

FEBRUARY, 1917

Now it is high time to
awake out of sleep.

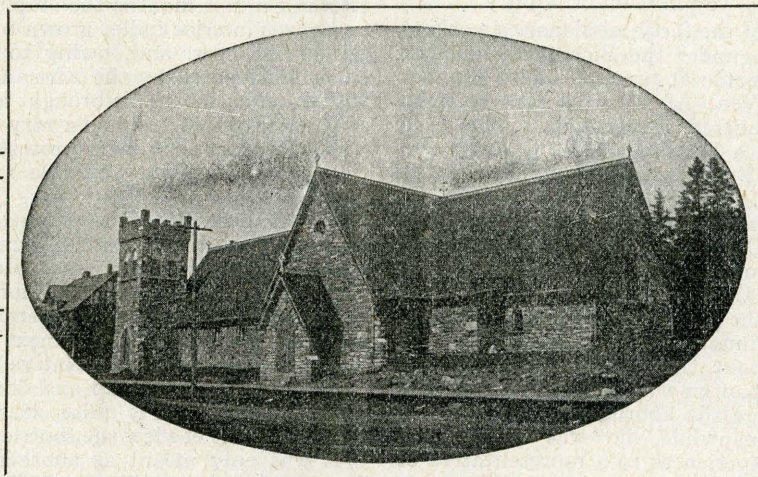


He maketh His sun to rise
on the evil and on the good.

*Algonia Right Rev
Bishop Com*

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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TWO YEARS EXPERIENCE OF
GERMAN "FRIGHTFULNESS"
IN EAST AFRICA.

WITH the release of the missionaries and other Europeans at Tabora, and the arrival home of some of the former last week, stories of the trials endured during the long period in which they were held in captivity by the Germans in East Africa are becoming known. They are not pleasant hearing, nor do they help one to regard German "Kultur," and what it leads to, with anything but the utmost detestation. The specific purpose of the Germans was to discredit British prestige in Africa by making the English appear before the natives as slaves of Germany. So strongly is this felt that a formal petition, accompanied by sworn statements, has been sent to General Smuts to hold a commission of inquiry.

Only a few of the forty missionaries working in East Africa under the Bishop of Zanzibar have arrived home at present. This number includes the Ven. Archdeacon Hallett (who will be remembered amongst us by his long connection with St. Barnabas', Oxford) and the Rev. E. F. Spanton, who resigned the vicarage of St. Leonard's, Newark, to join the U.M.C.A. in 1907, and has been Principal of St. Andrew's College, Kiungani, for the greater part of the time, and one or two other priests and some of the nurses and teachers. The remainder of the party are not expected before the end of January. They are reluctant to talk much about their experiences, but the Rev. E. F. Spanton will, we understand, tell the full story in the February number of *The Treasury*. Meanwhile, he was induced to relate some experiences to a representative of Reuter's Agency who waited upon him soon after he had arrived in England last week:

"The Germans (Mr. Spanton said) were brutal and cruel in the prosecution of a deliberate policy. For great distances throughout Africa the news was passed that we were German slaves. They actually set both civilian and service prisoners to work as labourers to native masons. Their treatment of Indian officers who were prisoners of war was abominable, and they—including a near relative of a Maharajah—were treated absolutely as low caste natives. British prisoners, in the scantiest of clothing, were set to pull a lorry through the streets—work usually done by oxen—in full view of the jeering natives. And one could see an English University graduate hoeing up a native garden patch or a wealthy rubber planter clearing out native latrines. The commandant at Tabora was a planter, who had formerly been in the German Navy. This man had been warned by the German

Government on account of brutality of which he had been officially convicted. He was once publicly horsewhipped by a German servant, yet he was appointed officer in charge of the prisoners' camp at Tabora.

HOW LADIES WERE TREATED.

"The same plan was followed in the case of the ladies' camp at Kiboriani. The man placed in charge here bore such a character that the local chiefs sent their wives and daughters out of the country. His own wife had committed suicide as a result of his vile conduct, and he was deliberately chosen to take charge of ladies of gentle birth and education. We were very badly fed, and protests were overruled. We were told that prisoners of war had no rights whatever, and warned that further complaints would involve our being put for three days on bread and water. For two and a half months the staple food at one camp was inferior millet grown by the natives chiefly for beer, and, owing to its injurious effect, only eaten by the African when mixed with other grain. This brought about all sorts of gastric trouble, and had a very serious effect. The native soldiers even protested. All this time proper food was available only two hours away.

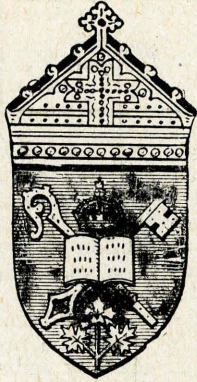
"At Tabora 86 of us—men of all nationalities and stations in life—were herded in a corrugated shed, which was so crowded that the beds touched one another. Sanitation there was none, and as we were locked up at seven at night until six the next morning, the conditions were awful. Native soldiers with loaded rifles marched up and down inside the shed all night. It is quite clear that from a military point of view the sentries were useless—it was only meant as another degradation for us. And it was not until nine o'clock that we were allowed to go to bed, and we were locked up at seven, we had to endure tortures from scorpions and mosquitoes during the period of their greatest activity. For four or five months we had to live in this shed in conditions which it is quite impossible to describe.

"The treatment of the ladies was especially bad. They were required to do their own housework and also six hours' work for the Government every day. They protested against being set to tasks which would assist the enemy, and were threatened with confinement, with bread and water.

OUTRAGES ON DECENCY.

"While being conveyed from one camp to another thirty English ladies, nine Englishmen, and about forty native prisoners were shut up in an iron railway shed, in which again there was not the slightest pretence of sanitation.

(Continued on page 22)



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TRISTAN DA CUNHA.

WE have from time to time referred to the little community of English-speaking people who live on Tristan da Cunha, which is one of the most remote islands in the world, lying about half-way between the Cape of Good Hope and Cape Horn. Mr. B. R. Balfour, of Drogheda, in a letter recently published in the *Times*, wrote:—

“It is more than ten years since a mail has been made up from England for this remote island. In former times a mail was sent once a year in a warship, and these opportunities of communication with the outer world were much valued by the islanders, but the Admiralty has felt obliged to discontinue them for some years on account of the expense.

“About the end of July the writer received a letter from Tristan da Cunha, written by Mr. Frederick Swain. It was dated August, 1915, and had travelled *via* Australia. A similar letter was published in *The Mission Field* last year. The letter mentioned that ships were now seen very rarely. It was then several months since the last ship was sighted. There were 103 people on the island. They much regretted that Mr. Barrow, their last chaplain, had not been able to stay longer with them. The people were much in want of clothing materials. The letter asked for a further supply of rat poison. They were suffering much from rats on the island, and had lately caught 700. It so happened that the day after Mr. Swain's letter was received, news came from the Colonial Office that arrangements were being made by the Government for a ship to call at Tristan da Cunha. A vessel from Norway bound for South Georgia is expected to call at some port of the United Kingdom, and it is to call at Tristan on the return journey.” After describing the things which would be most acceptable to the people, he continues: “Probably few of the people can read, and there is now, unfortunately,

neither a chaplain nor a schoolmaster to teach them.

“Tristan ought to be now keeping its centenary. It is just a hundred years since the island was first formally occupied as a British possession. The military force sent in 1816 was withdrawn in 1817, but three members of the force remained at their own request, and they may be regarded as the founders of the little colony. It may be hoped that the present attempt to supply the temporal wants of the people may lead to a further and successful effort to supply their spiritual wants.”—*From “The Mission Field.”*

At the recent Advent Ordination in St. Paul's Cathedral, the Bishop of London ordained five deacons, three of whom had previously been Nonconformist ministers. The other two deacons were disqualified for military service.

On the occasion of his eightieth birthday, Ven. Archdeacon G. M. Mackenzie, who has just retired as Rector of Grace Church, Brantford, after 37 years' service, was presented with a purse of gold by 80 members of his late congregation.

On January 5th Bishop Courtenay, late Bishop of Nova Scotia, and more recently Rector Emeritus of St. James', New York, celebrated his 80th birthday. The Bishop still enjoys excellent health and is active in many ways.

Death has been very busy among the West Indian bishops, and although the Bishopric of Jamaica has been filled by the appointment of the coadjutor to the See occupied by that great statesman, Archbishop Nuttall, yet at the present moment there are no fewer than four bishoprics vacant, viz.: Honduras, Trinidad, the Windward Islands, and Barbados.



DIOCESAN NEWS



THE ARCHBISHOP OF ALGOMA'S LENTEN PASTORAL.

MY DEAR BRETHREN,

In this year of Grace 1917 the appeal of Lent should come to us with unwonted urgency.

For what is that appeal but the appeal of our crucified Redeemer as voiced by the prophet of old,—“Is it nothing to you all ye that pass by, behold and see if there be any sorrow like unto my sorrow”? Surely in this third year of a war of unparalleled magnitude and frightfulness the accumulating misery of mankind should add its entreaty to that outcry and drive the question home to our very inmost hearts.

It is easy to condemn our enemies for atrocities which have violated every instinct of humanity, and defied the righteous laws of God. But behind their barbarism we should recognize the subtlety of the oldest enemy of man; and, in the grievous struggle of the nations, the latest and fiercest outbreak of the age-long conflict going on in every human heart. While we condemn we should take warning. For the enemy is subtle, and human nature is weak.

If every follower of the Lord Jesus Christ had lived, as well as professed, the life of a disciple; if all Christian people had been whole-souled in their devotion to the spread of the Gospel; if the nations of the world had listened obediently to the teachings of Jesus Christ,—then, beyond all controversy, there had been no European war to-day.

If now the human race could be brought to see that the Son of God has died that the sons of men may live; and that to die with Christ, for truth, and honour, and righteousness, is infinitely better than to live for the kingdoms of this world and the glory of them;—then might this generation hope to perceive, in due course, at least the first rays of the day-dawn of universal peace!

But alas, the enemy, strong as well as subtle, is more or less firmly entrenched in every human heart. And so the Church goes on proclaiming these truths in the careless ears of men, until at length (and may we not well believe by divine permission) the wild forces of war are let loose, with all their attendant train of slaughter, rapine, and lust. To arrest the attention of men, and to compel an answer to the question, “Is it nothing to you all ye that pass by?”

This, then, is at once the message of Lent and the lesson of the war: There is no escape

from conflict and misery but by the narrow pathway of self-mastery and submission to the laws of God interpreted by Jesus Christ. To keep the body in due subordination to the spirit, and the spirit in due subjection to the Divine Lord, this is the Gospel message which the Apostles were bidden to proclaim to a selfish race; the sovereign remedy for all the ills a warring world is heir to; and the inevitable lesson to be learned, alike by individuals and nations, before universal peace can be permanently established in the earth.

Let this Lent then be a time of real reviving! Let the clergy recall their solemn Ordination Vows, and give themselves, as never before, to their sacred work. And let the people awake out of sleep,—the sleep of half-heartedness,—and let them renew their pledge of service to their Master, Jesus Christ. Let clergy and laity alike remember that in the solemn message of the Lord delivered, through the Seer of Patmos, to the seven Churches of Asia, no sin is more sternly reprobated than the sin of luke-warmness. “Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.” Neither in the State nor in the Church is there any room for the “slacker.” He who refuses to stand forth boldly on the side of truth and righteousness is self-condemned.

What glorious opportunities for growth in grace the Church has provided in her daily round! Her wondrous prayers; that Blessed Sacrament in which the souls of sinners feel the touch of their gracious Lord; and the last solemn week of the Lenten Season, with its unrivalled memories and associations fitting it pre-eminently to be a week of refreshing; these are samples of a vast and precious heritage. What more should we need? What more can we ask until at least we have used these means as we ought to use them?

If we would be ready for the glorious opportunities, which prophetic eyes descry in the impending future, we must all of us be up and doing. We must gather our scattered forces; get back to our neglected tasks; put life and vigour into the machinery of the Church. Above all we must see that upon the plastic hearts of our children are impressed the truths to which we ourselves have awakened, that in due time they may be ready to take up our tasks, and to claim their share in the glory of that great day when the “kingdoms of this world shall become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever.”

GEORGE ALGOMA.

Septuagesima, 1917.

NIPISSING DEANERY MEETING.

NIPISSING DEANERY covers a pretty large territory. From Sudbury in the west it extends along the line of the C.P.R. to North Bay—79 miles—thence northward along the T. & N. O. Railway from North Bay to the height of land near Sesekinika—180 miles. At the present moment we have no missionary touching any point of the last 40 miles north.

But in the near future the Church should be well manned in this north country. In it is situated the clay belt which the Provincial Government hopes to see settled in the near future. Settled, too, with some of our soldiers who come home from the European battlefields and others who may come as immigrants. The Government proposes to liberally help such settlers. Surely as brave men go in to make homes for themselves the Church should go with them—with the first of them, if not before them.

Such a missionary enterprise needs money, but more than money, men of the right stamp to minister all through the settlements. Men who will go in with the settlers and grow up with them and their wives and children. Strong men who will fit themselves into the circumstances of "beginnings."

But we are forgetting the deanery meeting which was held at Sudbury on Tuesday, February 6th. It is not easy to get missionaries to spare the time for a long journey or to spare the money for a long journey. Nevertheless there were a couple who travelled some 200 miles to the meeting point—400 miles for the round trip. Just for a deanery meeting, too. But those who are not acquainted with distances such as these can know nothing of the joy that faces tell of when missionary brethren meet once in a while at a Nipissing Deanery meeting.

One of the experiences of such journeys is that railway connections do not always connect. This happened, too. The train from the north arrived at North Bay a few minutes too late for passengers to catch the west-bound train to Sudbury. And the train from the south which carried the Archbishop was an hour too late. The next regular train to Sudbury was not due until noon next day and the proceedings were to begin at 8 a.m.

From the dilemma, however, the brethren were set free by the kindness of C.P.R. officials. A couple of coaches and a van were to go west at night, and the Archbishop and three clergy were permitted to travel by this "special" train. On the way the Rural Dean was picked up at Sturgeon Falls and the party arrived at their destination at midnight.

The meeting was therefore able to begin its programme of services and discussions according to the programme provided.

First was a celebration of Holy Communion in the Church of the Epiphany at 8 a.m., at which the Archbishop was the celebrant, assisted by Rev. C. W. Balfour. We then went to the rectory for breakfast which the rector of Sudbury and Mrs. Boydell were so good as to provide for us.

At half-past nine Matins was said in the church—the clergy occupying the choir seats. Rev. A. Cooper was the officiant.

Following we assembled in the body of the church for business—the basement hall not being warm enough. There were present His Grace the Archbishop; Rev. Canon Piercy, Rural Dean, of Sturgeon Falls; Rev. Canon Boydell, M.A., rector of Sudbury; Rev. C. W. Balfour, M.A., rector of North Bay; Rev. J. C. Popey, rector of Haileybury; Rev. H. A. Sims, rector of Cobalt, and Rev. A. Cooper of Coniston. We also had the pleasure of the presence of Rev. D. A. Johnston, of Copper Cliff, in the adjoining Deanery of Algoma.

After prayers the Archbishop was asked to address us upon diocesan matters of importance, which he did at some length—in which were mingled his pleasure at meeting his co-workers and his hopes for the advancement of the Church in the diocese. Questions and their answers arising out of the Archbishop's address occupied the time until after 12 o'clock when an adjournment was made for dinner.

On re-assembling at 2 o'clock, the first matter was deanery business, minutes of last meeting, etc. Following came a resolution of congratulation with the Archbishop on the completion of twenty years of his episcopate in this missionary diocese, coupled with affectionate hopes that he would in the providence of God, be long spared to rule over us.

It was decided to hold the next meeting early in May at North Bay—the most central point in the deanery, and a tentative programme was arranged.

The next item was a paper on "Churchmanship in Speech," read by the Rural Dean. It met with general approval and elicited an interesting discussion. Rev. J. C. Popey then introduced a very general talk on Social Service or Social Reform as it is sometimes called, and the attitude of the Church in its co-operation with other religious bodies in an effort to purify public and private life.

A resolution of thanks to Rev. Canon and Mrs. Boydell and our hosts, brought our programme to an end. The Archbishop gave us his blessing and we took our places in the choir for Evensong, which was said by the Rural Dean.

In the evening, at 8 o'clock, a missionary meeting was held in the church basement hall, the Rural Dean being in the chair. Judged by the number present it was not a very good meeting. Judged, however, by the speeches given it was a very good meeting. It began with a hymn and the saying of a missionary litany. Then followed the speakers—Rev. A. Cooper, Rev. H. A. Sims, and the Archbishop. The next morning saw most of the visitors homeward bound.

M.S.C.C. APPORTIONMENTS FOR MISSIONS—1917.

THE following list gives the amounts assigned to each parish or mission in the Diocese of Algoma to be raised during the year 1917 for the Missions of the Canadian Church:—

DEANERY OF ALGOMA.

	<i>Domestic and Foreign.</i>	<i>The Jews</i>
Blind River.....	\$ 60 00	\$ 5 00
Bruce Mines.....	40 00	3 50
Copper Cliff.....	60 00	4 00
Echo Bay.....	10 00	1 00
Garden River.....	21 00	2 00
Gore Bay.....	63 00	4 50
Korah.....	40 00	3 50
Little Current.....	53 00	4 00
Manitowaning.....	26 00	2 00
Massey and Walford.....	42 00	3 50
Parkinson.....	10 00	1 00
Sault Ste. Marie—		
St. Luke's Pro-Cathedral..	380 00	26 00
St. John's.....	65 00	5 00
Bishop Fauquier Chapel..	11 00	1 00
Steelton, St. Peter's.....	10 00	2 00
Silverwater.....	26 00	2 00
St. Joseph's Island.....	48 00	3 50
Sheguindah.....	26 00	2 00
Thessalon.....	42 00	3 50
Webbwood.....	48 00	3 50
	\$1,081 00	\$82 50

DEANERY OF MUSKOKA.

Aspdin.....	\$ 20 00	\$2 00
Baysville.....	50 00	3 50
Beaumaris.....	55 00	4 00
Bracebridge.....	117 00	8 00
Franklin.....	26 00	2 00
Falkenburg.....	34 00	2 50
Gravenhurst.....	68 00	5 00
Huntsville.....	105 00	8 00
Muskoka Station.....	10 00	1 00
Novar.....	26 00	2 00
Port Carling.....	53 00	4 00
Port Sydney.....	55 00	4 00
Uffington.....	26 00	2 00
Torrance.....	25 00	1 00
	\$670 00	\$49 00

DEANERY OF NIPISSING.

Coniston, Bisco, etc.....	\$ 26 00	\$ 2 00
Cobalt.....	170 00	11 00
Charlton.....	6 00	1 00
Englehart.....	21 00	2 00
Elk Lake City.....	10 00	1 00
Haileybury.....	170 00	11 00
Latchford.....	10 00	1 00
New Liskeard.....	53 00	4 00
North Bay.....	170 00	11 00
North Cobalt.....	16 00	1 50
Sturgeon Falls.....	63 00	4 50
Sudbury.....	170 00	11 00
Thornloe.....	15 00	1 00
	\$900 00	\$62 00

DEANERY OF PARRY SOUND.

Burk's Falls.....	\$ 50 00	\$4 00
Byng Inlet.....	55 00	4 00
Callander.....	26 00	2 00
Depot Harbour.....	40 00	3 50
Emsdale.....	55 00	4 50
Magnetawan.....	31 00	2 50
Nipissing.....	26 00	2 00
Parry Sound.....	117 00	8 00
Powassan.....	63 00	4 50
Rosseau.....	73 00	5 00
Seguin and Broadbent.....	31 00	2 50
Sundridge.....	53 00	4 00
	\$620 00	\$46 50

DEANERY OF THUNDER BAY.

Fort William—		
St. Luke's.....	\$105 00	\$ 7 50
St. Paul's.....	262 00	19 00
St. Thomas.....	55 00	4 00
Hymers.....	10 00	1 00
Nipigon.....	20 00	1 00
Oliver.....	21 00	2 00
Port Arthur—		
St. John's and Missions...	380 00	26 00
Schreiber.....	60 00	4 50
White River and Missanabie	55 00	4 00
	\$968 00	\$69 00

SUMMARY.

Algoma.....	\$1,081 00	\$82 50
Muskoka.....	670 00	49 00
Nipissing.....	900 00	62 00
Parry Sound.....	620 00	46 50
Thunder Bay.....	968 00	69 00
	\$4,239 00	\$309 00

The ministers and wardens and all in authority in the various missions and parishes throughout the diocese are expected to examine the above list and to take note of the amount which the mission or parish under their charge is required to raise.

The following regular contributions, prescribed by the Synod of the Diocese (see Synod Report for 1909), are included in the M.S.C.C. Apportionment:

1.—The offerings received in response to the M.S.C.C. Epiphany Appeal.

2.—The offerings received in response to the M.S.C.C. Ascensiontide Appeal.

3.—The offerings received from the children of our S.S. in response to the M.S.C.C. Lenten Letter.

4. Contributions received from the M.S.C.C. in response to the house-to-house collection made during the week beginning with the 12th Sunday after Trinity.

Should the above contributions in any particular parish or mission fall short of the amount required to be raised, it will become the duty of the incumbent and wardens of the said parish or mission to devise some special method of making up what is lacking.

These contributions, like all others, are to be sent to the Treasurer of Synod, H. Plummer, Esq., Sault Ste. Marie, Ont., and it is most important that they should be sent to him without delay. In this connection attention is called to the necessity of completing the apportionment as early as possible in the autumn. The tendency has been to leave the matter until the very end of the year, and this has led to great perplexity in many cases, and in not a few utter failures to obtain the sum required.

TOWARDS OUR OWN MAINTENANCE.

ONCE again we publish the annual scheme of assessment for the Diocesan Expense Fund and for the apportionment for our Diocesan Mission Fund. By means of the former we meet the absolutely necessary expenses incurred in the management of the Diocese. By means of the latter we strive to make a worthy contribution to the fund which alone makes it possible to minister to our people in the more poor and scattered parts of our missionary diocese. By referring to the figures below every parish and mission is informed of the sums which are to be contributed by it.

It is to be noted that the Diocesan Expense Fund Assessment is due at Easter.

All officials of a parish or mission have a responsibility in the prompt remittance of all the moneys given for special purposes to the Treasurer of Synod, Mr. H. Plummer, Sault Ste. Marie, Ontario.

DEANERY OF ALGOMA.

	<i>Diocesan Exp. Fund</i>	<i>Diocesan Missions</i>
Blind River	\$ 9 21	\$ 30 00
Bruce Mines	7 71	20 00
Copper Cliff	11 20	23 00
Echo Bay	2 00	7 00
Garden River	3 82	9 00

Gore Bay	9 22	27 00
Korah	6 80	20 00
Little Current	14 16	23 00
Manitowaning	5 42	13 00
Massey and Walford	6 51	18 00
Parkinson	1 00	6 00
Sault Ste. Marie—		
St. Luke's	92 50	236 00
St. John's	22 30	31 00
Bishop Fauquier Chapel	2 00	4 00
Steelton	3 61	8 00
Silverwater	4 03	11 00
St. Joseph's Island	10 65	20 00
Sheguindah	6 32	12 00
Thessalon	20 30	23 00
Webbwood	12 35	20 00
	\$250 31	\$550 00

DEANERY OF MUSKOKA.

Aspdin	\$ 3 60	\$11 00
Baysville	5 40	20 00
Beaumaris	10 51	23 00
Bracebridge	34 86	50 00
Franklin	4 43	11 00
Falkenburg	5 17	18 00
Gravenhurst	20 00	39 00
Huntsville	60 04	45 00
Muskoka Station	2 50	4 00
Novar	4 90	11 00
Port Carling	8 94	23 00
Port Sydney	8 68	27 00
Torrance	2 50	5 00
Uffington	4 37	11 00
	\$175 90	\$300 00

DEANERY OF NIPISSING.

Coniston, Bisco, etc	\$ 4 70	\$11 00
Cobalt	34 03	90 00
Charlton	2 00	3 00
Englehart	9 36	6 00
Elk Lake	2 00	11 00
Haileybury	52 76	68 00
Latchford	2 00	11 00
New Liskeard	16 94	27 00
North Bay	85 26	80 00
North Cobalt	4 00	7 00
Sturgeon Falls	8 76	27 00
Sudbury	47 75	68 00
Thornloe	4 00	4 00
	\$273 56	\$413 00

DEANERY OF PARRY SOUND.

Burk's Falls	\$ 8 00	\$23 00
Byng Inlet	21 91	23 00
Callander	4 32	11 00
Depot Harbour	6 20	17 00
Emsdale	11 40	27 00
Magnetawan	4 48	18 00
Nipissing	1 52	11 00
Parry Sound	27 60	54 00
Powassan	9 90	27 00
Rosseau	12 05	31 00
Seguin and Broadbent	2 80	20 00
Sundridge	11 20	25 00
	\$121 38	\$287 00

DEANERY OF THUNDER BAY.

Fort William—		
St. Luke's.....	\$ 80 57	\$ 60 00
St. Paul's.....	169 19	180 00
St. Thomas'.....	17 02	23 00
Hymers.....	2 25	5 00
Nipigon.....	6 46	7 00
Oliver.....	5 80	11 00
Port Arthur—		
St. John's and Missions...	103 62	227 00
Schreiber.....	11 00	25 00
White River and Missanabie	5 90	25 00
	<hr/>	<hr/>
	\$401 81	\$565 00

SUMMARY.

Algoma.....	\$250 31	\$550 00
Muskoka.....	175 90	300 00
Nipissing.....	273 56	413 00
Parry Sound.....	121 38	287 00
Thunder Bay.....	401 81	565 00
	<hr/>	<hr/>
	\$1,222 96	\$2,115 00

STURGEON FALLS MISSION.

A CONFIRMATION was held in the Church of St. Mary Magdalene, on the 28th of December last (Holy Innocents). The Archbishop came from North Bay by train in the forenoon. The service was in the afternoon, at 3 o'clock, when the church was comfortably filled—there being more persons present than was expected at that hour.

There were seven candidates presented to the Archbishop, of whom one was an adult.

Those present, however, were somewhat surprised and interested at the little service, prior to the confirmation, when two persons—a man and his wife—who had been brought up in the Roman Catholic Church, were publicly received by the Archbishop into the communion of the English Church.

The Archbishop's address, after the confirmation was listened to with much attention and was calculated to impress all who heard it with the Church's method of teaching the Catholic Faith by observance of the Church Calendar.

The Archbishop, pleased with his visit, returned to North Bay by the evening train.

PUZZLES.

ONE day a missionary in a little town in the diocese, in a casual conversation was told that a Mr. Whitehead (we will call him so) was a Churchman, though he had never been seen in the little church. The missionary said to himself that he would find out the truth of the matter at first hand when

opportunity presented itself, for the missionary had his doubts. Being on speaking terms with Mr. W., it was not long before the missionary was able to learn where, from a religious standpoint, his fellow-townsmen stood.

The two men met in the post office, and, going out, walked down the street together. Here was the opportunity. After the ordinary greeting and a few words about the weather and some talk concerning local matters, the missionary asked the question:

"By-the-way, Mr. Whitehead, I was told the other day that you were a Churchman. Is there any truth in it?"

"Well, yes, some. I'm an Englishman and was brought up to the English Church. Used to go before I was married. But, you see, my wife, she was a Presbyterian. She wouldn't go to my church and I wouldn't go to hers. So we split and said we would go to the Methodist!"

The parson intimated that Mr. W. was a poor sort of Churchman, to which the latter agreed, saying that to the Methodist services he "didn't go much."

But his wife goes and the children, too, as they come to sufficient age.

HELP FOR A NEIGHBOUR.

To the Brethren in the Diocese of Algoma:

On the 2nd day of February last the Cathedral Church of the Diocese of Keewatin at Kenora was destroyed by fire.

Such a loss, deplorable at any time, is unusually distressing now. In these days of high prices, and costly labour, it is not surprising that the sum received for insurance falls far short of what is required to replace the structure. As a matter of fact four or five thousand dollars at least will be needed to supplement the total sum at present available.

In like circumstances we should be very glad of a little help from our neighbours. The Diocese of Keewatin, with its scanty English-speaking population, and its extensive Indian work, should be still more so. Surely there must be some among us, in the Diocese of Algoma, both able and willing to contribute a little to help their brethren in the neighbouring diocese in their hour of need.

The Rev. Canon Piercy, Sturgeon Falls, Secretary of our Synod, will gladly receive, acknowledge and forward any sums sent him for this worthy object.

GEORGE ALGOMA.

Sault Ste. Marie, Ont.

Feb. 12th, 1917.

GENERAL CHURCH NEWS

The well-known English priest, Rev. T. A. Lacey, this year preaches the Paddock Lectures in New York.

Pew rents have been abolished at the parish church of King's Heath, Birmingham. The appropriation of seats will also be discontinued.

The year 1917 has begun with a spell of pretty cold weather—the thermometer dancing down below zero anywhere between 20 and 40 degrees.

There was general relief at the news that the Archbishop of Perth (Dr. Riley), who was a passenger in the *Ivernia*, which was sunk in the Mediterranean on January 1st by a hostile submarine, was among the number of those who escaped with their lives.

In an address to his clergy, the Right Rev. Dr. A. J. McLean, Bishop of Murray, Ross and Caithness (Scotland), referring to imperfect Church Bibles, said :—"I pause here for a moment to request you, my reverend brethren, to take care that the Bibles placed on the lecterns of your churches contain the deutero-canonical books. The lessons prescribed by the Church on certain days of the year are taken from these books ; and it is necessary that your Church Bibles should contain them. I mention this because it has been brought to the notice of the Scottish bishops that certain sets of Church books are issued which do not contain the Apocrypha, and the clergy are thus apt to be misled. When you order Bibles for your churches, I advise you to make quite sure that you do not get the imperfect Bibles too often issued."

The Rev. Sabine Baring-Gould, perhaps the most prolific and versatile writer in England, although he will be remembered best by Churchmen as author of "Onward, Christian Soldiers," which first appeared in *The Church Times*, has recently kept his 83rd birthday. He has the history and antiquities of Devonshire at his finger-tips, and has for thirty-six years been rector of Lew Trenchard in that county, Lord William Cecil being the fifth Bishop of Exeter under whom he has served.

In looking back at the history of the West Indian Church we note that it has provided a bishop, nay a primus (Jermyn), for Scotland, a bishop for Australia (Perth), and another for Sierra Leone.

A Canadian transport driver, on his way to the firing line of one of the columns converging on German East Africa, met some forty African porters carrying loads to the front. Walking with them was a white man. Thinking he looked tired, the driver offered him a seat, and then, noticing that he was wearing a gold cross, asked him what he did before the war. He proved to be the Bishop of Zanzibar. He helped to recruit the Zanzibar Carrier Corps, in which were many Christians and catechumens, and then served as officer in command, working with the carriers till their period of service was over. By this means he sought to ameliorate the conditions of their war work and also to contribute to the release of the interned missionaries.

The Times (London) Red Cross Fund, which several other newspapers are also supporting, has passed the £6,000,000 mark.

The Rev. G. H. Sherwood, Rector of Trinity Church, Rock Island, Ill., has been elected Bishop of Springfield, Ill.

GERMAN MISSIONARIES.

THE GUARDIAN (London), says : The German idea of Christianity has long been that it is a kind of agent-in-advance of "Kultur ;" but we have never seen the idea more unblushingly developed than in a speech recently delivered by Dr. Solf, the German Colonial Secretary. Appropriately enough, this candid politician spoke in an "Evangelical Church" in Berlin. He dwelt upon the importance which attaches to Missions "not only for the propagation of Christianity in the sense of our Lord and Saviour, but also for our whole practical Colonial policy." Missionaries serve "not only our Lord and Saviour, but also the State idea and the Fatherland." The story of how the missionaries of Christ *plus* "Kultur" have served the Fatherland in India is sufficiently well known ; and they are not likely to have an opportunity of repeating their exploits. Nor are German missionaries likely to have much scope in the near future for their very mixed activities elsewhere. The German Colonies have gone, and no representative of Teutonic religion will find a place in any lands ruled over by the Allies. The native who has been flogged and kicked into submission will no longer be what Dr. Solf calls "our most valuable capital in the Colonies."

(Concluded from page 14.)

tion, for one whole night and most of the next day. The natives were not allowed to go out under any pretext, while for many hours the English men and women were refused facilities for the ordinary decencies of life. Half-drunken guards were in charge of them, and for a considerable time they were without food or water. Their sufferings were terrible.

"On another occasion a caravan of men and women were sent on a long march of ten days under escort. It was pointed out that, in the interests of decency, tents must be provided for the ladies. Although these were obtainable, the officer applied to refused permission and replied: 'What have — English women to do with decency?' Once, by direct orders of the Chief of the Staff, Captain Willmann, a party of us were sent on a railway journey of nineteen hours and deliberately kept without food.

"As soon as the Germans began to see that their colony was going grievances were redressed. Fearing reprisals, they suddenly discovered that there were proper recognized methods of treating prisoners, and when the advancing Belgians were fifty miles from Tabora the German attitude completely changed. The Belgians behaved splendidly to the Germans on entering Tabora—a great contrast to the manner in which the latter had behaved to us."

ARCHDEACON WOODWARD'S STORY.

The Ven. Archdeacon Woodward, who has been working in the Mission for nearly forty years, and is well known to the German authorities in the Usambara country, met with no better treatment. Some extracts from his diary are given in the current number of *Central Africa*. Writing in July of last year, he notes in his diary:—

"It seemed little use to go on writing, as any deliverance from captivity seemed very remote. Our laymen, Ross, Anderson and Johnson, were put to hard labour road-making, carrying earth and such-like work. I wrote to the Governor protesting, and for a fortnight while waiting an answer they were let off, but the reply was 'they must work'; however, much lighter work was given. The men were degraded as much as possible in the eyes of the natives, who used to call them white slaves and jeer at them. The guards afterwards seemed to do all they could to annoy them.

"After six weeks we were ordered to Kilimatinde. Why, I can't say, for in our place Archdeacon Birley, Spanton, Fixsen and Smith, Makins, Bros. John and Alfred, and Russell came. At Kilimatinde we found Keates, Ransome, and Ridout. Keates was convalescing after hæmaturia. In some respects we

were better off; we had rooms, four in each; and the laymen had no work. The bread was uneatable, and though the food was more varied, there was often not enough. Captain Coltzan (from one of the liners) was in charge. I took him a piece of bread and asked him if he could eat it, and he frankly said no. Hearing that there was a man who understood breadmaking amongst the prisoners at Tabora he asked for him, and he improved the bread very much, though it never was good.

"In August three men escaped, but were caught within a week and put in cells, and we were all punished by being forbidden to buy tobacco, honey, etc., and had our boots taken away at night and were not allowed out of the house except in passing from one to another, and our short walk under guard cut off.

"In August Miss Davey came to nurse the sick, and she spoke about the dirt, and that typhoid would probably break out. We had a doctor amongst the officers, a prisoner (who ought not to have been), but they kept him for their own convenience.

"About the end of September Miss Davey's prophecy came true: Keates, Andrews, Johnson and eight or nine others went down with it. Then an expert was sent, but before he came the whole place was cleaned up and better sanitary arrangements made, but Miss Davey took care to tell him of the state of things. He had the patients removed to a cottage outside and made every possible arrangement for their comfort. Another nurse (Miss Horne), was sent for and during their convalescence they really had a good time.

"About the end of August we heard of a considerable Belgian force in the West, and of an engagement in which the Germans suffered badly, but after that we heard nothing more of importance. So time slipped away—fairly quickly to me, as I had plenty of work to do in Makua and Yao. We had all expected to be out before Christmas. When it came the only recognition of it was a slightly better meal on the eve.

"At the end of February we were suddenly ordered back to Tabora, and a few other non-combatants, but Keates, Andrews, and Johnson were still isolated. We found them all well at Tabora. A few days later two young Boers who had escaped at Kilimatinde tried to do so again and broke out at night. They were back in three days. Then we were all crowded into one dormitory (eighty-two of us), and native guards paced up and down *inside* all night. One of them rifled Ridout's pockets one night, but nothing was done."

We have not space enough to quote further from the Archdeacon's diary, but the follow-

The Algoma Missionary News

EDITOR :

REV. CANON PIERCY, STURGEON FALLS, ONT.

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

ing few lines summarize the pain and distress with which he and his colleagues regard the disaster which has fallen upon their work in Africa and for which so many have given their lives in the past :

"You will not know (he says) that all our African teachers, readers, priests, etc., were also taken prisoners and treated with the utmost brutality. We don't know how much Christianity has survived in our districts, naturally, as we have no news yet. Whatever there is left is due to the grace of God, which, God be thanked, is equal to these awful occasions. But it is well people should know that all the Christians have been left practically without any sort of shepherds for over two years, and that Christianity has been most unpopular under the German military regime."—*Church Times*.

The venerable Bishop of Missouri, Dr. Tuttle, celebrates his episcopal jubilee, this being the fiftieth year since his elevation to the Episcopate. The wonderful pioneer work he accomplished makes him the most notable, as he is also the most picturesque, figure in the American Church.

In the year 1911 the proportion of Christians to the total population in the kingdom of Buganda, Africa, was 46 per cent. ; in 1915 it had risen to nearly 55 per cent.

SOUTH AMERICA—MISSIONS.

THE Archbishop of Dublin recently presided at the opening of the South American Missionary Society's Exhibition in Dublin. The interests of the Anglican Communion in South America are great, and, as the Archbishop said, they are sure to expand greatly after the war in a country with great possibilities of development, vast opportunities for enterprise, and many openings for fresh emigrants. It is a significant token of the importance of the interests involved that two daily papers in English are published in Buenos Ayres. Dr. Bernard mentioned that he had seen, some time before the war, figures which stated that £600,000,000 of British capital were invested in South America. Whether the Monroe doctrine would be insisted on or not, it was certain that South America would play a larger part in the purview of European politics than it had ever played before, and as British interests would be greater than they had ever been in that Continent, so the religious work which was being done on behalf of the inhabitants would be greater.

HOW TO EXORCISE GHOSTS.

AN amusing story is told of the way in which the late Archbishop Thomson of York exorcised a ghost. He was put into a reputedly haunted room. Next morning he was eagerly asked : "Well, did your Grace see anything last night?" "No." "Are you quite sure?" "Oh, yes, at about 12 o'clock I heard a knock at the door." "Yes, that was the ghost. That is exactly what he does. What did you do?" "Oh, I said, come in." "How brave of you! And did he come in?" "Yes," said the Archbishop, "an old sallow-looking man with bent figure and long hair." "Yes, that is the ghost who haunts this house. And what did he do?" "Well," replied the worthy prelate, "I got out of bed and went up to him. I asked him if he belonged to the house, and he nodded assent. I asked him if he was a parishioner; he again nodded assent. I said: 'I am anxious to build some new schools, will you give me a subscription?'" He disappeared, and has never been seen since!

The Rev. T. B. Jehu, lately Wesleyan minister at Tyldesley, Lancashire, is studying at the Theological College at Salisbury, and he hopes to be ordained at the Lent Ordination by the Bishop of London. Mr. Jehu has been in the Wesleyan ministry for thirteen years.

The wife of a Lord Mayor of London, two or three years ago, got into grief on account of what, we charitably assume, was a mere slip of the pen. She issued invitations to a function at the Mansion House to meet "the Bishops of the Catholic Church," when she obviously meant prelates of the Roman Catholic Church. It is interesting to observe that in a petition addressed to Parliament in 1791 Romanists described themselves as "Protesting Catholic Dissenters," and they were prepared to take an oath in which they called themselves by the same title. This attitude of Roman Catholics at that time receives confirmation from the fact that in the printed accounts of the S.P.G., as circulated in the early years of the Society's existence, English Roman Catholics were classed among the Dissenting bodies; indeed, in Newman's phrase, they were "a mere collection of individuals" governed by Vicars-apostolic until in 1850 Pius IX. set up a new Roman Catholic hierarchy in England.

ACKNOWLEDGMENTS.

Receipts by the Treasurer of the Synod to 31st January, 1917 :

MISSIONARY APPORTIONMENT.

Little Current, \$56 ; Thessalon, \$12.50 ; South River, \$11.75.

SUSTENTATION FUND.

Sale of Cutler Organ, \$35 ; Algoma W.A., \$1,850.55 ; Mrs. T. J. Kennedy, \$25 ; Miss Wicksteed, \$100 ; Miss Robina Hamilton, \$200 ; Mrs. Johnston, \$5 ; Cornwall S.S., per Mrs. Brownridge, \$10.

FOREIGN MISSIONS

Sudbury, \$11.96 ; Nairn, \$1 ; Webbwood, \$2.71 ; Espanola, \$4.91 ; Midlothian, \$2.11 ; Magnetawan, \$1.20 ; Falkenburg, \$4.25 ; Haileybury, \$11.53 ; Shesheganing, 65c. ; Parkinson, \$3.25 ; Schreiber, \$3.85 ; Rossport, \$2.50 ; Burk's Falls, \$3.05 ; McDougall Road, \$4.38 ; Thornloe, \$2 ; White River, \$3.50 ; Port Sydney, \$8.97 ; Newholme, \$1.91.

SPECIAL PURPOSES.

Espanola (Special), \$33.26 ; At Bishop's Discretion, Miss Wicksteed, \$60 ; Bidwell Church (S.P.C.K., £24) = \$113.16.

MISSION FUND.

Byng Inlet (Special), \$28 ; M.S.C.C. Grant, \$947.38.

EXPENSE FUND.

St. Luke's Pro-Cathedral, \$94.60.

WIDOWS' AND ORPHANS' FUND.

Rev. H. A. Sims, \$5.

INDIAN HOMES.

Falkenburg S.S., \$2.60.

Northern Ontario A New Land Nearby

Northern Ontario, the great new land of freedom and promise, comprises a region large enough to include half a dozen European countries or the six New England and four Middle States of the American Union. Within that region there is an alluvial tract of calcareous clay, comprising probably twenty million acres of fertile arable land fit for "mixed farming."

This land is divided into eight great districts : Nipissing, Temiskaming, Sudbury, Algoma, Thunder Bay, Rainy River, Kenora and Patricia. The vast resources of this great heritage are yet scarcely realized, it is but recently known and beginning in settlement.

It is safe to say that from 65 to 75 per cent. of the Clay Belt is good farm land, and that this percentage will be considerably increased by comprehensive drainage, which the rivers will aid in making easy. Aside from its immense resources in timber, mineral, water power, fish, game and scenery, Northern Ontario contains one of the greatest expanses of fertile territory in the world.

This immense region is connected with Southern Ontario by the Provincial Railway from North Bay to Cochrane, and is traversed from east to west by one of the finest railways in the world : the National Transcontinental Line, which runs from the Bay of Fundy to the Pacific Ocean. For twenty years the easterly part of it has been open for settlement, the land being sold to actual settlers at an almost nominal price.

WHAT SETTLERS THINK OF BUSH LIFE

The great preponderance of their expressed preference lies on the side of the bush. The following are some of their vigorous words :

"Yes, I had two years on the prairie and I would not return ; one reason is that we can get out every day in the winter." "Bush land is more profitable ; you have plenty of firewood and wood for repairing machinery, fence posts, lumber for building, etc., no blizzards in winter, no windstorms in summer ; there is shelter for stock, and good water ; we have better homes and not so great loss with frost and hail. The deadly monotony of the prairie is outdone by the varied forms of foliage giving relief both to the eye and mind. There are beauties beyond description in the spring, only imagined on the long unbroken prairie ; it has many advantages—scenery, shelter, fuel, lumber, pine, atmosphere, delightful walks, shaded ; there is more employment in the winter months ; one can manage with bush life without capital better than in the prairie ; the bush has too many advantages to mention in short space ; I would not think of living on the prairie as long as I could get a bush farm ; the bush farm for me."

There are many other advantages, all of which are told in our free literature.

MANY MILLION ACRES OF FERTILE LAND

Out of so vast an area there are, say, twenty million acres of agricultural land, most of which is good. There is what is called a Clay Belt, which extends westerly from the interprovincial boundary between Quebec and Ontario for over 400 miles, and which varies in depth, north and south, from 25 to 100 miles and more.

For free literature descriptive of Northern Ontario, Settlers' Rates, etc., write to

H. A. MACDONELL,

DIRECTOR OF COLONIZATION,

Parliament Bldgs, Toronto, Ontario.

HON. G. HOWARD FERGUSON,

MINISTER OF LANDS, FORESTS AND MINES.