

SEPTEMBER, 1916

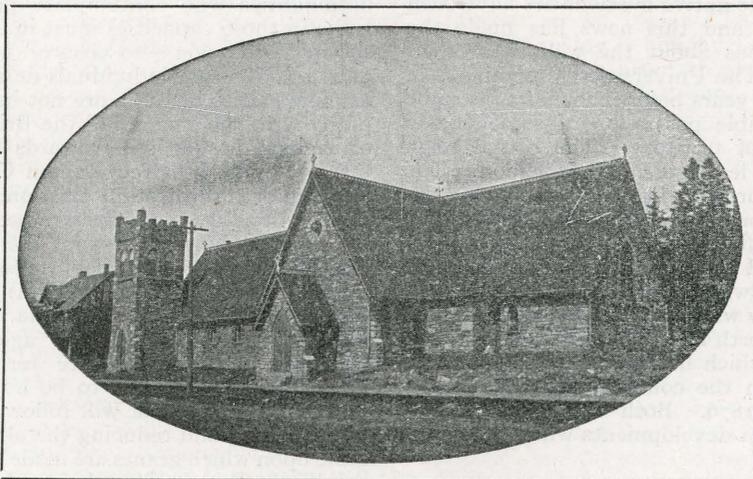
Now it is high time to
awake out of sleep.



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



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BRITISH MISSIONARIES IN GERMAN COLONIES.

TO no body of men will the capture of the last remaining German colony in East Africa—news of which might be expected any day—be more welcome than to the Universities Mission and the Church Missionary Society, both of them (says the London correspondent of the *Glasgow Herald*) having some 60 representatives, men and women, in that country interned since the war broke out. The past intercourse of these two organizations with the German Administration has been of a friendly character, and induces them to believe that the missionaries have been well treated; but since their internment little news about them has leaked through to the coast, which is within the sphere of British influence. It has become known, however, that some of the native missionaries have been put to death, and this news has made the Societies anxious about the welfare of their own people. The Universities Mission was in East Africa 18 years before the Germans came and took forcible possession of some 60,000 square miles of territory. The brutal reign of Carl Peters led to a native rebellion. The Mission, too, protested to the British Government against being placed under German rule. This had no effect; the Anglo-German Convention settled the boundaries; protectorate over Zanzibar was declared; and in exchange for it Germany was given the Island of Heligoland in the North Sea. The Church Missionary Society, which has had a less demonstrative history in the country, has been represented since 1876. Both Societies are preparing for great developments when the war is over.

The Universities' Mission to Central Africa have received a letter from a reliable source, from which we extract the following:—

"We entered Korogwe on June 17th after a sharp fight. I found the Mission had been used by the Germans as their chief hospital, the mission-houses and small church (St. Mary's) as the European hospital, wherein were 17 Germans and 2 English, and the large church and schools, etc., as the native hospital.

"Thus the buildings have been used for some good purpose, though I am afraid they have been sadly desecrated, and, although intact, are badly in need of repair. Miss Burn (?) I found at Korogwe helping in the nursing by the desire of the Government. The native clergy and most of the native teachers from Bonde and Zigua have been interned."

News has been received from the Bishop of Zanzibar, who, for the first time since the outbreak of the war two years ago, has been able

to reach the mainland. On Monday he was at Tanga, the port of the Usambara Railway, which has been cleared by the troops under General Smuts, and reported "All well" there. But of the interned missionaries of the U.M.C.A. we still await news. As the Central Railway is now being attacked by three separate columns, and Dodoma has fallen, it should not be long before Tabora, the capital of German East Africa, is in our hands, when we may hope the sore trials of our compatriots will be at an end.

SAFEGUARD AGAINST ENEMY MISSIONARIES.

The Guardian (London) says: "None too soon the India Office has taken its courage in both hands and announced that would-be missionaries and educationists of foreign nationalities who contemplate proceeding to India in those capacities must in future obtain special permission—'to ensure,' in the official phraseology, 'that individuals desiring to work as missionaries in India are not in active sympathy with the enemies of the British Empire, or lacking in goodwill towards the Government.' Some hundred Roman Catholics and two hundred Protestant missionaries of German nationality have already been deported; but it must be recalled that the Vatican discourages English Romanists (presumably from their known loyalty to England) from taking part in work for Rome in India, and that the motives and action of their agents of other European nationalities are far from being above suspicion. It is to be hoped that the Government of India will follow up this step by reviewing and reducing the absurdly lavish scale upon which grants are made to the schools run by the Roman Church, based not upon the actual salaries paid to their teachers, but upon their presumed value in the open market.

Monetville on Lake Nipissing, a small settlement mainly French and somewhat isolated, has recently been favoured with the services of the Church through Mr. Weeks, who has been passing his summer vacation in this district. Mr. Weeks reports that considerable interest has been manifested and splendid attendances at the services.

Referring to the Mission of Falkenburg, Mr. R. S. Ferguson, now serving in that charge as lay reader, says: "There is absolutely no debt in any part of this mission, while at Beatrice and Falkenburg there is a nice balance on hand."

Rev. W. H. Trickett had recently a week's vacation and visited the Manitoulin Island.



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The Algoma Missionary News

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A movement of considerable interest has been started in the City of Sault Ste. Marie. With the sanction of the Archbishop and permission of the city clergy, Mrs. E. H. C. Stephenson has undertaken to conduct study classes, which should be of considerable help and value to many. A well attended meeting was recently held at which the Rev. W. H. Trickett presided. Amongst those present were His Grace the Archbishop, the Revs. W. S. G. Bunbury, O. L. Jull and E. H. C. Stephenson and Mrs. Stephenson. The meeting was fairly well representative of the Church in the city. Much discussion took place, and it was finally decided to organize classes in Church History, Holy Bible and Mission Studies. Mrs. Stephenson has taken a suite of rooms on Superior Street and has already begun her work. Classes are for men and women and one afternoon in the week for children. It is hoped that the classes will be well attended. They should fill a long-felt want.

Trinity Church, Parry Sound, has been beautified by the placing of two handsome flags—the Union Jack and the Dominion banner—at the entrance to the chancel. They were given by the Junior Boys, K.O.H. Club.

The congregation of Byng Inlet is continuing its special monthly contribution towards the Mission Funds of the Diocese. The amount sent in July was \$10.50. This is a notable example for other parishes and missions to follow.

Rev. Dr. J. H. Davis, of Crystal Falls, Mich., U.S.A., is taking duty during the month of August in the Mission of St. Joseph Island.

Rev. E. G. Heaven, who ended his ministrations on St. Joseph's Island at the end of July, is taking a holiday for a month and a half in Alberta, after which he takes charge of the Mission of Falkenburg, in Muskoka.

On September 3rd, the Rev. C. W. Balfour completes five years as rector of North Bay.

S.P.C.K. GRANTS TO CANADIAN CHURCH.

THE S.P.C.K. monthly report for August contains the following:

DIocese OF KEEWATIN.—In January, 1903, £400, in April, 1905, £200, and in February, 1907, £400 was voted to this fund, but not more than £900 was paid. The Bishop now asked that the balance of £100 might be revived, and proposed to use part of the Clergy Endowment Fund to form a special fund for the maintenance of a General Missionary, who would eventually become the Archdeacon. The Standing Committee thought that the money could not be diverted from the use for which it was given, without the Society's consent, but recommended the revival of the balance of £100 for the Clergy Endowment Fund, to complete a capital sum of £10,000. Voted £100.

DIocese OF COLUMBIA.—The Archdeacon of Columbia, as Bishop's Commissary, asked for a studentship for Mr. Bilton, who was born in Canada, and would be in residence at St. Mark's Hall of the Anglican Theological College, Vancouver, for three years, preparing for Ordination. Voted £20 a year for three years, being £60 in all, on condition that the student was not eligible for military service.

Grants of books were made to places in the Dioceses of Qu'Appelle, New Westminster and Calgary.



DIOCESAN NEWS



THE ARCHBISHOP'S VISITATION OF THE MANITOULIN ISLAND.

ON Friday, August 4th, the Archbishop visited the Slash, Hilly Grove and Manitowaning, of which mission the Rev. H. E. Pelletier is incumbent. This mission has been very weak for some considerable time, but is holding its own amidst many difficulties.

The following Sunday the Archbishop was at Gore Bay, where a very busy yet profitable time was passed. The day opened with a celebration of Holy Communion at 8 o'clock. At 10 o'clock Matins was said. At 11 o'clock a military service was held in the open air. The Archbishop was present, but did not preach, this duty falling to the lot of the incumbent, the Rev. S. F. Yeomans. In the afternoon Kagawong was visited, distant about 12 miles from Gore Bay. A hearty service was held in the "Union" church and nine received the solemn rite of confirmation. A return drive brought the Diocesan back to Gore Bay in time for Evensong and confirmation, when nine received "the laying-on of hands."

On Monday morning, Aug. 7th, the Archbishop visited the private hospital in Gore Bay with the special intention of confirming David Sampson (age 14), an Indian boy who had been very ill with typhoid and who was most anxious to be confirmed. He showed a keen desire, and after the service had an interesting conversation with the Archbishop, during which he manifested a wonderful grasp of holy things. This boy is a son of one of our leading men at Sheshegwaning. On the same day His Grace motored to Providence Bay and held service. The service was very hastily arranged, but with the short notice 28 came out to service. Here is a region of strategic importance in the centre of some of the best farming land on the Island. What is sadly needed here is a travelling missionary to keep in touch with the scattered Church families.

On Tuesday afternoon the Archbishop was at Mills, where His Grace paid a few visits and had service in the church. During his short stay at Mills the Archbishop was the guest of Mrs. Robinson.

On Wednesday, Aug. 9th, the Archbishop arrived at Silverwater. En route His Grace called on a few people at Burpee. Evensong was held in the church at Silverwater and a

considerable congregation was present. The people of Silverwater have a scheme for enlarging their church and have a nice plan which calls for a chancel, porch and also provision for class rooms. For this much-needed improvement outside help will be required.

On Thursday, Aug. 10th, the Archbishop was at Sheshegwaning. Service was held at 10.30 o'clock, which consisted of Holy Communion, the Archbishop celebrating and preaching from the Gospel for the day. The beautiful church was very full. The three families from Cockburn Island who were received into the Church last summer, were present, having taken up their residence at Sheshegwaning, and give additional strength to the mission. Luncheon was provided for the Archbishop and his clerical helpers afterwards. The school was inspected and also the farm plots of barley, oats, corn and potatoes, cultivated by the school children under the encouragement of the Indian Department and the direction of Mr. Weeks, the teacher. The results are exceedingly satisfactory. The plots compare well with any on the Island and show the result of keen interest and utmost care. The whole work of Mr. Weeks is entirely satisfactory and the Indians and all concerned hope that Mr. Weeks will long be spared to continue his good work. The school building is very unsatisfactory, but it is hoped that the Department of Indian Affairs will see their way clear to erect a new building this fall. The new building is expected to include rooms for the teacher, which will be a great relief to Mr. Weeks, for up to the present time he has been compelled to occupy a little log house kindly vacated for the purpose by John Niganowine, one of the most interested of our Sheshegwaning band. After Evensong and refreshments in a neighbouring grove, the Archbishop, accompanied by the Rev. S. F. Yeomans of Gore Bay, who acted as his chaplain throughout the day, and the Rev. C. Miles, who is in charge of the mission, returned to Silverwater, where the Archbishop confirmed in private an old gentleman of 76 who was too infirm to come to the church for the purpose.

On Friday morning there was a celebration of the Holy Communion at 8 o'clock. Immediately after the service a conference was held to consider church enlargement and other matters. While naturally desiring to see Churchly methods prevail both in Sunday

School and the administration of the Church, and urging these points upon the incumbent of the mission, the Archbishop expressed himself as thankful for interest shown and work being done. Afterwards the Archbishop and the Rev. S. F. Yeomans drove back to Gore Bay, a distance of 28 miles through enchanting country. At Gore Bay in the evening the Archbishop addressed the newly confirmed in preparation for their first communion, and baptized the infant daughter of Mr. and Mrs. D. M. Kydd.

On Saturday, Aug. 12th, His Grace went by steamboat to Little Current, from whence he drove to Sheguiandah.

On Sunday morning the Archbishop and the Rev. H. F. Hutton drove to the Mission of Bidwell, an outstation of Sheguiandah, where a beautiful brick-veneered church on stone foundation was opened for Divine worship. The day was all that could be desired, and a large congregation, many driving a considerable distance, more than filled the church. Considerable interest was added by the fact that two former clergy of the mission were present at the service and assisted, *viz.*, the Rev. G. Prewer, Principal of the Indian School, Chapeau, and the Rev. W. H. Trickett, Rector of St. John the Evangelist, Sault Ste. Marie. The service was timed to commence at 10.30 a.m., when Matins was followed by a celebration of the Holy Communion, the Archbishop celebrating. The sermon preached by the Archbishop was a feast of good things taken from Ps. 96:9—"O worship the Lord in the beauty of holiness." The church is not quite complete, but no doubt soon will be. A bell turret has yet to be provided, also more seating, and a font. Mention should be made of certain gifts: The beautiful brass altar cross is the gift of the Rev. H. F. Hutton and his sister, Miss Hutton; the fine altar linen, used for the first time, was given through the Algoma Missionary Association working on behalf of this diocese in England. The altar is one that used to be in the old church at Sudbury, and is a gift of the Church of the Epiphany, Sudbury. Mention should be made of Mr. Maurice Body, who kindly donated the site. Messrs. Robt. Somerville and Fred Cond, Churchwardens, in fact many people living in the district interested themselves in the erection of the building, and the result is a neat house of God, a credit to all those who assisted in any way, and let us hope, a real spiritual home for the people. Evensong and confirmation, when six received the laying-on of hands, closed the services for the day, the church again being overcrowded.

On Monday, Aug. 14th, the Archbishop was in Sheguiandah. Holy Communion was cele-

brated in St. Peter's Church at 8 o'clock. A second service was held in St. Andrew's Indian Church at 10.30, also a confirmation, when two Indian boys were confirmed. The Archbishop's sermon was very practical, taking as his text, "Not every one that saith unto me Lord, Lord," etc. The Rev. C. Prewer, former incumbent, interpreted His Grace's sermon. After service luncheon was served in the Council House, when His Grace was the guest of honour. Luncheon was followed by the usual speeches, when addresses were delivered by the Diocesan—Chief Pahbewash—Rev. H. F. Hutton, Rev. G. Prewer, and Manitowasing, an old Indian Lay Reader. During his address the Archbishop outlined certain improvements he would like to see accomplished and, while expressing satisfaction at interest shown, he hoped that all concerned would address themselves to the carrying out of the improvements which he suggested. Evensong was held in St. Peter's Church, when the church was well filled, the Rev. H. F. Hutton, incumbent, taking the service, assisted by the Rev. Eric Montizambert. The Archbishop was the preacher.

Tuesday, August 15th, the Archbishop was at Sucker Creek and Little Current. When at Sucker Creek His Grace visited the Chief's wife, Mrs. Obbotossoway, who is an invalid. Evensong and sermon at Little Current closed the Archbishop's visitation of the Manitoulin Island, during which he spoke twenty times and confirmed thirty-one candidates, besides celebrating the Holy Eucharist in all the missions.

LITTLE CURRENT AND SUCKER CREEK.

AS usual the Archbishop's visit to the mission was a source of spiritual refreshment to all who were privileged to participate in the services or to meet His Grace in conversation afterwards. The visitation of Sucker Creek was of special interest and will never be forgotten by the large number of Indians present. One old man expressed his feelings when all was over by saying, "The Bishop is the greatest man in the world." His Grace, the Rev. W. H. Hutton and the Incumbent arrived at the church at half past three in the afternoon of August 15th. The pathway from the gate to the doorway had been transformed for the occasion into an avenue of young maples, and the interior of the building was specially decorated in true native style. The Archbishop, after confirming three young candidates, preached a beautiful sermon on the 139th Psalm, making a special application to the newly confirmed.

The church was packed to the doors, a large number of the Sheguindah Band having followed the Archbishop over. After the service the whole congregation, including the visitors, adjourned to the Hall for supper, after which words of counsel—very much needed words—were spoken by the Archbishop.

At eight o'clock His Grace was back in Little Current for Evensong and Confirmation. The church was well filled despite the fact that business conditions made it a bad night for many of our people to attend. Several Indians from our White Fish Mission were noticed in the congregation. Three more candidates, a small number for Little Current, received the Apostolic Rite, and again we had a magnificent address on the words of Saint Peter, "As free—and not using your liberty as a cloak of maliciousness, but as the servants of God." It was a heart-searching sermon which spared none but comforted all. The service was read by the incumbent, assisted, as at Sucker Creek, by the Rev. W. H. Hutton, incumbent of Sheguindah. The Archbishop left by boat the following morning for Sault Ste. Marie and points west.

ST. JOSEPH'S ISLAND.

IT appears that previous to the consecration of Bishop Fauquier to the Diocese of Algoma, St. Joseph's Island received occasional visits from the Rev. Dr. O'Meara and the Rev. Mr. Chance, for baptisms and other special functions. Later the Rev. J. H. Appleby, of Sault Ste. Marie, came to the Island and formed the members of the Church of England into congregations and confirmation services were held. Rev. Mr. Appleby and Rev. P. T. Rowe, of Garden River, made efforts after this to visit the Island once a month for regular services, and in 1879 a frame church was begun and completed the next year at Markville. The church was opened for Divine service in January, 1881, when Mr. Appleby and Mr. Rowe were accompanied by Mr. H. Beer, a lay reader, who was left in charge. After this, Mr. Beer held services in the new church, as well as in the houses of Mr. Christopher Young, at Jocelyn; Mr. Benjamin Fuller, at Tenby Bay; in School Houses, two miles from Richard's Landing; at Cascawan; and on "The Mountain."

During the summer of 1882, Holy Trinity Church, Jocelyn, was built and was consecrated by Bishop Sullivan on July 22nd, 1883. The Rev. H. Beer left the mission in 1888. Two of the above-mentioned clergymen have risen to high position in the Church. Mr. Rowe is now the well-known Bishop of

Alaska and Mr. Beer is the Archdeacon of Kootenay Diocese.

Emmanuel Church, Richard's Landing, was opened for service on June 23rd, 1895, by Rev. H. Beer, who was at that time resident at Redwood Falls, Minn., U.S.A.

The present Archbishop of Algoma, Dr. Thornloe, visited the Mission in March, 1897, for the first time, when 27 persons were confirmed. On that occasion he had considerable difficulty in getting round to the appointments on account of bad roads.

The churchyard of Holy Trinity was consecrated in July, 1898.

Emmanuel Church, Richard's Landing, was consecrated in May, 1901.

A special missionary meeting was held in Emmanuel Church, Richard's Landing, on Monday night, 5th March, 1902, and was addressed by Rev. F. (now Canon) Frost of Garden River, and by the Bishop, which resulted in a collection of over \$17.00 and the formation of a branch of the W.A. by the ladies of Holy Trinity Church, Jocelyn, to further missionary interest.

On the 16th day of Jan, 1903, Rev. H. Beer came all the way from Kaslo, B.C., to be present at the 27th anniversary of the opening of St. John's Church, Marksville. He was the first resident missionary on the Island.

The Rev. C. Piercy succeeded Mr. Beer and in 1890 he left. The mission was vacant for two years after this, except for occasional services.

In May, 1892, Mr. Eccleston was appointed to the Mission. He resigned in October, 1896, thus serving four and a half years.

The Rev. Robert Atkinson was the next incumbent. He came to the Island the following month and made arrangements for the celebration of Holy Communion in each of the churches monthly. The first Sunday, St. John's, Marksville; the second Sunday, Holy Trinity Church, Jocelyn; the third Sunday, Emmanuel Church, Richard's Landing; and this order has been observed since and is a good distribution. In the summer of 1897, Mr. Atkinson visited several parishes in Eastern Ontario, soliciting help to pay the debt on Emmanuel Church, Richard's Landing. By this means \$100.00 was raised. Mr. Atkinson vacated the Mission in October, 1899, and it was not until June, 1900, that the Bishop was able to send Mr. Mackintosh. He left the Mission November, 1901, and was the first and only man ordained to the ministry on the Island. The ordination took place December, 1900, at St. John's, Marksville. The Rev. Jas. Boydell, M.A. of Sudbury, preached the ordination sermon. It may be added that July 23rd 1883, at Holy Trinity Church,

Jocelyn, Rev. R. Renison and Rev. H. Beer were ordained to the priesthood and Mr. C. F. Berry to the diaconate by the late Bishop Sullivan.—Ed.

The next incumbent was the Rev. W. P. D. Calhoun (1901-1905). After him the Rev. Benjamin Bean, March, 1905, to October, 1906. During the next five months there were no services, except by local lay readers at Jocelyn.

Mr. Geo. M. Brewin filled in the vacancy during the college vacation of 1907. In 1908 the Rev. Mr. Frankland succeeded to the incumbency. He left December, 1909.

The Rev. Harold C. Dunn succeeded him in January, 1910. During his stay of nearly four years there were 60 baptisms, 31 persons confirmed, 21 marriages and 30 passed away. Mr. Dunn left September, 1913, and for nearly four months the mission was vacant, except for occasional services by Rev. B. P. Fuller, of the Shingwauk Home, Sault Ste. Marie.

On January 15th, 1914, Rev. E. G. Heaven came to the Island and remained for two and a half years, leaving to take charge of the Mission of Falkenburg.

WEBBWOOD.

PERHAPS it will be interesting to the readers of the "A.M.N." if I give a sketch of the work done in this mission on two hot Sundays in July. I have no record of the temperature of the two days I have reference to, but I know they were warm days. They were the 16th and 23rd of July.

I began on the 16th at 9 a.m. with five baptisms, four of one family and one of another family. This being over, I next began a class at 9.45 a.m. for the purpose of instructing some adults for baptism. At 10.30 I held a service of Morning Prayer and sermon. This was at Nairn Centre. After dinner I took the train nine miles and drove two and a half miles to Espanola, where I held service, with sermon, at 2.30 p.m. and at 4 o'clock conducted Sunday School, after which I drove to Webbwood, seven miles, where I held another service and preached at 7 p.m. Feeling a little tired I went to rest, satisfied that I at least had tried to do a day's work.

I began on July 23rd with a celebration of Holy Communion at 8 a.m. and, after a hurried breakfast, drove to Espanola, seven miles, where I held a service of Morning Prayer, with sermon, then drove back again to Webbwood, where I held another service at 2.15 p.m., with sermon, then took the train twenty-three miles to Worthington, where I held another service at 7.30 p.m., with sermon. This I considered was another good day's work for a

hot day, although I have the same on every fourth Sunday in the month. On my return trip home on Monday 24th I stopped off at Nairn and instructed and baptized three adults and three children, all of one family, and reached home about 2 p.m.

This no doubt is but a sample of what many of the clergy in the diocese are constantly doing. And one does not mind the work so much if there were more people to attend in hot weather; but the discouraging part is to see the train full of travellers and pleasure seekers on Sunday, and the church with a small congregation. But there are a few faithful ones who are willing to make the sacrifice, which is cheering and helpful to the missionary, while they receive rich blessing for themselves.

G. H. PHILLIPS.

DISASTROUS FIRES.

THE very hot and dry season of the summer of 1916 will be remembered in this northern section of Ontario by the great and disastrous forest fires that have taken place. For weeks the atmosphere has in some parts been charged with smoke many miles from the scenes of conflagration. The fires up north of the height of land in July—in the Diocese of Moosonee—not only licked up the bush for many miles and swept away the little homes in the clearings of pioneer settlers and destroyed village after village, but they took a terrible toll of human life—over 200 lives being lost.

Nor was the damage confined to spruce and pulp-wood sections. Millions of feet of pine were destroyed up the Sturgeon River—some in surveyed townships in which lumber men had begun operations during the past two winters and much more in unsurveyed forests on Government lands which had not been placed on the market. The Government, the railways and lumber firms had hundreds of men out fighting fires.

Some rain fell on several days and the fires died down. People had begun to feel secure, even though August weather proved hot. But fires broke out again; this time a little to the south of the region burned over in the Temiskaming country. This time we find it altogether within our own diocese and in the region about New Liskeard. A terrific gale blew on August 22nd and fanned incipient fires until a fierce conflagration resulted, carrying death and destruction before it. Again telegraph and telephone poles were burned and the victims cut off from the outside world, even though they reached a railway station. It is known that 12 lives were lost

in this more thickly settled section of country, while many farmers (70) lost their homes, their barns, their hay crops and their farming machinery.

New Liskeard townspeople had quite a scare and many made hurried preparations to leave town should the fire reach it. Some five families of Church people in the Mission of Thornloe lost their all. At the Casey-Cobalt mines, where the fatalities occurred, there were 100 cases of dynamite and when it exploded the report was heard at New Liskeard, nine miles distant.

On the Elk Lake branch of T. & N.O. Railway a special car was sent in to bring out all who could get away. The women and children came out, but the men remained.

In each case of the terrible fires the Government of the Province sent and supplied provisions, clothing, blankets, utensils, lumber, etc., and the people are putting up shacks to shelter them over the coming winter. The Government is also lending money on the security of the farms.

The bush in the north country is composed of small, soft timber, very thick and close together, with roots matted and interlaced and ready to burn when dry and a gale prevails. Then the fires rapidly gather strength and way and sweep everything before them. While these conditions prevail and until the clearings are made a great deal bigger, there will always in this country be danger of serious fires.

Since the foregoing was written the following letter has been received from Rev. H. Peeling, the missionary at Thornloe :

"Disastrous bush-fires have recently occurred in the townships of which the Mission of Thornloe is comprised, resulting in the loss of some lives and a considerable amount of valuable property. Altogether eleven deaths have been reported as well as fifty-six homes burned down, while the number of farmers besides these who have suffered the loss of barns or stock or implements is set down at about forty. In practically every case the hay crop, which this year was an exceedingly good one, was destroyed.

For some time past fires had been smouldering in the bush in many places, and gaining stronger hold with every day of the prolonged drought we have been experiencing, and when at length a strong gale sprung up on Tuesday August 22nd, it was immediately aflame in all directions, and the fire running with the wind, burned everything in its path. Several of our Church people are among those who suffered considerably by this work of ruin, although I am pleased to say none of them have lost their lives. Mr. William Hobbs, the people's warden of St. Luke's Church at Harley, lost his

house, barn, stables, shed, three pigs, one cow, about fifty tons of hay, his wagons and most of his implements. The fire went from his house to his brother-in-law's opposite, a Mr. George Hayes, inflicting on him the loss of his house also, as well as his barn, with about thirty tons of hay and his implements. Another of our Church-people at Harley who lost practically all by the fire is Mr. Joseph Hetherington, for it consumed his house, barn, stable, implements, two hogs and about twenty-seven tons of hay, and yet another is Mr. Reuben Goddard, whose house and barn, with much hay, was entirely destroyed. Mr. Hugh Pettifer, also of Harley, lost his stable and forty tons of hay, only saving his house after a long fight with the fire, in which he was nobly assisted by his wife and two sons. Mr. Charles Dickinson had a most wonderful escape; indeed, his neighbours cannot even now understand how he and his family escaped. It is evident that the fire must have completely surrounded him, for his house now stands in a little oasis of green in the midst of some acres of blackened landscape. He says he had to fight the fire as best he could from inside the house, being unable to endure the heat of the air outside, while his wife and little baby could only find a breathing space shut up in a little pantry. He lost practically all but his house, and if that had been burned he and his wife and child must have perished with it. In Casey township Mr. Robert Overton lost all his property, and Mr. John Armstrong much of his hay, while in Hudson, in the fire which consumed the fine consolidated school there, Mr. Robert Howie lost his barn and many valuable implements and Mr. Robert Doughty, the incumbent's warden of Christ Church at Hudson, also sustained some loss. I am sure the sympathy of your readers will be with these and all the sufferers in this great calamity, and they will be pleased to know that the authorities have taken prompt steps to supply their immediate needs and will doubtless give them such assistance in the work of restoring their farms that they may face the future with renewed confidence.

DIOCESAN NOTES.

Rev. D. Convers, S.S.J.E., has kindly consented to conduct a mission in Little Current in November next. It is to be hoped that so great a privilege and opportunity will be duly appreciated by all concerned. The Church people of the neighbouring missions should lay themselves out to take advantage of the occasion.

Rev. C. W. Balfour, of North Bay, took a trip up to the Lake Temagami region in August and took services at Bear Island on the 27th, baptizing an Indian child.

GENERAL CHURCH NEWS

A correspondent to *The Church Times* says: "It is matter for thankfulness that the projected schemes for the dismemberment of Ireland are likely to prove abortive. The Irish Bench of Bishops did their simple duty in entering their emphatic protest against the scheme, and their measured language voiced the opinions of many outside the Church. The bishops entered 'an emphatic protest against the introduction of a new system of administration until opportunity has been given for considering its bearing upon the interests of the Church.' 'They deprecated the attempt to force upon the country a system of government hastily devised and imperfectly understood, while the anxieties of the war preclude that full and frank discussion which is due to proposals of so momentous a character.' Now at last it is dawning on the English consciousness that the fatal opposition to the scheme comes from the general sentiment and instinct of the whole Irish people. It comes especially from that great body of moderate Irish opinion which accepts Home Rule in principle, but holds that its application at this juncture and in this form is as mischievous as it is inopportune. Sir Horace Plunkett, who has pointed this out in the English Press, stands for all that is best and most hopeful in Irish politics and life.

News has been received that the Right Rev. G. F. C. de Carteret, D.D. (Assistant-Bishop), was unanimously elected by the Jamaica Synod to be Bishop of Jamaica, in succession to the late Dr. Nuttall. Dr. de Carteret was consecrated in Southward Cathedral in 1913, and during his three years' work in Jamaica he has endeared himself to the people of the Island, and has shown a remarkable power of leadership both in spiritual and social work.

In the death of Rev. Robert Holmes, of Lake Saskatoon, on July 20th, the Peace River district has lost one of the most valuable of the early pioneers of the district. He was a brother of the late Bishop Holmes (Athabasca). He was made Deacon in 1907 and ordained priest in 1910.

The British Government having taken possession of the S.P.C.K. premises for war purposes, the Society has moved its offices to Greener House, 68 Haymarket, S.W., London, to which all letters and orders by post should be sent.

The Church Army is doing a splendid work for the soldiers at the front. It maintains in the north of France a large war hospital working under St. John Ambulance Association and the French Red Cross. It has some fifty motor ambulances at the front, kitchen cars, recreation rooms, canteens, and homes for refugees. Besides these, it has large numbers of recreation huts and tents in England, Malta and Egypt for the use of the troops. Its work has been endorsed by both the Archbishops of Canterbury and York and by the Chaplain-General of the British Army.

The death has taken place after a short illness of the Rev. Mother Superior of the Society of St. John the Divine in Natal. The Rev. Mother was the daughter of Canon Lucas, of Aspenden, Shortlands, and since 1887, when Bishop Macrorie invited the Sisters of St. John the Divine to work in his Diocese of Natal, her life had been spent in the work of the Community in that part of South Africa.

Miss Mary Pinkham, daughter of the Bishop of Calgary, and Honorary Secretary of the Provincial Branch of the Red Cross for Alberta, has been made by His Majesty the King an Honorary Associate of the Order of St. John of Jerusalem, for her energy and efficiency in the work of the Red Cross.

It is satisfactory to be able to say in connection with S.P.G. that the income for the first half of 1916—that is, up to June 30—shows an increase of £8,000 over the receipts from all sources for the corresponding period last year.

Lord Shaftesbury, as Lord-Lieutenant of Dorset, is initiating a movement to provide an appropriate memorial of those who have fallen in the war by the restoration or erection of village crosses in the country.

Rev. Principal Lloyd, of Emmanuel College, Saskatoon, has been visiting Edmonton, having a scheme for bringing out British teachers to take charge of rural schools and acting as lay readers for the Church.

Rev. A. P. Banks, who is in charge of Torrance and McTier for the summer, is leaving Algoma for the Diocese of Ottawa in September.

DOOR-OPENERS IN THE MISSION FIELD.

DR. LOCK, one of the medical missionaries whom the S.P.G. helps to support in the Mission Field, speaking at the annual meeting of the S.P.G. Medical Department, described how, whilst he was taking the work of a lady doctor in China, he was sent for on many occasions, and gained entrance into houses into which no male missionary had ever entered. He said:—

“The Yamen is the head place of a district, like several villages knocked into one. The head of the Yamen is the *Gwan*. Never, so far as I know, had a European *man* walked the seclusion of that place. But a woman, the wife of the *Gwan*, the great official of the district, falls ill. The woman doctor is sent for; the doctor's proxy comes down at about 11.30 at night and finds himself in a most wonderful-looking place, with tapestry hanging all around. On a divan lies a woman who is apparently dead. The *Gwan* says, ‘Get her well; she is the light of my eyes.’ Well, I start with my bag of tricks and get her well after some time, although she was apparently a hopeless case. They had sent for Ge Hsien Skeng (Miss Gibbs), but she was away at the time. Well, we got the lady well. Result: Gratitude from the husband. The light of his eyes was saved. He comes next day with fifty soldiers and flags and banners to return thanks. Some days afterwards a boy, son of the same great official, is taken ill with pneumonia. I was sent for, and was admitted into the very centre of the woman's department of that great Yamen. I took with me the missionary as an interpreter. So was an entry gained for the missionary into the very heart of the palace of the lord of that district. . . . That little boy came the other day to my room at the gatekeeper's lodge: there was no room for me then at the doctor's house. These are the last words he said to me, with tears in his eyes. ‘Father says we will always read together, mother and father and myself, that Scripture, that New Testament you gave me.’ That boy comes regularly to church, and he is being prepared for taking on the full profession of the faith of the Gospel. *We are door-openers*. I could give you many illustrations of this, but there is no time now.

“The Medical Mission work overthrows the superstitious ideas of these people. Blind! Blind! Blind! Everywhere you go, fifty miles over the mountains, you will see men going along tapping the ground with a stick to make sure they do not stumble over rocks. Why are they blind? That horrible disease trachoma attacks ninety out of a hundred Chinese. When this great official called upon

me the first thing he said was, ‘Heal my eyes.’ I saved the eyes of 600 children in the year I was there. Dr. Cunningham was there five years. Dr. Philips was there seven years. I think of the number of sights that were saved in the period that those two were there. And then will you say or think that Medical Missions play second fiddle in the work of carrying the Gospel message? You know—I remember reading about it and talking about it at one of the missionary exhibitions—something about ‘needling’ in China. I have several of these needles at home that have been put into these little children's eyes. No wonder when they grow up you hear them ‘tap, tap,’ as they go along the mountain-side. The idea of the witch doctors in thrusting these needles into the children's eyes is that they thereby let out an evil spirit that is causing the disorder. No wonder there are so many blind in China, and that these 600 were operated upon in one year! A woman came to me not so long ago. She had had a needle put into her to let out the devil that was supposed to be inside her. The witch doctor had been drinking a kind of native rum, and he lost his needle inside the woman. She was in awful pain. The devil was still there, evidently. We were obliged to cut down to get at it, and we found that needle sticking in the stomach wall. The result was that she got quite well. That was a breaking down of superstition for that woman, and she is now an anxious inquirer, and I know is already baptized. Thus do Medical Missions assist Mission work by breaking down native superstitious ideas so that the missionaries can get hold of these poor people. We get at their souls by healing their poor stricken bodies.

“Then we are a means of overcoming the Chinese dislike of the foreign devil—the missionary. We overcome that dislike through the ministry of healing. One day my messenger and I had gone thirty miles over the mountain. In coming back we lost our way in a blinding storm of sand, and we had to take refuge in the dark in a village some distance out of our way. We did not know the name of the village, and soon there was around the little mud hut in which we had taken shelter a howling mass of Chinese crying out for something. I thought it was for me. The messenger went out to try to put things right. It turned out that among them was a Chinese robber who had been admitted to the hospital, and had had a dead bone removed from his leg. That robber had heard that the doctor was in the hut, and he and his friends wanted to express their gratitude for what was done at the hospital. The messenger came back and said, ‘It is all right; go out.’ And when I went out, instead of doing any-

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thing I thought they would do, they began kow-towing and shouting for joy. That shows how we break down the dislike of the foreigner through Medical Mission work."

LAMBETH CONFERENCE OF 1918— AN UNCERTAINTY

THE Archbishop of Canterbury has written the following letter to the Metropolitans of the Anglican Church throughout the world :—

"Lambeth Palace, S.E., July 24th, 1916.

"The Central Consultative Body of the Lambeth Conference met here a few days ago, Tuesday, July 18th. All the members now alive were present except the Archbishop of Rupertsland and the Archbishop of Sydney. I took advantage of the meeting to lay before the members of the Consultative Body certain questions which have arisen respecting the proposed meeting of the Lambeth Conference in the summer of 1918. It is my earnest hope that the Conference may be enabled to meet at that date, and I should in ordinary circumstances have hoped to be able now to set forward the arrangements in a definite and final way, and to invite the suggestion of subjects for discussion. But it is evident that there are possible difficulties about which I ought to forewarn you at once. I have received from the Primate of Australia an important letter written on behalf of the Australian Bishops,

laying before me their feeling that if the declaration of peace should be long postponed, they might find it difficult to attend the Lambeth Conference in 1918 in consequence of the problems with which they would have to deal in their own Dioceses. The meeting at which the Australian Primate was requested to send me this letter was attended by all the Metropolitans and eleven of the Diocesan Bishops.

"I also laid before the Consultative Body corresponding expressions of opinion from individual Bishops belonging to Canada, to South Africa, and to different parts of the Mission field. From these it is evident that the gravest difficulty would be found by many Bishops whose Dioceses are far distant from England, were the Lambeth Conference to be held at the time when men who have served in the war are returning home. Serious apprehensions were expressed that 1918 might for this reason be an impossible year for the attendance at the Lambeth Conference of many Bishops who are anxious to take part in its deliberations. These communications seem to point to the expediency of postponing the Conference to a later year. On the other hand, I have myself felt, and my brother Bishops who were present shared my opinion, that it is in the highest degree undesirable to postpone the Conference if such postponement can possibly be avoided. In these circumstances, the Consultative body, after full deliberation, advised me to write, as I accordingly do, to the Metropolitans of our Church throughout the world, calling attention to the difficulty above described, and intimating that there must for these reasons be considerable uncertainty as to the possibility of holding the next Conference in 1918. To forecast the events of the next twelve months is obviously most difficult, and I propose accordingly (and I have the concurrence of my colleagues on the Consultative Body) to issue a further letter towards the end of this year or early next year (1917) stating definitely at what date we can hope that the Conference may be held. Our brethren of the Church in the United States will recognize our difficulties with ready sympathy. My most anxious wish is that there shall be no postponement, but it would be futile to hold a Conference at which the attendance of the Bishops from Australia, Canada, and South Africa would be difficult or impossible.—I am, yours very truly,

"RANDALL CANTUAR."

A very suitable site for a church has been obtained in Tarentoris, not far from the city of Sault Ste. Marie.

BISHOP BRENT'S NEUTRALITY.

BISHOP BRENT, of the Philippines, as most Church people in Canada know, is by birth a Canadian, a graduate of Trinity College, Toronto, and sometime a master at Trinity College School, Port Hope, though now a citizen of the United States. When in Canada this summer, at a public meeting he thus defined what neutrality in the present war meant to him. He said: "My first love is undimmed. My loyalty to the old associations and friends stands as it stood at the beginning. I have come to identify myself with the great principles for which you now stand, and with the great endeavour for God which is now occupying your energies. I am a loyal citizen of a neutral State, but my conception of neutrality is not a voiceless, passionless waiting on the sidelines. My neutrality is no lukewarm thing. Properly considered, neutrality is positive, not negative. Neutrality stands for God and right, not merely some vague abstract issue. When crimes are committed against humanity, neutrality does not wait until its toes are trodden upon in some national way, but takes a firm stand for God's law. Neutrality may not take an aggressive position, but must take its stand on principles that may provoke attack from belligerents. Neutrality, rightly considered, is not self-preservation that seeks honour in safety. It is that expression of courage which seeks safety in honour; it demands a courage that seeks safety in national as well as individual honour. It is thus that I construe the meaning of neutrality."

The pension fund of the American Church is making satisfactory progress, more than \$3,000,000 of the \$5,000,000 having been already secured.

"To give oneself time to think is a very good and safe and sound rule," said Dr. Waldo, the City Coroner, at a Southwark inquest the other day. "There would be much less bad language used if we all observed that practice." The comment was made on a witness saying that he was sorely tempted by a false accuser to give back as good as had been given him, but he counted twenty, and thus learned the truth of the text, "A soft answer turneth away wrath."

Some beautiful silver ornaments have recently been given for the altar of Liverpool Cathedral. Mrs. Noble has given the altar cross; Alderman Bartlett and his family the candlesticks, and Miss Langton two vases.

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