.

February 29, 1916.

I just returned from a two weeks' trip in the camps north of Blind River, last evening, and had supper at Rev. G. H. Phillips with the Archbishop. We are going into a camp about nine miles from here this afternoon, and will come back through the night.

I went to Blind River two weeks ago to-day and called on Rev. J. Leigh. He took me to the Moore & McDonald Lumber Company's office and I received a letter of introduction into their camps. He also gave me an introduction to Mr. Stover of Eddy Bros. Lumber Co., to whom I had a letter of introduction from Mr. Nicholson of Chapleau. I called at his office and received a permit to enter their camps. Mr. Leigh was busy in the afternoon, so I went alone to call on the Waldie Bros. Lumber Company and the Hope Lumber Company. I could not get a permit into the camps of the Waldie Bros. because the superintendent, Mr. Newton, was away, but I received a permit from Mr. Cashan of the Hope Lumber Company, and also a ride to their depot that same afternoon, about 23 miles, and it was almost the next morning I met Mr. Newton of the Waldie Bros. at their depot—about a quarter of a mile away. He gave me a verbal permission to enter their camps, but later he sent word that I was not to go till he made some inquiries regarding me and the society, because I had no letters of introduction to that firm, and had not shown him any papers to prove my sincerity. I happened to have the Archbishop's letter in my pocket and I showed it to the Clerk, and that cleared up any doubts in his mind, but Mr. Newton was far away at that time. Mr. Newton met Mr. Cashan of the Hope Lumber Company and told him his suspicions, for he had the idea that I was a German spy because I had produced a little sketch map, and had asked him to tell me the position of the camps and to tell me about the number of men in each. This made Mr. Cashan suspicious because I had called at his office the afternoon before alone, and without a letter of introduction. Mr. Cashan soon called at Waldie Bros. depot where I was and forbid me entering his camps, but I showed him the Archbishop's letter and told him what I had already told the clerk and that removed the difficulty and doubt in his mind and he said I could go into his camps. I was told that same morning about another lumber firm with three camps within two miles of Waldie Bros. Depot, so I walked over to their depot, but the "walking boss" and clerk were away and I was told that they might not be back that day. I told the cook who I was and went to one of the camps for dinner. I

gave some of the men some literature and had a talk with the clerk and he said they were getting through about 8.30 p.m. every night and it would be almost impossible for me to have a meeting. I decided to go to the next camp about two miles away and try to have a meeting there and come back to this camp in a week's time on my way down to Blind River. I was about to leave the camp when the "walking boss" arrived and I asked his permission to hold a meeting in the camps. He had met Mr. Newton on the way up and Mr. Newton had told him of his suspicions of me, so when I asked him for his permission he refused me, and would not even listen to my explanation.

I went to Waldie Bros. depot and told Mr. Campbell what had happened, and found out that Mr. Newton was likely to be back that same night and that I might see him the next morning and arrange to enter his camps. I stayed at No. 3 of the Moore & McDonald Lumber Company camps—about four miles away—and held a service. The next morning I went back to Waldie Bros. depot to meet Mr. Newton but he had not arrived. Mr. Campbell told me of a way I could cut across past one of their camps and also one of the camps of the Graves & Biggwood Lumber Company and be able to get to Eddy Bros. camps. After I had been in the Hope Lumber Company's camps, without having to go to Blind River, I decided to plan my trip that way although I had only brought part of my literature with me. Mr. Campbell said that he would probably see Mr. Newton and get his permission for me to go into the Waldie Bros. camps and at the least into the one I would be passing to enter Eddy Bros. camps and that he would send a letter to this one camp so that I would receive it on my way down from the Hope Company's camps.

I called at the one camp of Waldie Bros. the following Sunday afternoon and the foreman had not received any letter for me, so I did not attempt to enter any of the other camps, but the foreman at that camp was quite willing for me to hold a service there when I told him that I was not taking up a collection. I had a real good meeting there, although I only stayed at the camp about two hours. I spent that Sunday evening at one of the Graves & Biggwood camps, although I had not yet received a permit from Mr. Biggwood. I got full permission from the foreman after I explained what I wanted. Last Sunday I called at the other camp of Graves & Biggwood and held a service in the afternoon. I was only there about two hours. I did not know that the Graves & Biggwood Company had any camps north of Blind River till I was at Waldie Bros. depot, but I knew that they had their

camps near Nairn. I hear that one of the camps near Nairn is closed now, but I hope to enter the other two this week. A letter from Mr. Biggwood permitting me to enter the camps at Nairn was awaiting me when I arrived last night.

In the Hope Lumber Company's camps I thought it best to use the cookhouse for my meetings and I was well pleased with the attendance, considering the circumstances. I feel well pleased with the way everything went in Eddy Bros. Lumber Company's camps.

Yesterday afternoon I called on Rev. J. Leigh at Blind River and gave him some information regarding some of our Church people that I met in the different camps.

I hope you will be satisfied with this report of my work and that God's blessing will be on all the work of our mission.

In his letter to the Archbishop, dated at Webbwood on April 13th, Mr. Kelly says :

Between the dates of January 17th and March 22nd, inclusive, I visited forty-three different camps, depots and stopping places, but some I visited a second time, making a total of sixty-two visits. I held forty-seven different services and meetings, the most being held in the evenings, but seven during the day time. Some places I decided it was impossible or at the least impractical to hold a meeting. Of course I tried to make the most of my opportunities with the individual cases when I could not hold a meeting. I distributed gospels and tracts wherever I could while my supply lasted. I travelled, as near as I can estimate, about nine hundred and seventy-seven miles.

Since the camps have closed I have visited the mines at Mond and Crean Hill and held services in the schoolhouses at both places. I also held a service at the construction camp where the Canadian Copper Co. is building a new roast yard. It is about seventeen miles west of Copper Cliff. I received permission from Rev. D. A. Johnston and Rev. G. H. Phillips to call at these places. The attendance was very small but I intend to visit these places again soon and distribute foreign literature as well as hold services.

AN ALGOMA CHAPLAIN AT THE FRONT.

March 9th, 1916.

MY DEAR ARCHBISHOP,—Since I wrote you last I have been detached from my Battalion and sent overseas, being at a casualty clearing station for two weeks and then being sent right up to the front, or within walking distance. I cannot tell you how happy I am in my work, nor can I tell you how appreciative both officers and

men are. All around this country there are little groups of men, in huts, dug-outs, barns, tents or what-nots, so the chaplains work along parish lines, or in districts, making their own arrangements with the units for a little service. Oftentimes the week day is just as convenient as a Sunday so we are at it all the time. It is hard to work in more than about six services of a Sunday and perhaps cover long distances in between, so we have to give some units week day services. Sunday next I have five services at different places and one Communion service, then one week day Communion and an evening service to-night. I find the men asking for the Communion.

I was all through the trenches some little time ago and was surprised to find them so comfortable. Of course, they differ in many ways, but our boys have a way all their own of making them comfortable and dry. You would be surprised how clean, cheerful and even happy all our boys seem even in the trenches. But really after a little while you get so used to the sound of the guns and the shells whizzing over your head that you don't give them a thought. I was taken up and shown the nearest point to Fritz line, about 30 yards only, but one cannot stand up and show his head or else he would lose it in a few seconds. They have fixed rifles on these points and when they see a head, they pull the trigger and the deed is done.

I have just received a wire from one unit asking for a week-night Lenten service.

Now, my Lord, I must tell you of a most interesting and happy evening. Tuesday I was invited to Canon Scott's billet to meet some Lennoxville boys. I knew, of course, some who were here, but I had no idea of others and none expected, I think, to see me. It was the happiest time, as one by one my old college chums opened the door and saw me there. I had almost forgotten my old nickname, but such exclamations as "Old Bill Sherring" soon carried me back to Bishop's. There were fifteen in all there. I cannot tell you how I admire the spirit and cheerfulness of our Canadian boys. I feel ashamed of myself, too, in having to rank as an officer. I should just love to dig in with the boys and rough it with them, and I do wherever I can. I have been delighted, too, to see so many of my own boys from the head of the lakes. I hunted them all up the morning before their first time in the trenches—just as happy as if they had been off for their summer camp at Silver Islet.

We have twenty C. of E. chaplains in this district. Seven or eight of them are Bishop's men.

Your obedient servant,
F. GEO. SHERRING.

BRUCE MINES MISSION.

EASTER services at St. George's Church, Bruce Mines, were celebrations of Holy Communion at 8.30 a.m., and 10 a.m., a parade service at 11 o'clock, and the usual evening service at 7 p.m. In the afternoon service was held at Rydal Bank. All services were well attended, and the Church at Bruce presented quite a festal appearance with its display of Easter lilies and other flowers.

Vestry meetings were held at Bruce Mines on Wednesday, Rydal Bank, Thursday, and Desbarats, Friday evening. The financial report shows a slight improvement, especially in regard to the special collections, which show a marked advance during the past year. Like all other places, this mission has felt the stringency due to the numerous war calls made upon our people, yet two of the stations have met their obligations and end the year with a balance on the right side. Desbarats has not been so fortunate, but this station is fighting an uphill battle and hoping for better prospects in the future.

The vestry at Bruce Mines were called upon to elect a new warden, as Mr. J. T. Leishman, who has filled the position with great satisfaction for the past four or five years, had enlisted for overseas service with the 119th Battalion.

MEMORIAL TO REV. E. F. WILSON.

ON Low Sunday, April 30th, the Archbishop of Algoma went to chapel at our Indian Homes, at Sault Ste. Marie, a chapel erected in memory of Dr. Fauquier, our first Bishop, there to unveil a tablet placed in the chapel in memory of the founder of the Shingwauk and Wawanosh Industrial Homes for Indian boys and girls.

There are not a few yet living in the vicinity of Sault Ste. Marie who remember Rev. E. F. Wilson, whose love for the Indian led him to devote all the best years of his life to teaching them the Christian religion and by the founding of these schools to do a notable work in the instruction of Indian children in order that they might become both Christian men and women and useful citizens in this land.

The service was interesting from the interest the children took in it. We will let one of the girls of 13 years of age relate what she remembered of the event.

While the Archbishop was driving home with the Principal the conversation turned upon the subject of how much the children could understand of what His Grace had said to them. So when Rev. B. P. Fuller returned

he asked some of the smaller girls to write a short account of what the Archbishop had said. Soon, he says, several came to him with quite good accounts, one of which he selected and sent to the Archbishop, feeling sure he would be pleased to know that the children could and did appreciate their chapel services and what their Bishop said to them. Here it is:

TO BE A MEMORIAL.

The Archbishop Thornloe came down to the Shingwauk Home to-day. He took part of the service in the chapel, and we all enjoyed it very much.

He told us that in the sixteenth chapter of the book of Numbers, the fortieth verse, we would find these words, "To be a memorial." He told us that that memorial was a warning to the children of Israel.

After that he said we had some memorials in the Shingwauk Home, too. The first one he mentioned was our chapel. He said it was built in memorial of Bishop Fauquier, who did so much good when he was living, and when he died he left a good example.

He then went on to tell us about the man who erected this Home for the Indian boys and girls, Rev. E. F. Wilson, saying that when Mr. Wilson came to this country he saw so many Indians poor and uncared for. He felt so very sorry for them and thought he would build a Home for the boys and girls, and so he did.

After it was all finished he gathered some boys and girls and brought them to the Home. Mr. Wilson died on May 11th, 1915.

BY THERESA SIMON.

Many a white girl of the same age in our schools could not write a better account of a service.

The mention of the Bishop of Lahore in the Kut despatches was an honour rightly earned. Dr. Durrant's Diocese extends to the Persian Gulf, and military operations based thereon fall naturally within his Ecclesiastical Province. In Mesopotamia he roughed it like any other officer, and won popularity not less by his virile and kindly personality than by his courage under fire, where he risked his life more than once in helping to carry away the wounded. Dr. Durrant was formerly the distinguished head of St. John's College, Agra, and is one of the great Bickersteth clan, who have furnished the Church with at least two Bishops and a hymnologist.

GENERAL CHURCH NEWS

At last there is really definite news of Dr. Aspland. The Wounded Allies' Relief Committee have received a letter from him, saying that he and his wife are prisoners at Vrnjatchka Banja, Serbia, and that they are both well and cheerful and are well treated by the Austrians.

The Rev. A. G. Hamilton Dicker, former Rector of St. Luke's Church, Toronto, Ont., and St. Paul's Church, St. John, N.B., was inducted as vicar of Upchurch, near Sittingbourne, Kent, England, on March 25th last.

A marble pulpit, the gift of Mrs. Russell Sage, has been presented to the Cathedral of St. John the Divine, New York City, as a memorial to Bishop Henry C. Potter. The cost of the pulpit was \$25,000. Carved in relief around the upper part are representations of "The Nativity," "The Crucifixion," "The Resurrection," and "The Supper at Emmaus." Between these are niches containing statues of St. Jerome, St. Gregory, St. Peter, St. Paul, Latimer, Bossuet and Phillips Brooks. Surrounding the newel posts are statues of St. John the Baptist and Isaiah. On the base are carved the emblem of the four evangelists.

The Rt. Rev. J. R. Lucas, Bishop of Mackenzie River, who has been in Eastern Canada to see his sons who are training for military service, left for Winnipeg. He attended a meeting there of the Committee on Indian Work, and is now on his way to his northern home at Fort Chipewyan.

A citizen of Hartford, Conn., who was not a Churchman, but who lived beside St. Thomas' Church and was interested in its work, died recently, and bequeathed his house, assessed at \$8,200, with all its furniture, to the parish for a rectory.

The annual meeting of the Provincial Synod of the Ecclesiastical Province of Ontario will meet in Hamilton in September.

The Rt. Rev. E. F. Robins, D.D., Bishop of Athabasca, has been ordered by his physician to take a complete rest, and has gone to the Pacific Coast. His illness prevented his attending the meeting of the Indian Committee at Winnipeg.

Canon Lonsdale, Vicar of Corbridge-on-Tyne, writes:—"A few friends of Chota Nagpur feel that the S.P.G. have met the Chota Nagpur emergency, caused by the internment of the German Lutheran Missionaries, with such admirable promptitude that it is not quite fair to let the whole financial burden fall upon the Society, especially at a time when the General Fund is suffering through the war. Two friends have already given 500*l.* for the maintenance of two of the eight missionaries for whom the Bishop appealed, and a few more have privately subscribed an additional 250*l.*"

The Rev. W. H. Binney, Canon of Chester Cathedral, died in England on May 8th. Canon Binney was a native of Nova Scotia, being a son of the former Bishop of Nova Scotia of that name. He was commissary of that Diocese and had declined the Bishopric of New Westminster.

The Archbishop of Armagh left Ireland to minister for a fortnight or three weeks to the Irish regiments in France and Flanders. It is well that the Primate of a Church which has given at least 35,000 of her bravest and best sons to the service of King and country should go out to cheer and encourage the gallant troops. All over Ireland there are few if any young clerical households in which there are sons of military age who are not serving in the war.

Misprints, observes the Editor of the *St. Albans Diocesan Gazette*, occasionally produce weird, not to say comical results; and he proceeds to offer "an apology to our excellent Archdeacons, in that they appeared in the February *Gazette* as 'Archdeadons!' They are quite alive. Some compensation to their feelings may be found in the *Gazette* for last November, wherein they were described as 'Arch Beacons!' Long may they continue to be shining lights."

In England, one of the few remaining links in the Church life of Georgian and Early Victorian days is passing away with the disappearance of the "pew-opener."

THE EASTERN CHURCH.

IN these days, when a good deal of foolish matter has found its way into the newspapers in regard to our relations with the Eastern Church, it is interesting to notice a letter from the Bishop of Archangel to the then Bishop of Bristol.

Romish controversialists, and their Presbyterian allies, are rather given to asserting that the Eastern Church regards the Anglican Church very much as does the Church of Rome. Perhaps the following letter will give food for thought to some of our readers. It was originally written in Russian, and the translation is by a competent scholar; and it is well that it should be read by many who may not, perhaps, be likely to see it in the book:—

“Most Holy Ruler and gracious Chief Pastor and Beloved Brother in Christ. Having heard of your appointment to the Bishopric of Bristol, I take advantage of this happy occurrence to offer your Holiness my congratulations on your nomination to this new field of labour, in which I wish you to find a good spiritual ground for sowing the Word of God. The news of your arrival in Bristol reached me through the Reverend Priest-in-Charge of the Anglican Church in Archangel, the Rev. Wellington Renton Pascoe, priest of your Diocese, and I feel compelled to offer my good wishes to your Holiness as a fellow-labourer in the vineyard of the Lord. Allow me to add a request to those good wishes. Next spring a priest will be appointed as usual for the services of the Anglican Church in our town. I would therefore, beg your Holiness to appoint again to that post the Rev. Father Pascoe, as every one here has formed an excellent opinion of his religious fervour, his conscientiousness and affability, and in general of a life fully in accordance with his office. He has earned particular esteem for his earnest zeal for the union of Churches, for which we all entreat our Saviour. Oh, when will our religious strife come to an end, and all Christians form one fold under one Shepherd! May our Lord hear the prayers of millions of His believing ones, and may He restore to His Church her primitive entire integrity.

“I ask for your Holiness’ prayers and remain, with deepest respect and brotherly love in Christ.

Your Holiness’ humble servant,

(Signed) JOANNIKI.

In the light of subsequent events, which have placed the Russian people side by side with ours, in the great struggle against the betrayers of the cause of right and justice

between nation and nation, this letter, full of true Catholic brotherhood, cannot fail to be regarded with the deepest interest.

BILINGUALISM.

IT is refreshing to notice that our brethren in Manitoba are awake to this matter. Indeed, we may take a leaf from their book and copy it with the intention of combating the influences which tend to keep some children in Ontario in ignorance of the English language.

At a meeting of the Rural Deanery of Winnipeg, this very important matter was brought up and thoroughly discussed and the following resolution was unanimously passed: “Whereas some of our school children are not being taught to speak the English language, therefore, be it resolved that this Rural Deanery, now in session, desires to place itself on record at the present time as holding strongly the opinion that for the unification of our people and for the progress of their commercial, social and political life, it is essential that the English language be efficiently taught in the schools of our Province to all the elements of our population, and for this purpose English should be the only language of instruction in all subjects of the elementary public school’s course. That there shall be no recognition in the statute books of Manitoba of any language other than the English language, and that a committee of this Deanery be appointed as a deputation to convey this resolution to the Premier and members of the Government of Manitoba and to press for its adoption.”

Mr. Justice Curran took a very active part in the discussion, and was most emphatic in his contentions for the abolition of bilingualism.

The Trinity University Review says: “Dr. Reich has, most unexpectedly, handed in his resignation as Lecturer in German, after eight years’ tenure of the post. During that period he has made many friends among the members of the staff and the students, as well as among the graduates, all of whom will be sorry to hear this bit of news. He and Mrs. Reich intend to go to the States in May and to make their home there.

In Dublin the Synod week saw the Synod Hall in possession of the rebels who from its windows sniped at the troops.

The Algoma Missionary News

EDITOR:

REV. CANON PIERCY, STURGEON FALLS, ONT.

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, 131-133 Jarvis 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.

GREATER SOUTH AFRICA.

BISHOP Montgomery in an address to the members of the S.P.G. lately said:—

“From South Africa we hear that the Archbishop of Capetown has addressed a letter to all the bishops of his Province calling on them to undertake the responsibility, both for the living agents and for supplying the necessary funds, of Church work in the conquered territory of German South West Africa. It is great news; it will give a lead, we believe, in other like regions, perhaps in what was German New Guinea, by the Australian Church, and in Samoa possibly by the Province of New Zealand. These are but surmises, of course, and we hope those great and independent Churches will excuse our alluding to such visions. But it would appear to be a noble thing that the Church of South Africa should follow the Union Government of South Africa. The one has conquered, let the other also conquer. We believe four priests are needed, and it is our hope that South Africa will provide them and support them, and give the whole Anglican Communion an object-lesson of the right way in which such steps should be taken.”

BRAHMIN PRIESTS.

HENRY MARTYN is reported to have said, “If I should live to see one Brahmin genuinely converted it would be to me as great a miracle as if a man should rise from the dead.” There are now Brahmin converts to be found all over India, and they include many clergy and teachers who are engaged in interpreting the Christian faith to their fellow-countrymen.

Referring to the work which Brahmins do in India and amongst the Indians in South Africa, one of the missionaries whom the S.P.G. helps to support in Natal writes:—

“Let me tell you how a Hindoo priest comes into being. India has numerous castes. Those that are on the top rung of the ladder are known as Brahmins; from this caste alone come the Hindoo priests. Those that belong to this caste have the term “Maharaj” attached to their names, as Joshi Maharaj, Jaimath Maharaj, and so on. As far as I am aware, there is no such thing as a Consecration with them. I know boys of eleven and thirteen years solemnizing at the functions. What is required of them is that they must know Tamil or Hindi and Sanscrit. Once they know the languages they would be able to officiate at ceremonies from the prescribed books in the way the priest leads the service in our Church. It is also necessary that the person wishing to officiate should commit the ceremonies by heart, because there is such a lot to do as one goes on with the ceremony. As a matter of fact, there are no priests in South Africa. They make priests of themselves, and many of the priests do not know how to perform their ceremonies. While the priest is going through a marriage ceremony and performing acts he is often contradicted by a dozen of people; one says one thing and another something quite different. All that the Brahmin utters is in Sanscrit, and Sanscrit is a language that not two persons out of every thousand can speak. What he utters, nobody understands. Still, there he sits and joins the hands in holy matrimony. Nothing is explained about their duties. The only signs visible are: (1) Corner of the man’s garment is tied to a corner of the woman’s garment; (2) the man ties a necklace to the neck of the woman. The congregation takes no part in the service, except at the tying of the necklace, when they pelt rice on the parties, as we throw confetti.

ACKNOWLEDGMENTS.

DIOCESAN MISSION FUND

North Bay (1916), \$21; Missanabie, \$1.92; North Bay (1915), \$35; Espanola, \$2.10; Port Arthur, \$100; St. Luke's, Sault Ste. Marie, \$26.32; Uffington, \$5.10; Purbrook, \$3; Vankoughnet, \$3; Port Arthur, \$25; St. Michael's, Port Arthur, \$1.80; Blind River, \$31; Baysville, \$20; Beatrice, \$4.50; Port Carling, \$1; St. Peter's, Steelton, \$8.50; Jocelyn, \$2; St. Luke's, Fort William, \$12; North Cobalt, \$4.25; Charlton, \$3.

DIOCESAN EXPENSE FUND

Beumaris, \$10.18; Baysville, \$5.70; North Bay, \$69.58; Blind River, \$4.37; Sturgeon Falls, \$9.70.

M.S.C.C. APPORTIONMENT

Bruce Mines, \$25; North Bay (1916), \$76.92; Port Carling, \$3.28; Blind River (1915), \$9; Seguin, \$1.53; Broadbent, 71c.; White River, \$7.45; Charlton, \$2.50 (for missions); Allansville, \$1.40.

JERUSALEM AND THE EAST

North Bay, \$2.23; Rossport, 75c.; Schreiber, \$3.95; Sturgeon Falls, \$2.

THE JEWS

Missanabie, \$1.01; Uffington, \$2.10; Bruce Mines, \$3.50; Sudbury, \$11.60; North Bay, \$11; Magnetawan, \$2; Port Sydney, \$7.08; St. John's, Sault Ste. Marie, \$4.50; Port Carling, \$1.45; Baysville, \$3.50; Blind River, \$5.50; St. Luke's, Sault Ste. Marie, \$18.50; St. Peter's, Steelton, \$1.64; Jocelyn, \$1.50; Sturgeon Falls, \$3.20; Seguin, 53c.; Broadbent, \$1.70; White River, \$1.85; St. Luke's, Fort William, \$7.50.

SUPERANNUATION FUND

Allansville, \$2; Port Arthur, \$8.10.

ARCHBISHOP'S DISCRETION

St. Luke's, Sault Ste. Marie, \$50; St. Luke's, Fort William, \$10.

B.S.M.S. FUND

St. Luke's, Sault Ste. Marie, \$50.

ALGOMA DIVINITY STUDENTS'

St. Thomas', Fort William, W.A., \$50.

DIOCESAN MISSION FUND

Toronto W.A., for extension work in Algoma.

INDIAN HOMES

General W.A. (to Shingwauk Home), \$50; Toronto W.A. (to Wawanosh Home), \$5; Toronto Junior W.A. (to Shingwauk Home), \$34.10; Pembroke W.A. (keeping Norman Jackson at Shingwauk), \$25.

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 50c. 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.
--	--