

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



CHRIST CHURCH, PORT SYDNEY

## ARCHBISHOP

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## BISHOP FALLON'S ATTACK ON THE ANGLICAN CHURCH

ON my return from England my attention was called to a pamphlet bearing the title "Bishop Kinsman's Road to Rome," by Dr. Fallon, the Roman Catholic Bishop of London, which had been sent to the clergy of the Diocese, and no doubt to the clergy of the Church throughout the Dominion, by the (Roman) Catholic Unity League of Canada.

It is a pitiful thing when a man of distinction and ability, forgetting all rules of Christian courtesy, thinks it necessary, and finds it possible, to use violent language and methods of vituperation in defence and propagation of his cause.

Commenting on the words of Dr. Kinsman, formerly Bishop of Delaware, who has been explaining how he came to leave the Anglican Communion for Rome, Bishop Fallon wonders "how any one could feel other than profound contempt and spiritual loathing for the false teaching and the cowardly teachers of Anglicanism." He speaks of the "shams and pretence of the Church of England," and refers to the Anglican Church as a "ramshackle structure."

Speaking of Anglican Catholics, he declares that "snobbery, arrogance and superciliousness commonly mark them. He declares them guilty of unblushing effrontery and hardihood in claiming continuity with the old Church in England; and, referring to certain ruthless acts on the part of State authorities, he uses in sweeping accusation of Anglicans such words as "stole," "despoiled," "plundered," "multilated," and "calumniated."

How can a Christian man so far forget himself as to write in this way? If he had only stopped to think he should have realized that such language must do his own cause more harm than good. The public mind is keen enough to discern the difference between a cause which needs such support and one which can be safely left to commend itself by the soundness of its claims. No loudness

of reiterated assertion, no violence of attack upon opponents, will buttress a weak cause into strength. We can afford to wait "in quietness and confidence" for the truth of our claims to assert itself.

But this does not mean that we have no need to state and argue our case. Perhaps we Anglicans are too prone to rely complacently on the strength and justice of our claims. Surely if we are to maintain and propagate the truth we must proclaim it. Too often, I fear, by our silence we give our opponents the advantage over us.

Take, for example, the subject of accessions from Romanism. The difference between our practice and that of Romanists is very striking. Every conversion from the Anglican Communion to Rome is proclaimed upon the housetops, the press throughout the land being full of it. But it is a rare thing to find, in the public press or elsewhere, any mention of Anglican gains from Rome. And yet there is abundant evidence to show that our gains from Rome are far larger than the gains of Rome from us. Taking my own experience in the Diocese of Algoma since I became Bishop, the number of persons who have come to us from Rome is more than seven times the number of those who have left us for the Roman fold. And I have reason to know that the experience of other Anglican Bishops is the same as my own.

There are two other points of outstanding importance on which we should make our position more clearly understood than it commonly is. (1) The Church of England is no new body created by Henry VIII, as Roman controversialists are fond of declaring. And (2) the King of England is not the head of the Anglican Communion in the sense in which the Pope is the head of the Roman Catholic Church.

1. If Henry VIII founded a new church called "The Church of England," how was it that Queen Mary an ardent Romanist instead of sweeping the new

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## THE GIRLS' FRIENDLY SOCIETY

I have great pleasure in commending the work of the Girls' Friendly Society, and bespeak for Miss Vera Martin of Hamilton, the new Field Secretary, the hearty co-operation and help of clergy and laity alike in the important work she is undertaking.

That she has gifts for that work, and will do it with unflinching devotion, I am persuaded; but the measure of success attending her efforts will be largely due to the measure of sympathy and co-operation accorded her.

Such a society should be of extreme value to girls and young women newly arrived in the country and needing the protection and inspiration of Christian surroundings and influence.

GEORGE ALGOMA

## THE DIOCESAN OFFICE

FOR a long time past the need of a Diocesan Office has been keenly felt. Hitherto the work has been done in the Archbishop's study, and as the volume of work has been growing with the years it has been felt that more adequate accommodation is necessary. The Executive Committee considered the project of building a house for the Treasurer on the Bishophurst property, one room of which

could be used as an office; but the very high cost of materials and labor made this impracticable. A house, No. 16 Forrest Avenue, about five minutes walk from the See House, has been purchased by the Diocese, which will be used as a residence for the Treasurer. A room has been added for use as an office, and two committee meetings have already been held therein. The Diocesan Library, which has been unused for some time, is being transferred to the office, and will be newly arranged and catalogued in due time. It has been necessary to incur some debt in order to purchase this property, but it is felt that the results will justify the step.

## ST. CHRYSOSTOM

Almighty God, who to us grace hath given  
To make our supplications unto thee,  
Hear from above, thy dwelling place in heaven,  
And hearken to the prayer of "two or three"

Who in Thy Name together at this time  
Beseeching Thee to grant them their requests,  
Seek the fulfilment of Thy promise given,  
The never failing promise of Thy Word Divine.

Fulfil, O Lord, their prayers and their petitions,  
As for them all may most expedient be;  
Granting them Lord in this world Thy truth's  
knowledge,  
Life in the world to come eternally.

Rev P J K W



## DIOCESAN NEWS



### MUSKOKA AND PARRY SOUND DEANERIES

A meeting of the Chapter of the Rural Deaneries of Muskoka and Parry Sound was held at Emsdale on the 27th and 28th October. The following clergy were present: The Rev. Canon Allman, Rural Dean of Muskoka, the Rev. Canon Burt, Rural Dean of Parry Sound, the Rev. Canon Hazlehurst, the Revs. R. E. Park, S. F. Yeomans, J. Norman, W. A. Hankinson, C. F. L. Gilbert, P. J. K. Law, L. Sinclair and A. G. Smith.

At the opening session, after routine business had been conducted, several matters of importance were discussed. Ways and means of increasing subscriptions to the Increased Stipends Fund, and the appointment of an agent to canvass for the same, received much discussion, and a special committee was formed to deal with the matter.

In the unavoidable absence of the Rev. F. G. Sherring, the paper prepared by him on "The Catholic Origin of the Church" was read by Canon Allman, and was much appreciated by all present. The Rev. R. Haines gave an interesting paper on the book, "The Art of Public Worship," by the Rev. Percy Dearmer, D. D., which was followed by an interesting discussion. The Rev. A. G. Smith Incumbent of Emsdale, read a critical paper entitled "An Examination of the Communion Office of the Book of Common Prayer," comparing it with the Scottish and other Liturgies.

Evensong was held in the church at 8 p. m., and a good congregation was present in spite of inclement weather. The preacher was the Rev. C. F. L. Gilbert of Port Carling. The service was bright and hearty, and an inspiration to all present.

On St. Simon and St. Jude's Day

there was a celebration of Holy Communion at 8 o'clock, the Rural Dean of Parry Sound being the celebrant, assisted by the Rural Dean of Muskoka.

At the closing session a hearty vote of thanks was passed to all those who had so kindly entertained the visiting clergy. On the invitation of the Rev. C. F. L. Gilbert, it was decided to hold the next meeting at Port Carling in May.

### RURAL DEANERY OF ALGOMA

A meeting of the Rural Deanery of Algoma was held at Thessalon on the 3rd and 4th November, by the kind invitation of the Rev. J. Tate. The following clergy were present: His Grace the Archbishop, the Rev. D. A. Johnston, Rural Dean, the Rev. W. S. G. Bunbury, the Rev. J. Tate, the Rev. E. H. C. Stephenson, the Rev. P. B. de Lom, the Rev. G. H. Phillips and the Rev. G. Oliver.

The proceedings commenced with Evensong in the church of the Redeemer, the service being read by the Rural Dean and the Rev. W. S. G. Bunbury. The lessons were read by the Rev. E. H. C. Stephenson and the Rev. P. B. de Lom. Mr. de Lom preached a very inspiring sermon on "The Elements of Public Worship." Taking for his text Psalm 96: 9, "Worship the LORD in the beauty of holiness," the preacher drew a wonderful picture of the holiness and purity of God, which demanded the highest and best that man could give. He then enumerated the various parts of our daily services,—Confession, Absolution, Praise and Thanksgiving, Hearing of the Word, Prayer, the Offering, and finally the Benediction. All these various aspects of worship found in our daily offices reached their culmination in the highest act of worship, the Holy Eucharist. In the true rendering of these services we are

able to worship God in the beauty of holiness.

On Thursday, the 4th, the day began with a celebration of the Holy Communion, the Archbishop being the celebrant, assisted by the Rural Dean and the Rev. J. Tate.

The business of the Chapter began at 10.30, after Morning Prayer had been read by the Rev. W. S. G. Bunbury and the Rev. G. Oliver. After the reading and confirmation of the minutes, the Rural Dean expressed the pleasure of the Chapter at the presence of His Grace, and also thanked Mr. de Lom for his helpful address of the previous evening. He welcomed two newcomers to the Deanery, the Rev. P. B. de Lom and the Rev. G. Oliver. One of the important matters which had to be faced, he said, was the question of stipends; and he wished on behalf of the Chapter to thank those laymen who had so loyally and effectively helped on the cause by giving of their time and energy in addressing congregations in various places on this subject, and he urged the clergy to back up these efforts with all their power.

The Archbishop in his address outlined some of the problems which had to be faced at the moment, and gave much guidance and direction which were greatly appreciated by the clergy present. His Grace closed his address with a few constructive thoughts, as follows:

1. We must maintain our position as a branch of the Catholic Church, gently, lovingly, but firmly.

2. The more frequent preaching of sermons on Church teaching was most necessary; and the reading of sermons by eminent Churchmen, such as Bishop Wilkinson, Bishop Gore, Keble and others, would be of great help to the clergy.

3. We must be on our guard against short cuts to reunion, and bear in mind that the Lambeth decisions are not authoritative or legislative.

4. The fuller use and observance of Church seasons, such as Lent, Advent, etc., would be of great advantage to both people and clergy.

During the afternoon a letter was read from the Rev. F. W. Colloton resigning his position as Secretary of the Deanery. A hearty vote of thanks to Mr. Colloton for his work during the past three years was passed, and the Rev. G. Oliver was appointed to fill the vacancy caused by Mr. Colloton's resignation.

The Rev. E. H. C. Stephenson read a paper on "Modern Criticism," expressing the view that much of the newer criticism was neither sound nor convincing, and that the results of destructive criticism were dangerous in the extreme and very disturbing to faithful people.

A paper was read by the Rev. G. Oliver on "Christadelphianism; a Modern Heresy," in which, after a brief outline of the origin of this peculiar sect, their chief doctrine concerning man and his destiny (the future life) was discussed and criticized.

There was a good attendance at the public meeting in the evening, when the Rural Dean presided, and the Rev. John Tate gave an address on the aims and work of the Brotherhood of St. Andrew, and appealed for a greater interest in this important work. The final address was given by His Grace on the subject of Lambeth Conference. After a most interesting description of Lambeth Palace and its wonderful historic associations, His Grace went on to speak of the Conference itself, its varied personnel, and the gradual shaping of ideas under the guidance, it was felt, of the Holy Spirit Himself, resulting in a manifesto which has set the world thinking and given to Christendom a wonderful vision.

The thanks of the clergy were given Mr. and Mrs. Tate and to all those who so kindly extended hospitality to the visitors.

# Encyclical Letter from the Bishops Assembled at the Lambeth Conference

Continued

## MARRIAGE AND THE FAMILY

**F**ROM the fellowship of the Church, what it ought to be and what it ought to contain, we now pass to other fellowships which exist among men by the will of God. For these fellowships, too, there is only one inspiration, and that is the Spirit of God. The Church, in which it has pleased God to dwell by His Spirit, ought therefore to have a message for all these fellowships.

The fellowship between man and woman in marriage was the earliest which God gave to the human race. "From the beginning of the creation," as our Lord reminded us, God made them male and female. What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh: and those whom God has joined together, man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has to teach about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will complete it. He will work, as those who wait for Him well know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity. It has essentially the aim of bringing other lives into the world. Its indissolubility should secure to the children the continued care and love of both their parents, so long as they live. The State's obvious interest in the children should lead it to preserve the strictness of marriage law. On the other hand it is the purpose of God for themselves and for their children that Christian parents should regard. On the fellowship begun in their union and widened into the fellowship of their home, they will build up their nation according to the purpose of God; and not only the nation but also the Church; for He, after whom the carpenter's

household will ever be called the Holy Family, wills to build every generation of His Church in holy families.

We cannot forget how He Who was the centre of the Holy Family became afterwards the succourer and saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church from age to age compassionate spirits, who by his aid follow the examples of His winning compassion. Our Committee has touched upon this part of the Church's work, and urged the great need that is now felt for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life.

## INDUSTRY AND COMMERCE

**T**HE relation of men one to another in industry or trade is another fellowship which God intended to exist and created to be good. Yet to-day we are confronted with a world-wide upheaval and embittered antagonism in social relations, the course of which none can foresee. We seem to be involved in an internecine conflict between capital and labour in which each aims at an exclusive supremacy. Any such supremacy would be inconsistent with the Christian ideal of fellowship. And the Church insists that, in its essential nature, industry is not a conflict, but a fellowship. Again, every trade or profession ought to be producing something which men want and ought to want; and so far each is doing service to the community. But in industrial life all such service depends on combined effort. It is rendered in co-operation. The message of Christianity in this matter is to make men see that here they can and must "in love serve one another." To all concerned, employer and employed, director and workman, investor of money and investor of brain or muscle—to all alike the Church must say: "Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully as to God, because you are benefitting His children. Have good will and expect others to have it. Rearrange your mutual relations, as men co-operating in fellow-

ship, not competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts, the Church has no authority. But whenever in the working out of economic or of political theory moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met. The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labour. For this part of Christian justice. The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the Divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the Spirit of God. In no other way, as we believe, can society recover itself than by recovering the plan of God for its well-being, and by reliance on His inspiration for realizing that plan. Such are the principles and thoughts which underlie our Resolutions on Industrial and Social problems.

#### INTERNATIONAL RELATIONS

**WE** pass on to the relation between nations. We cannot believe that the effect of the coming of the Kingdom of God upon earth will be to abolish nations. Holy Scripture emphasizes the value of national life and indicates its permanence. The sense of nationality seems to be a natural instinct. The love which Christ pours into the hearts that are His, makes men cease to hate each other because they belong to different nations. Within redeemed humanity nations will not cease to exist, but nationality itself will be redeemed. We need not despair of this consummation because of any wrongs which have been done in the name of nationality, however recent and however appalling.

Thus the purpose of God for the nations, as we conceive it, is that they should form a fellowship as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters, and to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, and for ambition to conquer and to enslave. Nor does the imposition of peace upon the world by fear of the strong arm bring this ideal much nearer. For this ideal is essentially an ideal of freedom, the freedom of

brothers in a family, wherein the immature and the weak have carefully secured to them the chance to grow and to grow strong.

We commend to all Christian people the principles which underlie the League of Nations, the most promising and the most systematic attempt to advance towards the ideal of the family of nations which has ever been projected. It has deeply stirred the hopes of those who long for peace on earth and increase of fellowship. But if any such League is to have success it will need the enthusiastic and intelligent support of millions of men and women. It is not enough that Governments should agree to it, or statesmen work for it. The hearts and minds of the people in all countries must be behind it. In all nations a great change is needed now. War-weariness cannot unite and it is not uniting us. Neither the sufferings of some countries nor the ambitions of others are making much impression on a paralyzed world. The world needs to recover feeling, but the feeling must be right and true. Before either peace or freedom can be established in security and joy, the fires of brother-love must leap up in the hearts of the nations. This great change requires a miracle, but it is a change that can be wrought by the one spirit of fellowship which is the Spirit of God. We must subject our wills and open our hearts to His influence, that He may work that miracle in the world.

#### MISSIONARY PROBLEMS

**IT** will be naturally and rightly said that the great ideal of the brotherhood of nations involves for its full realization the thorough permeation of the nations with Christ's Spirit. The conversion of the nations is the only real hope for the world.

It is a curious coincidence that the most prominent problems in the Mission Field to-day are in some way connected with nationality. The Report of our Committee traverses the whole ground. We would here indicate only the salient points.

"These that have turned the world upside down are come hither also." Many others besides the men of Thessalonica have recognized that Christianity is a revolutionary force. It cannot be otherwise. The preaching of the Kingdom of God is always, as it was at the first, also the preaching of a change of mind. It is certain to make people see that "the manner of life handed down from their fathers" is in some, or perhaps many, respects "vain." Whether missionaries emphasize this, or leave it to be inferred, they are sure to incur suspicion and arouse resentment. But to-day they are coming to see that some of this suspicion and resentment is due to their own faulty conception of their object.

They have been content to make disciples out of all nations. They have not remembered that their Master in fact commanded them to

make all the nations his disciples. In other words, they have not taken due account of the value of nationality. The aim of missions is not only to make Christians but to make Christian nations. The principle has consequences, both negative and positive, which are daily becoming clearer. No community of Christians has a right to attempt to produce a replica of itself in a foreign country which it evangelizes. Neither forms of worship, nor methods of thought, nor social institutions belonging to one race ought to be imposed on another. Nor will evangelism or pastorate for longer than necessary be retained in foreign hands.

Foreign missionaries should set before themselves one ideal, and one only: to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fullness of the nations. They must long to see national life putting on Christ, and national thought interpreting His truth. The more they have valued their own nationality, the more they should respect the nationality of others. They do not go out to obliterate other men's nationality, but to bring it near to Christ who can exalt and complete it. They do not go out to propagate their national Church, but to add another national Church to the Church Catholic. They carry with them warnings and lessons from the history of the national Churches. They will be on their guard against the sectarian spirit which is the danger of national isolation. No foreigner can forecast, still less invent, the lines of national development in religion. The foreign missionary, therefore, must give his strength to making known Christ in the fullness of His person, His work, and His revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church. He must leave to the converts the task of finding out their national response to the revelation of God in Christ, and their national way of walking in the fellowship of the saints by the help of the One Spirit. Thus will the glory of the nations be brought into the Holy City.

But not only does the Church need every nation to be evangelized. It needs also the help of every nation in evangelization. It has been a consequence of the late war that missionaries of certain nations are forbidden to work in the greater part of the world. As Christians, we cannot acquiesce in this prohibition, except as a temporary measure. The command of Christ is obligatory on those nations, as on our own. Nor can the missionary cause afford to lose their assistance. But if this claim, which we thus advance in the name of Jesus Christ, is to command the attention of statesmen, the standard of missionary single-mindedness must be kept very high. No one can be a politician as well as a missionary without endangering the credit of Christian missions as a whole. If mis-

sions are not to be at the mercy of measures of political expediency, missionaries must be plainly seen to have no object or motive, no thought beyond the spreading of the Kingdom of God.

We have devoted so much space to the relation of nations and the national spirit to missions, because that is the outstanding problem of the Mission Field to-day. But we would not be misunderstood. Each of us belongs by birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation, which is God's own possession. When loyalty to His own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. "He that loveth father and mother more than me," said Jesus Christ, "is not worthy of me." National loyalty has often led men into exclusiveness, jealousy and hatred, which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity nationality finds its redemption: while national characteristics are preserved for noble use and mutual benefit. But the love of God encompasses all and reconciles both men and nations in the brotherhood of redeemed humanity.

#### CONCLUSION

TO a world full of trouble and perplexity,<sup>2</sup> of fear and despair, of disconnected effort and aimless exertion, we present what we have been permitted to see of the purpose of God. It is enough to guide us. But, if it often seems that the message of religion is too general and its application to details too difficult, then it is our duty to recall to ourselves that we have to do, not with a theory, but with a Person. God is working His purpose out. If in simplicity we give ourselves to Him, He will work with us beyond our understanding and we shall have contributed to the fellowship of man, because we have been working in fellowship with God.

Signed on behalf of the Conference,

RANDALL CANTUAR:

THEODORE PETRIBURG:

H. H. MONTGOMERY (Bishop),

Secretaries.

G. K. A. BELL,

Assistant Secretary.

August 7th, 1920.

## BISHOP FALLON'S ATTACK

(Continued from Page 122)

church out of the way accepted it as the true Church, merely restoring certain features which the Reformation had altered? Some Roman controversialists, realizing the difficulty thus created, abandon the idea that Henry VIII founded the Church of England, and say it owes its origin to Elizabeth. Thus the Romanists give their case away by disagreeing over it.

There is an obvious reason why they are fond of ascribing the foundation of the English Church to Henry VIII. For Henry VIII, though not devoid of pious impulses and a religious turn of mind, was a wilful, selfish, lustful man, whose character and conduct would discredit any cause for which he was responsible.

As a matter of fact the Reformation had nothing to do with the founding of the Church of England. The Church of England was in existence centuries before Henry VIII was born. This is sufficiently shown by the Great Charter of English liberties signed by King John, A. D. 1215, whose opening words were "The Church of England shall be free." Henry VIII, Edward VI, and Elizabeth all had a hand in reforming the Church of England; but not one of the Reformers ever dreamt of founding any new Church.

The chief changes which the Reformation made in the Church of England were, (1) The rejection of the Papal Supremacy, for which no sufficient warrant could be found in Scripture or history; (2) The remodelling of the ancient services, and their translation into English, so that English people could take their part intelligently in public worship; (3) The abrogation of the rule forbidding clergy to marry,—a rule finding no support in the practice of the Apostolic Church as set forth in Scripture, St. Peter himself having been a married man, and St. Paul affirming that married men were eligible for the office of Priest or

Bishop; (4) The correction of certain Middle Age abuses of doctrine and practice,—for example, the doctrine of transubstantiation, and the practices of enforced confession and communion in one element, or withholding the Cup from the laity. And when one considers these changes carefully he finds that not one of them, nor all of them together, could suffice to break the Church's continuity—unless indeed we admit the Roman claim that recognition of the Pope's supremacy is an essential condition of Church life.

2. Then the idea that the King was put in the place of the Pope as head of the Anglican Communion is too absurd to need refutation. The Episcopal Church in the United States is part of the Anglican Communion; but it would repudiate with some indignation the statement that the King of England is its head. And if it be said that of course the King of England is only Head of the English Church not of the Anglican Church in an independent nation like the United States, yet if the theory of Sovereign Headship holds good in England, by parity of reasoning the President of the United States should be Head of the Protestant Episcopal Church in the United States. This is palpably absurd, and yet it serves as a suggestion of the truth. There is a sense in which the ruler of the State must be the head of all the institutions of the land, for as Chief Executive he is responsible for controlling and protecting them. The truth is the King of England is Head of the Church of England only in respect to temporal affairs, just as he is head of every other religious body in England, only in a degree and manner more real and intense because of the close union between the Church of England and the State.

As a witness and protection against such claims as were made by the Pope, Henry VIII demanded, and the Church of England agreed to, the acceptance of the following statement concerning the Royal prerogative:—"We acknowledge His

Majesty to be the singular protector, only and supreme lord, and, so far as the law of Christ allows, supreme head of the English Church and Clergy." And Dr. Darwell Stone, commenting on this declaration, says, "It is clear that the clause, "so far as the law of Christ allows," was insisted on by the Convocations for the express purpose of limiting the authority of the King to the temporal affairs of the Church, and excluding any spiritual jurisdiction of the Crown."

It is well that our people should be on their guard against such misleading utterances as those of Bishop Fallon. They are becoming far too common nowadays, and deserve to be exposed as utterly inaccurate, not to say unscrupulous and untrue.

#### GEORGE ALGOMA

#### ST. PAUL'S, HAILEYBURY JUNIOR W. A.

The opening of the fall term of the Junior Auxiliary, under the leadership of Miss Cooms, took the form of a picnic, held on Saturday afternoon, September 25th, at Lakeview Park. The weather was ideal for the occasion, and at 2 o'clock quite a number of little girls and four adults assembled at the Parish Hall, laden with baskets, their faces beaming with enthusiasm. Arrived at the park, the interval before lunch time was spent in playing games, singing songs, etc. Then, after all had done justice to an abundant repast, they wended their way homeward, tired but happy.

We hope such a favorable commencement will prove a good one for the future work of the Auxiliary, and that the enthusiasm shown by the children during pleasant hours will be brought to bear on their work, thereby insuring the best results.

#### THE ARCHBISHOP IN WINNIPEG

THE Archbishop was absent from home during a large part of October attending the Rupert's Land Centenary Celebration at Winnipeg, which was followed by a number of important meetings connected with the work of the Church in Canada.

The Centenary celebration was an occasion of unique interest. One hundred years ago the Reverend John West, a missionary of the Church Missionary Society, arrived at the Red River Settlement to begin work among the settlers and natives of that region. In the century that has elapsed since that date the progress of the Church has been remarkable. The City of Winnipeg, standing in the district where the pioneer missionary began his labours, is now the See City of the Diocese of Rupert's Land, and the Archbishop of Rupert's Land presides over a Province consisting of nine Dioceses.

#### THE PILGRIMAGE

The first important event of the celebration was a Pilgrimage, in which some four hundred persons took part, traversing the course of missionary enterprise along the Red River, and visiting the various missions established successively along that line. After assembling at the pro-Cathedral, the pilgrims proceeded to the site of the first St. John's Church in St. John's Cemetery, where a memorial service was held and a wreath was laid by the Primate upon the grave of Archbishop Machray. Sixty motor cars had been placed at the disposal of the pilgrims by the Churchmen of Winnipeg, and in these they proceeded to St. Paul's, known as the "Middle Church," the present building replacing one erected on the site in 1824. Eight miles down the river, St. Andrew's, the "Lower Church," was reached, where another service was held, and a wreath placed upon the grave of Archbishop Cochran.

Passing by the historic Fort Garry, and crossing the river in scows, flat boats,

## The Algoma Missionary News

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Subscribers and friends are requested 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.

and other craft, the visitors reached St. Peter's Church, situated on an old Indian Reserve where there has been a Church since 1836. Here a service was held in the Cree language, the hymns being sung by an Indian choir, and a sermon in Cree delivered by the Bishop of Moosonee. Here are the graves of Archdeacon Cowley and Chief Peguis, on each of which wreaths were laid. Re-crossing the River, the pilgrims visited St. Clement's, erected in 1851. At each stop, in addition to a short service, an address was delivered dealing with the history of the Church's work in the vicinity.

At the close of the day a banquet was given in the Parish Hall of St. Matthew's Church, at which His Grace the Archbishop of Rupert's Land presided. A number of addresses were given, the Archbishop of Algoma speaking on behalf of the General Synod of Canada.

### THE PAGEANT

One of the most impressive features of the celebration was the Pageant held in the large convention hall of the Board of Trade Building, which has a seating capacity of about 3000. The Pageant was a wonderfully conceived and executed representation of Church history from the landing of St. Augustine in Kent to the planting of the Church in Western Canada. The first scene was the slave market in Rome, where Gregory saw the captive English lads, and called them "not Angles but Angels." The last scene was the coming of the Rev. John West to the Red River Settlement. Each of the various parishes of the City of Winnipeg undertook and carried out one or more of the scenes. The whole work was shaped and carried out under the direction of Miss Eva L. Jones, the Head Mistress of the Girls' Church School. The story, thrown into very telling verse, was also the work of Miss Jones. The whole was a very remarkable piece of work. A very large number of people availed themselves of the opportunity of attending this pageant, which must have been most instructive to them, impressing upon them in the most vivid way the story of the Church through the ages.

Altogether the occasion of the gathering in Winnipeg is one long to be remembered, and the Church in the Province of Rupert's Land should receive a great forward impulse from all that was accomplished in the course of the ten days celebration.

### THE MEETINGS

The meetings included the usual meeting of the M. S. C. C., together with the meetings of the General Board of Religious Education, and the Council of Social Service.

Among the matters dealt with, two stand prominently forth. One was the completion of arrangements for the transfer of Indian schools and missions to the superintendence of the M. S. C. C. This is a very important change, and is likely to be carried out in the near future, so far as the boarding schools of the

Church are concerned, with good results. It will have the special advantage of unifying the work so that the authorities of the M. S. C. C. can deal more effectively with the Indian Department. It should also tend to more complete and effective management.

The other important matter dealt with was the acquisition by the General Board of Religious Education (formerly known as the Sunday School Commission) of the publications hitherto issued by voluntary effort, providing literature and lessons for Sunday School work.

#### HOUSE OF BISHOPS

In addition to the meetings referred to there was an important meeting of the Dominion House of Bishops, at which matters of great importance were discussed, including questions arising from the decisions of the recent Lambeth Conference. It was decided that a copy of the Lambeth Appeal and Resolutions on Reunion should be sent to the authorities of the Roman Catholic, Holy Orthodox, Presbyterian, Methodist, Baptist and Congregationalist communions in Canada, asking them to take the matter under consideration. It was also decided to submit the Appeal and Resolutions to the General Synod of the Church of England in Canada, that requisite action thereupon may be taken.

#### CHURCH OF OUR SAVIOUR, BLIND RIVER

A meeting was held on Wednesday, October 13th, to bid farewell to Mr. F. Y. W. Brathwaite, who has resigned his office as People's Warden to take up his residence in Toronto. After handing over the accounts, which showed a small credit balance, Mr. Brathwaite said how sorry he was to sever his official connection with the church which he had attended, and indeed had held office in with only brief intervals, for about fifteen years. He wished the church and congregation a happy and successful future.

The Rev. G. Oliver in replying spoke of the splendid work Mr. Brathwaite had done for the church during the past years, and especially thanked him for his help and loyalty during the short time he had been in charge of the mission. Messrs. Hawkins and Lowe also spoke in glowing terms of Mr. Brathwaite's splendid work and influence, which would be greatly missed. In all these remarks Mrs. Brathwaite's name was associated, and thanks were extended to her for all her help in various church activities.

During the evening Mr. Brathwaite was presented with a beautifully bound Prayer and Hymn Book as a slight token of esteem and with all good wishes for the future.

Mr. John Hawkins was elected Warden to fill the vacancy.

#### ACKNOWLEDGEMENTS

Receipts by the Treasurer of the Synod for the month of September.

#### M. S. C. C. APPORTIONMENT

Torrance, \$10.55; Mortimer's Point, \$8.45; Aspden, \$7.50; Parry Sound, \$50.00; Bruce Mines, \$1.50; Desbarats, \$5.65; Rydal Bank, \$1.00; Charlton, \$15.00; Beaumaris, (per Charles O. Scull), \$50.00.

#### ALGOMA MISSION FUND

S. P. G., \$107.97; Dominion W. A., \$75.00; Torrance, \$12.35; Mortimer's Point, \$15.65; Parry Sound, \$50.00; Gull Bay Indians, Lake Nepigon, \$17.00; Uffington, \$29.00; Bruce Mines, \$10.00; Desbarats, \$5.65; Rydal Bank, \$1.00; Charlton, \$7.00; Muskoka Travelling Mission (stipend), \$38.82; Tarentorus (stipend) \$8.50; St. John's, Port Arthur, (stipend) \$35.00.

#### BISHOP SULLIVAN MEM. SUS. FUND

Dominion W. A., \$3.00.

#### INDIAN HOMES

Dominion W. A., quarterly payment, \$75.00; support of pupils, \$167.00; S. P. G., .48.

#### MISSIONARIES' TRANSPORTATION FUND

S. P. G., \$88.49.

#### SPECIAL PURPOSES

St. John's, S. S. M., Memorial Hall—Dominion W. A., \$75.00.

Treasurer's House—Anon. (England), \$75.00.

Jewish Missions—Torrance, \$1.00; Mortimer's Point, \$1.00.