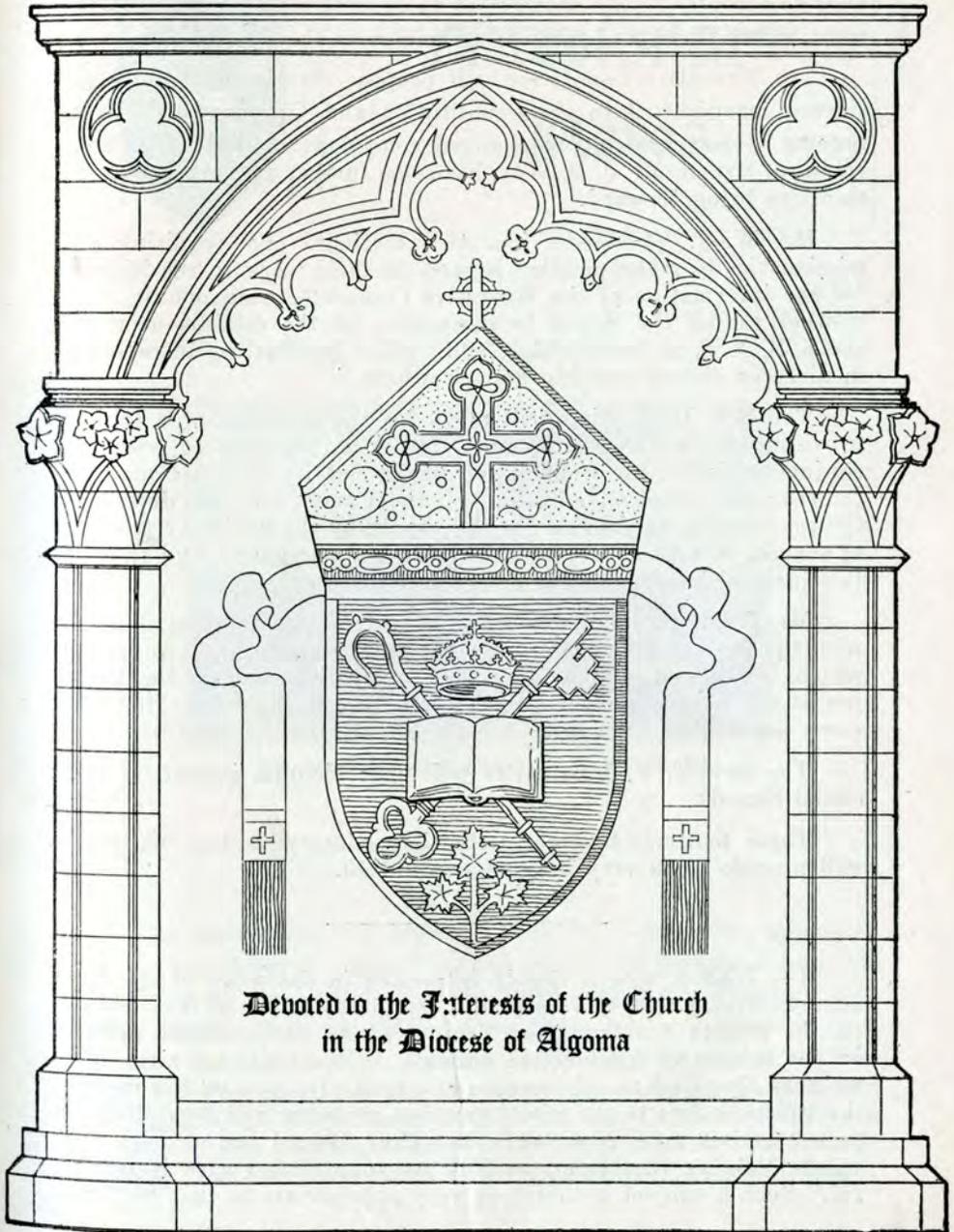


The Algoma Missionary News

VOL. 25

MAY, 1929

No. 3



Devoted to the Interests of the Church
in the Diocese of Algoma

THE SYNOD

The convening circular of the Ninth Triennial Synod of the Diocese recently issued shows that there will be much business to come before the Synod when it assembles on the 28th of May.

The Executive Committee will propose certain carefully considered amendments to the Constitution and Canons which have become necessary owing to changed conditions; and the Lay Secretary of Synod, Mr. J. B. Way, has some further suggested amendments to bring forward.

Mr. W. J. Thompson has two motions, one requiring all missionaries to make detailed reports of their work to the Bishop for the information of the Executive Committee each month; and another asking the Synod to disapprove of the establishment of the S. S. J. E. at Bracebridge, and "other innovations introduced in diocesan church worship and elsewhere."

The Rev. H. A. Sims will move for the adoption of a Canon providing for a Diocesan Council for Social Service, to work in conjunction with the Council for Social Service of the Canadian Church; and also an addition to the Canon on the duties of Churchwardens, to provide for the supply by the parish or mission of certain furniture, etc. for the rectory or parsonage, and to ease the financial burdens of the clergy in other ways.

Mr. C. H. R. Crampton gives notice of two motions dealing with the peril of communistic propaganda. He also has a proposal which, if adopted, will be a decided innovation, namely the holding of the next Synod at either North Bay or Sudbury. Hitherto every session has been held at Sault Ste. Marie, the See City.

The Rev. T. V. L'Estrange will urge biennial instead of triennial Synods.

These matters, together with the ordinary routine business, will provide for a very busy session indeed.

The Bishop, who is deeply interested in the work of the Humane Society, would be very glad if the Clergy at one of the services on the Fourth Sunday after Trinity (June 23rd) would preach on the subject of kindness to animals. In the Collect for the day we pray that God would increase and multiply upon us His mercy, the Epistle refers to the whole creation groaning and travailing in pain together until now, while the Holy Gospel begins with the words, "Be ye therefore merciful, as your Father also is merciful." Such a subject is therefore very appropriate to that Sunday.

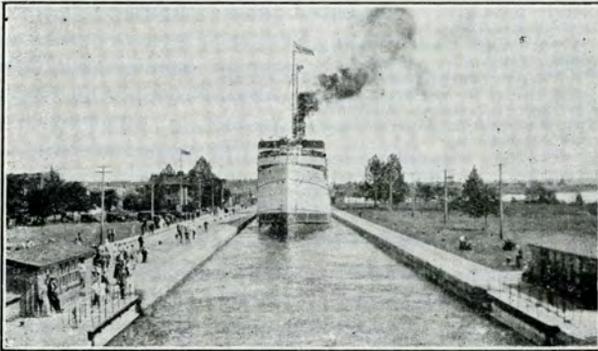


The Algoma Missionary News

Sault Ste. Marie, May, 1929

Vol. 25. No. 3.

50 cents per annum



The Canadian Ship Canal, Sault Ste. Marie.

The members of the Anglican National Commission, appointed by the last General Synod, "for the purpose of making a complete survey of all the varied problems and needs of the Church," will visit Algoma from the 16th to the 27th June. A tentative programme has been drawn up, beginning at the west end of the Diocese. The Commissioners are, the Right Reverend the Lord Bishop of Niagara, the Rev. Canon Gould, and Mr. Chancellor Gisborne of Ottawa. We know that they will receive a hearty welcome in Algoma, and every assistance in their great and important task.

THE RECTOR OF BRACEBRIDGE INDUCTED

On Monday evening, April 15th, a very impressive service was held in St. Thomas' Church, Bracebridge, when the Lord Bishop of Algoma formally inducted the Rev. J. S. Smedley, L. Th., into the incumbency of that parish.

The Choir and Churchwardens having taken their places at the west end of the church, in response to the knock of the Bishop, the doors were opened by the Wardens, admitting the Bishop, the assisting Clergy and the new Rector. The symbolism of this act is that the Bishop comes to the church bringing the new Incumbent, and is formally admitted by the Wardens, after which all unite in inducting him.

After the exhortation, silence was kept for a space for prayer. Then were read the declarations and oaths previously made and taken by the Incumbent. The Rev. Walter F. Smith, Rural Dean, acting as Archdeacon, was called upon by the Bishop to read the licence, which was duly presented to the Incumbent, together with the Bible and Book of Common Prayer. The two books were given with the admonition that they be used by him as his rule and guide in dispensing God's Word and in administering the Sacraments of Christ. The People's Warden, on behalf of the parish, then presented the key of the church to the Rector, signifying the recognition of him by the congregation as their appointed Minister. The Rector was then conducted to his accustomed seat by the acting Archdeacon and the Churchwardens.

At the Font, the Prayer Desk, the Lectern, the Pulpit and the Altar, the appointed admonitions were read, stressing the importance of each part of a priest's work as signified by these different parts of the church and its furnishings, and also reminding the people of their duty to afford their Rector all needful help and encouragement.

The Bishop delivered a most inspiring sermon, based upon the text, "As My Father hath sent Me, even so send I you," (St. John, 20: 21). His Lordship showed how the priest was called and sent by God, and that therein lay the strength of his office. He stands before the people and represents Christ to them, and also represents the people before Christ. The priest is the ambassador of God as well as the shepherd of the flock. The duties of the Rector and the congregation were dealt with and the necessity for co-operation and loyalty stressed.

The whole service was most impressive and dignified. In an Induction service so much depends upon the Wardens. Mr. Reginald Kirk as Rector's Warden and Mr. Allan Hives as People's Warden entered whole-heartedly into its spirit.

Besides the Rural Dean, a number of the neighbouring clergy were present, the Rev. Lawrence Sinclair, the Rev. Cyril Goodier, the Rev. Fr. Palmer, S.S.J.E., (who acted as Bishop's Chaplain), and the Rev. Fr. Turney, Rev. Fr. Rose, and Rev. Fr. Serson, all of the S. S. J. E.—“The Bracebridge Gazette.”

ST. JOHN'S, COPPER CLIFF

On Tuesday, April 16th, the Bishop visited St. John's Church, Copper Cliff. The service was a memorable one. Twenty-eight candidates, the largest class in the history of the congregation, were presented by the Incumbent, the Rev. A. J. Bruce, for the Laying on of Hands.

Another part of the service which was of special interest was the dedication of a number of recent gifts. These included four memorial windows,—one in the sanctuary in memory of the late Mrs. D. Jessup; the central west window, a memorial to the late Mrs. Dopson; that at the entrance above the door, a large white cross worked in cathedral plate glass, a memorial to the late Mr. McKnight; and a smaller one, somewhat similar in design, in memory of the late Mr. James Anderson. A beautiful morocco bound Prayer Book for the reading desk was presented by Mr. and Mrs. Webb in memory of Mrs. Jessup; and a lectern Bible was given by the young men confirmed last year and this as a thankoffering. Silk velvet sanctuary hangings were thankoffering gifts from Mrs. Millard; and the sanctuary lights, which were commented on by the Bishop, were given by Mr. and Mrs. Burford. The hangings and the riddel posts with lights on top of each bring the Altar into line with the traditional English use. Many smaller but deeply appreciated gifts have been received during the past few months by the Wardens.

A pleasing event of the day was the payment of the balance of \$2,000.00 owing on the parsonage recently purchased at a cost of \$4,000.00. This \$2,000.00 was raised by a special effort, and the congregation is to be congratulated on at last having a parsonage, and having it without debt.

There will be great activity in and around Copper Cliff in the near future. Mr. Bruce writes: “A large copper refinery, in which the Dominion Government is somewhat interested,—a company apart from the International Nickel Corporation—is to be built a few hundred yards from the Canadian Pacific Railway station. So we shall have a town on each side of us. This site is not on International property. The engineers are at work now, so we shall see much construction work here this summer.”

A SERVICE IN ST. THOMAS' CHURCH, BRACEBRIDGE

On a Sunday recently I was free to go as a worshipper to the church of one of our small town parishes. Bracebridge is a place of about three thousand people. St. Thomas' Church is a brick building in the heart of the town. Inside it is dignified and promotes devotion. It is free from cheap coloured windows, but has a very fine east window representing the Ascension, and another of the Resurrection. As you wait for the service to begin the eye is drawn to the lovely figure of our Lord blessing His Apostles, and to the Altar beneath with its blue curtain and dossal. There is a small but good organ, well played in a quiet and unostentatious way by a devout communicant.

The choir comes in led by a boy with a gilded wooden cross. The devotion of the congregation is very noticeable. Everyone kneels for a prayer on entering and there is no whispering or shuffling about before the service. The priest (Rev. J. S. Smedley, L. Th.) enters by the sanctuary door with his server and goes to the Altar. Meanwhile the choir and people sing in a quiet but hearty way a well known hymn to a good tune. The service is read in a distinct voice and the music is all very simple and tuneful, so that all can join in. It consisted of four very fine hymns, the Kyrie, the Sanctus, and the Gloria. The Creed was sung on a note accompanied quietly on the organ. The sermon was carefully prepared and of such a nature that everyone was interested and could understand it, and could find some practical thing which could be done as a result of hearing it. No one went out after the Prayer for the Church, but both communicants and non-communicants remained to worship together. Bracebridge has a large percentage of communicants at the early service. On the first Sunday of the month I have seen as many as sixty at 8 a.m. For this reason there are fewer at eleven. As soon as the Priest had made his Communion, people got up and went to the rail without any delay. Just enough to fill the rail went up, and as soon as the first had received, their places were promptly taken by others from the body of the church. A very impressive sight at the Communion in Bracebridge is the whole congregation kneeling and engaged in their own devotions while others are communicating. Although the majority do not receive at the late service, everyone uses the time of Communion for prayer. The whole service and sermon were over in a little over an hour.

One comes away feeling that here we have an almost ideal type of Sunday morning worship for a small town parish. I should think there were at least a hundred people present, probably more. The present Rector is continuing and completing the good work of his predecessors, Archdeacon Burt, Canon Hincks and the Rev.

F. G. Sherring, each of whom served in Bracebridge for about ten years and did much to build up the parish devotionally. And before these the long and faithful pastorate of the late Canon Boydell helped to lay firm foundations, and is still remembered with gratitude.

ROLAND F. PALMER, S. S. J. E.

THE CHILDREN'S OFFERINGS

For the past few months Archdeacon Burt has been touring the Diocese in the interests of the Algoma Mission Fund, and throughout the greater part of Algoma has made known the needs of the fund upon which our diocesan mission work depends. The appeal has met with a considerable amount of success. Many of the offerings represented real sacrifice, more than one widow following the example of the widow in the Gospel and of their penury giving what were in the circumstances really fine gifts.

Two incidents are interesting, as showing the spirit of sacrifice which animates even the little children when the opportunity of helping the work of Christ's Church is put before them.

In a little church on the shore of Lake Rosseau the Archdeacon delivered his appeal. Three young children who heard it went home and talked over the question of what they could do to help. They decided that they would pick wild raspberries, which they at once proceeded to do. Picking wild raspberries is not an easy task, and entails many a scratch from the thorny bushes. But in this case it was a labour of love, and the amount which they earned and contributed to the Mission Fund was \$10.00. Needless to say that \$10.00 was appreciated by the Archdeacon in a very special way.

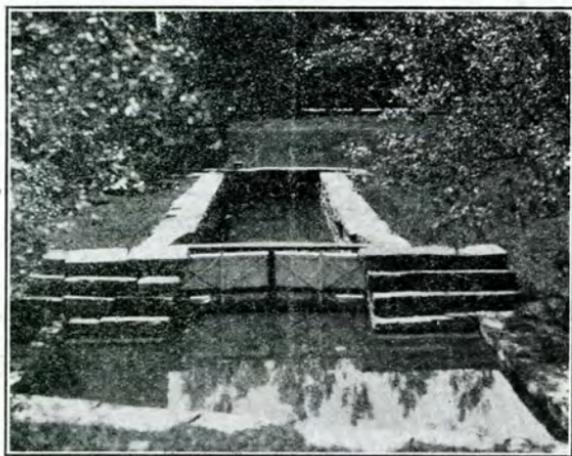
Quite recently the Archdeacon addressed the children of the Shingwauk Home in their beautiful little chapel on a week-day evening. To these Indian children he told the story of the Church in Algoma and its work, not expecting of course that they could contribute anything. Yet some of them had small sums of pocket money being kept for them by the staff of the home, and the children immediately decided that they would give what they could and so they did. But one little girl had nothing to give, and was soon heard crying bitterly. On being asked why these tears, she sobbed, "I want to sell my dolly. I haven't any money, and I want to give something too." She was told that she could hardly sell her dolly, but that she might earn some money. And so she has done some extra work, and has had the happiness of contributing twenty-five cents.

Who can doubt that "with such sacrifices God is well pleased?"

The Rev. W. L. Guyler, B.A., has been granted a year's leave of absence to visit England, and leaves with his wife and child soon after the Synod. The Rev. E. G. Dymond, L. Th., will act as locum tenens of Kirkland Lake during Mr. Guyler's absence.



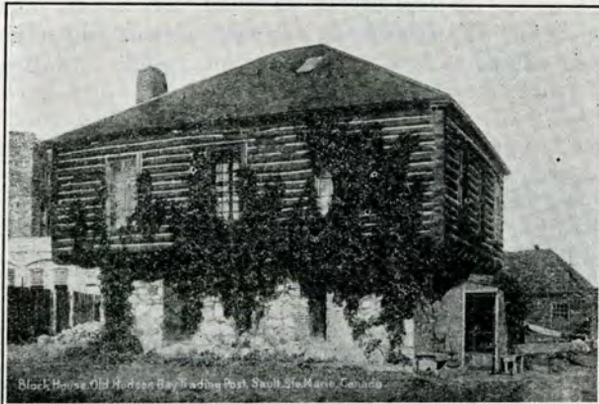
Agawa Canyon, on the Algoma Central Railway.



Northwest Fur Company's Lock
Sault Ste. Marie. Built 1797.



The Forest Primeval.



Hudson's Bay Company's Blockhouse, Sault Ste. Marie.

Photogravures by courtesy of Sault Ste. Marie Publicity Association.

A DAY WITH THE S. S. J. E.

Under the title, "The House on the Hill", the Canadian Province of the Society of St. John the Evangelist in a small pamphlet describes the House of the Transfiguration at Bracebridge, and then answers the question, "What do they do all day up there on the hill?" as follows:

"In the morning they get up at six or a little earlier. Then they all meet in the chapel for Morning Prayer which goes on until seven. After that comes the Communion. In this way they are praying for the world just when the day's work is beginning in factory and on the farm.

"At eight they have a breakfast of porridge and toast and make their private prayers. At nine, the hour when the Holy Spirit came at Pentecost, they meet in chapel for a short service. This is the time that people are going to their offices and the children are off to school. Their prayers go up for them. After this each goes off to his work, building, carpentry, gardening, cutting wood, study, writing, cooking, laundry, or other work. About noon, the hour our Lord hung upon the cross, they meet again in chapel. Then comes lunch and a short period of recreation when they meet in the common-room for conversation. All morning until noon they have kept silence. During the meals one of their number reads aloud from a book, generally the life of some interesting person. On Fridays silence is kept all day long. They also keep silence in the evenings. These times of quiet help them to listen to the voice of God, and also prevent gossip, quarrelling, and waste of time. They always find plenty of time to say all that is worth saying, and to have plenty of fun and merriment too.

"They begin the afternoon's work with a short service in chapel when all sorts and conditions of people are prayed for. Requests for prayer are constantly received. All work hard at their appointed tasks all afternoon, and are ready with a good appetite for a simple supper. After supper comes Evening Prayer, and then each one reads or studies quietly until nine when Compline, the night prayers, are said, and then they all turn in to sleep soundly until the Brother who calls them says, "Let us bless the Lord," to which they reply, "Thanks be to God," as they jump out of bed to start a fresh day.

"Over the week ends some of them go off to take services in the little missions that might otherwise have to be closed for lack of men and money to keep them open. This often means long walks, especially in winter, in order to save travelling expenses. They spend the night in the home of some kind friends, and it is a joy to them to be told as they leave some remote and lonely farm

house, 'I'm so sorry to see you go, Father, the times passes so quickly when you are here.' Or to see the smiles of the children as they welcome one of the Fathers, or to listen to the tale of troubles or joys of this one or that, and to give comfort or counsel.

"Then from time to time invitations come from all over the continent for one or other of the Fathers to go to some distant place to preach a mission or give a retreat. That often means a week or ten days of three or more services a day.

"Constantly, too, clergy and laymen who are tired or unwell or need a time of quiet come to visit these men on the hill and seek for new strength and inspiration."

PRESENTATION TO MISS A. L. ELLIS

There was a very happy gathering at the parsonage at Baysville on Wednesday evening, April 3rd, when Miss A. L. Ellis was presented with an address, a silver tray and a bouquet of flowers. The presentation was made by Mrs. Warder. The priest in charge, the Rev. R. C. Warder, read the address, and the flowers were presented by Miss Madeline Ellis.

Miss Ellis has been a faithful worker in the Church at Baysville for over thirty years, for twenty-three of which she has fulfilled the duties of Secretary-Treasurer of the Woman's Auxiliary. Though Miss Ellis has resigned from office, she is still working for the Church and takes the keenest interest in all its activities.

The tea tray is a beautiful one, and is inscribed as follows: "Presented to Miss A. L. Ellis by the Woman's Auxiliary and the Congregation of St. Ambrose Church, Baysville, as a token of appreciation of duties long and faithfully rendered."

Refreshments were served, and a very happy evening spent.

A very excellent review of a book entitled "The Riddle of Life" by the Right Rev. Neville S. Talbot, Bishop of Pretoria, written by the Rev. Lawrence Sinclair, recently appeared in the "Huntsville Forester". The book is written to help the men and women of to-day to face the exceedingly difficult fact of moral evil in the world, and it has been very highly commended by the Bishop of London, who says of it: "I welcome it, not only from personal reasons, but because I believe it may help many sufferers to find a sure ground of hope in their dark days; and will bring some light to those who, as they mourn, still sit in the valley of the shadow of death."

THE GRAVENHURST CHAPLAINCY

The year 1928 has come and gone, and the work of the Sanatoria Chaplaincy has moved in a quiet groove, which, while in many ways it may seem uneventful, has had many happenings of real and permanent interest. The number of patients reaches again the total of around 420, of whom, roughly speaking, about one-third have been Anglicans, while added to them are the Greek Orthodox and Lutherans, whom the Chaplain regards as under his particular care.

The majority of patients come from the Diocese of Toronto, the others being pretty evenly divided between Niagara, Ottawa, Huron, Ontario and Algoma, with a sprinkling from the U.S.A. Anglicans 132, Lutherans 20, Ukranians 14, Greek Orthodox 9.

There have been 28 public services in the Assembly Hall, 18 public celebrations of the Holy Communion, and again, a very large number of private celebrations, 247.

Prayers and Bible reading have been conducted on all the Sundays throughout the year in 79 rooms or wards, and on Sundays when the United Church Chaplain has the evening service in the Assembly Hall, a short service with hymns and an address has been held in three or four of the larger wards.

Two Bible Classes have been held regularly every week, the book studied for the year being the Book of Job. On Tuesday and Thursday afternoons, the Chaplain has been having a small reading circle, at which religious topics of various kinds are discussed, and a chapter of some one of the Old Testament books explained, or some story parable containing some lesson of Scripture read. "That Land and This," by Gertrude Hollis, has proved a never failing source of interest, explaining as it does the Church's seasons, while a book by Father Andrews on the Sanctuary has given to many a clearer idea of the beauty of worship.

Again and again during the year it has been the Chaplain's privilege to comfort those for whom the tide of life has merged in the great ocean of eternity. The gladness with which the Holy Sacrament has been received, and the murmured thanks for words of spiritual comfort imparted (imperfectly enough it well may be), all serve to show that the work is not in vain, and lives fast losing touch with earthly things are made ready to enter in faith and hopefulness the life which is to come.

During the past year, some of the Ukranians who were in the Infirmary, expressed a wish to see one of their own priests. The Chaplain got in touch with Archdeacon Ingles and a priest was sent up, money was forwarded to pay all his expenses and his visit was one of great joy and comfort to his fellow-countrymen. During his stay with the Chaplain, he gave him a very interesting account of his work in Toronto.

The Chaplain again must express his gratitude to the friends who sent him such quantities of magazines of all kinds, so that he has a never-failing supply sufficient for all needs.

Again during the winter and into this year the Lions Club of Toronto has sent five moving picture films a week for use on his pathoscope, which have assuredly helped to brighten the lives of the bed patients.

During the year we have had two distinguished visitors — Archdeacon Burt, who came to us in July, and gave us two very interesting addresses in one of the large wards and also at the service in the Assembly Hall; and later in the year, our own Bishop of Algoma, whose visit was eagerly anticipated. He was met with a crowded congregation and gave a most inspiring and interesting address, also dedicating two beautiful brass candlesticks, given in memory of a member of the congregation, Thomas Clarke. The Bishop's visit is again being looked forward to by all who still remain, who were present last year, and his kindness in making this special effort to come to us, is very greatly appreciated.

There must always be a feeling of tremendous responsibility to the priest in charge of work such as this, and at times the strain seems almost insupportable; and yet there is a peculiar fascination in it which perhaps no other work has, and makes one feel that, in spite of many failures, many disappointments, something real is being accomplished, and many who are thus laid aside are being brought to a clearer knowledge of the truth than perhaps might have been the case had circumstances not brought them to sojourn with us for a time.

Again, I must take this opportunity of thanking the officials of the National Sanitarium Association living here, and also the staff of the Calydor, for their unvarving and unremitting kindnesses throughout the year. Both in Dr. Kendall and Dr. Parfitt I feel I have two good friends, on whose sympathy and support I can always rely. And once more, to the various Dioceses which are helping in this work, I would say, Thank you again and again for your unswerving support and generosity.

JOHN B. LINDSELL,
Anglican Chaplain, Gravenhurst Sanataria.

Since the great fire at Haileybury in the autumn of 1922, St. Paul's parish has been without a parish hall, and has been thereby much hampered in its work. The church and rectory have been rebuilt, the former on a much finer scale than before, and now the opportunity has been presented of purchasing a very suitable building near at hand and moving it on to the church property, and this is being done. Needless to say, the hall will meet a great need in the parish.

EMPIRE SETTLEMENT

The Bishop has received the following letter from the Church of England Council of Empire Settlement, an organization formed by the Church Assembly in the Mother Country to assist English Churchmen to settle in the Dominions. It is a work in which the Council for Social Service of our own Canadian Church is co-operating heartily, and the assistance of the clergy and laity throughout Canada is being asked for the project, which is of great importance to both Church and Empire.

As the letter was received too late to be referred to on St. George's Day, the Bishop has suggested June 2nd, the First Sunday after Trinity, as a suitable day to bring the matter before the Church people of the Diocese. The letter is as follows:

Dear Lord Bishop:

I am forwarding from my Committee a booklet in which is set out what we wish to organize on St. George's Day, April 23rd, or on a near Sunday. The desire is, to secure mention annually, of the Council of Empire Settlement, in as many Cathedrals and Churches as possible; to show what the Church is doing and could do, with greater backing, for her children.

We ask for financial support, from collections and donations to a Special St. George's Day Fund. For every £120 raised, we can transport to Canada and settle in cottages owned by the Church, a whole family; we wish this year to raise enough money to transport 100 families from the three hundred on our waiting list. The St. George's Day Fund would probably undertake another special piece of work next year.

Owing to the shortness of notice given, it may be impossible in some cases, to meet our request for help on St. George's Day of 1929, or a Sunday within the octave. May we hope, should this be so, that another Sunday will be chosen for pleading and supporting this cause?

The Committee would be very glad if you could forward this effort by recommending it to Clergy, or permitting mention of it in your Diocesan Magazine?

(REV.) ARTHUR, G. B. WEST,

Hon. Sec. Intelligence Committee,
Council of Empire Settlement,
St. Dunstan in the East,
London, E. C. 3.

We welcome to the diocese the Rev. Ernest G. Dymond, L. Th., who has come to Algoma from the Diocese of Salina in the State of Kansas. Mr. Dymond is a graduate of Trinity College, Toronto, and was ordained in that city, so in coming to Canada he is returning home. He is temporarily in charge of the Mission of Restoule and Nipissing.

The Algoma Missionary News

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by the Cliffe Printing Co., 122 Spring Street., Sault Ste. Marie, Ontario.

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All subscriptions, items of news and other communications should be sent direct to the Editor.

REV. CANON COLLOTON,

16 Forest Ave.,
Sault Ste. Marie, Ont.

ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for
the months of March and April, 1929

ALGOMA MISSION FUND

M. S. C. C., \$1620.27; Algoma Association, \$1429.81; S. P. G., \$1041.40; S. S. J. E., Bracebridge, \$71.50.

Archdeacon Burt's collections: \$15.00, \$100.00, \$60.00, Blind River, \$30.00.

Apportionments: Manitowaning, \$30.00; Thessalon, \$10.00; Elk Lake, \$15.00; Chisholm, \$25.00; Garson, \$10.00; Sturgeon Falls, \$22.00; St. Thomas, Ft. William, \$7.90; Gore Bay, \$60.00; Oliver, \$20.00.

M. S. C. C. APPORTIONMENT

Manitowaning, \$33.00; South River, \$4.40; Tarentorus S. S., \$3.81; Thessalon S. S., \$13.00; Charlton S. S., \$4.95; Sturgeon Falls, \$15.50; South River S. S., \$6.82; St. Thomas, Fort William, \$20.20; St. John's, Sault Ste. Marie, \$50.00; Copper Cliff S. S., \$16.00; Maganatawan S. S., \$18.00; Sturgeon Falls S. S., \$2.42; Cache Bay S. S., \$1.65; Little Current S. S., \$7.22; Espanola S. S., \$6.35; Nairn S. S., \$6.06; Webbwood S. S., \$3.00; Milford Bay, \$10.00; Sprucedale S. S., \$5.22.

DIOCESAN EXPENSE FUND ASSESSMENT

Manitowaning, \$16.52; Silverwater, \$4.75; White River, \$32.21; Missanabie, \$10.74; Port Carling, \$13.82; Blind River, \$25.65; Chisholm, \$21.20; Baysville, \$17.64; Callander, \$18.59; Maganatawan, \$18.48; Kirkland Lake, \$29.12; Sheguiandah, \$15.67; Biscotasing, \$5.00; Coniston, \$43.56; Sturgeon Falls, \$20.00; Cache Bay, \$14.88; Thessalon, \$30.00; Garden River, \$12.04; St. Luke's Pro-Cathedral, \$359.18; Aspdin, \$9.74; Massey, \$19.21; St. Thomas, Fort William, \$30.40; St. John's, Sault Ste. Marie, \$52.84; New Liskeard, \$76.55; Gore Bay, \$38.47; Oliver, \$12.50; Slate River, \$12.81; Little Current, \$15.80.

BP. SULLIVAN MEMORIAL SUSTENTATION FUND

Miss Robina Hamilton, \$200.00.

SUPERANNUATION FUND

Assessments: Manitowaning, \$2.35; Silverwater, .25; White River, \$3.75; Missanabie, \$1.25; Blind River, \$3.00; Kirkland Lake, \$2.40; Biscotasing, .50; Maganatawan, \$1.64; Sturgeon Falls, \$2.59; Cache Bay, \$1.00; St. Luke's Pro-Cathedral, \$25.00; Aspdin, \$1.51; Port Carling, \$1.50; Massey, \$2.25; Gore Bay, \$3.72.

Rev. B. P. Fuller, \$15.00.

T. J. KENNEDY BEQUEST

Estate of late T. J. Kennedy, \$200.00.

CHURCH & PARSONAGE LOAN FUND

St. George's, Maganatawan, \$50.00.

GRAVENHURST CHAPLAINCY

Diocese of Ottawa, \$56.25.

SPECIAL PURPOSES

Jewish Missions: Manitowaning, \$3.00; Sundridge, \$3.50; South River, \$1.50; Copper Cliff, \$7.00; Coniston, \$5.00; Slate River, \$2.30; Oliver, .70; Maganatawan, \$3.00; Sturgeon Falls, \$3.72; St. Luke's Pro-Cathedral, \$30.00; Port Carling, \$1.67; Massey, \$4.00; Gravenhurst, \$6.00; St. Thomas, Fort William, \$5.00; St. John's, Sault Ste. Marie, \$8.00; Gore Bay, \$5.00; Little Current, \$5.00; Milford Bay, \$6.00.

Social Service: Manitowaning, \$2.00; Englehart, \$2.30; Port Carling, \$1.00; Massey, \$2.00; St. Thomas, Fort William, \$3.35; St. John's, Sault Ste. Marie, \$8.00; Gore Bay, \$3.00; Little Current, \$5.00.

G. B. R. E.: Manitowaning, \$3.00; White River, \$1.50; Missanabic, .50; Elk Lake S. S., \$2.50; Sturgeon Falls, \$3.00; Massey, \$2.00; Gore Bay, \$3.00. St. Luke's Pro-Cathedral Building Fund: Miss Robina Hamilton, \$200.00. Current River Mission: Miss V. Martin, \$1.00.

Indian Work: Mrs. Baldwin and Son, \$27.65.

Bishop's Discretion: Miss Swayne, \$150.00; Miss Langton, \$75.25.

Jerusalem and East Mission: Sturgeon Falls, \$10.00.

Training Ordination Candidates: Algoma Association, \$13.40.

Whitefish Falls Church: Algoma Association, \$1.58.

At the request of the Treasurer of the Algoma Diocesan Board of the Woman's Auxiliary, the Treasurer of Synod desires to explain that the first four items shown in his financial statement (see "A. M. N." Mar.-Apr., p. 37) as having been received from the Algoma W. A., were payments by the Auxiliary of 1927 funds paid over early in 1928 and therefore taken into last year's accounts. These were:

Catechists' Stipends	\$1400.00
Episcopal Endowment Fund	100.00
Bishop's Discretion	385.50
Books for Students (Life Members)...	69.22

The amounts which passed through the W. A. books last year were received by the Treasurer in January 1929, and do not appear in the diocesan statement for 1928. These were as follows:

Catechists' Stipends	\$1400.00
Episcopal Endowment Fund	100.00
Bishop's Discretion	404.00

This will explain any apparent discrepancies between the W. A. statements and those of the Synod.

Their Excellencies, the Governor-General and Viscountess Willingdon paid an informal visit to North Bay on Good Friday morning, and attended Divine Service at St. John's Church at ten o'clock. The service was conducted by the Rector, the Rev. H. A. Sims, assisted by the Rev. Frederick Shaw of St. Simon's. Their Excellencies were on their way to the West, and broke their journey in order that they might not miss the opportunity of joining in public worship on Good Friday.