

# The Algoma Missionary News



The Official Organ  
of the  
Diocese of Algoma

## ARCHBISHOP

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## CONSECRATION OF ST. ALBAN'S, CAPREOL

Sunday, January 10th, was a memorable day for the congregation of St. Alban's, Capreol. It marked the closing of the first chapter—or the first book—of the history of the mission; and to date this history has been one of growth and progress.

His Grace the Archbishop made a special trip to Capreol, just before his period of rest began, and was present and spoke at the three services of the day.

After Matins had been said ten candidates received the Laying on of Hands, and the Confirmation service was followed by a celebration of Holy Communion. The sermon by His Grace was received with mixed feelings; for, although so ably and pleasingly presented, it contained the announcement of the approaching departure of our Incumbent, the Rev. H. H. Heard, from the mission.

Mr. Heard's work in Capreol was brought to a fitting conclusion at the afternoon service, when the splendid new building so well and finely equipped, was declared free from all debt, and was by His Grace solemnly consecrated and set apart from all profane and common uses, and dedicated to Almighty God for the ministry of His Word and Sacraments, and for public worship, by the name of the Church of Saint Alban the Martyr. The petition was read by the Minister's Warden, Mr. L. W. Ellis, and the title deeds were presented by the People's Warden, Dr. E. H. Niebel. The church was filled to capacity, and the service was most interesting and impressive throughout.

At Evensong the local lodge of the I. O. O. F. paraded to the church in strength, to receive a last New Year's message from their honoured Chaplain, the Rev. H. H. Heard, P.G.; and the Archbishop in a few appropriate words greeted and admonished the visiting brethren.

The Mission of Capreol was founded in 1921. Services were originally held in the theatre, until that building, with much of the church's equipment, was destroyed by fire in 1923. The church building was planned and built during the summer of the same year. The corner stone was laid by the Rev. John Tate on September 18th 1923, and the building formally opened for service by Mr. James Marshall on November 25th, 1923. With the help of many friends far and near the church and its equipment, valued at nearly \$8000.00, is now fully paid for. The accompanying photograph does not show the fine new fence recently donated by Mr. William Harrison, a parishioner.

Before leaving for his new charge on St. Joseph's Island, Mr. Heard was presented with a purse of \$250.00 by his friends in Capreol and Milnet. The Ven. Archdeacon Gillmor has taken charge of the mission for a few weeks, until a new appointment can be made.

E. H. N.



# The Algoma Missionary News

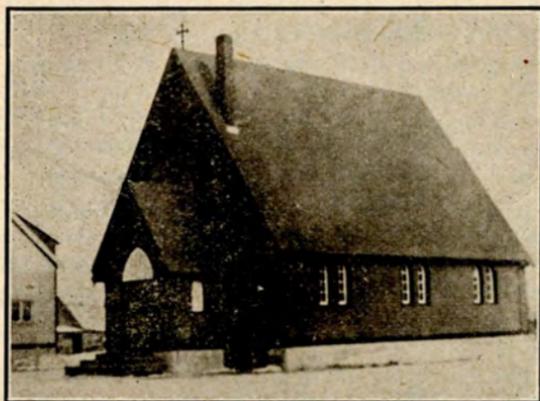
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ST. ALBAN'S CHURCH, CAPREOL

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Sept.-Nov. 1923

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## THE ARCHBISHOP'S LENTEN MESSAGE

As Lent approaches we shall do well to consider what it means and what we are going to do about it.

I. What Lent means may be readily ascertained by any intelligent person approaching the inquiry with moderate interest and sincerity. The traditions and customs of centuries, as set forth in our Prayer Book, teach us that Lent is the Church's annual appeal to the spiritual instincts of mankind; her annual attempt to strengthen the practical hold of Gospel principles upon the daily lives of her people. And though, at first sight, it may appear to rest upon a basis of superstition and mystery, a more careful consideration should convince us that in reality it rests upon a solid foundation of common sense and reason. There is indeed nothing that is superstitious about it,— or even mysterious, except the inscrutable mystery of divine grace upon which we all depend. It does indeed rely upon that grace. Whatever its observances may be, it is primarily to the grace of God that the Church looks for benefit. But this is by no means the whole story of Lent. In addition to her reliance upon the efficacy of grace, the Church has in mind the wonderful constitution of man.

To say that man is a creature of habit and that his habits are to a large extent under his own control, is to say little. He is to no small degree responsible for his own character and destiny. It is of course true that short of the grace of God there is no certainty that any one may not at any time be overcome by a sudden onslaught of temptation. But it is equally true that every time we fall into sin our resistance of temptation becomes weaker; and, once the fetters of habit are riveted upon us, we are reduced to a state of helplessness from which only a special outpouring of God's grace can deliver us.

It is to such facts as these that Lent directs our attention, warning us of the essential need in every life of some measure of watchfulness and discipline, and telling us afresh each year that to become over-confident, or to take needless chances in moral issues, is to be guilty of folly. It is quite true that God's grace is always ready and sufficient. But it is not true that we can always count upon it unless we keep constantly in touch with the means which minister it. The wary engine driver not only watches the road ahead of him, but keeps his hand upon the throttle of his engine. It is right to trust in God; but there is such a thing as blind trust which is, to say the least, by no means identical with true wisdom.

So then Lent, each year that passes, reminds us, in the name of the historic Church of our Saviour, that our final destiny hangs almost calculably upon ourselves. Men and women are sometimes

saved from themselves by the special grace of their Lord. But, short of that, a career of blind recklessness, and neglect of prescribed and well proved safeguards, can hardly be other than a career of perilous un wisdom.

II. What then are we going to do about it? This is the great question for each of us. Obviously there are three courses open to us. We may absolutely ignore the appeal of Lent: we may give half-hearted attention to certain of its prescriptions, or we may respond to the call, as far as we may, with whole-hearted devotion.

1. It is sadly to be feared that the majority of our people are likely to ignore Lent, not even paying it the tribute of a passing thought, unless indeed it be to criticise it or to give point to a joke. Should that be so, we have of course no reason whatever to expect that Lent will bring to these people any appreciable benefit.

2. But there are many among us who do and will think seriously of Lent, who indeed in a general way believe in its efficacy. These people realize that there are hosts of men and women around them who, either on account of special moral weakness, or because they have begun to form habits of undue self-indulgence, would be the better for six weeks of carefully regulated living. But too often they regard the discipline as quite unnecessary for themselves. Are they not people of steady habits, firm wills, and sound common-sense?—they ask. And so they refuse to modify their ordinary mode of life, except on trifles. In their hearts I fear not a few of them consider Lenten discipline, so far as they are concerned, rather absurd.

And indeed we must admit that it is not at all easy for the average person to recognize the moment when the border-line of risky self-indulgence has been reached, and when it were wise to submit deliberately to the wholesome discipline of self-restraint. It were well therefore for all of us to go a little more thoroughly into the matter than we usually do. We have none of us more than one life to live, and that life is a preparation for Death and Eternity. It were a terrible thing to make a mess of it by our carelessness.

We must remember too that, apart from our constitutional weakness, we have each of us to face the special temptations of the world, the flesh, and the devil. Very few of us are at all adequately alive to our danger. Consider the world under the guise of what we are wont to term "fashion". How subtly each day adds the weight of its fashionable requirements to the appeals of bodily desire.

When through fear of fashion we do not dare to stand alone and say "no" to the questionable practice of the day,—our constant enquiry being,—What will people say of me? Shall I not be thought peculiar, or will not my refusal be taken as a rebuke to those around me?—are we not at least in sight of the fetters of fashionable habit, nay, are not those fetters already being riveted upon us

Under the influence of such considerations, we are the more ready too to fall in with every plausible pretext. "After all," we say—and there may be some ground for saying it—"it is possible to be too particular about trifles." "One cocktail, for example, can do no harm: it is the cocktail habit that causes trouble." Or "a bet in which the stakes are merely nominal is but a trifling thing; it is the habitual practice of gaming for large odds against which it is so essential that we should watch." "That we should watch"—yes and pray—as Lent bids us every year. Against such perils it is easy to be too lax in our resistance. It is not the single fall that leads to trouble, but that with other falls which follow it. To yield once may seem a trifling thing. But we are appreciably weaker in our resistance after each defeat just as after each victory we are stronger than before. And since self-mastery and self-control are our chief and essential victories, each issue in itself, however small a matter, becomes of vital consequences.

It is so difficult to draw the line in moral problems, and to stop before the danger point is reached. In such cases it is never wise to run needless risks. Very few people, if indeed any, set out deliberately to become evil. We drift into it, or are entrapped through the weakness of our mortal nature.

And yet there is in each of us a craving for adventure which is apt to lead us into debatable land. This adventure spirit is given us for noble uses. We should be commonplace beings without it. Yet too often we use it unworthily, taking under its guidance unjustifiable moral risks. In its highest flights it lifts us to heavenly places; at its lowest it leads us into moral adventures of a spicy and even degrading character. Often under its impulse the simple life of purity and safety becomes dull and irksome, and we are wretched until we can breathe the highly spiced atmosphere of racy and exciting amusements.

If we could but realize the fact, this adventurous craving has its true satisfactions in life itself, which is filled with an amazing variety of moral and spiritual gratifications available day by day, and is to be followed—for those who live for them—by amazing experiences in the great Beyond. Is not all this made clear to us

in the great saying of the Apostle, that through God's good Providence "all things work together for good to them that love Him,"—to them who, being called according to His purpose, respond with eager and expectant obedience.

3. Finally, it must be admitted with disappointment and sorrow that only a pitiful number of those who hear the Lenten call will be likely to be so moved by it as to render it sincere and whole-hearted obedience. But be it so. God is just and merciful. And they who do respond in a whole-hearted manner to any call that comes from Him, whatever the call may be, need have no fear. They will not lack their reward, and that reward will be unspeakably fuller than they can either hope or expect.

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### A NEW VOLUME OF VERSE

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The writings of the Rev. Lawrence Sinclair, one of our Algoma clergymen, need no introduction to the readers of the "Algoma Missionary News", as from time to time for many years specimens of his verse have appeared in our pages. Mr. Sinclair has now collected his poetical writings into a neat volume of 140 pages, which has been published by Claude Stacey, Limited, 27 Chancery Lane, London, W.C. 2, under the title "Imperial and Other Poetical Writings."

The poems cover a wide field, ranging from matters of imperial, and indeed world-wide, interest to the simplest affairs of everyday life. They also include translations from the Latin of Ovid and from a number of French writers, also paraphrases of Psalms and other Scripture passages.

A strong yet simple religious faith naturally shows itself in all Mr. Sinclair's verse: such a faith as enables one to see beauty in the commonplace things of life, and to look at the future with unflinching hope and optimism. Mr. Sinclair's many friends will welcome this collected edition of his writings.

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Mr. J. Harvey Butler, a student of Trinity College who worked in the Mission of Dorion in the summer of 1924, has undertaken to come up from Toronto fortnightly to conduct services at Sundridge and South River, a mission which is unfortunately vacant at the present time owing to the recent departure of the Rev. William Daniels. The problem of keeping our missions provided for is a serious one. It is a real sacrifice for a student to undertake such long journeys in the midst of his college work; and Mr. Butler's willingness to help is deeply appreciated.



THE REV. WILLIAM MacMURRAY  
FIRST ANGLICAN MISSIONARY IN ALGOMA

(A paper read before the Rotary Clubs of Sault Ste. Marie, Ontario and Michigan, by the Rev. F. W. Colloton)

About one hundred years ago there lived at Sault Ste. Marie a very interesting character in the person of Shingwaukoons, the chief of a band of Ojibway Indians. He and his people lived here in their birch-bark lodges, fishing in the rapids and roaming about the country hunting the bear and beaver. Shingwaukoons means "Little Pine", but as it was not altogether fitting that a great chief should have a little name, he dropped the diminutive ending of his name and preferred to be known as Shingwauk. He had been a great warrior in his day, and when the war of 1812 broke out he and a chosen band of braves made their way to Niagara in their frail canoes, offered their services to the representatives of the Great White Father and fought under General Brock in a number of engagements. His position as chief was not hereditary but elective, and his bravery and eloquence secured him that honour. He was also a famous conjurer, which no doubt added to his influence among his superstitious people. He and his band were pagans, and drunkenness and gambling were prevalent vices among them, and the causes of much misery. But Shingwauk evidently desired

better things for himself and his people. Garden River tradition to-day tells of how he put on his snowshoes and walked to Toronto (or York as it was then called) to ask the Governor to send them a teacher. I have not been able to verify this tradition, but at any rate the fact remains that the Lieutenant-Governor of Upper Canada, Sir John Colborne, became greatly interested in these Indians, and warmly supported the plan of establishing a mission among them.

The honour of being the first to preach the Gospel at Sault Ste. Marie belongs to the Roman Catholic Church, whose missionaries first came to this spot in 1641. Honoured names are connected with this mission for the next forty years,—the heroic martyr Isaac Jogues, Fathers Raymbault, D'Ablon, Allouez and Marquette. But about 1680 the mission was abandoned, and it was not till 1846 that the work of the Roman Catholic Church was resumed here. Hence at the time of which I speak there was absolutely no provision made for the spiritual welfare of the people, either Indian or white, in the Canadian Sault.

Sir John Colborne therefore took the lead in the effort to provide spiritual ministrations, acting in conjunction with a missionary society formed at York about 1830 for the purpose of evangelizing and civilizing the Indians. A young man named Cameron was sent, but for some reason or other his work was without result, and apparently lasted a very short time. A happier choice was then made, in the person of William MacMurray, a young man of Irish birth who was completing his studies in divinity in the school being carried on by Archdeacon Strachan, afterwards the first Bishop of Toronto. In August 1832 the Governor sent for MacMurray and informed him he had chosen to establish a mission to the Ojibways on the north shores of Lakes Huron and Superior, and that his headquarters were to be at Sault Ste. Marie. Never having heard of such a place he very naturally asked where it was, and His Excellency replied that he did not know, but if the young man would go to the Surveyor General with his compliments he would point out the place. After a long and diligent search the Surveyor General was unable to find any trace of Sault Ste. Marie, as no survey had yet been made in these regions. Returning to the Governor with this information, MacMurray was advised to go to Buffalo or Detroit, where His Excellency thought the required information could be obtained. Though feeling his youth and inexperience, young MacMurray accepted the appointment, and receiving from the Governor the necessary credentials started off for the unknown on the 20th September. After a long and hazardous series of voyages,—by schooner, steamer and canoe,—MacMurray reached his future home on the 20th October, exactly one month after leaving York.

His first task was to secure a shelter. By the kindness of Sir George Simpson, the Governor of the Hudson's Bay Company, lodgings for the winter were given him in the Hudson's Bay house. MacMurray lost no time in summoning the Indians to meet him in council, that he might lay before them the object of his mission, and the intention of the Church and Government to extend to them the opportunities for conversion and civilization. The council having met, Chief Shingwauk, after presenting the young missionary with the pipe of peace, addressed him as follows: "We desire first to know whether you can give us any assurance that you have been sent by our Great Father at York." MacMurray presented his credentials, having the seal of the Province attached; and after comparing this with the medal which had been given him for his services to the King, Shingwauk was satisfied that the missionary was duly accredited.

Before the meeting of the council, MacMurray had noticed that the Indians were much addicted to drink, and therefore he took the liberty of adding a clause to his instructions. "Your Great Father" he said "will be very sorry to hear that his children are given to intoxication; for so long as they continue to use the 'fire water' his efforts will be useless." Shingwauk replied with dignity: "My fathers never knew how to cultivate the land. My fathers never knew how to build mills. My fathers never knew how to extract the 'devil's broth' from the grain. The white man makes it and brings it to us, and now blames us for drinking it." This was not easy to answer. After a long deliberation, however, the council decided to accept the offer of the Church and Government, and promised to open their ears to the instructions of the agent who had been sent to them.

So the Indians began to attend the services which were held in one of the rooms which the missionary was allowed to use, and they were very attentive to the instructions given. They called their young teacher Na-zhe-ka-wa-wa-sung, "The Lone Lightning"—a singularly appropriate name for one bearing the light of the Gospel alone in the wilderness.

Mr. MacMurray was at this time still a layman, being too young for admission to Holy Orders. But it was obviously essential that he should be ordained as soon as possible. As the Sault at that time had no regular mail communication with the outside world between November and May, it was impossible to find out the residence or movements of the only Anglican Bishop in Canada, the saintly Bishop Stewart of Quebec. Mr. MacMurray left the Sault in June 1833 in search of the Bishop, whom he hoped to find at York. On his arrival at York, however, he found that the Bishop had left for Kingston. On reaching Kingston, MacMurray found that His Lordship had gone on to Montreal. He hastened

on, hoping to overtake him, but he was again too late, as the Bishop had gone to the Eastern Townships. He still followed on however, and finally overtook the Bishop at St. Armand's (now known as Frelighsburg) on the 8th of August, after a journey by land and water of some 1500 miles. Though still a few months below the canonical age for ordination, in view of the exceptional circumstances the Bishop admitted our missionary to the Order of Deacons on the 11th of August 1833. Mr. MacMurray lost no time in returning to his mission, which he reached on the 24th day of September, 1833.

After his return the work progressed very favourably. Chief Shingwauk was among his converts. One by one the Indians gave up their charms, their conjuring outfits, and other pagan superstitions, and made their profession of faith, and after proper instruction were baptized. Being only in Deacon's orders Mr. MacMurray was unable himself to admit them to the Holy Communion. For this high privilege they had to depend upon the visits of another indefatigable missionary, the Rev. Adam Elliott, who had been a classmate of MacMurray's in the Divinity School at York, and whose pioneer missionary journeys through the northern regions of Upper Canada should never be forgotten.

It may be asked how the young missionary managed so soon to do successful work among the Indians, without a previous knowledge of their language. He could not be long in the Sault without becoming acquainted with a remarkable family named Johnston living on the American side. The father John Johnston, an Irishman of good family and considerable means, had fallen in love with the daughter of a celebrated Indian warrior and chief, Wau-bojeeg, living near the head of the lakes, and had married her, settling on the south side of the St. Mary's River. Johnston was dead at the time of which we are speaking, but his widow and family remained, and were among the most important people in the American Sault. The eldest daughter had been educated in England, and became the wife of Henry Schoolcraft, the famous authority on matters pertaining to the Indians. The second daughter, Charlotte Johnston (her Indian name was O-ge-ne-buh-goo-qua," "The Wild Rose") undertook to interpret for Mr. MacMurray, and after his return from his ordination she became his wife. She was a warm enthusiast in the cause of the conversion of the Indians, and laboured without ceasing in the work of teaching the women and children the truths of the Christian religion. Especially she delighted in teaching them to sing the hymns of the Church, and they responded with earnestness to her loving zeal.

(To be continued)

## GENERAL SYNOD APPORTIONMENTS

M. S. C. C.

	General	Jewish	C.S.S.	G.B.R.E.
<b>Algoma:</b>				
Sault Ste. Marie:				
St. Luke's .....	\$ 450.00	\$ 35.00	\$ 32.00	\$ 43.75
St. John's .....	150.00	8.00	11.00	14.83
St. Peter's .....	30.00	4.00	1.75	2.10
Shingwauk Chapel .....	25.00	1.00		
Blind River .....	37.00	3.00	3.15	3.80
Bruce Mines .....	50.00	4.00	2.20	2.62
Cpper Cliff .....	53.00	3.00	4.75	5.68
Echo Bay .....	14.00	2.00	.65	.82
Garden River .....	31.00	3.00	.90	1.05
Gore Bay .....	61.00	5.00	2.40	2.89
Korah .....	61.00	4.00	2.00	2.39
Little Current .....	72.00	5.00	4.50	5.47
Manitowaning .....	33.00	3.00	1.70	2.02
Massey .....	53.00	4.00	1.80	2.15
Parkinson .....	12.00	1.00		
Silverwater .....	33.00	3.00	1.25	1.51
Sheguiandah .....	30.00	4.00	1.25	1.50
Thessalon .....	62.00	4.00	4.25	5.08
St. Joseph's Island .....	67.00	4.00	4.80	5.78
Espanola .....	76.00	5.00	2.65	3.14
White River .....	72.00	5.00	1.50	1.75
	<hr/> 1472.00	<hr/> 110.00	<hr/> 84.50	<hr/> 108.33
<b>Muskoka:</b>				
Aspdin .....	18.00	3.00		
Baysville .....	62.00	5.00	1.70	2.93
Beumaris .....	73.00	6.00	5.70	6.83
Bracebridge .....	154.00	11.00	10.00	15.56
Falkenburg .....	44.00	3.00	.85	1.00
Gravenhurst .....	90.00	6.00	6.00	9.58
Huntsville .....	140.00	11.00	10.00	16.45
Bala .....	51.00	4.00	4.00	4.50
Port Carling .....	69.00	5.00	2.40	2.88
Port Sydney .....	70.00	5.00	3.00	3.62
Torrance .....	33.00	4.00	1.80	2.20
Uffington .....	31.00	2.00	.85	1.02
	<hr/> 835.00	<hr/> 65.00	<hr/> 46.30	<hr/> 66.57
<b>N'pissing:</b>				
Capreol .....	30.00	3.00	5.00	6.89
Coniston .....	42.00	5.00	4.00	5.68
Cobalt .....	155.00	12.00	10.00	13.66
Englehart .....	40.00	4.00	2.35	2.81
Elk Lake .....	14.00	2.00	1.00	1.25
Haileybury .....	155.00	14.00	10.00	12.80
Latchford .....	12.00	2.00		
New Liskeard .....	68.00	5.00	6.75	8.12
North Bay .....	250.00	15.00	26.00	32.42
North Cobalt .....	21.00	2.00	.75	.86
Sturgeon Falls .....	71.00	4.00	3.00	3.60

## DIOCESAN APPORTIONMENT AND ASSESSMENTS

Algoma:	Algoma Mission Fund	Diocesan Expense Fund	Superannu- ation Fund
	Appt.	Ass't	Ass't
Sault Ste. Marie:			
St. Luke's .....	\$ 392.00	\$ 215.59	\$ 25.00
St. John's .....	100.00	66.90	15.00
St. Peter's .....	25.00	16.57	2.20
Sningswauk Chapel .....	12.00	2.00	
Blind River .....	35.00	10.48	3.00
Bruce Mines .....	44.00	14.53	3.67
Copper Cliff .....	45.00	22.81	6.00
Echo Bay .....	8.00	4.35	.80
Garden River .....	23.00	5.12	1.25
Gore Bay .....	60.00	17.47	3.67
Korah .....	44.00	14.84	3.40
Little Current .....	68.00	25.43	5.50
Manitowaning .....	28.00	8.97	2.35
Massey .....	46.00	9.50	2.95
Parkinson .....	11.00	2.00	
Silverwater .....	28.00	7.84	2.25
Sheguiandah .....	28.00	5.23	1.00
Thessalon .....	46.00	27.28	5.96
St. Joseph's Island .....	55.00	26.12	8.10
Espanola .....	65.00	47.60	13.52
White River .....	60.00	16.55	5.00
	<u>1223.00</u>	<u>567.18</u>	<u>110.62</u>
<b>Muskoka:</b>			
Aspden .....	17.00	2.00	
Baysville .....	60.00	10.72	2.75
Beaumaris .....	62.00	37.82	12.00
Bracebridge .....	131.00	78.75	16.00
Falkenburg .....	38.00	5.64	1.39
Gravenhurst .....	76.00	48.77	12.00
Huntsville .....	119.00	91.53	15.00
Bala .....	33.00	26.42	3.00
Port Carling .....	60.00	20.69	2.55
Port Sydney .....	62.00	18.91	5.02
Torrance .....	29.00	6.97	1.70
Uffington .....	28.00	4.20	1.40
	<u>715.00</u>	<u>352.42</u>	<u>73.81</u>
<b>Nipissing:</b>			
Capreol .....	20.00	27.37	4.79
Coniston .....	35.00	23.09	6.41
Cobalt .....	150.00	62.58	18.00
Englehart .....	30.00	18.58	4.61
Elk Lake .....	11.00	12.52	2.20
Haileybury .....	150.00	63.52	14.40
Latchford .....	11.00	2.00	
New Liskeard .....	57.00	32.69	9.50
North Bay .....	200.00	191.81	25.00
North Cobalt .....	17.00	14.52	1.49
Sturgeon Falls .....	60.00	21.47	3.96

	M. S. C. C.		C.S.S.	G.B.R.E.
	General	Jewish		
Sudbury .....	230.00	13.00	18.00	23.03
Harley .....	24.00	2.00	1.00	1.00
Kirkland Lake .....	25.00	2.00	1.15	1.40
	<u>1137.00</u>	<u>75.00</u>	<u>89.00</u>	<u>113.52</u>

**Parry Sound:**

Burk's Falls .....	58.00	6.00	2.20	2.78
Byng Inlet .....	50.00	6.00	2.00	7.42
Callander .....	26.00	3.00	1.00	1.25
Depot Harbour .....	30.00	4.00	3.40	4.07
Emsdale .....	69.00	6.00	2.75	3.28
Maganatawan .....	31.00	3.00	1.40	1.69
Nipissing .....	33.00	2.00	1.00	1.25
Parry Sound .....	137.00	11.00	15.45	18.56
Powassan .....	80.00	6.00	3.10	3.69
Rosseau .....	94.00	7.00	7.60	9.11
Sprucedale .....	26.00	3.00	1.00	1.20
Sundridge .....	68.00	5.00	2.45	2.91
	<u>702.00</u>	<u>62.00</u>	<u>43.35</u>	<u>57.21</u>

**Thunder Bay:**

<b>Port Arthur:</b>				
St. John's .....	385.00	30.00	25.00	33.28
Missions .....	76.00	5.00	2.25	2.71
<b>Fort William:</b>				
St. Luke's .....	150.00	13.00	10.00	14.63
St. Paul's .....	270.00	21.00	15.00	21.61
St. Thomas' .....	70.00	5.00	6.00	9.60
Nipigon .....	50.00	4.00	3.80	4.55
Oliver .....	41.00	3.00	2.05	2.31
Schreiber .....	86.00	6.00	7.00	11.15
	<u>1128.00</u>	<u>87.00</u>	<u>71.10</u>	<u>99.84</u>

The Rev. H. H. Heard, for the past few years in charge of the work at Capreol, has arrived at his new field of labour, St. Joseph's Island. On Sunday, February 7th, in spite of the difficulty of getting about under winter conditions, he held services in all three stations,—Hilton Beach, Jocelyn, and Richards' Landing,—and received an encouraging welcome.

The most serious problem which faces the new incumbent and his people is the rebuilding of Emmanuel Church, Richards' Landing, which was destroyed by fire in May, 1924. But by earnest co-operation of priest and people this difficult task will no doubt be accomplished during the present year.

We regret to learn that the Rev. Cyril Goodier, our missionary at Kirkland Lake, has suffered a temporary break-down of health, and is resting in the Kirkland Lake Hospital. We trust that by the time this appears in print he may be fully restored to health.

	A.M.F.	D.E.F.	Sup'n.
Sudbury .....	200.00	111.99	18.00
Harley .....	20.00	1.36	
Kirkland Lake .....	20.00	15.45	2.30
	<u>981.00</u>	<u>598.95</u>	<u>110.66</u>
<b>Parry Sound:</b>			
Burk's Falls .....	50.00	21.37	6.25
Byng Inlet .....	50.00	31.39	8.95
Callander .....	20.00	9.90	3.00
Depot Harbour .....	30.00	13.56	4.00
Emsdale .....	60.00	17.42	3.25
Maganatawan .....	20.00	9.87	2.05
Nipissing .....	28.00	2.00	
Parry Sound .....	120.00	71.73	16.33
Powassan .....	69.00	18.60	5.75
Rosseau .....	80.00	46.51	12.00
Sprucedale .....	22.00	11.31	3.73
Sundridge .....	59.00	14.25	4.75
	<u>608.00</u>	<u>267.91</u>	<u>70.06</u>
<b>Thunder Bay:</b>			
Port Arthur:			
St. John's .....	327.00	152.47	24.00
Missions .....	87.00	39.52	8.20
Fort William:			
St. Luke's .....	115.00	119.70	18.00
St. Paul's .....	210.00	107.16	19.93
St. Thomas' .....	50.00	39.60	6.00
Nipigon .....	25.00	17.07	3.00
Oliver .....	40.00	15.00	5.00
Schreiber .....	71.00	53.81	13.20
	<u>925.00</u>	<u>544.33</u>	<u>97.33</u>

## The Algoma Missionary News

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Sault Ste. Marie, Ont.

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

## ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for the  
month of January, 1925.

## ALGOMA MISSION FUND

Algoma W. A., stipend two catechists, \$1400.00; S. P. G., bal. grant 1925, \$1063.67.

Apportionments: Burk's Falls, \$3.96; Bruce Mines, \$22.00; Milford Bay, \$34.10; Kearney, \$20.66; Little Current, \$28.00; Capreol, \$15.00; Jocelyn, \$6.00; Oliver, \$3.50; Port Arthur Missions, \$15.00; South River, \$22.49; Nipigon, \$15.00; Silverwater, \$5.00; Sprucedale W. A., \$17.80.

## M. S. C. C. APPORTIONMENT

(1925): Korah, \$54.25; Burk's Falls, \$3.64; Midlothian, \$5.95; Emsdale, \$13.90; Bruce Mines, \$30.00; Milford Bay, \$12.00; Kearney, \$32.10; Little Current, \$36.00; Capreol, \$13.12; Sudbury, \$128.41; Jocelyn, \$22.34; Oliver, \$3.50; South River, \$25.00; Nipigon, \$21.00; Sprucedale S. S., \$8.80, W.A., \$17.20; Bracebridge, \$154.00; Sundridge W. A., \$15.00.

(1926): Sucker Creek, \$1.09.

## DIOCESAN EXPENSE FUND ASSESSMENT

Emsdale, \$52.01; St. John's, Sault Ste. Marie, \$12.00; Milford Bay, .40; Little Current, \$20.00; Bracebridge, \$90.76; St. Luke's Pro-Cathedral (1926) \$215.59.

## SUPERANNUATION FUND

Rev. Canon Burt, \$5.00

Assessments: Kearney, \$4.44; Jocelyn, \$2.83; South River, \$4.75; Nipigon, \$3.34; Sprucedale, \$2.00.

## WIDOWS &amp; ORPHANS FUND

Rev. Canon Burt, \$5.00; Rev. L. Sinclair, \$5.00.

## BP.-SULLIVAN MEMORIAL SUSTENTATION FUND

Estate late Robert Hamilton, \$200.00; Miss L. C. Wicksteed, \$100.00

## CHURCH AND PARSONAGE LOAN FUND

St. Alban's, Capreol, \$171.30; Bruce Mines, \$100.00.

## EPISCOPAL ENDOWMENT FUND

Algoma W. A., \$100.00.

## SPECIAL PURPOSES

Gravenhurst Chaplaincy: Diocese of Huron, \$250.00.

Jewish Missions: Milford Bay, \$6.00; Kearney, \$4.00; Jocelyn, \$1.50; South River, \$5.00; Sprucedale W.A., \$3.00; Bracebridge, \$11.00.

Social Service: Kearney, \$2.00; Jocelyn, \$1.60; South River, \$1.45.

G. B. R. E.: Kearney, \$2.75; Sucker Creek, \$1.80; Little Current, \$7.27; Jocelyn, \$1.93; South River, \$1.31; Nipigon, .09; Sprucedale S. S., \$1.20; St. John's S. S., Port Arthur, \$6.60.

Save the Children (Greece): Parry Sound S. S., \$11.00; St. John's S. S., Sault Ste. Marie, \$10.00; Sturgeon Falls S. S., \$5.12; Cache Bay S. S., \$1.40; St. Luke's Pro-Cathedral S. S., \$10.00; Haileybury S. S., \$5.00.

Archbishop's Discretion: Algoma W. A., Epiphany Offering, \$100.00; Miss L. C. Wicksteed, \$50.00; Algoma W. A., \$313.65.

Training a Student: Estate late Robert Hamilton, \$100.00

Gurney Memorial House: Estate late Robert Hamilton, \$100.00.

Books for Students: Algoma W.A., Life members offering, \$55.12.

Nipigon Boat: St. Mary's Church, Stafford, England, \$97.20.