

JULY, 1917

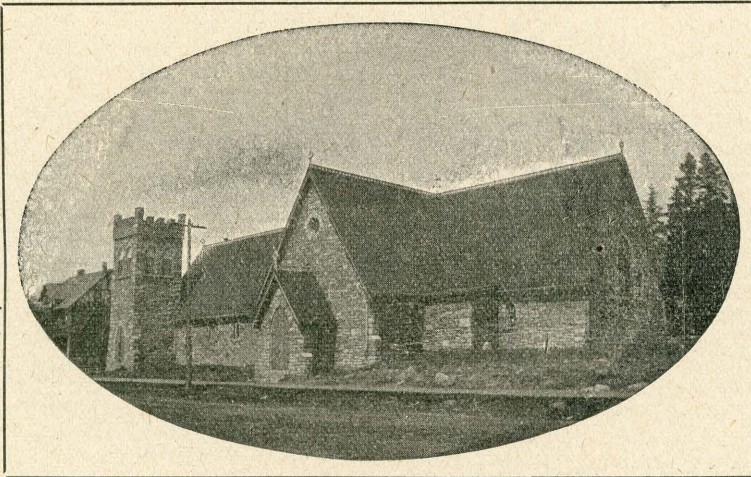
Now it is high time to  
awake out of sleep.



The maketh his sun to rise  
on the evil and on the good.

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



## Archbishop:

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

## Diocesan Officers:

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

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

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

CAPT. J. B. WAY,  
Lay Secretary of the Synod,  
Sault Ste. Marie, Ont.

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

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

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

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

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

### THE FUTURE OF THE GERMAN COLONIES.

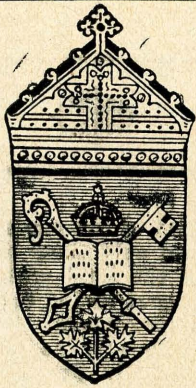
ONE of the questions that will have to be decided ere long relates to the future of the German colonies that are now in the possession of Great Britain and France. There are a certain number of persons (none of whom have travelled in these colonies) who are prepared to urge that some of them should be handed back to Germany. The only Englishmen who are in a position to tell us what would be the results, if this suggestion were to be carried out, are missionaries who have actually lived in these colonies. The information which they are able to supply deserves, therefore, the most serious attention. One of the speakers at the last annual meeting of the Church Missionary Society was Archdeacon Rees, who has lived for many years in German East Africa. In the course of his address he said: "We should engage constantly and earnestly in prayer that the Germans shall not return to rule in German East Africa. Some perhaps here will ask, Is there any need for such a prayer, seeing that both Mr. Walter Long and also General Smuts have said that that country shall not go back? What is to be feared when the matter has to be settled in the council of the nations once and for all is our British over-considerateness for the vanquished foe at the expense of the child-race of German East Africa, as it was. I have arrived at two definite conclusions. First, that the Germans are incapable of governing in the best interests of the people, and, secondly, that they are unfitted and therefore incapable of the moral and spiritual development of that subject race. Is it right to sell this moral and spiritual development of those poor simple people in order to find room, as so many say, for the people of a country that has shocked the conscience of the world? I cannot conceive myself any one who has this development at heart—that is to say, who is a Christian—who can consent to the going back to Germany of German East Africa again. What has German rule been like? Its dominant appeal was to force the using of the rhinoceros-hide whip. The trend of the administration, in my opinion, has been for the coarsening and even the brutalizing of the people. Again, German rule has employed Mohammedans of surpassing wickedness as native officers and policemen, who have robbed the people of their cattle, burned their houses, dishonoured their women—aye, and some of our Christian women, too, have not escaped their foul hands. In my district I have known something approximating to a reign of terror owing to these men. And German rule has made also for the destruction of the influence

of the native chiefs and leading men over their people by imprisoning them with the common herd and by casting them into the chain-gang, where they worked like slaves during the day. If German East Africa be returned to Germany, what of the people? 'I shudder,' says General Smuts, 'to think what would happen to the native population if any part were returned to Germany.' And what of the lot of the native Christians? I shudder more at that, seeing that these have been brought to the light through the agency of English missionaries, and you know how they hate us British people. And what of English missionary work in that Colony if the Germans go back? I say it is impossible, and my fellow-missionaries who are in this hall at this time will agree with me in this, presuming even that they will let us go back. Indeed, one of their number told me that there would be no English Missions after the war. They had already changed the name of our Mission while we were in our concentration camp."

If any of our readers desire to understand how German occupation has affected the natives alike in German East and German West Africa, they should read the article in the *Contemporary Review* for April by Mr. S. H. Harris on German Colonies, or a pamphlet by the same author, entitled "Germany's Lost Colonial Empire," published by Simpkin, Marshall at 1s. In Togoland German official figures show that between 1894 and 1913 the native population was reduced from two and a-half millions to one and a-half millions. In the Cameroons a conservative estimate places the numbers recently killed by the Germans at 200,000. In German South-West Africa more than half the population is believed to have been murdered. If half the statements made by Mr. Harris are true, and we believe that they are within the actual truth, to hand back any African colony to Germany, for political or any other reasons, would be a crime against humanity.—*The Mission Field*

The Rev. A. W. Woods, Rector of St. Margaret's Church, Winnipeg, who left with the first contingent as Chaplain to the 8th Battalion, has by succession promotions reached the rank of Lieut.-Colonel, in recognition of his splendid services to the troops under his care.

Special services were held in St. Mary's Cathedral, Edinburgh, in connection with the dedication of the north-western spire which marks the completion of the fabric according to the original design. The sermon was preached by the Archbishop of Dublin (Dr. Bernard).



# The Algoma Missionary News

New Series—Enlarged  
Vol. 13. No. 7.

TORONTO, JULY, 1917

Published Monthly  
50 cents per annum in advance

## A SOCIALIST'S TRIBUTE TO CHAPLAINS' WORK.

**M**ANY fine tributes have been paid to the army chaplains for their heroic and self-sacrificing service at the various fronts. One of the most notable we have seen comes from Private G. Newman Stewart, a well known Deptford Socialist serving with the Royal Welsh Fusiliers.

"There was a time when, mostly from the platform, I engaged gentlemen of the faith in controversy. I stigmatized them as being out of touch with that mighty, and mightier-to-be, force democracy. To-day, on meeting the clergyman, I give him my best salute, knowing that he is indeed a helpmate and an uplifter to us lads who are engaged in this international crisis. . . . I have said that the army clergy are non-combatants. Would it not be wiser for me to say that whilst not using arms they are just as much engaged in fighting the forces of the Potsdam tyrant as the soldiers of the King? Their comforts, like ours, are very meagre. They have left blessed home and dear ones to venture into the danger zone. We in the many moments of peril utter a good round oath; they simply smile courageously and carry on. There are men of God who have met death in this war. And only one way can they meet it—by helping others. When the boys are making an attack it is not necessary for the padre to be there. He could, if he so desired, conceal himself in the concrete dugout. No shot or shell need reach him. But many—if not all—prefer to come forth with the sure grasp of God's hand which enables them to face death fearlessly and with a smile."—*The Scottish Chronicle*.

"They shall not grow old, as we that are left grow old;  
Age shall not weary them, nor the years condemn;  
At the going down of the sun and in the morning  
We will remember them."

## REQUIESCANT

In lonely watches night by night  
Great visions burst upon my sight,  
For down the stretches of the sky  
The hosts of dead go marching by.

Strange ghostly banners o'er them float,  
Strange bugles sound an awful note,  
And all their faces and their eyes  
Are lit with starlight from the skies.

The anguish and the pain have passed  
And peace hath come to them at last,  
But in the stern looks linger still  
The iron purpose and the will.

Dear Christ Who reign'st above the flood  
Of human tears and human blood,  
A weary road these men have trod,  
O house them in the home of God.

FREDERICK GEORGE SCOTT.

Near Ypres, May, 1915.

A priest of the Orthodox Eastern Church, Father Velimiric, Professor of Theology in the University at Belgrade, and one of King Peter's Chaplains, was the preacher in St. Paul's Cathedral, London, on a recent Sunday morning.

A baptism by immersion took place recently in the parish of Ludlow and Blissfield, diocese of Fredericton, when three brothers, who had been brought up without baptism, were baptized in the river.

A Chaplain, writing from the Front, comments upon the curious fact that in the country recaptured from the Germans, despite its fearful desolation, almost without exception in every village some figure of the Christ is left. It is the one strange feature amidst all the ruin which has been accomplished that impresses even the most callous spectator.


DIOCESAN NEWS


EXTRACTS FROM THE ARCHBISHOP'S CHARGE.

**I**n a résumé of official acts the Archbishop states that his duties during the three years since the last Synod necessitated the travelling of 57,998 miles, an average of 19,332 miles per annum.

Statistics gathered from the annual Easter returns are thus presented :

	1915	1916	1917
Contributions for all purposes.....	\$77,268 70	\$77,361 88	\$75,721 79
Contributions for missions outside the Diocese, including M. S.C.C., and the Jews	4,613 95	4,366 59	4,116 57
Apportionment to M.S.C.C.—			
Amount asked for .....	4,631 00	4,229 00	4,229 00
Amount raised .....	3,354 53	3,595 77	3,509 00
Deficit .....	1,276 47	633 23	720 00
Contribution for Algoma Missionary Fund....	754 21	1,118 51	1,190 50

The first thing worthy of note in these statistics is the steadiness of the financial returns year by year. It would hardly have been surprising at such a time as this had there been a great falling off of income. There has been a falling off and a considerable one, for the aggregate contributions in 1914 were \$89,110.51, some \$13,388.72 more than the contributions of last year. This is serious enough. But the great drop came in the first year of the war. Since then we have been holding our own in a remarkable way. This encourages one to think we have seen the worst.

Next I would call attention to the good average of missionary contributions for work outside the Diocese. It is true we have fallen short rather seriously, in each of the three years, in our Missionary Apportionment. But that has not been due to a falling off. Our Apportionment has been raised since the last Synod, and we have not succeeded in keeping pace with the demand. I feel it to be a matter of thankfulness that in this missionary work we have not gone back.

But when we come to the contributions for our own Algoma Mission Fund we find the statistics much less satisfactory reading. In addressing the Synod in 1914, I called attention to the meagreness of these contributions towards our own missions, pointing out that

they were less than one-third of the amount we gave to outside work and only about one and one-third per cent. of the total contributions of the Diocese. I regret to find there has been little or no improvement. Our contributions to our own missions for the three years just past, have been only \$3,063.22, while our total contributions have amounted to \$230,352.37, and the total amount spent upon our own parishes has been \$207,847.00. That is, we have given to our Algoma Mission only one-seventy-fifth part of our total contributions, and one sixty-eighth part of the sum we spent upon ourselves. At least we shall do well to consider whether this is a fair division of our liberality. For, if we are to attain to the status of a self-supporting diocese, we shall certainly have to readjust our giving to our own mission fund. And this we must do, not by diminishing our offerings to outside missions, but by giving more to our own Diocesan missions, even though we have to spend less upon ourselves to do it.

Referring to Invested Funds, the Archbishop's Charge says : On the 1st of January, 1914, the total sum invested in our four great funds was \$173,045.65. To-day it is \$205,522.48, an increase of \$32,467.83. The increase in the Widows' and Orphans' Fund has been slight—some \$1,905.31. The same is true of the Episcopal Endowment Fund, which is only \$1,063.65 larger than it was three years ago. As these funds were in less pressing need than the others no special effort was made in their behalf. The Superannuation Fund and the Sustentation Fund have been our chief concern.

The Superannuation Fund was in pitiful plight. It stood at \$15,924.74 with an income of not more than \$700. At any moment news might have reached us that several of our devoted workers were no longer able through age or infirmity, to go on with their tasks. Something had to be done. What that something should be, however, was a perplexing problem. The Canadian Church was closed against special appeals in the interests of the Missionary Society. We might make our case known but nothing more. And, though the Old Land was open to us, yet we had little hope of success in competition with countless rival appeals. However, our devoted friends of the English Algoma As-

sociation with the enthusiastic and resourceful Central Secretary at their head, set earnestly to work; and to their devoted efforts and liberality we owe the chief additions made to this fund. In particular to Miss Isabel Swinburne, an Algoma worker from the early days of the Association, we owe in this connection an immense debt for munificence which continued to bear fruit even after her life on earth had ended. No less than \$11,942.95 were added to the fund as the result of this English effort.

But it was not from England alone that additions to this fund were obtained. In Canada, too, were found those who sympathized with our ageing missionaries. In particular, I must mention our late friend, Mr. T. J. Kennedy, known to most of us for his faithful character, his sane judgment and his generous spirit. In his will he made provision for the annual payment to this fund of \$200; which, under certain possible circumstances, was eventually to become \$500. This legacy was to be associated with his name as "The T. J. Kennedy Bequest."

So it has come about that since our last Synod, some \$17,960.98 have been added to the fund; and we are now, thank God, able to face the possible demands of the future without serious anxiety. The fund stands at \$33,085.72, and is available for use, one superannuated clergyman of the Diocese being already a pensioner upon it.

But even more marked has been our success with the Sustentation Fund. This fund is the continuation of the "Bishop Sullivan Memorial Sustentation Fund." It is an endowment in the interests of our poorer missions. "The poor," in the form of dependent missions, we are likely to have always with us. For there are regions in our Diocese which give no promise whatever of future growth and prosperity. Their only hope when we lose the help of our outside friends is such an endowment fund as this. And outside help is sure to fail us in time. It may do so speedily after the war. In that great day when peace shall be declared the world will lie open inviting missionary enterprise; and with such new and attractive possibilities before them the friends of missions will rightly be impatient of old fields like ours which have enjoyed nearly half a century of aid. Already the Societies have given us warning. But we ought not to need such warning. We ought to anticipate the withdrawal of their grants by deliberately setting our faces to-

wards self-support. If we could but realize it, the warnings we have received from those who help us, are of the nature of a challenge. Without asking it, they suggest the question, "Can you not press on towards independence?" This at least was the way a few of us looked at the matter; and as a first step, we deliberately undertook to increase the Sustentation Fund, if God should help us, till it reached the figure of \$100,000. It was a rather bold undertaking. To many it appeared unwise, if not unseemly, at such a time as this. To not a few it seemed an impossible task. What was proposed was this. The fund was standing at close upon \$70,000. We were to raise the remaining \$30,000, to complete the \$100,000 in five years. It was reckoned, however, that we might count upon the natural increase, through the addition of interest to principal, to provide \$10,000 in the time suggested. Only \$20,000 would remain to be obtained. But even this was a bold undertaking. It meant \$4,000 a year.

But formidable as the task appeared, we decided to attempt it; not by aggressive methods, but in a quiet, semi-private way, looking for God's blessing. On learning what we were doing the Woman's Auxiliary took it up. Mrs. Ironside, the President, with characteristic enthusiasm, suggested the raising of \$1,000 by the various branches in the Diocese. The President's enthusiasm proved contagious. The work was carried on with such expedition and success that within a year the \$1,000 became \$2,000, of which sum \$1,875 were presented at the celebration in St. Luke's pro-Cathedral on the Feast of the Epiphany last January—the 20th anniversary of my consecration to the Episcopate. Again, a friend of Algoma, and of its late Bishop, Dr. Sullivan, learning what was afoot, sent anonymously the sum of \$2,000 to be added to the fund.

Nor were our English friends behind these others in offering their generous contributions. So the work progressed till now, after two years of effort, the fund has increased from \$70,000 to \$82,000—no less a sum than \$12,000 having been added to it in that brief space of time. Surely, we might almost venture to say that the success of the effort, under God is assured. And shall we not also say that, when that success is achieved, the end of the war having come, we will venture forth on our own feet to make our own way in the world, and to claim, as an independent Diocese, a part in the strain as well as in the blessing of the Lord's great work among the nations.

The following statistics speak for themselves:

Total population reported in Easter returns.....	130,059
Church population.....	18,457
Sunday School pupils.....	4,351
Baptized in 1914-15.....	1,060
“ 1915-16.....	1,001
“ 1916-17.....	932
	2,993
Confirmed 1914-15.....	307
“ 1915-16.....	370
“ 1916-17.....	466
	1,143
Communicants.....	5,127
Marriages.....	236
Burials.....	366

According to these figures there has been decrease “all along the line.” In particular, our Church population has fallen off by nearly 4,000 since the last Synod, our Sunday Schools by 380 and our communicants by 88. As regards population it must be remembered that our clergy returns, cannot, in the nature of things, be complete. There are sections of country and scattered settlers beyond the reach of our remotest missionaries. It is safe to say that the numbers given by our clergy may be increased by one-third at least. But this incompleteness in our returns is no exceptional thing, and, after all due allowance has been made, the fact stands out that there has been decrease in our chief lines of work during the past three years.

It is natural to ask does this signify a waning vitality in the Church? I do not think it does. I think it is only the natural result of the war. It is only what many of us anticipated when the war broke out. Such a conflict could hardly prevail without a certain paralyzing effect upon all ordinary lines of activity. It must of necessity engross people's thoughts and time, and many, and they the best and noblest among us, were bound to respond to its call. We are proud beyond words that 47 per cent. of those who have gone overseas have belonged to the old Church of England. We need not be surprised that our strength, here at home, is somewhat depleted. That depletion may even be regarded as a sign of strength rather than of lowered vitality for it shows our readiness to respond to the call of duty. Once the war is over there will, doubtless, be a revival in every sphere of activity. When peace is proclaimed and the work of readjustment begins, then will come our day of opportunity. It is for us to be ready when the day comes, that we may claim our share not merely in the

development of our splendid industrial resources, but in the blessed work of upbuilding the life and character of the coming population.

There are regions where the population is becoming largely, and in one or two cases exclusively, French and Roman Catholic. The resources of men and means at the command of the French Roman Catholics of Quebec make the task of French colonization easy in regions near the Provincial boundary. From North Bay westwards to the vicinity of Sudbury, there are stretches of country which might be bits of French Quebec. In Temiskaming, too, especially from Haileybury northwards, and in particular about Earlton, French Roman Catholics are “possessing the land.” They seem able and willing to pay generous prices for farms worth buying. And they settle in groups that they may enjoy the advantages of their churches and schools. It is a perfectly legitimate movement, and an object lesson we should do well to profit by. But it is none the less discouraging to those who, with ridiculously slender resources are trying to extend the more Primitive Faith and to upbuild the more liberal institutions of our English Christianity. This, too, is a problem our own people, and this Synod, would do well to ponder.

Confronted thus by Romanism, we frequently suffer from the hasty generalizations of superficial thinkers. People consider our cause discredited because we appear weak and divided, while Rome appears united and strong. But such thinking is hasty and unreliable. They who leap to conclusions are apt to go astray. It is a peril inseparable from popular thinking. And yet popular thinking is not to be forbidden or discouraged. It is the right, and it is the duty, of every man to think for himself. What every man needs is wise guidance such as the Church provides. It is supreme folly for men to reject such guidance. But not even their folly can deprive them of the right to think for themselves. Here it is that our Communion parts company with certain other Communions,—notably with the Church of Rome. The measure of intellectual freedom enjoyed in the Church of England is indeed unknown in the Church of Rome. Resting her appeal on sound learning the Church of England does not forbid, but encourages thinking. And so long as their thinking leaves them within the lines of the Historic Creeds she does not thrust men out of her pale, but bears with them to the utmost possible limit. Indeed, she sometimes seems to have a special tenderness for those who are wayward and fanciful.

No wonder the result is disturbing. There is among us an apparent lack of definiteness in teaching; a wide consideration for divergent views; a strange toleration of conflicting interpretations; a tendency to fall into party divisions, and to break out into rivalries and conflicts;—in short, a general appearance of doctrinal laxity, which, to say the least, surprises and, not seldom, shocks the outside observer.

But it need not do so if only he would reflect that the Church of England is a Church for free men,—for men who are free intellectually as well as physically. She lays down hard and fast lines only in respect to the great essentials. In lesser matters, she allows wide liberty. It is not that she has no views of her own. She has, and they are the views of the Historic Church. She takes her stand upon primitive tradition, and she gives her children a clear lead in her formularies. But her control is a guidance rather than a ruling. Like the Empire, for which, in a sense, she stands, the Anglican Communion deals with her children generously as intellectual right-minded beings. She directs but she trusts them. She declares what the Church through the ages, has thought and required; but she does not expel her children for thinking for themselves in matters non-essential. For she believes that if they wander, such freedom as she grants them will most surely, if not most quickly, lead them back again to the safe pathways of traditional practice and teaching. In this she differs radically from the Church of Rome; and the difference makes for strength not weakness.

#### A TRIP TO LAKE NIPIGON.

AS one privileged to accompany his Grace the Archbishop as chaplain on his recent visit to the Indians around Lake Nipigon, I thought an account of this visit might not be uninteresting to readers of the "A.M.N."

We left Sault Ste Marie on a Wednesday morning taking the Algoma Central Railway as far as Franz, a distance of 196 miles.

The scenery along this line suggests in miniature a trip through the Rockies. It is truly bold and beautiful, and opens one's eyes to the wondrous scenic effects, to the sheer cliffs, great valleys, running and leaping rivers, which can be seen right here at our doors in Algoma. Franz is the junction between the Algoma Central and the Canadian Pacific main line. Arriving in the evening, we were met by the Rev. C. Simpson, who lives at White River, but has Franz and many

other places along the lines of railway under his charge. Almost immediately Mr. Simpson escorted the Archbishop to a Schoolhouse Service which he had arranged for those in the place who could gather on a week-night.

About 11 p.m., we boarded the Canadian Pacific Express west-bound for a journey of 240 miles to Nipigon. Darkness and sleep obscured much, but the morning light as one journeyed revealed here and there along the way large bays and cliffs belonging to Lake Superior and its rocky shores. About 8 a.m. saw us at Nipigon and in the hands of the Rev. P. Bull. Mr. Bull is a very energetic Englishman, who has wonderfully adapted himself to the ways of the country and is a true missionary. Besides the care of Nipigon, Mr. Bull has Dorion, a very promising settlement farther on, and Lake Nipigon with its Indians. Nipigon, 70 miles from Port Arthur, is small at present but is a coming place. It is beautifully situated on the Nipigon River where it flows into Lake Superior. The church and parsonage are well situated and well cared for. That same morning, the Archbishop and Mr. Bull having seen that all necessities for the trip previously ordered were forthcoming, we all took train again, this time on the Canadian Northern Railway, another transcontinental line. This run was a short one of 51 miles, and we got off with all our belongings at Orient Bay where the waters of Lake Nipigon, in an elongated bay of 6 or 8 miles, are first touched.

The C.N.R. in this region is but of recent construction and makes access to the Lake very easy. Previously one had to canoe up the Nipigon River and this was a very arduous 40-mile ascent, the river having an average fall, it is said, of more than 6 feet to the mile. Of course this means rapids and waterfalls and so portages for the canoeist. The trip, indeed, necessitated four or five portages, nearly all up hill, the longest one being  $3\frac{1}{2}$  miles. The carrying of the canoes and all luggage over these portages meant a great deal of labour. Many a time has the Archbishop, in visiting his red children around the Lake, made the river trip up and borne the burden and heat of the day in so doing. To him especially the journey in the train to Orient Bay must have seemed the height of luxury!

At Orient Bay is kept the mission-boat, presented to the Diocese by the Toronto Woman's Auxiliary in memory of their President, and called after her the "Ellen Mary Williamson." Without the aid of this trim little craft the visitation of the Indians around the Lake would be a very long affair and a dangerous affair as well. Before the presenta-

tion of this boat for missionary work on Lake Nipigon, the Archbishop and missionary had to take to the paddle. On one occasion, the story is told, the Archbishop with a couple of Indians was forced to stay three days on an island by reason of troubled waters and provisions had run out altogether some little time before it was safe to venture forth. First a steam launch and now one run by gasoline our Indians have with creditable ingenuity copied our boat and have a motor launch of their own called the "Sea Gull."

At 4 p.m., the launch having been loaded, we started on our journey up the Bay to the Lake. On our way we met the "Sea Gull" (mentioned above) bringing to us as a guide for our party, an old Indian, Robert Mischel Manitochew. The greetings between Robert, the other men on the "Sea-Gull," and the Archbishop were very pleasing to watch. Though usually quiet and taciturn the Indians were manifestly pleased at having the Archbishop with them again. Perhaps some of them thought of that name, which their people had given him on the occasion of his first meeting with them nearly 20 years ago, "The Revolving Sun," because, as their old Chief said, "as the sun goes round bringing light and life so is your mission in the Diocese."

Our first stop was for tea at Sand Point, near the opening up of the Lake proper. To say that Lake Nipigon is a beautiful lake (65 miles by 65 miles) conveys very little. One has to see the vast stretches of water, the great bays and little bays some almost landlocked, the many islands of all sizes and well wooded, to realize what a magnificent body of water is here. As one travels over the Lake there is so little life to be seen, only a few Indian settlements at long distances, a few fire-rangers' cottages, a few lookouts peeping from high and wooded hills, that a sense of the Lake's solitude and as yet unbroken loneliness creeps over you, and you wish that the mystic charm of the Lake could be always preserved for the occasional visitor.

Our first night out was spent on "Couchiching-Minis" (mouth-of-the-river-island). Here the "Sea-Gull" joined us as an escort to see us safely to Grand Bay. Soon we had our tents up, our fire made, and then after Evensong in the open, we went to our tents to sleep.

Friday, the next day, saw us making for Gull Bay. This objective, after a stop for dinner, we reached a little after 7 o'clock in the evening, having travelled 45 miles since morning. Our landing and the putting up of our tents proved rather an exciting adventure, because it was only accomplished in the face of wind and rain and with an ever increasing Indian audience from the nearby settlements. However, presently the rain

stopped, and after tea our first service on the trip for the benefit of the Indians was held. Mr. Bull and the chaplain assisted the Archbishop. The prayers were offered in English, but the hymns were sung in the Ojibway tongue, and the Archbishop's sermon was interpreted sentence by sentence by Joe Esquimau, an old Shingwauk Home boy, now married and settled with his family at Gull Bay. That service will not soon be forgotten. The daylight had just about gone, but there were a few candles to see by, with the camp-fire throwing its fitful light, and the stars helping from above. There was almost infinite pathos in the hymn which sounded out upon the evening air in the Indian tongue to the Father who knows all tongues and speaks chiefly in the universal language of love to His children. The hymn was "Abide with me, fast falls the even-tide." Then followed the prayers while all reverently bowed their heads. Then, while all continued to stand and very respectfully listened, the Archbishop, through his interpreter, spoke simple yet telling words of greeting and appeal to these children of nature. "We have come not to get anything from you, but to help you. We love all human beings because all are the children of God. We have come to tell you of the best and purest religion." And so the Archbishop spoke on till he reached the gem of the Gospel story: "God so loved the world that He gave His only begotten Son."

In the growing dark the little congregation stood, but the Gospel brings light within, and surely the prayer, "The darkness deepens, Lord with me abide" was not left unanswered that night.

The next morning was fortunately bright and beautiful, for it was to be a very busy morning, but it was intensely hot! The first service was an early celebration of the Holy Communion. Mr. Bull with thoughtfulness and much taste fitted up one of the tents, arranging a temporary altar, and making all very churchlike. There were seven communicants, four being Indians. Then after breakfast (many Indians partaking!) there was a Baptismal Service, when the Archbishop baptized an Indian child and a woman who was a convert from paganism. This was all solemn and impressive. Matins next followed, taken by the chaplain. Then a Confirmation Service, when the Archbishop confirmed the mother of the child whom he had baptized, a young lad, and a married man. Several hymns were sung in the Ojibway tongue, and the Archbishop spoke very earnestly about these sacred rites, especially addressing himself to those who had been recipients of his ministrations. Thus the morning passed in

(Continued on page 82)



## GENERAL CHURCH NEWS

At Birmingham recently, Rev. J. H. Briggs, lately released from German East Africa by the advance of the South African troops had a brutal story to tell of the tortures to which the Christian natives were submitted during the time of the German power during the first part of the war. In their efforts to extort information most cruel flogging was resorted to, one native teacher, for instance, receiving 110 lashes. Thirty other teachers were marched a long distance in chains, guarded by soldiers with rhinoceros-hide whips, which were freely used. But perhaps what gave us the best representation of the German mind was the order issued that the Christians of the English missions were to give up Christianity and revert to heathenism. But the Germans, with their strange short-sightedness, had not reckoned upon the extraordinary faithfulness and courage of the native converts, who had as a rule held firmly to Christianity.

The death of Rev. Canon Renaud of Montreal, removes from our midst one of the best known priests in the Diocese of Montreal. During the episcopate of the late Bishop of Algoma (Dr. Sullivan), with whom he was connected. Canon Renaud took quite an interest in Algoma which he never wholly lost.

At a recent meeting of the Bishops of Australia and Tasmania, it was agreed to permit the optional use of the Revised Lectionary, as published in the Report of the Lower House of Convocation of Canterbury, together with the selection of Psalms for Sundays.

Colonel Sir Robert Williams, Bart., M.P., is the new President of the Church Missionary Society. The new President has been associated with the Society for many years, having succeeded the late Sir T. Powell Buxton as Treasurer in 1895.

The Rev. William T. Manning, D.D., Rector of Trinity Church, New York, has been elected Bishop of Western New York, in succession to the late Bishop Walker. The Bishop-Elect was born in 1866, and was educated chiefly at the University of the South.

The Dean and Chapter of Rochester Cathedral (England) have appointed a women organist and a woman verger.

On the spot where St. Augustine is said to have preached—the summit of Chatham Hill, Kent, England—a new church dedicated to St. Augustine has been erected.

The Bishop of London, in an address at the annual meeting of the Church Reform League, considered Deans superfluous. Deans he would abolish.

Trinity College School, Port Hope, Ont., has 450 past and present boys on its war service list, or about four times a normal generation of school boys. Of this number, 68 have lost their lives.

The Right Rev. Llewellyn Jones, who has been Bishop of Newfoundland and Bermuda for nearly forty years has intimated his desire to resign.

The Bishop of Shantung has sent some of his clergy with the labour battalions which China has sent to the war front in Europe. The younger French missionaries in Corea have been sent back to join the ranks of the French army.

Bishop Norris (North China) has solemnly blessed and sent westward from Peking two Chinese missionaries in order to open work in the Province of Shenzi. This step has been determined upon by the Synod of the Church in China.

In the Diocese of Bombay three more Indian deacons have been ordained priests and one of them has been sent to assist the Moslem Mission in Bombay.

The sixty millions of Moslems in India must be affected by the close union they have effected with Christian soldiers, and very noble Christians many of them are.

Moslems number now in the world about 201,000,000. Of these some 167,000,000 are under Christian rule and 34,000,000 only under Moslem Governments.

Rev. Canon Boydell, now in advanced years, has been in poor health. He has done a splendid work at Sudbury and has secured the affection of his people at Sudbury.

(Continued from page 80)

this very special work for Christ. Truly, here were sheep scattered abroad and needing a shepherd. Moreover, here were pagans as well at Gull Bay,—sheep not of the Christian fold who should be converted to the voice of the Good Shepherd. The Archbishop longs to open a mission here at this point, that regular teaching and visiting might be given. But where is the man who will say, "Here am I, send me"?

Then, it being past the noonhour, followed our mid-day meal. To this, Chief Wigwas, Chief of the little settlement, was invited and sat and ate with the Archbishop with much satisfaction! The Chief is, unfortunately, a pagan. Paganism with these Indians is not mere indifference or atheism, but a definite cult which embraces deference to and propitiation of certain supposed powers. The Archbishop by the interpreter spoke very kindly to the Chief, but whether his words will have any success remains to be seen.

This little settlement contains perhaps 100 souls. A few families belong to us, some belong to the Roman obedience, but the rest are still pagan.

After two or three relays of guests from the morning congregation, for the Archbishop would not send any away hungry, some gifts were distributed, then tents were struck, goodbyes were said, and we all got away for our 50-mile sail to Grand Bay, the home of the "Sea-Gull," and its crew and of the gentle Robert, who steered our craft. This trip was indeed over a beautiful part of the Lake and proved delightful until evening, and then the water got rough, and Robert at the helm always cautious and careful seemed a little reluctant to go on. However, the Archbishop was anxious that we should not have to continue our journey on the Sunday and so in the darkness with a heavy sea we travelled along. Far ahead of us—now but a faint gleam and then for a time disappearing—was the lantern on the "Sea-Gull," and over us were the Northern Lights playing across the heavens and seemingly forming groups of ever moving guardian angels ready to protect and succour us. And so we ploughed the waves, till 12 o'clock midnight brought us safe and sound to the haven of our longing.

It did not take us very long to carry our stuff up to the mission house, to make our beds, and in the midst of enquiring mosquitoes to drop fast asleep.

Sunday was a beautiful day and we began the day with the Eucharist at 8 o'clock. There were 7 communicants from among the Indians and then ourselves making 12 in all. Immediately after the Archbishop, accompanied by Mr. Bull, held a private celebration

for Walter Abzekung, a very worthy Indian, once an interpreter, who is dying of tuberculosis. Then at 11 o'clock, we repaired to the little mission church again for our Matins when the Archbishop preached to the Indians. But there were lessons for all of us from the Gospel for the day. The attendance at this service was of course larger.

In the afternoon the Archbishop with his chaplain and Mr. Bull visited Walter again in his little home, and a short service was held for the sick man and his family which was much appreciated.

Then Evensong was said at 4 o'clock, with further fatherly words of admonition and counsel from our Father-in-God. These services in the little church, so scrupulously clean, were in English (well understood by the people), but the hymns were sung in Ojibway and the Archbishop pronounced the Benediction as well in the Ojibway language.

In spite of mixed tongues the services were hearty and the Indians must have been glad to hear their church filled with prayer and singing again.

Grand Bay, true to its name, is singularly grand and strikingly beautiful. One of the largest bays of the Lake it is almost landlocked, but stretches far and wide and has many islands. All the Indians here, now only some half dozen families, belong to our Church. The Chief is Chief John Oskopekada. His father was chief before him, and waited long for a missionary to come and teach him and his people of Christ. The missionary came in the person of Rev. Mr. Renison who, under Bishop Fauquier, in 1880 saw to the building of the little church. The logs for the church were all cut by the Indians, and every board had to be made by hand. The church indeed stands to-day as a monument in its finished detail of patience and devotion, for its preparation and erection must have meant simply weeks and weeks of toil. Mr. Renison obliged to leave, for a while there was no missionary, then the Rev. B. P. Fuller came in 1900, and for him and his family the Indians built a house as before they had built the church. And there these two buildings are to-day, but there is again no missionary to inhabit the house or to hold regular services in the church or to go about the Lake, to such places as Gull Bay for instance, searching out the scattered Indians for Christ. Mr. Fuller, the place still redolent with his memory, is now in charge of the Indian Homes at the Sault—not of his own desire or request, but because called there at a critical and necessary time. And so with the thought of there being as yet no shepherd the heart of the Archbishop was especially sad as were the hearts of many. For all told there must be over 700 Indians

**The Algoma Missionary News**

EDITOR :  
 REV. CANON PIERCY, STURGEON FALLS, ONT.  
 PUBLISHERS  
 THE ALGOMA MISSIONARY PRESS,  
 131-133 JARVIS STREET, TORONTO

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by The Algoma Missionary Press, 131-133 Jarvis Street, Toronto.

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

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

The Rev. Canon Piercy,  
 Sturgeon Falls,  
 Ontario.

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

in this district, and it is computed that there are fully if not more than 300 pagans. Mr. Bull does what he can, but at the best with his regular duties 100 miles away can only occasionally visit these parts. Is there not some man in the Diocese or elsewhere whom God is calling to come and teach and help our red brother?

Monday morning we started on our homeward journey. The leavetaking was pathetic. The "Sea-Gull" in its nest was not to accompany us. But Robert, ever gentle and faithful, was to continue as our steersman; and Chief John out of courtesy to his Grace felt he must accompany him if he would have him for he appreciated deeply the Archbishop's visit and ministrations; and so another canoe was tied behind our launch for these men to paddle back in (many a long mile) after Orient Bay should be reached. Then with the whole colony lining the shore, even Walter creeping out of his house to wave his last good-bye from the bank above, we started out, the waving from the shore and from the boat continuing for quite a while.

How above colour, above language, above the many differences and changes and chances of this life, is the love of those who find their brotherhood in their sonship with Christ in God!

*C. W. Bayou.*

## DIOCESAN NOTES.

Port Carling seems to be quite an episcopal holiday spot. This summer the Bishops of Niagara, Toronto and Montreal are there.

The Bishop of Montreal, who spends his summer vacation in the Muskoka Lake region, and in the Port Carling Mission, has been good enough to interest himself in procuring funds for the purchase of a new launch for the mission. The little craft was purchased for \$225, of which only \$25 has yet to be raised. Port Carling is a most fortunate mission. No other mission owns such an equipment: buggy, cutter, harness, robes and now a launch.

At sundown on June 7th, the mission room and parsonage at Milford Bay (Mission of Beaumaris) were destroyed by fire. Mrs. Oakley and family escaped injury and most of their furniture was saved. The furnishings and registers in the mission room were also saved. There was an insurance of \$1,500 on the property. Rev. Canon Burt of St. Luke's, Fort William, has gone to Beaumaris for the summer.

Twelve fine new seats and two screens for the front, have been placed in St. James' Church, Port Carling. They were used for the first time at the Confederation Jubilee service on July 1st. A new Union Jack was presented by four friends and was first seen in the church on the same day.

Rev. C. Cameron Waller, D.D., Principal of Huron College, London, Ont., has kindly taken charge of morning services at Gregory, giving a weekly celebration of Holy Communion. These services are heartily appreciated by the congregation of residents and visitors to the Muskoka Lakes.

More about Port Carling. The Bishop of Montreal and Rev. J. Macqueen Baldwin (of Japan) have been largely responsible for repairs to the parsonage, which is now in very good shape. A Toronto friend last winter installed a new furnace.

Some sympathizing townspeople have placed a brass memorial tablet in the Church of St. Mary Magdalene, Sturgeon Falls, in memory of the missionary's son, Lieut. Harold E. Piercy, 13th Canadians, who fell at the Somme.

General Pershing, commander of the American Expeditionary Force to France, is an American Churchman, and the Prayer Book service was used on the one Sunday which he spent at sea on his voyage to England.

A new church is to be elected at Milford Bay.

## HIS DEFINITION

They had just been singing the hymn about the

"Friend Who never changes,  
Whose Love will never die,"

and the vicar began his "talk" by asking the children to tell him what they meant by the word *friend*.

Up spoke a rough and ragged little boy.

"A friend, sir," he said, "is somebody that knows all about you and yet loves you just the same."

The Very Rev. F. S. White, Dean of St. Mark's Cathedral, Grand Rapids, Mich., has been elected Coadjutor-Bishop to the aged Bishop Williams of Marquette.

The King, the Queen, and the Queen-Mother attended the special service which was held in Westminster Abbey on July 2nd, in honour of the Jubilee of Canada's Confederation.

## ACKNOWLEDGMENTS.

Receipts by Treasurer of Synod to 30th June, 1917 :

## MISSION FUND

McDougall Road, 30 cts.; Blind River, \$30; Desbarats, \$7; S.P.G. for Mr. Gripper, \$330.90; Espanola, \$18.40.

## MISSIONARY APPORTIONMENT

McDougall Road S.S., \$5.25; Blind River, \$60; Grassmere, 75 cts.; Quinns, 25 cts.; White River, \$1.10; Baysville, \$5.05; Webbwood, \$3.35; Espanola, \$4.30; Nairn, 75 cts.; Byng Inlet S.S., \$6.49.

## SUSTENTATION FUND

Byng Inlet, \$25; Anon, 20 cts.; W.A. per Miss Carter, \$73.

## SPECIAL PURPOSES

Special Chaplaincy—Niagara W.A., \$150; Tarentorus—W.A. per Miss Carter, \$20; Bedwell Church—W.A. per Miss Carter, \$56; Espanola, special \$34.90; Assyrian and Armenian Relief—Thessalon, \$12.05; Jocelyn, \$10; Marksville, \$6; Richard's Landing, \$4.27; North Bay, \$5; Byng Inlet, \$21.35.

## THE JEWS

Blind River, \$5; Jocelyn, \$3.25.

## EXPENSE FUND

Blind River, \$3.79; Cobalt, \$34.03; Torrance, \$1.25; Mortimer's Point, \$1.25; Shingwauk Chapel, \$4; Callander, \$7.32; Bruce Mines, \$7.71; Port Arthur, \$211.52; Haileybury, \$52.26.

## INDIAN HOMES

W.A. per Miss Carter, \$9.50; for Norman Jackson, \$25.

## 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 wind-storms 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.