



The Algoma Missionary News



The Official Organ
of the
Diocese of Algoma

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THE APPEAL OF LENT

Lent is a special appeal for serious thought on the subject of religion, and for whole-hearted devotion to the service of God. Its various appointments and discipline are not ends in themselves. They are only means whereby we may be helped to realize the truth about ourselves as God sees us, and by which the grace of God may find entrance into our hearts. The very fact that the appeal of Lent is special may encourage the persuasion,—albeit unconsciously entertained,—that at other seasons God is not appealing to us, and that a well spent Lent will atone for, if not justify, a measure of carelessness and worldly living at other times.

The truth is that Lent is a special appeal only in the sense of being a particular enforcement of the constant and universal appeal being made to us at all times. There is never a moment when God is not yearning for us, and seeking to draw us to Himself. The natural world, and every object in it, is at once a witness to God's supreme power, and an expression of His infinite love for mankind. And every incident in our daily life has something to tell us of our indebtedness to the Author of our being, and of His unfailing solicitude for our highest and permanent good.

It is never easy for fallen man to read aright the signs of the times. It is unusually difficult in days like these, when universal turmoil in political, industrial and religious life, adventurous freedom in intellectual and theological enquiry, and grievous laxity of life and manners in society and in the home, combine to confuse moral issues and to lead us astray in our thinking.

Lent by its emphatic insistence upon simplicity and honesty or purpose, and by its representation of "the Truth as it is in Jesus," appeals to us afresh each year, not only to accept the Saviour's philosophy of life, but to be worthy of Him, and to seek at His hands the wisdom, satisfaction, and blessing which this world is powerless to give.

It does but sum up all the varied and never ceasing appeals of daily life into one great and urgent message, delivered through the special and impressive appointments of the Church, bidding us pause in the onrush of life, and make sure we are not risking the eternal future by living for the fleeting present. It is so terribly easy, and so appallingly common, for men to waste their daily God-given opportunities, and, in the pursuit of transient and trivial satisfactions, to risk the final loss of those good things which our Saviour won for us by the sacrifice of Himself upon the Cross of Calvary, and which God has promised to give hereafter to all who unfeignedly love and serve Him here.

Brethren, let us not make light of Lent.

GEORGE ALGOMA.



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Watch Towers

The hills are watch towers of the Lord,
And from their stations high
They watch the valleys of the world,
And mankind passing by.

At dusk they fire their altars, set
On peaks with twilight grey,
That we who walk the valleys low
May not forget to pray.

—Arthur Wallace Peach, in the "British Weekly."

Hearts need fond words to help them on their way,
Need tender thoughts and tender sympathy.
Caresses, pleasant looks, to cheer each passing day.

Then hoard them not until they useless be;
In life, not after death,
Speak kindly, hearts need sympathy.

—Anon.

THE OPENING OF HAILEYBURY'S NEW CHURCH

On Sunday, the 3rd of February, His Grace the Archbishop visited Haileybury for the purpose of taking part in the formal opening of the new St. Paul's Church, which replaces the little stone church destroyed in the great fire of October 4th, 1922. The foundation stone was laid by the Archbishop in August last, and to-day the church stands complete, a splendid structure of rug brick, and a building of which the congregation is justly proud. It has been built at a cost of \$30,000, the greater part of which has already been provided. With a beautiful chancel, large vestry and choir rooms, and a seating capacity of two hundred, the new St. Paul's well upholds the standard set by the other buildings in the newer and greater Haileybury which has arisen from the ashes of the old town.

At the morning service the Archbishop preached from the text, Psalm 16: 7, "The lot is fallen unto me in a fair ground; yea, I have a goodly heritage." His Grace reminded the congregation that the vicissitudes through which they had come during the past few months were typical of human life. Life is a constant moving on, through sorrow and joy, now in the depths of abasement, now on the heights of exultation. Some months ago the corner stone had been laid. That was a day of hope. To-day was a day of achievement. Every line and feature of the new building proclaimed it as the house of God, and as such it might be even the very gate of heaven if the people willed it so.

Referring to his text, the Archbishop said it was full of significance. Perhaps at first sight it suggested material things, and truly our country was a goodly heritage. With its marvellous opportunities, rich resources, and natural beauty, the words of the text might be applied literally. But it was not so much of material things that the Psalmist was thinking when he wrote the words. Rather the predominant thought in his mind was "The Lord Himself is the portion of mine inheritance." Neither men nor nations can get along without God. The present universal confusion, and the industrial, political and religious strife in the world to-day, is the result of men trying to do so. No wisdom, no power, will be of any avail without God.

His Grace urged his hearers to realize that "this is none other than the house of God," that churches everywhere are reminders of God and meeting places with Him, and that this was the thought in the Psalmist's mind. The Psalmist had a wonderful insight; but we, coming so long after, have a greater knowledge, and therefore our heritage is a greater one. We have truly a goodly heritage, for we live in the light of God's love and truth.

"I ask you," said the Archbishop in conclusion, "to rejoice in your heritage, as the Psalmist did in his. The Church stands for God's presence in our midst, and our knowledge of Him. You can make Him your Friend, you can trust Him and walk in His ways, and thus enter into your goodly heritage in this world. But only because these things foreshadow that other and greater heritage which will be yours in the world to come."

In the evening the Archbishop administered the rite of Confirmation to a class of sixteen, and preached from the text, Psalm 119: 10, "With my whole heart have I sought Thee: O let me not go wrong out of Thy commandments."

PORT ARTHUR MISSIONS

It is a matter of deep regret that, owing to the impossibility of securing men, the three missions in the suburbs, of Port Arthur are without a clergyman. Last summer Mr. C. N. Palmer, a student of Trinity College did very acceptable work there; and for some months past Mr. Frank H. Keefer has been conducting services in St. George's as a licensed lay reader. His public duties, however, now demand his absence from Port Arthur for a time. St. Michael's and Brent Park missions have been closed, except that in the latter two or three faithful women have been carrying on the Sunday School.

St. George's has recently carried through successfully the plan of moving the church to a new site, which has proved very satisfactory, especially during the cold weather and heavy snows. The cost of moving the building and buying two lots (exchanging the old site for one of the new lots) and preparing and painting the interior of the church amounted to about \$900.00. The little congregation faced that outlay, and now have the money all in sight within about \$150, which they expect to pay off by Easter. Attendance at services and Sunday School has increased considerably. We trust that a man may soon be found to take charge of this very promising work.

The Archbishop is planning to visit England during the months of May and June.

The Archdeacon, who has been ill for the past few weeks is progressing favourably, and hopes to be able to leave the hospital early in March.

THE CHURCH IN THE MINING REGIONS

I reached Elk Lake in June 1918, and was often asked the question "Do you know the Archdeacon?" Men there could tell me how he had tramped from Elk Lake to Gowganda and back, and one man in Gowganda even pointed to the place where he had camped.

So when I reached Kirkland Lake in July 1923, I was asked on several occasions, "Do you know the Archdeacon? Where is he now?" Some pioneers of this camp could tell of his journey from Swastika to the Tough-Oakes Mine in 1912, and one woman told me how she longed to have her baby baptized, but was not aware of the Archdeacon's presence in the camp until after he had gone. One can imagine the disappointment she must have felt, and this longing and disappointment has been the experience of others.

I have found several families where the children have not been baptized, because there was no rightful minister here to administer the sacrament. One cannot help but admire the loyalty of such people, for year after year they waited and prayed that their Church might be established in their midst. In one instance was a family of five, the eldest being sixteen years of age; and in many other families children were growing up without being made members of Christ. But the test of the years of waiting has been too much for others, and they have drifted from the Mother Church, and now find it difficult to consider her their Mother, longing for their souls.

When the Archdeacon came through here in 1912 there were but a few holes in the bush, where the first stages of mining were being carried on. The prospector was still at work in the virgin forest, hacking his way through the bush, living in his tent or little log shack thrown hastily together, enduring hardships unknown, untold, peeling the moss from the rock and trenching through the forest debris diligently searching for the golden vein.

Holes in the bush, however, have now given place to vast clearings; and giant shaft houses, like great pyramids, lift themselves into the air. Beneath them are shafts of more than a thousand feet depth, with hundreds of men employed in mine and mill, extracting the precious metal from the rock. On all sides where the prospector has worked, development work is being carried on, thus bringing other producing mines into being. A good government road has taken the place of the old bush trail, and motor cars ply between Swastika and Kirkland Lake both winter and summer. Great snow ploughs, drawn by from eight to twelve horses, are used in winter to clear the road; and now the railway is being laid, which will bring greater facilities for travel and transport.

Kirkland is now an incorporated township, and as I sit writing this article I hear the clang of rivetters constructing a huge tank to supply the town with water. There are good stores where one can procure things needful and satisfy one's wants.

But alas! what next? It is a mining town with all its accompanying vices. It is really sad to see such sin. The number of illicit drinking houses, with their inevitable following of drunkenness and vice, poker dens, and pool rooms which are mostly gambling houses! On the face of it it looks like a challenge from Satan. I believe it is. So what is the need? It is nothing else but the Gospel of Christ. We make laws, engage police, and impose heavy fines; but they are defied, and sin goes on. There is no other remedy, we must bring the saving grace of our Lord and the love of God to the hearts of men.

This is not easy to do without a church building, with nowhere to gather children together to ground them in the rudiments of the Faith, nowhere to assemble the youth to give them their necessary frolic and save them from malignant temptation; with only a hall and restaurant to hold church services in, which can never carry with them the inspiring influence of a church set apart for God's service.

However, we have much to be thankful for. For, without being asked, the people gave directly about three hundred dollars to procure materials for a church house, the labour has all been given voluntarily, so we now have a small church house for the missionary to live in, and also where small meetings can be held. An excellent site has been leased to us by Mr. Harry Oakes of the Lake Shore Mine, and an organ has been donated by a lady in Hamilton. We now pray for means to build a church.

CYRIL GOODIER.

CORRECTION

We find on referring to the old files of the "A.M.N." that the statement on page 5 of our January issue that the first Church of the Epiphany, Sudbury was erected in 1893 is incorrect. The Rev. Charles (now Canon) Piercy arrived in Sudbury on the 31st May 1890, and he and his people worked to such good purpose that the church was completed before the end of the year. We are indebted to the Rev. L. Sinclair, who succeeded Canon Piercy in the incumbency of Sudbury, for calling our attention to this error.

AD CLERUM

An Appeal for Obedience

I have been much disturbed of late by the attitude maintained by not a few clergymen towards the authoritative enactments of the Church. It is not an attitude of deliberate hostility to law, although personal opinion is not infrequently set above corporate authority. Rather it is an underrating of the obligation to obey, or a forgetting of the solemn pledge of obedience into which every clergyman is required, once and again, to enter. It is not so wide-spread a condition of things as to cause serious alarm, and yet in my judgment it is sufficiently pronounced and grave to call for a warning and to justify an appeal from the voice of authority.

When a clergyman "in Public Prayer and administration of the Sacraments" uses forms neither "prescribed in the Book of Common Prayer" nor "ordered by lawful authority," I do not find it easy to believe that he is deliberately defying the rules of his Church, or of set purpose violating his own solemn declaration and vows. Rather I am disposed to believe that he is erring through thoughtlessness, and that he fails to realize the inevitable consequences of his disobedience.

And when, acting entirely on his own initiative, a clergyman extends the hospitality of his pulpit to outsiders, ignoring our Provincial Canon and the decision of our General Synod, which provide that only they shall be permitted to officiate for us who have been episcopally ordained, or who are invited to do so by the Bishop of the Diocese himself because in his judgment they are working towards the Lambeth proposals for re-union,—Episcopacy being their ultimate and accepted objective,—I am loth to admit that in taking such action he is deliberately setting authority at nought, and asserting his own will as supreme. Rather I would believe that he has not taken the true measure of things, and fails to realize the confusion which his aggressive action will entail, and the distress it must cause to those who bear the burden of responsible office.

I recognize that there is all the difference in the world between deliberate defiance of law and ill-considered action, proceeding it may be from lack of thought, misunderstanding, or the impulsive earnestness of uncontrolled enthusiasm. But there is no difference worth considering, whatever may be the cause of disobedience, in the effects of lawlessness upon the public mind, and upon the spirit of those whose responsibility it is to govern.

However convinced a clergyman may be that the judgment of the Church, and of her Bishops, is inferior to his own, nothing but confusion,—not to say disaster,—can result from his acting on his own initiative, and becoming more or less "a law unto himself."

And however conscientiously the Bishops of the Church may be striving to bear the burden of their office, they will be sorely hindered in their tasks, and their influence and efficiency will be grievously imperilled, by the want of a spirit of loyal obedience in those whom they are responsible for guiding.

Living and moving within the narrower limits of parochial responsibility, a clergyman may readily fail to recognize the greatness of his bishop's tasks and burdens, and without in the least intending to do so may drag down the hands it is his duty to uphold.

On such grounds, I venture to appeal to my reverend brethren,—and I do so in the confident hope and belief that I shall not appeal in vain,—for loyal,—yes, even scrupulous, obedience to the just and righteous laws of the Church, and to the Bishops whose sacred duty it is to administer them.

GEORGE ALGOMA.

S. S. EXAMINATION RESULTS

The following pupils in Algoma Sunday Schools have been successful in the recent examinations conducted by the General Board of Religious Education, and have been granted diplomas:

St. Luke's S. S., Fort William—Senior Uniform, First Class: Florence Stoughton (honours), Lilian Lofts, Lorne Beatty. Second Class: Gordon Crooks, Irene Hebditch, Sheila Crooks (who took Senior and Junior Uniform work simultaneously), Ronald Mansfield, James Hunter, Ernest Jones, Annie Tilbury. Third Class: Hilda Mansfield, John Burton, Myrtle Brown, Hilda Burrows, Claude Stansfield, Bessie Stokes. Junior Uniform—First Class: Evelyn Moorey, Bruce Grant. Second Class: Geoffrey Hunter, Gladys Mounsey. Third Class: Gordon Grothe, Irene Lombard, Eunice Stoughton, Dorothy Howland, Alfred Foxton.

St. John's S. S., Garden River—Senior Uniform—First Class: Margaret Wahbunosa, Martin Wahbunosa, Thomas Mizigan. Junior Uniform—First Class: Vincent Zack. Second Class: Joseph Williams, John Driver.

THESSALON

We have been favoured by Mr. Tate with the first two copies of a little type-written sheet of parochial news, etc., which he has begun to issue in the interests of the work of the Church of the Redeemer, Thessalon. It is entitled "Church News" and deals with many matters of local interest and importance. In many places where a parish magazine is impracticable this idea might well be adopted.

INDIAN PUPILS WHO ARE "MAKING GOOD"

In the February number of "The Living Message," that most interesting and attractive magazine published by the Woman's Auxiliary, there appears an article in appreciation of the work of a number of pupils and ex-pupils of our Algoma Indian schools.

Louise Jackson, a former pupil of the Shingwauk Home, and recently a stenographer in Ottawa, has decided to become a teacher to her own people, and has returned to the Shingwauk Home for further training. While living at the Home she is attending the Sault Ste. Marie Collegiate Institute.



LOUISE JACKSON, AND HER BROTHER NORMAN.

Barbara Michael, another of the Shingwauk ex-pupils, is now attending the Normal School at North Bay. Barbara is also preparing for her future work as a teacher.

Louis Sampson is attending the Collegiate Institute at the Sault, preparing to take his matriculation examination; after which it is his intention to enter a Divinity College to prepare for Holy Orders. His sister, Agnes Sampson, is now a graduate nurse, who has taken a post-graduate course in New York. She is engaged by the Department of Indian Affairs as one of the Government's travelling nurses. Louis Sampson and his sister are ex-pupils of our school at Sheshigwaning, in which the Rev. Edwin Weeks has done such excellent work.



AGNES AND LOUIS SAMPSON

Daniel Wandabience, a former pupil of our school at Sheguiandah, and later of the Shingwauk Home, is now attending the Ontario Agricultural College at Guelph. He writes to his former teacher, Mr. Watts, an enthusiastic account of the work in the College and on the Experimental Farm. Daniel's evident interest in his work speaks well for his success in the future.

Through the courtesy of "The Living Message" we are able to present pictures of some of these young people.

"A HEROIC FIGURE OF THE NORTH"

(From the daily press we clip the following article, with the above title, relating to the work of an Algoma Churchwoman, who, as an officer of the Provincial Government, is doing a remarkable work through Northern Ontario.—Ed.)

Some day the romance of the work of the Mothers' Allowance Department in the north will be written. And through it there will move, as the central personality, the sturdy and heroic figure of Miss Josephine Kennedy, of Thessalon.

Miss Kennedy's district includes Temiskaming, Nipigon, Sudbury, three cities—Sault Ste. Marie, Port Arthur, and Fort William—Manitoulin Island, Cockburn Island, Thunder Bay, and all the Indian Reserves that lie between. Somehow she contrives to cover this vast area four times in every year—as emissary of the Government, travelling by rail or foot, or canoe or dog-train, to bring relief to beleaguered pioneers.

One such visit Miss Kennedy described. She had heard from an old farmer of a family tucked away in a little side-pocket of the wilderness, and practically lost to civilization. Miss Kennedy set off as soon as possible in a borrowed motor with a volunteer chauffeur. Following the direction given by the farmer, they found themselves eventually at the top of a high hill, so precipitous that if the automobile had attempted the decline it would have rolled like a boulder into the valley below. Miss Kennedy and her companion went the rest of the way on foot. In the valley next to a beautiful little lake, was a two-storey house—a very desolate house, with rags extended across the empty windows to keep out the cold.

She went inside, and found five children in a room downstairs—a little girl with a three months' old baby in her lap, another baby lying in a trunk lid near the stove, two more children in the woodbox. The little girl said her mother was upstairs sick. And presently the mother came down to meet the stranger.

These people were good pioneering stock, who had met with adversity almost beyond belief. The woman had had seven babies out in the wilderness with no one near her but her husband. Her husband had been crippled in an accident on the farm. One of her children had been drowned in the little lake. She had seen her oldest boy slowly breaking down beneath the weight thrust upon his fourteen year old shoulders. That morning her husband had gone out to kill a pig for them to eat. After a pig is killed it should be dipped into hot water to remove the hair, but there was no one strong enough to do it. So the children had been

running out with cups of hot water, and they were scraping it by patches. When it was finally scraped and prepared they would have something to eat.

This was the situation when the woman had gone apathetically upstairs to bed, and it was still the situation when Miss Kennedy arrived an hour or two later. When the mother came downstairs and found that her country's government, whose existence she had almost forgotten, was about to play fairy godmother to her pitiful little family, she quietly lost consciousness. She had come almost as close to the edge of existence as it is possible to approach, and there are limits to the endurance of even a pioneer woman.

The mothers' allowance officer set the family to rights as well as she could, climbed the tall hill, and driving to the nearest settlement, ordered groceries to be sent at once. As quickly as possible she collected provisions and clothing, and a day later returned with her volunteer assistant. They "packed" down the hill, the assistant carrying the provisions on his back, and Miss Kennedy carrying the big box of clothing on hers.

The rest of the story is one of rehabilitation common enough through the north country now, after three years of mothers' allowance legislation. The father is in a hospital undergoing treatment for his crippled leg. The family is provided for. In the spring the mother will go to the city for belated medical attention. Because they are pioneer folk, the family will probably continue to live beside the lake under the hill. But the shadow of poverty and starvation will not darken their doors again.

"If it weren't for the co-operation of men in the north country, I couldn't carry on my work," said Miss Kennedy, "all the men—farmers and lumbermen and settlers and railwaymen. They know me and will help me to get anywhere I want to go."

More than once she has flagged a train between stations and been unquestioningly taken aboard. Once she stopped a freight train of sixty cars of wheat coming through from the west, and the indignant brakeman came to see what this solitary woman meant by stopping a transcontinental train in mid-flight across country. When he saw it was Miss Kennedy he grinned and helped her aboard.

"Oh, it's you, is it?" they say, amiably, when they see her waiting at the siding. Everybody in the north country helps the mothers' allowance officer.

A NEW PARISH

For many years the village of Webbwood has been the centre of a wide-stretching mission, having as outstations Espanola, Nairn and Worthington, with occasional services held at High Falls and Mond. But recent developments at Espanola, where there is a very important industry in the shape of a large paper mill belonging to the Spanish River Pulp and Paper Company (which also has mills at Sault Ste. Marie and Sturgeon Falls) have marked out that place as the logical centre of the Church's work in the mission, and a strategic point to be occupied.

There is neither church nor parsonage at Espanola, but the people there are facing the task of building with courage and hope. Not only so, but they have, with the co-operation of the other congregations, determined to claim the status of a parish, undertaking the support of their clergyman without aid from the Mission Fund.

We wish the good people of the new parish, and their Rector, the Rev. H. F. Cocks, every success in the great work that lies before them.

APPEAL FOR THE LIBRARY

We are anxious to procure for the Library books, magazines, photographs, etc., dealing with the early history of the Church in the Diocese. We are particularly desirous of securing the following:

Copies of the "Algoma Quarterly" 1874—1877.

Copies of the "Algoma Missionary News," 1877—1880 inclusive. (Our file since 1881 is complete).

Copies of "Our Forest Children," beginning about 1887.

All the above were issued under the editorship of the late Rev. E. F. Wilson, the founder of our Indian Homes.

Any reader able to supply any of the above will confer a great favour by communicating with the Diocesan Librarian, the Rev. F. W. Colloton, Sault Ste. Marie.

The following story is a true one, whether the incident actually happened or not:—

A white man came across a native cooking his dinner, and remarked, "That's a very fine fish frizzling over the fire there." "Yes," said the native, "the good God gave it to me out of the river this morning." "Do you believe in God?" asked the white man; "I don't. I don't believe there is a good God. He's never done anything for me." "I know something He's done," said the native; "if I weren't a Christian you would be where that fish is."

The Algoma Missionary News

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REV. F. W. COLLOTON,
 Sault Ste. Marie, Ont.

All subscriptions are to be sent to the Business manager.

CAPT. J. B. WAY,
 138 Woodward Ave., Sault Ste. Marie, Ont.

ACKNOWLEDGMENTS

Receipts by Treasurer of Synod for the months of December 1923 and January 1924.

ALGOMA MISSION FUND

Algoma Association, for increased stipends, £100, \$443.75; Diocese of Ottawa, (Chisholm), \$25.00.

Algoma W. A., Stipends for catechists, \$900.00; for general work, \$169.00; for increased stipends, \$63.00.

S. P. G., Grant fourth quarter 1923, £219-15, \$957.90.

Apportionments: St. Luke's, Sault Ste. Marie, \$383.33; Sprucedale, \$22.00; Chisholm, \$48.00; Coniston, \$1.92; Sturgeon Falls, \$3.50; Blind River, \$1.90; Schreiber, \$34.60; Biscotasing, \$12.24; Korah, \$30.58; Richards' Landing, \$17.67; St. Luke's, Fort William, \$12.15; Emsdale, \$45.00; Walford, \$11.62; North Bay, \$71.00; St. Paul's, Fort William, \$125.00; Port Sydney, \$28.25; Schreiber, \$9.40; MacTier, \$13.00; Gravenhurst, \$50.00; Dorion, \$9.62; Grand Bay, \$3.00; Uffington, \$7.00; Vankoughnet, \$7.00; Falkenburg, \$5.61; Elk Lake, \$11.00; Thessalon, \$6.71; Callander, \$20.00; Gore Bay, \$60.00.

M. S. C. C. APPORTIONMENT

White River, \$5.00; Sprucedale, \$25.00; Powassan, \$26.65; Rosseau, \$33.23; Coniston, \$21.08; Sturgeon Falls, \$3.50; Garden River, \$30.00; Sylvan Valley and Echo Bay, \$4.50; Copper Cliff, \$11.73; Blind River, \$20.00; Parry Sound, \$146.00; Schreiber, \$35.40; Korah, \$54.42; Richards' Landing, \$20.00; Haileybury, \$125.00; St. Luke's, Fort William, \$175.00; Emsdale, \$42; Walford, \$13.00; North Bay, \$69.27; Gore Bay \$30.00; Port Sydney, \$28.76. (For Indian Scholars)—St. Luke's, S. S. M. Bible Class, \$30.00; Gore Bay Girls' Auxiliary, \$30.00. MacTier, \$4.76; Gravenhurst, \$50.00; Sudbury, \$88.65; Dorion, \$8.78; St. John's, Port Arthur, \$174.42; Uffington, \$8.00; Vankoughnet, \$7.50; Sheshigwaning, \$10.15; Elk Lake, \$14.00; Bracebridge, \$48.00; Thessalon, \$38.29; Byng Inlet, \$64.00; Callander, \$25.00; Cobalt, \$25.00; Beaumaris, (1924), \$2.85.

DIOCESAN EXPENSE FUND

Assessments: Copper Cliff, \$8.27; Blind River, \$5.60; Biscotasing, \$10.58; Latchford, \$5.00; St. George's, Port Arthur, \$24.00; St. Michael's, Port Arthur, \$21.00; Brent Park, Port Arthur, \$7.22; St. Luke's, Fort William, \$130.93; Beaumaris, \$43.35; Copper Cliff, \$8.00; Harley & Hudson, \$10.00; Elk Lake, \$3.00; Huntsville, \$137.90.

Registration of deed—Jocelyn, \$2.67; Richards' Landing, \$2.67. Sale of "Church in Algoma," \$6.65.

SUPERANNUATION FUND

Sturgeon Falls, assessment, \$4.00.

Rev. C. W. Balfour, 1924, \$5.00; Rev. F. G. Sherring, 1924, \$5.00; Rev. F. W. Colloton, 1923, \$5.00.

WIDOWS & ORPHANS FUND

Rev. C. W. Balfour, 1924, \$5.00; Rev. L. Sinclair, 1923, \$5.00; Rev. F. G. Sherring, 1924, \$5.00; Rev. W. T. Swainson, 1924, \$5.00; Rev. F. W. Colloton, 1923, \$5.00.

GRAVENHURST CHAPLAINCY

Diocese of Ottawa, \$50.00.

BP. SULLIVAN MEM. SUSTENTATION FUND

Algoma Association, £100, \$443.75; Mrs. Ulbricht, \$10.00; Anon. \$2.00; Miss R. Hamilton, \$200.00; Miss L. C. Wicksteed, \$100.00; Miss Bieber, \$1.00.

INDIAN HOMES

Falkenburg S. S., \$2.31.

CHURCH & PARSONAGE LOAN FUND

St. Ambrose, Baysville, \$100.00.

EPISCOPAL ENDOWMENT FUND

Algoma W. A., \$100.00.

BISHOPHURST ENDOWMENT

Miss R. Hamilton, \$100.00.

TEMISKAMING REBUILDING FUND

Dominion W. A., \$250.00.

SPECIAL PURPOSES

Archbishop's Discretion—Algoma W. A., \$129.00, \$154.54; St. Luke's W. A., Sault Ste. Marie, \$50.00; Mrs. W. Thorneloe, \$25.00; Miss L. C. Wicksteed, \$50.00; Miss R. Hamilton, \$100.00; St. Stephen's Jr. W. A., S. S. M., \$5.00; The Misses Langton, Toronto, \$50.25.

"Save the Children" (Greece)—Rosseau S. S., \$6.00; Dorion S. S., \$9.35; St. Luke's Bible Class, Sault Ste. Marie, \$5.00; Powassan, \$3.00; Coniston, \$1.10.

Books for Students—Algoma W. A., life members' offering, \$18.50.

Coniston Parsonage—Algoma W. A., \$100.00.

Massey Church repairs—Algoma W. A., \$75.00.

Missionary at Sheguiandah: Ottawa W. A., \$10.00.

S. P. G.: Sturgeon Falls, \$1.60; Baysville, \$3.10.

Japanese Relief: Dorion, \$12.30; Hurkett, \$3.10; North Bay, \$6.00.

St. Alban's, Capreol: Dominion W. A., \$50.00.

Jewish Missions: Biscotasing, \$1.00; Richards' Landing, \$1.00; Gore Bay, \$4.00; Dorion, \$2.10.

Temiskaming Relief: Mrs. Ridley, Wark on Tyne, England, £5, \$22.00.

G. B. R. E.

In addition to the amounts acknowledged last month, the following have been received by the Rev. J. C. Popey for the work of the G. B. R. E., being Children's Day offerings.

Jocelyn (omitted in error) \$4.80; St. John's, Port Arthur, (additional), \$5.50; Bala, \$2.00; Parry Sound, \$5.15; Little Current, \$1.41; Korah, \$1.25; Port Sydney, \$1.50; Bracebridge, \$3.00; Huntsville, \$13.96; Garden River, \$2.00; Coniston, \$3.25.