

The Algoma Missionary News



The Official Organ
of the
Diocese of Algoma

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A BAZAAR ABANDONED

In last week's paper I referred to the importance of getting the right motive in connection with raising funds for Church purposes. Bazaars were deprecated. A striking example of what is possible comes from the parish of St. John, Waterloo, Liverpool. To mark the diamond jubilee of the church, it was decided, early in the present year, to hold a bazaar to meet the cost of painting and repairs in church and hall and schools, and to augment the endowment fund of the benefice. This scheme was abandoned later in favour of an appeal for voluntary offerings. The sum asked for was £1000. The venture of faith met with a remarkable response from the members of the congregation. Gifts poured in, and even the children and the very poor contributed gladly. Sunday week was Thankoffering Day. After evening service a crowded congregation remained for an organ recital, at the close of which the Vicar announced that over £1800 had been received. The three largest single amounts sent in were one of £60 and two of £50. All gifts were anonymous.

Writing in the month's magazine, the Vicar of St. John's, the Rev. J. M. Hewitt, says:—"It is not chiefly this magnificent sum of money of which we are all thinking and speaking. It is the wonder of those services in church on Thankoffering Day. I can only refer, with awe and thankfulness, to that of which so many have told me. It was the awareness of a Presence, loving, gracious, omnipotent, in the midst of us. Some who were in church that morning or evening have said to me, 'Never in my life, at any religious gathering of any kind, have I felt the very Presence of God as I did in St. John's that day.'" It was indeed an experience never to be forgotten. For myself, when the climax of the service came, as the boxes were reverently piled upon the small table in front of the Holy Table, and when other sidesmen followed with the collections of the day, and filled the alms-dish to overflowing with cheques and notes and silver, while the congregation sang, 'When I survey the wondrous cross,' or 'Oh, for a heart to praise my God,'—it was with difficulty that I continued the service. And I know that there were strong men there whose eyes were dim with a strange and overpowering emotion."

For my own part I can only repeat what I said last week, I am confident the money would be forthcoming for the work of the Church at home and overseas, if we would only get the right spirit and the right motive.

—Church of England Newspaper

Arrangements have been made for the holding of an eight days' mission in St. Thomas' Church, Bracebridge, from the 14th to the 21st March. The mission will be conducted by the Rev. Edmund Seyzinger of the Community of the Resurrection, Mirfield, Yorkshire.



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HOLY WEEK AND EASTER

On Calvary's Cross, the mystery of pain,
 The wounded Hands outstretched to save and bless
 Uplift the fainting soul to hope again,
 For each soul knoweth its own bitterness,
 And 'neath the Cross, in penitence and prayer,
 May lay its burden down, and leave it there.

On Easter Day, the mystery of life,
 The glorious tidings of a Risen Lord
 Speak to the soul of victory in the strife,
 Of power triumphant and of hope restored.
 The Easter joy uplifts us, as on wings,
 Into the presence of the King of kings.

The Archbishop returned to duty on the 26th February, greatly refreshed and benefitted by his six weeks of rest.

We learn with regret that the Rev. Eric Montizambert is resigning the charge of St. John's, Port Arthur, to become Rector of St. John's, Oklahoma City, U.S.A. He is to take charge of the latter parish about the first of May.

A GOLDEN WEDDING ANNIVERSARY

On Wednesday, February 10th, the Rev. Canon and Mrs. A. H. Allman celebrated their Golden Wedding anniversary.

In the morning there was a celebration of Holy Communion in St. James' Church, attended by members of the family, the Rev. J. B. Lindsell being the celebrant. In the afternoon a reception was held at St. James' Rectory, Gravenhurst, which was attended by about one hundred friends, among whom were the Rev. and Mrs. F. G. Sherring of Bracebridge and the Rev. L. Sinclair of Huntsville. Mrs. J. Gover of Orillia played a number of beautiful selections on the piano, and refreshments were served by the daughters and other ladies. One of the tables bore a goodly number of gifts.

A surprise was given the Canon and Mrs. Allman when they were informed that another reception awaited them in the parish hall in the evening. The hall was filled to its utmost capacity, and as the Canon and Mrs. Allman entered, they were greeted with the strains of the Wedding March. Mr. Robert W. Ellis, on behalf of the congregation, read an address appreciative of the excellent work performed by Canon Allman while Rector of Gravenhurst, and expressing congratulations and good wishes for the future. This was followed by the presentation to Canon and Mrs. Allman of a purse of gold. Then the people came forward and shook hands with their Rector and his wife, who were deeply touched by these tokens of friendship and appreciation.

In responding Canon Allman gave an interesting account of his meeting with Bishop Sullivan in England, and of his coming out to take charge of Port Sydney mission in 1888. Other speakers who tendered congratulations and good wishes were Dr. Parfitt, the Rev. F. G. Sherring and the Rev. L. Sinclair. The last named recalled the fact that he had come to Algoma in the same year as the Canon, and a very short time before him. Mrs. Gover's selections on the organ and Miss Gertrude Jones' song were greatly enjoyed by all. Refreshments were served by the ladies, one feature being a very handsome wedding cake. It was a happy occasion, and will long be remembered by all who were privileged to be present.

HUNTSVILLE W. A.

The annual meeting of All Saints' Branch of the W. A. was well attended, and reports showed a large amount of good work accomplished during the past year. Mrs. Mackie Kinton was re-elected President, Mrs. W. J. Smith was elected first Vice-President, and Mrs. C. Ewing second Vice-President. Mrs. Trimmer was re-elected Secretary-Treasurer.

The annual meeting of the Junior Girl's Auxiliary was held at the home of Mrs. L. Sinclair on December 7th. The Rector, the Rev. P. Steed, presided. The work of the girls for the past year was reviewed, and contributions were voted to missionary pledges, to church improvement, and to the organ fund. The following are the officers for the ensuing year: Mrs. Holmes, President; Miss Rumball, Secretary; and Miss Dorothy Walmsley, Treasurer. Mr. Steed addressed the girls in words of encouragement, urging them to even greater efforts, and wishing them even greater success in the coming year.

On Friday, February 19th, the annual Women's Day of Prayer was observed in All Saints', Huntsville. There was a celebration of Holy Communion at ten o'clock, a service at three with a short address, and one in the evening in the parish hall with an address on the Parables. The intervals between the services were filled with continuous prayer, a number of the members of the Auxiliary having undertaken to attend for thirty minutes each to offer intercessions, making it in reality a "Day of Prayer".

ALLENSVILLE, LANCELOT and RAVENSCLIFFE

There is taking place a notable revival of interest in the work of the Church in the missions in the neighbourhood of Huntsville. These have been without a clergyman for a long time, though services have been held by students during the summer.

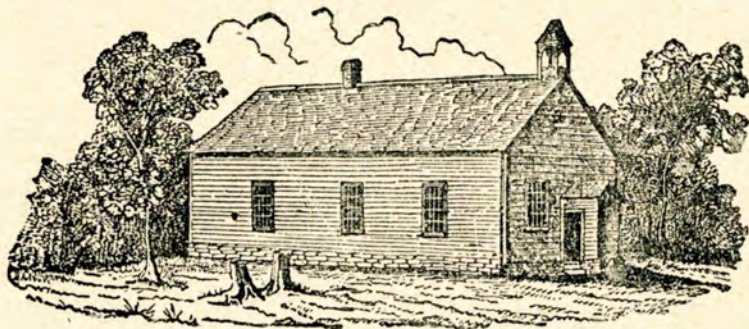
Since coming to Huntsville, the Rector, the Rev. Percy Steed has taken a keen interest in these missions, which has been met by a ready response from the people. A number of unconfirmed persons at Lancelot showed the reality of their interest and devotion by coming in a very considerable distance to the confirmation classes in Huntsville, and these were confirmed at Huntsville on the 15th November. On Sunday, January 17th, Mr. Steed visited the Missions of Allensville and Lancelot, celebrating the Holy Communion in each church, and at the latter place admitting the newly confirmed to their first Communion.

On the following Sunday Mr. Steed conducted a memorial service at Ravenscliffe, to commemorate former members of the congregation of St. John the Baptist's Church who are buried in the little churchyard. Owing to the long vacancy of the mission, and the extreme severity of the weather, the church was found to be too uncomfortable for the service, which was accordingly held in the Post Office. But in spite of all drawbacks the congregation numbered forty-four; three were baptized, and thirteen received the Holy Communion. The offerings amounted to over \$18.00, which will be used in the improvement of the church building.

THE REV. WILLIAM MacMURRAY
FIRST ANGLICAN MISSIONARY IN ALGOMA

(continued)

Having heard of the encouraging state of affairs in the mission, Sir John Colborne requested Mr. MacMurray to bring down a few of the Indians to York, in order that he might speak to them personally. So he chose seven, including Shingwauk and his two sons. Being anxious about them, for fear they would be tempted with the 'devil's broth', on his arrival at York he chose a camping place at a distance from the centre of the town, a dense grove of pines then growing on the spot where now stands the Church of the Holy Trinity. His Excellency invited them to Government House, and there gave them very good advice, with directions to listen to the instructions of their missionary. Before leaving, His Excellency gave the old chief a handsome new flag, and asked him to raise it over his wigwam every Sunday, and this request Shingwauk carried out faithfully.



THE FIRST CHURCH OF SAULT STE. MARIE

Under the friendly administration of Sir John Colborne, the mission was supplied with a schoolmaster, and a farmer to teach the Indians to cultivate the land, together with some oxen for the work. The Governor also promised that a school house, which would serve temporarily as a church, together with twenty houses, should be built on the rising ground behind the little village. The school house was built, very close to what is now the corner of the Great Northern Road and Borron Avenue. A start was made on the houses, part of the timber being cut and placed on the ground. But just then a change took place in the administration, and Sir Francis Bond Head became Governor. And this made a sad change in the prospects of the mission and of the Indians. The new Governor entertained very different ideas from those of Sir

John Colborne. He thought that all attempts to civilize the Indians were useless, that they were better left in their native state, and accordingly he at once ordered the abandonment of the policy of his predecessor, stopped the building of the little village on the hill, and gave orders to withhold the supplies hitherto given by the Indian Department for carrying on the instruction of the Indians in farming and other arts of civilization. This made MacMurray's work very difficult. He had made promises to the Indians on the strength of those made to him by the Governor; and as they were not carried out some of the Indians began to doubt his good faith. They knew nothing of changes of Government. They only knew that a promise had been made to them in the name of the Great White Father across the seas, and that promise was not to be fulfilled.

This action of the Government did not pass without a dignified remonstrance from the Indians. In January 1837 Shingwauk sent a letter to the Lieutenant-Governor, from which I must quote. "My father," he says "you have made promises to me and my children. You promised me houses, but as yet nothing has been performed, although five years are past. I am now growing very old, and to judge by the way you have used me, I am afraid I shall be laid in my grave before I see any of your promises fulfilled. . . . If the promises had been made by a person of no standing, I should not be astonished to see his promises fail. But, **you**, who are so great in riches and power, I am astonished that I do not see **your** promises fulfilled! I would have been better pleased if you had never made such promises to me, than that you should have made them and not performed them."

"But, my father," continues the chief with gentle sarcasm, "perhaps I do not see clearly; I am old, and perhaps I have lost my eye-sight; and if you should come to visit us, perhaps **you** might discover these promises already performed! I have heard that you have visited all parts of the country around. This is the only place you have not yet seen; if you will promise to come, I will have my little fish ready drawn from the water, that you may taste of the food which sustains me."

"And now, my father," he concludes with great politeness, "I shall take my seat, and look towards your place, that I may hear the answer you will send me between this time and spring. And now, my father, I have done! I have told you some things that were on my mind. I take you by the hand and wish you a happy new year, trusting that we may be allowed to see one another again."

In consequence of the change of government policy, Mr. MacMurray felt that he should have to resign his mission. It was a sore trial, for he was very happy in his work and had been remarkably successful. During the six years of his stay here he baptized 160 Indians, of whom 40 became communicants.

Among the visitors to the Sault at this period was John Beverley Robinson, then a young man in Government service, in later years to become Lieutenant-Governor of Ontario. Mr. MacMurray evidently believed in keeping an eye on the pleasures of his flock as well as attending to their instruction and edification. For fifty years afterwards, when he was a venerable Archdeacon, at a banquet in connection with the jubilee celebration of the Diocese of Toronto, Robinson told the assembled guests that the first time he had met his friend the Archdeacon was at a dance at Sault Ste. Marie. And when he had asked him who all the people were, MacMurray had replied, "These are my parishioners." Whether on this visit or on another I do not know, but there was a gathering of Indian chiefs here to meet the representative of the Government. One of them, Muhnedoosshans, came from Lake Nipigon, and while here he asked that a missionary should be sent to his people, and evidently received a promise that this would be done. Muhnedoosshans went back home and waited. For years he waited, and at last died a pagan. His last words to his people were that they should still wait for the "blackcoat," who was sure to come, and when Bishop Fauquier visited Lake Nipigon in 1878 he found them still waiting faithfully for the black-coat who was to teach them the religion professed by their Great Mother the Queen. For more than thirty years they had been waiting for the fulfilment of the promise which they understood had been made by "Nobson", (as they remembered his name), and now at last it was fulfilled. That led to the establishment of the Nipigon mission,—but that is another story.

Another interesting visitor was Mrs. Jameson, wife of the Attorney-General of Upper Canada, a talented Irishwoman, a gifted writer and a great traveller. She came to the Sault in 1837 as the guest of the MacMurrays, whom she had met in Toronto a short time before. She has written an account of her visit in a book called "Winter Studies and Summer Rambles in Canada," published in 1838, and quite recently reprinted. Her description of the rapids makes one regret the present day necessity of capturing "this expanse of white foam, measuring about a mile each way" and reducing it to servitude as we have done.

"The rapids of Niagara," writes Mrs. Jameson, "reminded me of a monstrous tiger at play, and threw me into a sort of ecstatic terror. But these rapids of St. Mary suggest quite another idea. As they come fretting and fuming down, curling up their light foam and wreathing their glancing billows around the opposing rocks with a sort of passionate self-will, they remind me of an exquisitely beautiful woman in a fit of rage, or of Sir Walter Scott's simile—"one of the Graces possessed of a Fury." There is no terror in their anger, only the sense of excitement and loveliness; when it has spent this sudden, transient fit of impatience, the beautiful

Robinson, wife of the Attorney-General, with Jameson 7 Sep 1850

river resumes all its placid dignity, and holds its course, deep and wide enough to float a squadron of seventy-fours, and rapid and pellucid as a mountain trout stream."

Her description of the two Saults is interesting. "Here as everywhere else," she says, "I am struck by the difference between the two shores. On the American side there is a settlement of whites as well as a large village of Chippewas. There is also a mission (I believe of the Methodists) for the conversion of the Indians. The fort, which has been lately strengthened, is merely a strong and high enclosure, surrounded with pickets of cedar wood; within the stockade are the barracks and the principal trading store. This fortress is called Fort Brady. The garrison may be very effective for aught I know, but I never beheld such an unmilitary looking set. When I was there to-day the sentinels were lounging up and down in their flannel jackets and shirt sleeves, with muskets thrown over their shoulders, just for all the world like plough-boys going to shoot sparrows; however, they are in keeping with the fortress of cedar posts, and no doubt both answer their purpose well. The village is increasing into a town, and the commercial advantages of its situation must raise it ere long to a place of importance.

"On the Canada side we have not even these demonstrations of power and prosperity. Nearly opposite the American fort there is a small factory belonging to the North West Fur Company; below this a few miserable log huts occupied by some French Canadians and voyageurs in the service of the Company. Lower down stands the house of Mr. and Mrs. MacMurray with the Chippewa village under their care and tuition. A lofty eminence, partly cleared and partly clothed with forest, rises behind the house, on which stands a little missionary church and school house for the use of Indian converts. From the summit of this hill you look over into Lake Superior and the two giant capes which guard its entrance." She speaks enthusiastically of the whitefish of the St. Mary's Rapids, "the most luxurious delicacy that swims the waters."

Mrs. Jameson visited the Johnston home across the river, and speaks with deep affection of Mrs. Johnston and her daughters, Mrs. Schoolcraft and Mrs. MacMurray. She also evidently won their hearts, for Mrs. Johnston "adopted" her as a daughter, and, because she had ventured to run the rapids (being the first white woman who had done so), she was given an Indian name, Wah-sah-ge-wa-no-qua, "The Bright Foam."

Mrs. Jameson left the Sault in company with Mr. and Mrs. MacMurray, who had occasion to visit Manitoulin Island. On their way they passed a schooner trying to make headway against wind and current. Hailing the man at the bow they asked "What news?" and were told that William IV was dead and that Victoria reigned in his stead.



THE VEN. WM. MacMURRAY, D.D.
Archdeacon of Niagara

Mr. MacMurray left the Sault in 1838 or 1839, and after an interval was succeeded by the Rev. F. A. O'Meara, who after two years spent here removed to Manitowaning, paying periodical visits to Sault Ste. Marie.

When the Rev. G. A. Anderson arrived here in 1848, he found the little church still on the hill, and near it a few Indian graves, but the Indians had removed to Garden River, where their descendants still reside. Chief Shingwauk died there about the year 1856, and is buried beneath the little Church of St. John on the Reserve.

Mr. MacMurray after leaving the Sault ministered for some years in the Mission of Ancaster, then became Rector of the beautiful and historic Church of St. Mark at Niagara-on-the-Lake, and

later Archdeacon of Niagara. In 1891 he again visited the scene of his early labours. Nearly one hundred Indians, men, women and children from Garden River, flocked to see him when they heard that he was at the Shingwauk Home. One very old woman arrived late, and came into the chapel after the others had gone. The Archdeacon was still there with Mr. Wilson, the Principal of the Home. "I was told" she said to Mr. Wilson in Ojibway, "that William MacMurray was here." "Yes" he replied, "this is William MacMurray." Then the old creature clasped his hand in both of hers, and falling on her knees covered it with her tears and kisses. After more than half a century she had not forgotten the one who had taught her the Way of Life. "I thought," said Mr. Wilson, in telling of the incident, "surely life is worth living, if only to gain such love and affection even from a poor despised Indian."

On May 19th, 1894, full of years and honours, Archdeacon MacMurray passed to his reward. His wife had died in 1878.

It is to be hoped that six years hence, when the Anglican Church celebrates the centenary of the beginning of its work here, which was also the beginning of its work in what is now the Diocese of Algoma, some permanent memorial may be erected to its pioneer missionary, William MacMurray.

The sketch of the first church building at Sault Ste. Marie is taken from a book entitled "Recreations of a Long Vacation", by James Beaven, D.D., Professor of Divinity in the University of King's College, Toronto, published in 1846. Dr. Beaven who visited the Sault a few years after Mr. MacMurray's departure, writes:

"I found the little church, raised by Mr. MacMurray, a neat frame structure, with bell; it had desks all round its sides, being intended for a school room, but the benches were taken to various houses in order to be guarded from injury or spoliation. In the enclosure within which it stands were a few graves of Indians, one quite recent, marked by a covering of pine logs, laid longitudinally, supported and kept together by six short posts of the same description. It is these graves, as much perhaps as anything else, which attach this little tribe both to the Sault and to the Church with which the graveyard is connected."

The address of the Rev. E. H. C. Stephenson, M.A., is Jeune House, Elm Grove Road, Salisbury, England, and not as given in our Clergy List in January.

The Rev. William H. Trickett, who since leaving Algoma five years ago has been working in Western Canada, has returned to England.

APPORTIONMENTS FOR 1925

At the request of the Executive Committee we publish the following complete acknowledgment of receipts by the Treasurer of Synod on account of the two main apportionments during the past year.

	M. S. C. C.		Algoma Mission Fund	
	Appor't	Received	Appor't	Received
Algoma:				
Sault Ste. Marie:				
St. Luke's	418.00	418.00	392.00	392.00
St. John's	156.00	121.47	100.00	20.00
St. Peter's	26.00	26.00	25.00	25.00
Shingwauk	25.00	25.00	12.00	
Blind River	37.00	37.00	35.00	35.00
Bruce Mines	51.00	51.00	44.00	44.00
Copper Cliff	53.00	46.78	45.00	18.00
Echo Bay	14.00	3.43	8.00	8.02
Garden River	31.00	31.00	23.00	23.00
Gore Bay	61.00	61.00	60.00	60.00
Korah	61.00	61.00	44.00	30.00
Little Current	72.00	72.54	68.00	68.41
Manitowaning	33.00	17.24	28.00	28.00
Massey	53.00	15.00	46.00	15.00
Parkinson	12.00		11.00	
Silverwater	33.00	33.00	28.00	28.87
Sheguiandah	33.00	2.20	28.00	
Thessalon	62.00	62.00	46.00	46.00
St. Joseph's Island	67.00	29.34	55.00	12.50
Espanola	76.00	21.85	65.00	21.43
White River	72.00	18.00	60.00	11.20
	1446.00	1152.85	1223.00	886.43
Muskoka:				
Aspdin	18.00		17.00	
Baysville	62.00	62.00	60.00	60.00
Beaumaris	73.00	73.00	62.00	38.10
Bracebridge	154.00	154.00	131.00	
Falkenburg	44.00		38.00	34.43
Gravenhurst	90.00	56.45	76.00	
Huntsville	140.00		119.00	
Novar	10.00	5.00	10.00	5.00
Bala	32.00	34.63	20.00	24.71
MacTier	19.00	19.00	13.00	13.00
Port Carling	69.00	69.00	60.00	60.00
Port Sydney	70.00	25.79	62.00	46.76
Torrance	33.00	33.00	28.00	28.00
Uffington	31.00	18.76	29.00	18.90
	845.00	550.63	725.00	328.90
Nipissing:				
Capreol	23.00	23.00	15.00	15.00
Coniston	42.00	52.00	35.00	35.00
Cobalt	180.00	47.49	175.00	
Englehart	36.00	20.29	30.00	17.79
Elk Lake	14.00		11.00	
Haileybury	155.00	155.00	150.00	150.00
Latchford	12.00		11.00	
New Liskeard	68.00		57.00	

North Bay	238.00	238.00	196.00	196.00
North Cobalt	21.00	11.65	17.00	
Sturgeon Falls	71.00	71.00	60.00	60.00
Sudbury	230.00	128.41	200.00	
Harley	24.00	6.61	20.00	10.00
Kirkland Lake	10.00		10.00	
	<u>1124.00</u>	<u>753.45</u>	<u>987.00</u>	<u>483.79</u>
Parry Sound:				
Burk's Falls	58.00	58.00	50.00	33.40
Byng Inlet	77.00		65.00	
Callander	26.00	26.00	20.00	20.00
Depot Harbour	49.00		43.00	
Emsdale	69.00	46.00	60.00	20.66
Maganatawan	31.00	31.00	20.00	20.00
Nipissing	33.00		28.00	
Parry Sound	137.00	137.00	120.00	120.00
Powassan	80.00	80.45	69.00	69.00
Rosseau	94.00	94.00	80.00	80.00
Sprucedale	26.00	26.00	22.00	17.80
Sundridge	68.00	48.32	59.00	22.49
	<u>748.00</u>	<u>546.77</u>	<u>636.00</u>	<u>403.35</u>
Thunder Bay:				
Port Arthur:				
St. John's	385.00	385.00	327.00	
Missions	76.00	49.40	87.00	87.00
Fort William:				
St. Luke's	181.00	181.00	126.00	126.00
St. Paul's	209.00	109.00	273.00	50.00
St. Thomas'	78.00		65.00	
Nipigon	21.00	21.00	15.00	15.00
Dorion	21.00	21.00	15.00	15.00
Oliver	41.00	13.68	40.00	13.50
Schreiber	86.00	50.51	71.00	
	<u>1098.00</u>	<u>830.59</u>	<u>1019.00</u>	<u>291.05</u>
TOTAL	<u>5261.00</u>	<u>3834.29</u>	<u>4590.00</u>	<u>2393.52</u>

An interesting experiment in co-operation is taking place in Tabor College, Iowa. This college was founded seventy years ago, and has been conducted up to last year entirely under Congregational auspices. Being faced with a very serious financial crisis, apparently involving the closing of the institution, the trustees appealed to the Episcopal Church to take it over and continue it as a Church college. This was found to be impossible, but an arrangement has been made by which the President and Dean are in future to be clergymen of the Episcopal Church, that five of the fifteen trustees shall be Churchmen, and that the services of the Church shall be provided for in the college. The rights and privileges of the Congregational students are fully preserved, and the plan promises to work out to the satisfaction of all. The first President under the new regime is the Rev. Frederick W. Clayton,

who was ordained in Algoma and served among us for four years, 1914-18.

PUBLIC HOLIDAYS

Probably every household has one or two calendars hanging upon the walls: the local store, the insurance companies, the banks, are all ready to supply our needs in that way. Far too few of our Church families have also a Church calendar, showing the course of the Christian Year, and reminding us of the teaching of the Church.

In recent years there has been a change in many of the secular calendars. In most cases they now show only the day of the week upon which the days in each month fall. Not so many years ago the business calendars would show, marked clearly, all the "legal holidays", just as the Church calendar marks the holy days of the Christian Year. This failure to indicate the legal holidays seems to be closely connected with a growing tendency to ignore their observance. Most of us whose recollections cover the last quarter century can remember the days in Ontario when not only Christmas Day and Dominion Day were general holidays, but when New Year's Day, Victoria Day, Labour Day and Thanksgiving Day were also observed by the great majority of our people. Stores and offices were closed, and there was given to the workers an opportunity for a day of welcome respite from their daily routine. Good Friday too, however it may be misused by those who "profess and call themselves Christians", was secured as a day which could be spent as a holy day by those who greatly valued the privilege. In these days alas, all of these legal holidays are seldom kept in any one place. "Business as usual" seems to be the motto. Even Good Friday sees stores open and offices doing business; and the opening of the Public Schools on the few holidays which come during the school year is not unknown.

It is probable that this tendency is much more to be seen in newer parts of the Province, and in communities such as most of those in the Diocese of Algoma are, than in the older and more southern parts of Ontario. If so, it is all the more reason why Algoma Churchmen should consider the reasons why this tendency is to be deplored, and use their influence against it:—

(1) The public holidays were gained, here and in England, after long effort, because the need of such relaxation from work was recognised. Under our modern conditions the need is greater rather than less. While it is true, no doubt, that they are, as holidays, a poor substitute for the old holy days of the Church, yet they have a value of their own, and their retention is well worth our efforts.

(2) As legal holidays, proclaimed by the government of the country, they have a claim upon us. Churchmen ought to make it

The Algoma Missionary News

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138 Woodward Ave., Sault Ste. Marie, Ont.

plain that, because they are Churchmen, they stand for loyalty and obedience to what is set forth by authority, unless it conflicts with the higher claim of obedience to God's law.

(3) The keeping of the public holidays is a distinct help towards a better observance of the Lord's Day, which is surely something for which all faithful Churchmen ought to strive in these days of laxity.

This is largely a laymen's question. Will not our Algoma laymen initiate a "laymen's movement" in this direction; not by way of organization, but by way of their personal influence.

(Communicated).

BLIND RIVER

The Rev. Richard Haines writes: "A very successful play entitled "Her Gloves", has just been carried through here, by which the mission has realized over \$66.00, which is to be used to instal a soft water tank in the basement of the parsonage. Henceforth we trust that our cellar will not be entirely in the 'dry' class. Mrs. Lorne Burk, our capable and enterprising organist, was the instigator and director of the plan, which proved to be a huge success in every way. At the close of the evening the actors were treated to a delightful chicken supper, speeches were made by all, and compliments were freely handed out. It is only fair to say that six of the actors as well as the violinist were from the Roman Catholic Church, and one from the United Church. We heartily acknowledge their generous assistance and good will.

"Parting with old friends and trusted servants is always hard and so there will be a feeling of sadness in the parsonage on the day when the water barrel is finally banished from the kitchen; and all that will remain will be memories of days spent in keeping the barrel full by carrying water from the neighboring well, or

melting snow—which itself sometimes needs washing. Farewell to thee, true friend of strenuous days.”

As a result of Mr. Haines' enthusiastic advocacy a public library is being established in Blind River. Over one hundred members have been enrolled, and contributions of money and books have been coming in in a very encouraging way. The library at Richards' Landing, now working very successfully, is also the result of Mr. Haines' interest and hard work.

RIGHT LIVING

What is right living? Just to do your best
 When worst seems easiest. To bear the ills
 Of daily life with patient cheerfulness,
 Nor waste dear time recounting them. To talk
 Of hopeful things when doubt is in the air.
 To count your blessings often, giving thanks;
 And to accept your sorrows silently,
 Nor question why you suffer. To accept
 The whole of life as one perfected plan,
 And welcome each event as part of it.
 To work, and love to work; to trust, to pray
 For larger usefulness and clearer sight.
 This is right living, pleasing in God's eyes.

ACKNOWLEDGMENTS

Receipts by Treasurer of Synod for the month
 of February, 1926

ALGOMA MISSION FUND

M. S. C. C., balance 1925 grant, \$1167.98.
 Apportionments: Massey, \$15.00; Port Arthur Missions, \$15.45; Port
 Sydney, \$2.63; Newholme, \$3.00.

M. S. C. C. APPORTIONMENT

Massey, \$15.00; Coniston, \$3.45.

DIOCESAN EXPENSE FUND ASSESSMENT

Gravenhurst, \$100.00; Blind River, \$25.00; Parry Sound, \$93.88.

SUPERANNUATION FUND

Rev. B. P. Fuller, \$10.00.

Assessments: Sudbury, \$18.92; Sturgeon Falls, \$4.00; Port Carling, \$1.50.

SPECIAL PURPOSES

Jewish Missions: Sudbury, \$13.00.

G. B. R. E.: Sudbury, \$23.03; Burk's Falls, \$2.78.

Social Service: Sudbury, \$18.00; St. Luke's Pro-Cathedral, Sault Ste.
 Marie, \$32.00; Sheshegwaning, \$2.00; Copper Cliff, \$3.00; Port Arthur Mis-
 sions, \$2.25; Huntsville, \$11.80; Englehart, \$2.38; Heaslip, \$1.35; Chamberlain,
 \$1.30; Marter, \$1.00; Burk's Falls, \$2.20; Silverwater, \$2.00; Parry Sound,
 \$15.45; Gravenhurst, \$3.80; Garden River, .90c; Echo Bay, .65c; Gore Bay,
 \$2.40.

S. P. C. K.: Burk's Falls, \$1.75; Silverwater, .64c.