

MAY, 1917

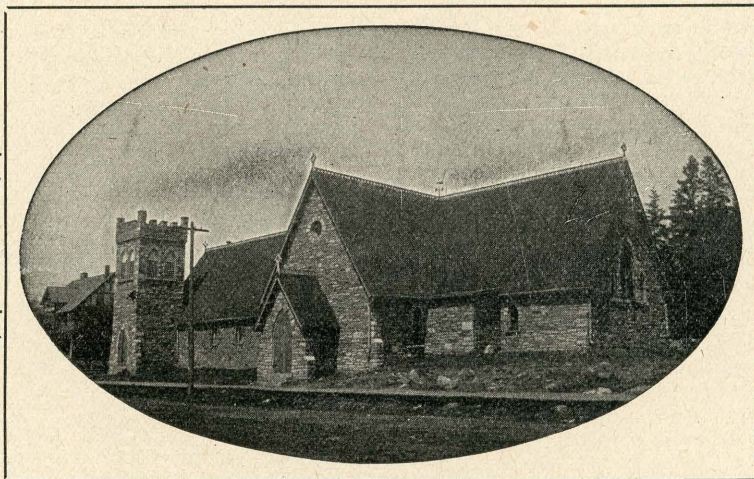
Now it is high time to
awake out of sleep.



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

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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THE SEASONS OF THE CHURCH'S YEAR

THESE seasons invite us at regular periods to think duly, and properly in turn on every one of the great chief doctrines of the Christian Faith.

It may be well to remind ourselves of the names these seasons of the Christian Year are known by. 1. *Advent*, our Lord's Coming; 2. *Christmas*, the Birth of Christ; 3. *Epiphany*, Christ's manifestation to the wise men, and to the Gentiles; 4. *Solemn Season*, of three Sundays before Lent; 5. *Lent*, 40 days of repentance, and fasting, so humbling ourselves that we may with proper sorrow recall Christ's Crucifixion on *Good Friday*; 6. *Easter*, for rejoicing in the glorious Resurrection of Jesus Christ; 7. *Ascension* of Christ 40 days after Easter; 8. *Whitsuntide*, to recall the first descent of the Holy Ghost on the infant Church; 9. *Trinity Sunday*, to emphasize the faith in three Persons, but one Godhead.

The religious subject of each season benefits us more fully as we give careful attention to it. We are thus given a regular time for thinking about each distinct part of our Lord's life, and of our duties and privileges. Special lessons, prayers and praises, have been suited to each season, for our use as well as collects, and other parts of public worship, to stimulate devotion. Such provision makes sure that no important point of Christian faith, or duty, is left out.

The more deeply we are impressed by practising the use of these seasons so much the more shall we benefit by the exercise of repentance at one time, and cultivating thanksgiving at another; by thinking of Christ's Birth at one time and His sufferings at another. The season of *Advent*, for instance will lead us to think at that time more than we do at other times, of the great day when our Lord Jesus Christ shall come to judge the world, and sever the wicked from among the good; and this ought to teach us so much about the Day of Judgment and to impress the remembrance of it so deeply upon our minds as to make us have more serious thoughts of it at all other times. The lesson about our Saviour's sufferings and crucifixion in Holy Week and on Good Friday, ought to help us to be at all other times more sorry for our sin, more truly thankful to God, and to trust more in His mercy.

What reasons have we from holy Scripture to believe that God is pleased to approve and bless the use of these Seasons? Because they help us to think more fully upon His great goodness, and our own duties thereto. Besides that, we learn from the Bible that such seasons are agreeable to His will. One proof of this is

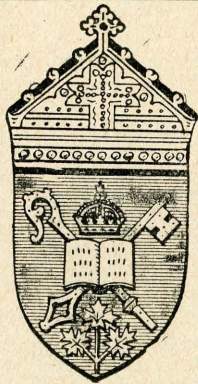
that God Himself commanded the Israelites to hold three great festivals, and one great fast day, every year, to remind them to praise Him duly for His special mercies and to repent for their sins. Passover, Pentecost and Tabernacles, were the *three feasts*; the great Day of Atonement, the *fast*. There can be no reasonable doubt that our Saviour kept all these seasons; but it is clearly recorded that He kept every Passover during His ministry.

It would seem that our Lord intended that the early Christians, at least, should keep before them the remembrance of His crucifixion and resurrection at the time of the Passover, and the descent of the Holy Ghost, at the time of Pentecost, because He Himself chose the times of those Jewish feasts for those most important Christian events. We learn also from The Acts that the Apostles went on keeping the Passover and Pentecost for some years after Christ's Ascension into heaven although their Jewish meanings were intended to be done away. And can we not be sure that when they kept those feasts they thought and spoke much more of the great Christian events that happened on those days than of the Jewish reasons for keeping them? 1 Cor. 5: 7, 8, shows us that Christ is the real Paschal Lamb, and even if this does not prove that the Apostles had any special Christian fast or festival at the time of the Passover, we are certain that they *did* keep Easter, because we can read such facts in Christian writings about 100 years after our Lord's Ascension.

In conclusion, let us honestly question ourselves about these seasons. Have we made a proper use of the privileges and blessings thus offered? Have they helped us to draw nearer to God? Have we in heart and memory the great chief doctrines based upon the Church's seasons? Have they made us apprehend and feel more deeply all the great mercies which God has done for us by our Lord Jesus Christ?

The Rev. Canon Gould, General Secretary of the M.S.C.C., expects to leave in May on an extended visit to the Indian and Eskimo Missions on the Mackenzie River. He will be absent from Toronto until the end of August.

By the death of Rev. Dr. John Gwynn, Regius Professor of Divinity, Trinity College, Dublin, the Church of Ireland has lost its greatest scholar since Dr. Salmon passed away. At the great age of ninety he preserved his intellectual vigour to the end. No man was ever more trusted by his friends, and no man ever showed himself more ready to help any man who needed his counsel.



The Algoma Missionary News

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O BROTHER MAN.

O Brother man, fold to thy heart thy brother :
Where pity dwells, the peace of God is there ;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverend steps the great example
Of Him whose holy work was doing good,
So shall the wide earth seem our Father's Temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall : the stormy clangour
Of war's wild music o'er the earth shall cease
Love shall tread out the baleful fires of anger
And in its ashes plant the tree of peace.

—Whittier.

PRAYERS FOR THE DEPARTED.

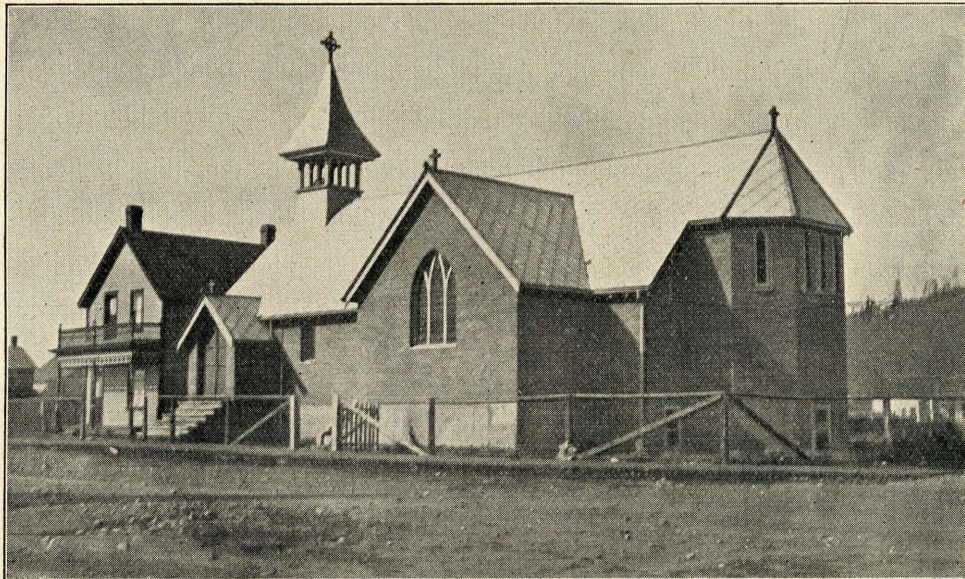
VIATOR in his "Notes by the Way" in
The Scottish Chronicle says: My
readers will be interested in these words
on the subject of prayers for the departed :

"Great events in history," he said, "had always a profound effect on the development of religious thought. History was God teaching by examples, and it was not strange that He should use a historical crisis like the present war to teach His people the meaning of the faith they held. The time had come when a fresh start might be made in the preaching of a truly believable doctrine of the life beyond. Regarding the conditions of the life after

death, a marked change had been stealing upon Christian opinion. And it was atmosphere, rather than logic, that was responsible for the change. Any one who heard much of the fireside talk of our homes knew what that atmosphere was. They might call it logic if they would, but it was the instinctive logic of the heart. It was significant that numbers of devout members of their own Church, to whom three years ago the very thought of such prayers would have savoured of Romish superstition, were to-day regularly praying for their beloved dead."

The speaker was a United Free Church minister in Aberdeen, and his message was delivered boldly and openly to his congregation on Sunday night. Another minister of the same Church in the same city dealt with the same subject on the same evening in almost identical terms. A minister of the Establishment is equally explicit: "If hope and fear are struggling for the mastery, is there anything wrong in a prayer of faith that the beloved dead will be forgiven, and that the sacrifice of the yielding up of the young life in a just cause will be remembered in expiation of neglected grace?" All this may be condemned in some quarters as "bad Presbyterianism"; but it is at any rate good Catholic doctrine, and the ministers concerned are to be congratulated on their courage and honesty in smashing the shackles of an effete theology. They have passed from the hard bondage of the letter to the freedom of the spirit.

DIOCESAN NEWS



THE NEW CHURCH OF ST JOHN, SCHREIBER

SCHREIBER.

ASCENSION DAY was truly a great day to be ever remembered by the Church people of Schreiber. It was the annual visit of the Archbishop and this year it was specially important for these reasons: Firstly, there took place the consecration of the new church, now out of debt; secondly, the confirmation of four members of the congregation, one of whom is recognized as "a mother in Israel," and in the third place the occasion will be remembered because of two visitors to the parish in the persons of the Rev. E. H. C. Stephenson and his devoted wife, who were the instruments of raising much of the money with which the new church was built. Their visit was emphasized by presenting Mrs. Stephenson with a life membership badge in the Women's Auxiliary of the Diocese of Algoma. Mr. Stephenson also received a token of esteem at the hands of the men of the parish.

There were three services on Ascension Day. A celebration of Holy Communion at 8 a.m., another at 10.30 a.m., when his Grace delivered an eloquent sermon. At the third service, at 7.30 p.m., the church was duly consecrated, and the four candidates received the apostolic rite of the laying on of hands. Rev. Canon Burt, rector of St. Luke's, Fort William, acted as chaplain and the others who assisted in the services were: Rev. E. H. C. Stephenson, and the incumbent, Rev. R. H. Fleming. All the services were well attended and were of an interesting and hearty character; much credit is due to Rev. R. H. Fleming whose devoted labours are meeting with wonderful success. Beautiful cut flowers, a gift from the local W.A. and Mr. Chancellor Boyce, adorned the altar. After the evening service the clergy and congregation adjourned to the parish hall for refreshments and social intercourse. Speeches were delivered. The future of this parish looks promising.

DIOCESAN NOTES.

On April 19th, the Archbishop presided over the Council of the Provincial Synod in St. James' School House, Toronto. There was a large attendance. The Council recommended by resolution that the Church Financial year throughout the Province be made to coincide with the Calendar year and that negotiations with the Province of Rupert's Land with a view to rectification of boundaries between the two provinces be entered into. Before the closing of the meeting, the Archbishop brought up the subject of spiritual ministrations at the hospitals for consumptives at Gravenhurst, representing that the local clergyman was quite unable to cope with the work. It was not work that the M.S.C.C. felt justified in subsidizing. The Diocese of Algoma had no means for providing for it. In response to this appeal the Bishops present generously offered financial assistance from the respective Dioceses. The work is therefore assured, provided that an additional man can be found.

On Tuesday, April 24th, the Archbishop held a special confirmation in South River when nine were confirmed. This was the second Confirmation held this spring, Rev. F. W. Clayton's work at this point having been singularly fruitful. At the former Confirmation in February, five were confirmed. Unhappily, Mr. Clayton, who was unwell at this time, has subsequently broken down and been compelled to go to the hospital for treatment. It is hoped that he will soon be able to resume his work.

Mr. Wm. Ferguson well known at Uffington, we must regret to say met with an accident which proved fatal. Mr. and Mrs. Ferguson were recently confirmed by the Archbishop. Mr. Robert S. Ferguson our student at the Mission of McTier is a brother. We extend heartfelt sympathy to Mrs. Ferguson and relatives.

Easter Day passed off splendidly at all the Churches in Sault Ste Marie and West Steelton. The weather though chilly was bright and vast crowds thronged the House of God. The Archbishop celebrated the Holy Communion at St. John's at 8 a.m., and at St. Luke's at 11 a.m., and preached at St. Luke's at Evensong.

A conference of those engaged or interested in work among the Indians in the Diocese of Algoma, will be held in St. Luke's Church Hall, Sault Ste Marie, at 10 a.m., on Monday, June 11th, 1917.

At the vestry meeting held at St. John's Church at Easter, it was decided to raise the rector's stipend \$200. The Men's Association undertook another thorough campaign of Church people—with the result that with increased subscriptions and new subscribers, \$400 more is promised.

St. Luke's pro-Cathedral congregation are seriously considering the project of a new organ. The old one which has done good service for some years is apparently past redemption. A vigorous campaign is to be launched to raise money to procure a "Casavant" organ.

On Thursday and Friday, May 3rd and 4th, the Archbishop and the Rural Dean of Nipissing (Rev. Canon Piercy) made a hasty trip to Haileybury. The parish is now entirely free from debt and the W.A. has undertaken certain much needed improvements at the rectory.

On the festival of St. Phillip and St. James, the Archbishop preached in St. Alban's Cathedral, Toronto, on the occasion of the dedication of memorial stalls, chairs and brasses.

The Social Service campaign which was to have taken place in the principal towns and cities of Algoma this month (May) has been postponed until the autumn.

On Sunday, April 22nd, the Archbishop assisted in the Missionary Campaign in Ottawa preaching in the Cathedral in the morning and All Saint's Church at Evensong.

The third son of Archdeacon Gillmor has left Canada for the battlefields of Europe. Father and sons alike receive our congratulations.

The Executive Committee of the Diocese met in the See City on April 17th. Its chief business was arranging for the Synod.

Members of the Church will be glad to hear of the signal honour conferred on the Rev. E. A. Dunn in his election to the See of British Honduras by the Bishops of the West Indies. The Bishop-elect is a son of the late Bishop Andrew Hunter Dunn of Quebec and is a graduate of Cambridge University. Most of his ministry has been spent in the Diocese of Quebec, and for three years past he has been restor of St. Michael's, Bergerville. The new Bishop will have under his pastoral care a Church population of 150,000 chiefly native.

OUR ENGLISH-ALGOMA ASSOCIATION.

ANNUAL MEETING

(From the *Association Quarterly*)

THIS was held on March 26th. An Intercession Service at St. Paul's, Vicarage Gate, Kensington (by the kindness of Prebendary Pennefather), was taken by the Rev. J. E. Ward, C.F.

Mr. and Mrs. G. W. Joy most kindly had the meeting at their house, 51 Palace Court, in Mr. Joy's beautiful studio.

The Bishop of Willesden, who presided, referred sympathetically to the great loss the Association has sustained by the recent death of the Rev. W. G. Woolsey. He then spoke of the difficulties in Algoma, which was, except perhaps two in the north, the hardest diocese in the Dominion to work, and of the practical martyrdom of Bishop Fauquier and Bishop Sullivan. They were followed by one whom all reverence and respect; the Church in Canada had shown its estimate of Dr. Thornloe when he three times refused the See of Ottawa, by electing him as Archbishop of the Province of Ontario. Twenty-four years ago when he (the speaker) went out to British Columbia he passed through Algoma, then very desolate; now as much tonnage passed through the locks at Sault Ste. Marie each year, during the months they were not frozen, as through the Suez Canal and the Liverpool Docks: there was enormous development ahead and an immense amount of work for the Church to do. In former years we had starved Canada: from an industrial point of view we put our money into railroads in the United States and sent none to build lines in Canada; had we done so the population now, instead of 7,000,000, might have been 50,000,000; and we had starved the Church in Canada too. Yet what had been the response? We have seen their 400,000 men giving themselves and all they had for the Empire. Only 14 per cent. of Canadians are Anglicans, yet 50 per cent. of all the contingents are Churchmen, and in the first contingent the proportion was 75 per cent. Nothing would really keep the Empire together as would the bond of Churchmanship, and we were bound to care for and help the Church in Canada to the utmost of our power.

Canon Masterman said we did not realize what great problems the Overseas States would have to face after the war: they had thrown themselves back in helping us, and we must not allow their sacrifices to cripple their future. There must be a sane Imperialism based on common sacrifice, not on common greed. We wanted not a non-Christian Imperialism, but an Empire bound together by a common allegiance to Christ. What were we doing to

establish this Empire on a fundamental Christian foundation? Our only salvation must be in common ideals, when we should be building something larger than we knew. But we wanted not only Christianity, but the Church of England to be the dominant influence in Canada; he would not undervalue the work of others, but he believed that the Christianity carried to new worlds should be that of which the roots went down to the beginning of things: he wanted the lonely settler in Algoma to feel he had his part in the inheritance of our English saints and was not cut off from the great Church of the historic past. We could not be satisfied with 14 per cent. of Canadians as Churchmen. Those sister, not daughter, Churches were threshing out their problems beneath the pine woods in a freer air than ours: they called to us for help, but their adaptability made changes more easy and they were capable of making to us a great contribution which would enable us to see how to face changes in the old land too. We must all join in our common task, the assertion of Christian ideals in a great Empire.

The Rev. L. C. Streatfeild read a letter from Canon Hedley (late Rector of Port Arthur), who had hoped to be present, but was unable to get leave from France, where he is Chaplain to the Canadian troops. Canon Hedley said he had so much wished to meet the Association workers face to face and try to express some of the thankfulness he felt for their splendid moral, spiritual and financial support to Algoma! He traced the development of the diocese, since his going to it in 1903, and its progress under the wise and careful ministry of their beloved Archbishop, from the condition of a missionary diocese to one of self-government looking hopefully towards self-support. The population had more than doubled and the communicants had trebled. In finance, not only had local offerings multiplied, but invested funds had been built up in a way which had seemed impossible. He explained the reasons why larger centres were unable to support the smaller ones by the fact that the natural wealth of Algoma is largely in the hands of absentee owners, and that a growing country with expanding industries requires more than its available financial resources. He wrote of the discouragement from immigrants from England with its endowed Church, who were not accustomed to support their Mother Church nor even to join in its worship. His own parish had 500 Sunday School children in its Church school and three Missions, the possession of an unrivalled site for a great memorial church to be built some day, and the touching of many hearts by to-day's discipline of sorrow.

Sergeant Griffith, Canadian A.M.C., said he went to Canada for business, but he heard of the need in Algoma and the Archbishop sent him as a lay worker to Englehart: he found a nice church, well cared for, and what was described as a "wrecktory." The Woman's Auxiliary got him a stove and two chairs and he settled down: the Mission had been left and he found a congregation of only ten, but it soon grew to thirty-three. He had services there very Sunday evening, and on alternate Sundays went to Krugersdorp, Thornloe and Charlton in the morning. His district covered 3,000 square miles and in the week he visited the scattered settlers, woodcutters, and farmers. In 1915, during the six months' college vacation, he was sent to Michipicoten, in a rugged mineral belt on the Algoma Central Railway, along the 194 miles of which there was not one clergyman or Church of England student, though several Non-conformists were at work. He described a miraculous escape when he was on his way back to college, when two of the dogs in his sleigh were killed and he and his friend just had time to jump.

The Rev. H. Saumarez Smith, in proposing a vote of thanks to Mr. and Mrs. Joy and the speakers, said we should miss the lesson of the war if we forget there is a greater war. We must let people see we believed in the importance of what was to come after the war and of looking to the extension of Christ's Kingdom.

The Rev. J. E. Ward, C.F., pointed to the contrast of this meeting held in a home of art and culture on behalf of the roughest part of Canada. In Canadian life there was a need in political, social and spiritual life of the home spirit with its sense of tradition, of continuity, of something to reverence and on which to build; though what was being built might be with a broader outlook than England could give.

SECRETARY'S REPORT (abbreviated)

We regret to say that our income for 1916 was £340 below that of 1915, still we were able to send out £644 for General Fund, an increase of £80 and a total of £947, besides Miss Swinburne's legacy of £1,042, altogether £1,989 (besides £200 held over from the former year). We have to thank Mr. Ballard, Mr. Streatfeild, and Mr. Hall for preaching and speaking for us. We deeply regret the death of Mrs. Carter, a valued worker for many years, and only a few days since we have lost one who had been Chairman of our Committee and Commissary for the Archbishop for twenty years. Last year Mr. Woolsey was too ill to come to our meeting and in writing his regret said it was the first time he had missed coming. So

also at the Committee Meetings he scarcely ever failed to be present, and the Committee wish to record their sense of the deep loss the Association has sustained.

Mr. Martin is now at Camberley and Mr. Stone still kindly acts as Central Treasurer.

In Algoma the Church at Bidwell has been built and that at Schreiber completed.

The fall in our income was due to the special effort in 1915 to complete the first half of the Superannuation Fund. For the present this capital of £5,000 is sufficient. The Archbishop in his statesmanlike looking forward considers that an Endowment Fund for stipends is the most important step towards the future independence of the diocese. To build the Sustainment Fund up to £20,000 he has set a sum of £4,000 before the diocese to achieve in five years, and last summer he asked if our Association would send £150 a year towards this. To our great satisfaction the Treasurer was able to send out £233. The Woman's Auxiliary in Algoma, to mark the twentieth anniversary of the Archbishop's consecration, offered £375, and with other gifts almost half the £4,000 is now in hand. We must do our part in sending out not less than £200 this year, and endeavour for the General Fund to get nearer our aim of £1,000 annually. Three clergy are over as chaplains, and one, Mr. Graham, has died; but two new priests are working in Algoma, so that the larger Missions have not suffered much loss of services, but many of the students who would have been ordained this year and would have been working last summer in small Missions, have enlisted in the Canadian Army Medical Corps, so that many of the smaller churches have to be closed. This has in some degree relieved the funds, but we hope that ere long these students will be free to go back, and we must provide through the General Fund that there shall be no difficulty as to stipends. Large numbers of men have come over from Algoma whose support is for the present withdrawn from their churches, though their families remain there.

The Archbishop writes of the new conditions to be faced after the war, of the probable influx of new settlers, of the rising of many small towns destined to become important centres, and of a great extension of agriculture. For all this he says, "we must be ready," and we of the Algoma Association must take our part in that readiness.

Four frontals and a set of altar linen were sent out last year by Mrs. Quinton and a set of vessels for Holy Communion given by Mrs. Bladen Smith.

A PITEOUS CRY.

Bishophurst,
SAULT STE MARIE, ONT.,
May 10th, 1917.

Dear Sir and Brother :

I heartily endorse the touching appeal appended below, and desire you to bring it before your people as a serious call to Christian liberality in behalf of our persecuted and outraged brethren of the East.

I recommend that your contributions be sent through the hands of H. Plummer, Esq., Sault Ste Marie, Ont., or to Mr. Langdon of New York, who is the Treasurer of the Fund.

Faithfully yours,
GEORGE ALGOMA.

ASSYRIAN AND ARMENIAN RELIEF.

A human call for help will never fail to awaken a willing response from Christian hearts. Canadians have responded willingly and generously to many appeals to alleviate distress, hunger and sorrow, brought about over wide areas of this terrible war. To-day another cry for help is reaching us. It comes from farther away than those to which we have been listening. The appeal, however, is very clear and urgent, and in its tones are heard unmistakably the tones of human desolation and of Christian heroism. Who will help? The cry comes from survivors of Christian communities in Palestine, Asia Minor, and Mesopotamia. The sufferings of these Christian people—Armenians, Syrians from Lebanon, Assyrians from the Upper Waters of the Tigris and Euphrates, from the mountains of Kurdistan—have been described by documents recently published with the imprimatur of Lord Bryce, who also guaranteed the truth of the extreme accounts of German atrocities in Belgium. The treatment of these Christians of Bible lands at the hands of Turks and Kurds has been appalling. Death, dishonour, which is no dishonour, deportation and slow starvation, have been systematically visited upon them with cold-blooded purpose.

Many have died martyrs to the Christian faith, preferring death and torture with Christ to life at the cost of conversion to Islam. Some who survive in their homes are still under the power of their enemies, and are beyond our immediate help. Others, many thousands of them, are refugees, safe now behind British and Russian lines in the Caucasus, Egypt, Persia and Mesopotamia. These we can help. Our gifts of money will reach them safely and easily through agencies that we can wholly trust. The Assyrian and

Armenian Relief Committee are working now for the support of 2,144,000 men, women and little children. These poor war sufferers are in need of everything—of food, clothing and shelter. They have no homes, no furniture, no cattle, no sheep, no seed, no implements to begin their farming once more.

Within their total number is one group that has a special claim upon members of the Church of England. We may call them Assyrian Christians, or Mar-Shinum's people. ("The flock of the Lord Simon.") Mar-Shinum is their chief Bishop or Patriarch. It is the remnant of the ancient Church of the East (Nestorian), now refugees in Persia, from their home in the mountains of Kurdistan. Once they numbered 25 Archbishoprics, and their dioceses and missions covered a vast area. In early days their missionaries carried the Gospel and Grace of Christ to Arabia and India, to China and Tartary. One of the liturgies they use to-day is the most ancient of any liturgy in use in Christendom. In the 14th century they were almost blotted out of existence by the massacres of Tamerlane, the "Scourge of God." To-day they are but a remnant of the ancient Church, and this remnant has been decimated by Turks and Kurds. Since 1885 the Archbishop of Canterbury has maintained at the request of their Patriarch, a mission of help in their midst. A group of our clergy has been with them to teach their clergy to establish schools in their villages, to help them in industrial work. It is these people whom we have known for many years who now are refugees in Persia, and in direst need of food and clothing. Again, who will help?

GERMAN GOVERNMENT MISSIONS IN CHINA.

THE following extract relating to missionary work in China which the German Government proposed to subsidize is taken from *The Spirit of Missions* :

"In one of the joint sessions (of the General Convention), when questions were being asked and answered, an interesting incident was brought to the attention of the House. A year or more before the opening of the present war Germany recognized the fact that the presence of the Mission schools teaching English had given a great commercial advantage to England and the United States. A pamphlet was drawn up setting forth these facts in a cold, financial way, which called upon the German Government and German business firms to make definite appropriations for subsidizing Mission schools, not because those who de-

(Continued on page 58)

GENERAL CHURCH NEWS

In the recent letter addressed by Mr. A. J. Balfour to Washington he wrote: "A Turkish Government, controlled, subsidized and supported by Germany, has been guilty of massacres in Armenia and Syria more horrible than any recorded in the history even of those unhappy countries." The Anglican Bishop in Jerusalem (Dr. MacInnes) is appealing for £50,000 in the hope of saving the remaining population from starvation.

In England it may be noted that the Free and Open Church Association announces that during the year 56 churches have been freed.

The Bishop of Dornakal is now creating in his own diocese a new class of Indian teachers—namely, those who continue to be farmers and in addition become teachers. It sounds an excellent plan as an ideal for the villager.

Ven Archdeacon and Mrs. Longhurst of Grandby, Que., mourn the death of their younger son, Private Reginald H. Longhurst, who fell at the front in March. The roll of honour has a long list of sons of the clergy.

The last link with the old régime at St. Alban's, Holborn, the Church made famous by Father Stanton, has been severed by the retirement of the Rev. E. F. Russell, after fifty years' service. The three curates of St. Alban's made up a remarkable clerical trilogy. Father Stanton, who died a few years ago, had served there for half a century. Father Hogge, who retired at Christmas, had forty-three years' service, and now Father Russell, at the age of seventy-three has gone, leaving the new vicar, the Rev. H. C. Frith, to carry on the work with a fresh staff of three curates.

Too little has been heard of the splendid heroism of army doctors. The announcement made by Lord Derby that 400 doctors had been either killed or wounded in the Somme battles alone came as a surprise to the majority of us. When the story of the war is written one of the most wonderful records will be the heroic deeds of the doctors and their marvellous surgical feats.

Bearing in mind the official attitude of the French State towards religion up to the outbreak of war, it is not without significance that the French Académie des Sciences Morales et Politiques has just bestowed honour upon a Churchman, mentioning specifically, among

other qualities which have excited admiration, his piety. The Académie has awarded to Cardinal Mercier the Prix Francois Joseph Audriffet of the value of 15,000 francs, granted for acts of self-denial, and the award is accompanied by the following tribute to one who will rank with the greatest Churchmen patriots of all time:

"In assigning this prize to Cardinal Mercier the Académie desires to pay honour to his exalted patriotism, his respect for right, his zeal for justice, his courage in the face of oppression, his piety, and his self-denial in favour of the poor and oppressed. It also wishes to render homage in his person to a nation which on so many counts is dear to France."

The following incident in reference to Ohio's first Bishop is interesting: Many years ago Bishop Chase gave to a Presbyterian minister whom he met in Illinois a Prayer Book with his name written in it. Thirty-five years after, to a day, it happened that the Bishop of the Diocese of Missouri confirmed the son of that minister and that old Prayer Book was used on that occasion.

The 800th anniversary of the laying of the foundation stone of Peterborough Cathedral was celebrated on March 12th.

The Bishop of Saskatchewan and Mrs. Newnham have returned from California, both of them giving evidence of greatly improved health. The Bishop has resumed his journeyings about the diocese.

Miss A. B. Hague of Kingston, Ont., and Miss E. I. Roberts of St. John, New Brunswick, missionaries of the M.S.C.C., in Kangra, India, have returned to Canada. Miss Roberts has been compelled to relinquish her work on account of ill-health.

The Bishop of Massachusetts has granted leave to his clergy to administer Holy Communion, in cases when they think it necessary, by intinction, that is by dipping part of the consecrated wafer into the chalice and thus administering both kinds together.

The Great Hall of the Church House, Westminster, has been taken over for use by the Government and the small Hall is also occupied temporarily.

A RACIAL EPISCOPATE.

AS Christianity spreads among the dark races the problem of practical brotherhood increases. It is the strength of Islam that the Mohammedan recognizes no difference of race. All "true believers" are admitted to an actual as well as a theoretical equality. In the harems of the East wives of every race and colour are to be found without social or other distinctions, and there is apparently, no feeling against the mingling of blood to any extent whatever. Islam covers all. It is not so among the European races, especially among the Anglo-Saxons and Americans, who make every sharp racial distinctions. The increase of a "coloured" race is discouraged by them. The question has for long been a burning one. In America it has come to a point in the recent proposal to form a Racial Episcopate. That is to say, to provide negro bishops for negroes. The negroes of the Southern States asked for a distinct organization, to be officered by chief pastors of their own blood. Had their request been granted, negro bishops would have moved side by side with white bishops throughout the same diocese, and have administered each for their own people. The difficulties are obvious.

A General Convention of the American Church considered the question. There was considerable differences of opinion. The majority at the Convention thought that the circumstances justified the negro demand. The radical differences between the negro and the Anglo-Saxon seem so marked that it might appear as though special provision ought to be made for each. On the other hand, it was felt very strongly that it would be highly inadvisable to do anything which might tend to permanently separate races of men, as though it were not true "that God hath made of one blood all nations of men," and that "in Christ Jesus there is neither Jew nor Greek, bond nor free." It was felt that it should be always not merely proclaimed by practically acknowledged that Christ died not for a race, but for humanity, and that, in the Church, national ideals must always be subordinated to the larger and higher ideal of the united family in God.

In the end, the idea of a racial episcopate was abandoned. In its place, it was resolved to appoint a sufficient number of negro suffragans who should act under the diocesan bishops.

One cannot but be glad that such a decision was made. If once the principle were introduced of dividing races in the Church there would be no stopping. As the Bishop of Madras says of a similar movement in India: "If once we establish the principle that there

ought to be one Church for the European and another for the Indian, the inevitable conclusion will be that there ought also to be one Church for the Brahmin, another for the Kyasth another for the Sudra, and another for the Outcaste. Already you may see in many villages of South India, where there are Roman Catholic congregations, one large church for the higher castes and a few yards off another large church for the lower castes. It would only require a little encouragement to lead Indian Christians to adopt the principle 'one caste, one Church.'"

Whatever concessions may be made to racial claims, we must do nothing to weaken the "family" sense and the "family" grip. That would be to weaken the Kingdom of God. Jesus Christ is "Son of Man," and He is akin to all men. He calls them all and needs them all. The work of the Church should be the consolidating of all that is common to humanity and uniting it in one sympathetic whole in Christ Jesus.—*The Scottish Chronicle*.

GERMAN GOVERNMENT MISSIONS IN CHINA

(Continued from page 56)

vised the plan were much concerned about religious teaching, but because commercial and political interest must be developed by the study of the German language in China. With true Teutonic thoroughness the plan was elaborated, calling for the expenditure over a period of several years of some millions of marks. Concerning this Bishop Roots said: 'I shall never forget the surprise with which our missionaries in China faced the fact of an attempt to support German Missions in China by the German Government. The Government prepared a pamphlet telling the German merchants of China the vast advantage which the English-speaking peoples had secured in China, because they had supported their Missions; therefore the Government and the commercial institutions of Germany should get behind their Missions and support them. When the German missionaries heard of that propaganda they were just as disturbed about it as we were. They said: 'We are not here to propagate German ideas and to extend German influence, but to plant the Kingdom of God.' Political and commercial motives are sometimes appealed to by missionary speakers. I wish that missionaries and those who send them out would realize that, however true it may be that we can help American enterprise by missionary work, that can never be a reason for doing missionary work."

"We would heartily echo the words of the Bishop of Hankow. Commercial expansion and mercenary self-interest have no place in the motive of the missionary."

The Algoma Missionary News

EDITOR :

REV. CANON PIERCY, STURGEON FALLS, ONT.

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The REV. CANON PIERCY,
Sturgeon Falls,
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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.

FAMINE IN THE HOLY LAND.

THE accompanying appeal signed by the Bishop of London and other distinguished men should reach home to the heart of everyone who reads it. There can be no question as to our duty to do what we can for the afflicted and perishing people of God in the Holy Land as well as for those who are in like distress in the farther East. I do hope our people will realize this and send all in their power for these objects to our Treasurer, H. Plummer, Sault Ste Marie, Ont.

"The latest news clearly reveals the extremely serious conditions in Syria and Palestine. Many thousands of the inhabitants are starving and, in one district alone, a careful estimate made on the spot, puts the deaths from this cause at fully 80,000. Many villages have lost half their population. Cholera, typhus and other diseases are rampant. Children are being sold in the streets for a shilling or two. An eye-witness says:—"We passed women and children lying by the roadside with closed eyes and ghastly pale faces. It was a common thing to find people searching the garbage heaps for orange peel, old bones and other refuse and eating them greedily when found... In three different places which we visited were camps of women and children, where any man could go in and select a child or a woman and take them with him, dragging them along by the hair." (The Times, 15 and 27 September, 1916.)

This widespread suffering is caused by a deliberate policy of starvation.—"It is clear," said Lord Grey on October 28th, "that there has gone on, and is going on in Turkey, on a scale unprecedented and with horrors unequalled before, an attempt to exterminate the Christian population."—Massacre by the sword is terrible enough: massacre by famine is tenfold worse.

At the moment, we seem powerless to meet this appalling situation. If, however, the success of the Allied operations permits, it may be possible to bring relief to these sufferers even before the close of the war. In any case, the needed supplies of food, medicine and clothing should be poured in as soon as ever this becomes possible. They can now be bought and stored in Egypt, whence they can be conveyed in a few hours to the ports of entry for the Holy Land when opportunity offers. A small beginning had been made, but at least £50,000 should be forthcoming if anything like an adequate supply is to be ready.

No country on the face of the earth should make a stronger appeal to people of all classes in the British Isles than that in which our Lord lived, and to which we owe the Scriptures and our whole religious inspiration. Now is the time to help. It will be of little avail to collect this sum after the Holy Land is open to us.

The distribution of the Fund will be in the hands of those who know the people, and have lived amongst them. Though the policy of starvation is mainly directed against the Christian population, help will be given to all in need, irrespective of creed or race. Pains will be taken not to pauperize, but to re-establish the people in their homes and on their farms. We appeal with confidence for your help in trying to meet the needs of these innocent sufferers in Palestine and Syria.

We are, Sir, yours very truly: A. F. London, Rennie MacInnes, Bishop in Jerusalem; John Brown, Moderator of the Church of Scotland; George Adam Smith, Moderator of the United Free Church of Scotland; Henry MacMahon, Chairman of the London Committee; J. F. W. Deacon, Honorary Treasurer.

ACKNOWLEDGMENTS.

Receipts by Treasurer of the Synod to 30th April, 1917:

MISSION FUND.

St. Paul's, Fort William, \$10; Emsdale, \$5; Algoma W.A., \$600; Gore Bay, \$17; Callander, \$1.50; Sudbury, \$68; Harris Buckley, \$8; Falkenburg, \$10.80; Beatrice, \$2.25; North Bay, \$59; Uffington, \$5; Purbrook, \$3; Vankoughnet, \$3; Bruce Mines, \$33.32; South River, \$3.10; Espanola, \$55.03; Mond, \$1; Baysville, \$13.83; Englehart,

\$3; Walford, \$1.50; Magnetawan, \$4.10; Rydal Bank, \$4; Bracebridge, \$14.34; Copper Cliff, \$4.80; Coniston, \$9; Gregory, \$41.16; Jocelyn, \$6.50.

EXPENSE FUND.

St. Paul's, Fort William, \$35; North Bay, \$69.60; Sudbury, \$47.75; Harris and Buckley, \$3.61; North Bay, additional \$15.68; N. Cobalt, additional 37 cts.; Thornloe, \$4; West Fort William, \$57; Baysville, \$2.84; Haileybury, \$29.74; Magnetawan, \$4.42; Schreiber, \$11; Gregory, additional 33 cts.; Bracebridge, \$34.86; St. Luke's, Fort William, \$80.57; Depot Harbor, 42 cts.; Coniston, \$2.

MISSIONARY APPORTIONMENT.

St. Paul's, Fort William, \$35; Missanabie, \$1; Gore Bay, \$18; Thessalon S.S., \$14.22; Falkenburg S.S., \$5.27; North Bay, \$60; New Liskeard, \$25; New Liskeard S.S., \$8.75; Sheshegwaning S.S., \$3.35; Sundridge S.S., \$22; Miss A. Edgar, \$10; White River S.S., \$8.43; St. John's, Sault Ste. Marie, \$21.68; Haileybury S.S., \$44.10; Newholme S.S., \$5.60; Webbwood S.S., \$15.97; Nairn S.S., \$2.16; Espanola S.S., \$2.23; Mond S.S., \$3.15; Worthington S.S., \$1.52; High Falls S.S., \$2.15; Beatrice S.S., \$4.14; Baysville S.S., \$15.07; New Liskeard, additional \$1.33; Schreiber S.S., \$17; Walford, \$20; Shingwauk S.S., \$2; Jocelyn, \$20; Sundridge, \$2.75; Pro-Cathedral, \$20.63; Copper Cliff S.S., \$13; Bracebridge S.S., \$22.08; Sudbury S.S., \$35.02; Depot Harbour S.S., \$5.03; Parry Sound S.S., \$25; Coniston S.S., \$5.80; Cobalt S.S., \$150.

THE JEWS.

North Bay, \$11; Sudbury, \$14.95; Gore Bay, 4.50; Missanabie, \$1.70; Burk's Falls, \$4; Pro-Cathedral, \$30.90; Harris and Buckley, \$2; Falkenburg, \$4.55; Beatrice, 20 cts.; Parkinson, \$1; Schreiber, \$6.20; Thornloe, \$1.10; St. John's, Sault Ste. Marie, \$3.05; Cobalt, \$11; Uffington, \$1; Purbrook, 50 cts.; Vankoughnet, 50 cts.; Sheshegwaning, 65 cts.; North Bay, \$2.82; Sturgeon Falls, \$6.60; White River, \$2.30; Webbwood, \$3.15; Espanola, \$3.90; Grassmere \$1; Port Sydney, \$5.47; St. John's, Sault Ste. Marie, \$9.50; Haileybury, \$12.25; Aspdin, 50 cts.; Baysville, \$3.50; Magnetawan, \$1.95; Bracebridge, \$8.65; Copper Cliff, \$4.00; Depot Harbour, \$3.50; Coniston, \$2.

SPECIAL PURPOSES.

Bedwell Church, Toronto W.A., \$6; Ottawa W.A., \$30.

S.P.C.K.

Magnetawan, \$2.05.

SUSTENTATION FUND.

Toronto W.A., \$61, per the Archdeacon of Algoma \$1,000.

FOREIGN MISSIONS.

Coniston, \$7.

EPISCOPAL ENDOWMENT.

Algoma W.A., \$136.

INDIAN HOMES.

Port Sydney S.S., \$6.40; Parry Sound S.S., \$10.

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.