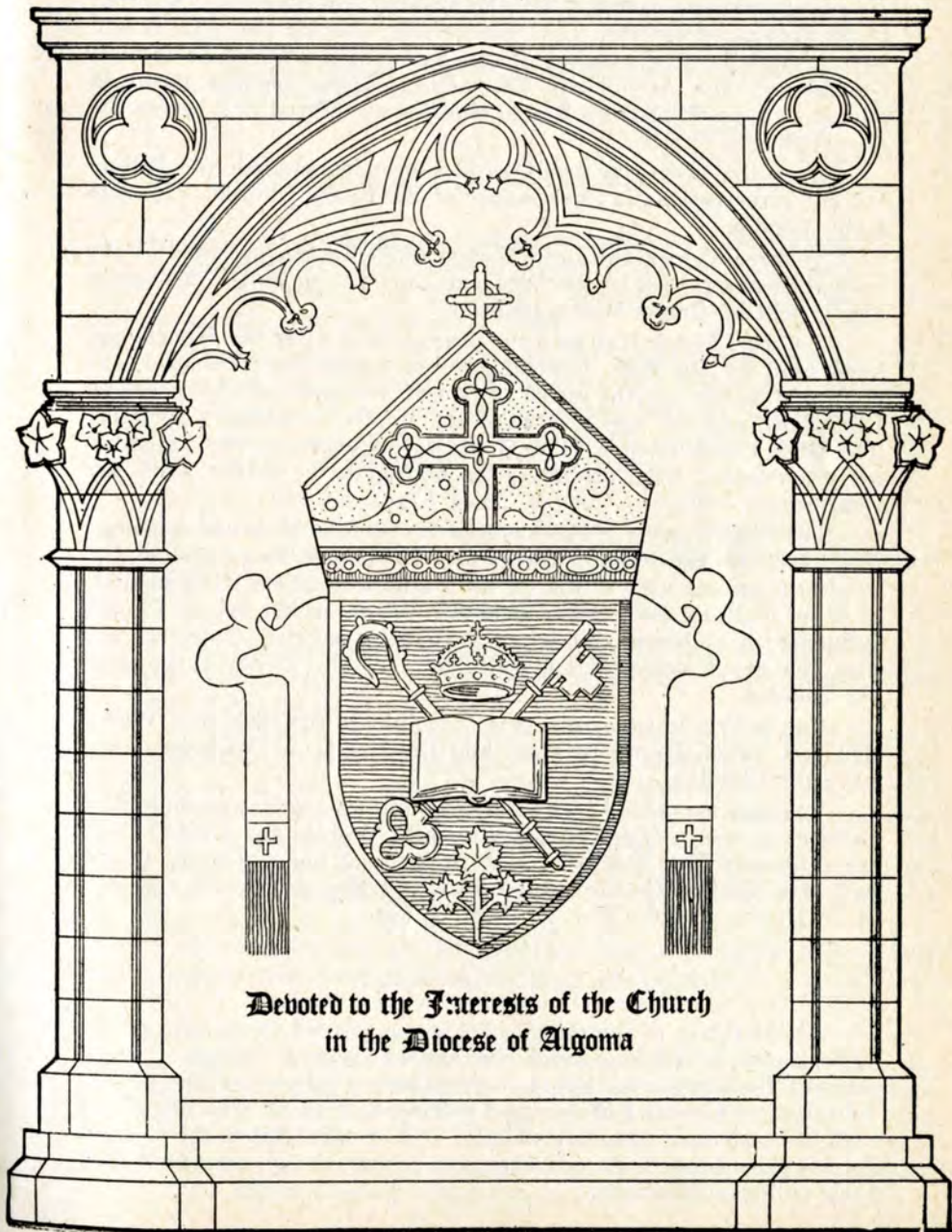


The Algoma Missionary News

VOL. 29

AUG.-OCT., 1933

No. 4



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

THE ALGOMA ASSOCIATION IN ENGLAND

THE ANNUAL FESTIVAL was held on the 15th July. The General Committee met at 1.30, the Bishop presiding. He referred to the passing of the Rev. L. C. Streatfeild, who for many years had been a most devoted member of the Association, and had also been Commissary for Archbishop Thorneloe. Those present stood in silence as a mark of respect, and the Bishop offered prayer for the departed.

After the necessary business had been concluded, the Bishop led the intercessions in the Chapel of St. Paul's Church, Vicarage Gate, London.

At three o'clock the Lord Bishop of Willesden presided at the annual meeting, held in the Vicarage Gate parish hall, Kensington, kindly lent by Canon Brook-Jackson.

The Rev. Frank Hall said the prayers, and after the reports had been read by the Hon. Central Secretary and the Treasurer, the chairman spoke of the need of closer co-operation between all Christians, and the great value of the smaller missionary societies. The High Commissioner, Hon. G. Howard Ferguson, was unfortunately prevented from attending, as he had to be at the Economic Conference.

The Bishop spoke of the work in the Diocese, mentioning among other features the work of the Cowley Fathers at Bracebridge, describing a typical visit of one of the Fathers to an outlying hamlet; and the work of the Sunday School by Post, which brings Church influence to children and parents alike in isolated districts; and also the great keenness and self-denial of the clergy throughout the Diocese.

Canon Freer proposed a vote of thanks to the Bishop of Willesden and Canon Brook-Jackson, and the Bishop of Willesden then gave the Blessing.

Tea was served at 4.30, and everyone agreed it was delightful to meet so many friends from Algoma. Besides the Bishop there were present Mrs. Rocksborough Smith and her two sons, Canon and Mrs. Hincks, the Rev. John Tate and Mrs. Sherwood, the Rev. H. F. Hutton and the Rev. D. D. Macqueen.

—E. C.

About thirty of the clergy of Algoma availed themselves of the opportunity given to attend the annual Trinity College Clerical Alumni Conference in September. These conferences are always occasions of mental and spiritual refreshment to all who attend, as well as being most pleasant socially. All are grateful to the Provost for his very kind invitation extended to our clergy, irrespective of their college affiliations.

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Sault Ste. Marie, Aug. Oct., 1933

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ALGOMA'S "DIAMOND JUBILEE"

THE FEAST of St. Simon and St. Jude, Saturday the 28th October, is the sixtieth anniversary of the Consecration of the Venerable Frederick Dawson Fauquier, Archdeacon of Brant, as first Bishop of Algoma, and consequently it is the completion of sixty years of our diocesan life.

As a matter of historical interest and record, we reprint elsewhere in this issue a contemporary account of the service in St. James' Cathedral, Toronto, when our first Bishop was solemnly set apart for his great task, a task to which he was "faithful unto death".

On the seventh anniversary of his consecration, St. Matthew's Day, the Bishop was in Toronto, attending the General Synod Board meetings and the Trinity Alumni Conference. On that morning His Lordship celebrated Holy Communion at St. Thomas' Church, a number of present and former clergy of the Diocese being present.

The "Algoma Missionary News" joins with hosts of friends throughout the Diocese in extending congratulations and good wishes to Archbishop Thorneloe, who celebrated his eighty-fifth birthday on the 4th October.

LETTER FROM THE BISHOP

Toronto, Sept. 26th, 1933

My dear Brethren
of the Clergy and Laity:

Having landed at Montreal late last night I hasten to send you cordial greetings, and my blessing upon you all and your work for our dear Lord. It seems a long time since my wife and I, accompanied by our younger son, left the Diocese; and doubtless it appears longer to me than to you, because my time in England has been so full of work and so crowded with incident. I visited this year a greater number of places than ever before, and the number of sermons and addresses that I have given on our work in Algoma to numerous gatherings of Church people, both in large towns and small villages, is a very large one. Some of these gatherings were held under the most delightful conditions, the weather having been so beautiful all the summer that a large number of garden meetings was rendered possible. All the same, it proved a very tiring and exhausting task to travel so much and to speak so frequently.

The thing that struck me most forcibly was the very cordial and friendly—in many cases, affectionate—reception which was everywhere given me. It was a great joy to meet so many old friends of the Diocese, who spoke again and again with the deepest affection for our dear Archbishop Thorneloe, and who, I am sure, welcomed me so cordially because I am his successor. In this connection I need mention only the names of Miss Burnard Tucker, Miss Gurney, Miss Portman, Mrs. Stephenson (now Sister Beatrice), and the Rev. J. H. Woodman, some of the earliest supporters of the Association. It is splendid to see how they are still making effort to assist us, in spite of the hard times and the reduction of incomes, which call for much self-denial on their part. To the Rev. Frank Hall who organized my tour with consummate skill (and it is a very hard task involving a tremendous amount of correspondence), and my two Commissaries, Chancellor Dimont and Canon Freer, our warmest thanks are due. Everywhere I heard of the splendid way in which Miss Evelyn Chappel and her sister are carrying on the work of Secretary, and in Mr. Stow we have found a most capable and devoted Treasurer. Amongst our other friends, some of more recent date, there is a host of names that I should like to mention but space forbids, though I cannot omit a reference to the zealous work of the Rev. A. H. Greenwood, who is making Algoma known in every parish in the ancient city of York; to Mrs. Rhodes, whose meeting at Torquay in her delightful house is always one of our best; to two of our former clergy, the Rev. J. Tate (and his daughter, Mrs. Sherwood) and the Rev. H. F. Hutton (and his sister), who are most loyal and devoted; to three more recent clergy, the Rev. D. D. Macqueen, the Rev. F. Shaw, and the Rev.

J. A. Osborne, who are always endeavouring to rouse interest in Algoma; to Father Tonks, of the Overseas Association, who has a very tender spot in his large heart for our Diocese; and to St. Mary's, Stafford, the Rector of which, the Rev. Lionel Lambert, is as keen as ever on his fleet of missionary boats, of which we possess one. Exmouth, Guildford, Vicarage Gate, Hurstpierpoint, Ashley, Stockport, and my old parish of Broadstone are other names that stand out in my memory. But I fear that I must not mention any more, or this letter will become too long. It was a great pleasure to meet Mrs. Sadler, the mother of the Rev. R. T. Sadler, who gave the Cowley Fathers their house and grounds, and also to have the aged missionary Bishop of our Church, Bishop Lofthouse, formerly of Keewatin, to preside at our meeting in Dawlish.

Of parishes which I visited for the first time, I find that there are about twenty-four. I am glad to say that some of these are large and important towns, and I have hopes that the work will develop in some, at least, of these with good results for the future. In one week I visited Dudley, Leicester and Sheffield, all of which are new places, and all large towns. I found that Missionary Festivals for whole Deaneries are now much more common than they were. I was invited to preach at three of these Festivals, and welcomed the opportunity of meeting such large numbers of clergy. These were at Stockport, York and Southampton. I also preached at the Oxford Diocesan Festival in Christ Church Cathedral, when six bishops and over a hundred priests were present, besides large numbers of laity.

The Algoma Annual Meeting was a most happy event. The large parish room of S. Paul's, Vicarage Gate, was quite full, and friends of the Diocese were present from all parts, some having come long distances. There was a most friendly feeling and the meeting was quite like a happy family gathering. The Bishop of Willesden made a most excellent chairman, and the collection was nearly £26, which was said to be a record. It is really a most gratifying sum when one remembers that practically everybody there is a regular contributor in his own branch of the Association, and none are wealthy.

It gave me great pleasure to find how well informed the Archbishop of Canterbury is concerning the Diocese. His Grace invited my wife and myself to stay with him, and when at dinner the Dean of one of the English Cathedrals asked, "Where is Algoma?" the Archbishop took the words out of my mouth and told him himself about the Diocese. We also enjoyed a visit to the Bishop of Chichester, and at the Lord Mayor's banquet at the Mansion House met many English Bishops, the Metropolitan of India and myself being the only Bishops from overseas.

I considered it a great honour to be asked to luncheon by the Court of the oldest missionary society in the Church of England, the New England Company, whose charter dates back to the days of Oliver Cromwell. The chairman asked me to speak to the Court

about our Indian work, and held out hopes of a grant for next year, their finances being low this year, while a worrying lawsuit is threatening them.

It is difficult to estimate the financial results of my tour. I was told again and again by the clergy that my visit had aroused and deepened the interest of their people, and we certainly gained many new friends. But a number of parishes in England, instead of giving me collections, have promised a grant from their missionary funds at the end of the year, a practice which is becoming much more common than it was. My references to the reduction of our missionary stipends were received with much sympathy, one old friend of the Diocese sending me a cheque for £50 towards stipends after the meeting at Clifton. About £500 was actually promised, but, as I have said, this does by no means represent the sum total of the response. I also received several very nice gifts for the Diocese, including a beautiful new Chalice and Paten of solid silver, two private Communion sets, five frontals from Salisbury Theological College, and a large bundle of cottas. I shall arrange for the distribution of these later in the year, when I have more time. The subjects that interested people most in England were the Sunday School by Post and the work of the Cowley Fathers, as you may have seen from references in the "Church Times", which always referred to our work in a most friendly way.

It was a great pleasure to meet in England three of our present clergy, Canon Hincks, Walter Smith and Kelway Bamber. In addition to those I have mentioned earlier in this letter, I also met John Armour who was working in St. Alban's Diocese.

I have not space to do more than refer briefly to the part which I took in the Centenary celebrations, which were marked by the greatest enthusiasm everywhere, from the Archbishop of Canterbury downwards. You have doubtless read of the truly wonderful gatherings in the Albert Hall, packed on occasions to capacity, though it holds ten thousand people, and at the Stadium where 45,000 attended the open-air Mass "by far the largest congregation ever seen in England", said the "Times" newspaper. I presided at the Albert Hall at the International Conference of Priests, presided at the Congress in Tunbridge Wells, spoke at the Sheffield Congress, preached on the anniversary Sunday of Keble's Sermon at St. Matthew's, Westminster, and at Ilford, also at St. Agnes, Kennington, and spoke at the Annual Meeting of the C.B.S., and at the Silver Jubilee of the League of Help, both of which met in the Great Hall of the Church House in Westminster.

My first task on arrival in Algoma will be the Consecration of the beautiful new Church of the Cowley Fathers. I much regret that I shall not be able to hold the usual number of Confirmations this year, but I have no doubt that in most cases the candidates may well be held over till next year. After all, as the Archbishop of Canterbury said, there are not many large dioceses where the

Bishop visits practically every mission every year. My first week in Canada, too, is taken up with meetings of the Boards of our Church and of the House of Bishops, which unfortunately clash with the date of the Alumni gatherings of Trinity College, which I hold to be so valuable and inspiring to the clergy that I shall do my utmost to be present at as many of them as I find possible.

Please continue, my brethren, to pray very earnestly for God's blessing upon our work, for the deepening of the spiritual life of our parishes and missions, and for the return of prosperity to our land.

Your affectionate Father in God,

✠ ROCKSBOROUGH R. ALGOMA.

A SUMMER SERVICE ON THE LAKE OF BAYS

FOR NAVE, a long wharf reaching out into the lake; for aisles, boats and canoes floating alongside; clouds for clerestory, and the sky for roof. For music, the gentle lapping of the water, violins and a guitar; and for reedos the gorgeous setting of the sun over the Lake of Bays. This is evening service on the lake for the large "floating" summer population in the mission of St. John's, Fox Point and Port Cunnington.

There are so many whom the Good News of God never reaches, and the Gospel must be heard before the Christian life can follow; this is why outdoor services were added this summer to the regular ministrations at St. John's.

In such a beautiful and spacious setting there was much in the Scripture for these services that needed little comment: "For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him. Look how wide also the east is from the west: so far hath He set our sins from us." So did the Psalmist proclaim the Good News of old. And then the waters of the lake reflecting the evening sky, and surrounded by rugged hills, gave point once more to Isaiah recalling us to consider the majesty of this so merciful God: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span; and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Such questions sincerely framed perhaps always promote reverence, and our crowd of city holiday makers was a very reverent one.

The work on the Lake of Bays is made much simpler by the use of a small motor boat, the gift some years ago of the parish of St. Mary's, Stafford, in England. The boat bears the name of its donors, who still generously pay for its upkeep; and the beautiful church flag of St. Mary's is a familiar sight among the boats at the church dock on Sundays.—C. R. F.

The work on the Lake of Bays is this year in charge of the Rev. H. A. Rogers. The Rev. C. R. Fielding, of the General Theological Seminary, New York, ministered to the Mission of Fox Point and Port Cunnington.

CONSECRATION OF THE COWLEY FATHERS' CHAPEL
AT BRACEBRIDGE

ON A BEAUTIFUL DAY towards the end of September, through forests of maples decked out in all the glory of their autumnal orange and scarlet tints, streams of cars from Toronto and other places converged towards Bracebridge in the lovely Muskoka Lake District. The occasion was the consecration of the Collegiate Church

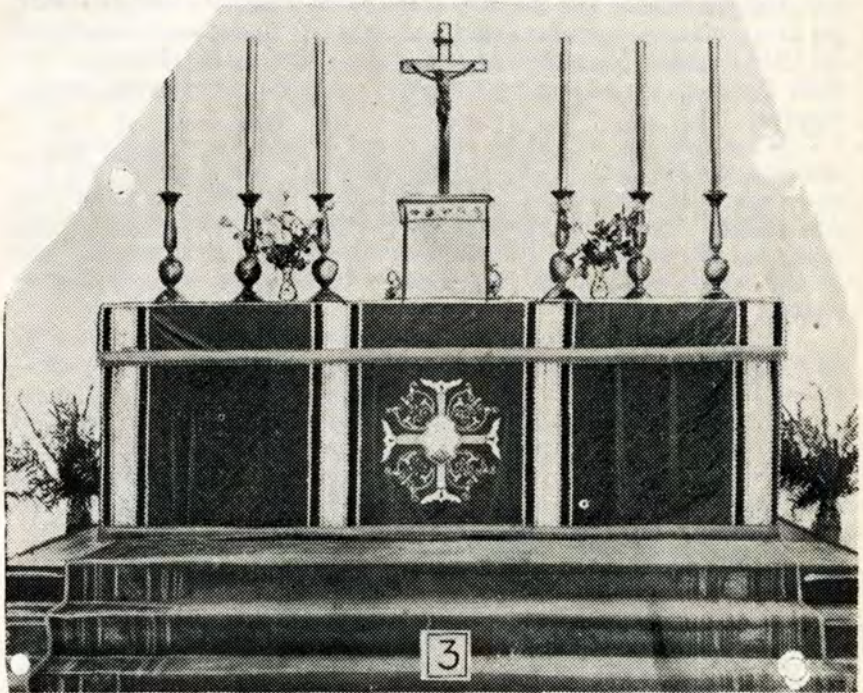


—Illustrations by courtesy of "Toronto Daily Star".

of the Society of St. John the Evangelist by the Bishop of Algoma, who is also the Visitor of the Canadian Province of the Society.

The church is an imposing structure built of local stone, and designed by Mr. William Rae of Toronto. The style is Norman. It is lighted by clear glass windows set very high up, allowing a view of tree tops and sky. The masons were local men, and they carried on their work in the true spirit of religion,—no swearing, no cross or angry word being uttered during the progress of the work; while they were continually reminded of its sacred character by a large Crucifix which was placed upon the walls as soon as they were high enough to hold it. The Altar consists of a nine foot

monolith of Muskoka granite, which was found and wrought by the workmen themselves, and given by them as their personal contribution. It is interesting to note that the slates on the roof came from the Chapel of old Trinity College, Toronto, which was built fifty years ago and was destroyed by fire soon after the new Trinity College had been built. The Chapel is plain and severe, in keeping with the spirit of poverty. It gains its dignity from its



proportions rather than from any decoration. Its height is its distinctive feature.

As the consecration service opened the Altar was perfectly bare, and the Chapel empty save for the Deacon, Fr. Serson. Included in the large congregation gathered from the locality and from southern Ontario, together with certain visitors from places as far off as New York, which was collected outside under the trees, no less than six religious orders were represented, some from Canada and others from the United States, and a large number of priests from Toronto and other cities were present. Trinity College was officially represented by Mr. Sydney Jones, the Bursar.

The Bishop, vested in cope and mitre and carrying his pastoral staff, received outside the west door the petition for consecration from the Father Provincial, Fr. Palmer, which was read by Mr. W. B. Common, a barrister of Toronto. The ceremony started with the blessing of the outside walls, the circuit of which was made by the

Bishop and his attendants. As the Bishop knocked on the door, the voice of the deacon, the sole occupant of the Chapel, was heard from inside saying, "Who is the King of Glory?" After the Bishop's reply, "The Lord of Hosts, He is the King of Glory", he and his attendants entered, followed first by the clergy and then by the congregation. The church was packed with so large a number of people, both on the floor and in the gallery, that all had to remain standing during the two and a quarter hours which the service lasted, for there was no room even to kneel. The Bishop then consecrated the Altar, and also hallowed the walls. The altar cloths having been blessed, the Altar was vested, and the ornaments placed thereon.

What followed might be considered by some a coincidence, by others a visible sign of the Divine blessing. All morning the sky had been heavily overcast, and just before the service a light rain was falling. But immediately after the blessing and vesting of the Altar the sun came out; and, shining through the clear glass of one of the windows high up in the wall, bathed the whole Altar in radiant light.

On the completion of the Consecration ceremony, the Sentence of Consecration was signed by the Bishop, and read by Mr. Redmond Thomas, Registrar of the Diocese.

The Holy Eucharist was then celebrated by the Bishop, assisted by two members of the Order, Fr. Serson of Canada and Fr. Dale of New York. During the service the choir sang psalms, hymns and antiphons in the ancient plainsong of the Church, under the leadership of the Precentor, Fr. Rose; while Dr. Healey Willan, Vice-Principal of the Toronto Conservatory of Music, played the organ in the gallery.

After the long service the visitors partook of an outdoor picnic lunch under the trees, admiring the glorious view of the valley and the river below; and then slowly the long streams of people from the town and surrounding villages, and the long line of cars from a distance, melted away.

Not only is the chapel built of local stone, but a great deal that is in it is of local production. The stalls, for example, are of birch grown in the vicinity and manufactured in the town and the candlesticks were also made there. The beautiful altar frontal is the work of the Sisters of St. John the Divine, Toronto.

The building of the chapel was made possible by the gifts of many people, who could each give a little. It will form a devotional centre for the many little scattered missions to which the Fathers minister, a mother church to which they can all look, and therefore an aid in avoiding an outlook that does not go beyond the local mission. As the place of worship of the community it will also be a centre of constant daily prayer for the whole Diocese and the Church at large; and a quiet spot where clergy and laity who come for retreats and quiet times may find a Beth-El, a House of God, a Gate of Heaven.

The Consecration of the Church at Bracebridge

Getting Ready

THE days before the consecration were very busy ones. Although we had been using the church since Easter, yet there were endless details needing our attention. Building operations on the new wings had left the grounds very untidy with piles of earth and sand, building material, stone and rubble here and there. All this had to be cleared away. The choir stalls had to be polished and waxed, and candle sconces made and fitted under the places where the consecration crosses were to be made on the walls. Beds had to be made up for guests, and food cooked in advance. Our Brother who does the cooking was being overwhelmed all the time with offerings of fruit and vegetables from our country folk, much of which had to be made into preserves and pickles before it spoiled. Then every day Fr Rose had to conduct a long rehearsal of the beautiful but complicated music of the anthems to be sung during the service; and, as the day approached, we had to work out the ceremonial details by several careful rehearsals, so that all might be done with swiftness and dignity on the great day. All the week before, it rained in torrents, and we feared greatly that we should have a wet day. September the twenty-third dawned dull and showery, but to our delight crowds of people began to arrive from the missions and from Toronto and other distant points. Two of the Brothers of St Barnabas drove up in their car all the way from Pennsylvania, and with them was Brother Edward of the Order of the Holy Cross. Father Dale of our Society from New York and Brother Andrew of the American Franciscans were present. A large contingent from the Sisters of St John the Divine and from the Sisters of the Church, as well as our own co-workers, the Sisters of St Margaret, occupied the gallery.

Although the sky was dull no rain fell, and the little valley was bright with scarlet and gold of autumn leaves. At eleven o'clock the bell was rung, and the people assembled in front

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Although the sky was dull no rain fell, and the little valley was bright with scarlet and gold of autumn leaves. At eleven o'clock the bell was rung, and the people assembled in front

of the west door of the new church. Fr Rose, with our community and the members of visiting communities, and a choir of priests from Toronto under Dr Healey Willan were grouped around the door. When a second bell rang, the Lord Bishop of Algoma, in cope and mitre and bearing his pastoral staff, came out of the Mission House door. With him were his two chaplains, the registrar of the diocese, Mr Redmond Thomas, the Society's solicitor, W. B. Common, Esq., K.C., and the Provincial Superior, Fr Palmer. Two boys carried tapers before the bishop. On arriving at the church door, the bishop received at the hands of the Society's solicitor the petition for the consecration of the Collegiate Church of St John. After a short prayer, the bishop began the procession round the building, sprinkling the walls with holy water in token that we desired Almighty God to cleanse and purify our offerings to him. Meanwhile the choir sang the ancient anthems among which were "Thou the Lord of all hast need of nothing, yet has willed that we should build this thy temple; keep this house, O Lord, for ever undefiled." "Walk about Sion, and go round about her, tell ye the towers thereof."

The Entry of the Bishop into the Church

Returning to the west door, the bishop went up to it and, striking it with his staff, demanded entry in the words of the twenty-fourth Psalm. "Lift up your heads O ye gates and be ye lifted up ye everlasting doors and the King of glory shall come in." A deacon from within answered through the lattice in the door, "Who is the King of Glory?" "It is the Lord, strong and mighty, even the Lord mighty in battle." Three times this dialogue was repeated, and at the third time the people all joined in shouting, "Open, open, open!" The door was flung open from within, and the bishop and his party entered the building. Within all was bare. The altar stood without cloth or ornament, a great Muskoka rock, nine and a half feet long, supported at either end on rough stone pedestals. All the seats except the stalls for the community had been removed. Round the walls burned twelve tapers on iron brackets under the places where the consecration crosses were

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to be marked. The bishop fell upon his knees and began the *Veni Creator*. It was taken up by the choir and people outside. Then the Litany was recited.

Writing the Greek Letters

The choir outside began the anthem "How dreadful is this place, this is none other than the house of God and this is the gate of heaven." Then, while the *Benedictus* was being sung, the bishop advanced to the centre of the church where ashes were sprinkled on the floor; and, with the point of his staff, he marked them with the Greek initial of our Lord [Chi] and the first and last letters of the Greek Alphabet [Alpha and Omega] in token that this house belongs to the Eternal God, the beginning and ending, the first and last. Then returning to the door, he blessed it that the Lord might bless all that come in and go out thereby.

Consecrating the Altar

At this point the clergy and singers were admitted to the church. First the bishop sprinkled the altar and then the walls of the church with water, while the choir sang, "Thou shalt purge me with hyssop and I shall be clean; thou shalt wash me and I shall be whiter than snow." Then the clergy went to their places in the stalls, and the people were admitted. Led by the cross bearer, a band of boys from the missions, who act as servers, came in and were placed around the altar on one side, while visiting clergy were placed on the other. The people crowded in and completely filled every part of the building except a small area around the altar needed for the movements of the ministers. As someone afterwards remarked, it looked like a service in the fourth century, the great bare church and the crowd of standing worshippers. While all were finding places to stand, the choir sang a number of psalms; and at the end, the bishop, facing the people, pronounced the solemn prayers of consecration of the building. Then while the choir sang, "Jacob set up a stone for a memorial and poured oil on the top of it," and other suitable anthems, the bishop anointed the five crosses cut into the surface of the altar in memory of our Lord's five wounds. Then, passing round the

altar which stands free of the east wall, he censed it while the choir sang, "Let my prayer be set forth in thy sight as the incense and the lifting up of my hands be an evening sacrifice."

Anointing the Walls

On the walls at twelve points, speaking to us of the Apostles as the twelve foundation stones of the Church of God, were twelve crosses. The bishop now went round the building, the people making way for him, and anointed these twelve crosses. The choir sang, "All thy walls are of precious stones, and the towers of Jerusalem shall be builded with jewels." The bishop prayed that these walls might ever resound with the praises of God, and that His people might be builded into the walls of the heavenly temple.

Kindling the Fire

Now took place the most dramatic action of the consecration. The bishop went to the altar and, placing grains of incense in the five crosses cut into the surface of the altar, he laid upon each a cross of wax. He lighted these five little fires which at once burned up brightly consuming the incense. The significance of this old rite is made clear in the anthems sung at that point, "Come Holy Ghost and fill the hearts of the faithful, and kindle in them the fire of thy love. Alleluia. The smoke of the incense ascended up before God out of the Angel's hand." The five crosses speak of our Saviour's love for us shown by His willingness to bear His dreadful wounds for our salvation. The fire speaks of our love, the love of the Holy Spirit coming into us like tongues of flame. Our love manifested by the incense of our prayers going up out of warm hearts, and being offered before God's throne with the prayers of All Saints in heaven. The climax of the service was now reached, and the bishop lifted up his voice and began the solemn preface, "Lift up your hearts," etc. "It is very meet right and our bounden duty that we should at all times and in all places give thanks." The prayer which he sang to the solemn tones of the preface, went on to ask for God's abiding blessing upon the altar, and that he would hear the prayers offered to him there—and accept the offerings of his people.

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Blessing the Ornaments

The church and altar being now blessed and consecrated, the bishop went to his seat and washed his hands. The legal documents were brought forward and the bishop signed them upon the altar. He then bade the diocesan registrar read the sentence of consecration to the people, and then go round to a number of them that they might witness that the bishop had signed the same. Then he ordered that the sentence of consecration be deposited in the archives of the diocese.

Meanwhile the hangings and other ornaments of the altar were set before the bishop, who had returned to his throne, and he blessed them for their sacred purpose. Whereupon the altar was duly vested and furnished. The great scarlet frontal made by the Sisters of St John the Divine was no sooner in place and the candlesticks set in order, than the sun burst forth from the clouds that had hitherto covered the sky and lighted the altar. It was as though the heavenly Father was setting His seal of blessing on the work of the Society and making manifest that he accepted the offering we were making to him.

The Eucharist

The organ now pealed forth for the first time, Dr Healey Willan of St Mary Magdalene's, Toronto, playing while the bishop went to the sacristy to vest for the Solemn Eucharist. As the diocesan was the celebrant, seven candles burned on the altar reminding us of our Lord's appearance to our Patron, St John, in the Apocalypse. The bishop sang the first part of the service from his throne. He went to the altar at the offertory. It was a glorious service, but it was not the presence of the bishop only, nor the singing of the deacon and sub-deacon, nor the lights and incense, the lovely music of the *Missa de Angelis* and the plainsong propers, but it was the great crowd of the faithful that was so impressive. For two long hours they had been standing crowded together, yet not a person attempted to leave, and although prolonged kneeling was impossible, with so little room for each person, yet instinctively everyone knelt at the *Incarnatus* in the Creed, and at the

altar which stands free of the east wall, he censed it while the choir sang, "Let my prayer be set forth in thy sight as the incense and the lifting up of my hands be an evening sacrifice."

Anointing the Walls

On the walls at twelve points, speaking to us of the Apostles as the twelve foundation stones of the Church of God, were twelve crosses. The bishop now went round the building, the people making way for him, and anointed these twelve crosses. The choir sang, "All thy walls are of precious stones, and the towers of Jerusalem shall be builded with jewels." The bishop prayed that these walls might ever resound with the praises of God, and that His people might be builded into the walls of the heavenly temple.

Kindling the Fire

Now took place the most dramatic action of the consecration. The bishop went to the altar and, placing grains of incense in the five crosses cut into the surface of the altar, he laid upon each a cross of wax. He lighted these five little fires which at once burned up brightly consuming the incense. The significance of this old rite is made clear in the anthems sung at that point, "Come Holy Ghost and fill the hearts of the faithful, and kindle in them the fire of thy love. Alleluia. The smoke of the incense ascended up before God out of the Angel's hand." The five crosses speak of our Saviour's love for us shown by His willingness to bear His dreadful wounds for our salvation. The fire speaks of our love, the love of the Holy Spirit coming into us like tongues of flame. Our love manifested by the incense of our prayers going up out of warm hearts, and being offered before God's throne with the prayers of All Saints in heaven. The climax of the service was now reached, and the bishop lifted up his voice and began the solemn preface, "Lift up your hearts," etc. "It is very meet right and our bounden duty that we should at all times and in all places give thanks." The prayer which he sang to the solemn tones of the preface, went on to ask for God's abiding blessing upon the altar, and that he would hear the prayers offered to him there—and accept the offerings of his people.

The Consecration 117

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Consecration of the Blessed Sacrament, and again at the final blessing.

A Sister who viewed the whole ceremony from the gallery, noting the thoroughness of the sprinkling and anointing said, "Father, you did not leave an inch for the Devil." No, and we pray that this grand service may be more than a ceremony, and that we may not leave an inch for the devil in our happy and busy community life that goes on day by day.

Afterwards

So many more came to the consecration than we had dared to hope, that we had a great time cutting extra sandwiches for the guests who crowded into our new unfinished refectory afterwards. After looking over the mission house and grounds, some of the friends went out to St Peter's Rocksborough. This little place is named after our kind Bishop. It is the little church that old "Granny beside the road" longed to see built. Her cottage is nearby. She died before it was started. Her daughter gave the land and logs in her memory.

"Are you not very proud of what you have accomplished?" asked another friend. I am glad to say that it was a new thought to us. We are too grateful to God to feel proud of anything, for we have felt all along that it has been His hand that has wrought it all, and that we have been very much in His hands. We have tried to do our duty day by day, and this has just come out of it spontaneously. There have been no very large gifts, just a multitude of small ones from people who had to deny themselves to give at all. We are glad too that other building has gone on as well as the Collegiate Church. Three little mission churches have been built, and this has all been done with the help of the people of the missions. We can never forget that they are our first care and charge, and that we can never let the possession of fine buildings at our Mission House take the place of the building up of the temple of God in the hearts of our people. Our hope is that this new church will be a Mother Church for all our little missions and help them to realize their fellowship in something larger than the little local flock to which they belong.



(Photo. Toronto Star)

"THOU, O LORD OF ALL, HAST NEED OF NOTHING, AND HAST WILLED
THAT WE SHOULD BUILD THIS THY TEMPLE: KEEP THIS
HOUSE, O LORD, FOR EVER UNDEFILED."



(Photo. Toronto Star)

"WALK ABOUT SION, AND GO ROUND ABOUT HER,
TELL YE THE TOWERS THEREOF."



THE CHURCH OF ST JOHN THE EVANGELIST
BRACEBRIDGE



THE HIGH ALTAR

(Photo. Toronto Star)

THE RESTORATION FUND

THE REPORT of the Restoration Fund Committee adopted at the recent session of the Executive Council of General Synod has been published in pamphlet form. It is hoped that sufficient cash subscriptions will have been received by the meeting of the General Synod in Montreal in September, 1934, to provide for all the lost endowments. It is important too that the full objective of the fund in subscriptions should be secured to provide for the \$100,000 vitally necessary for the Pension Fund and the additional amount for pressing diocesan needs, the payment of which in full is contingent upon the total objective being secured.

The Restoration Fund Committee hopes that before the completion of the campaign every clergyman will have subscribed to the Maintenance Fund; and that every congregation, every Church member, and every Sunday School scholar will have had their part, however small, in the Restoration Fund.

A copy of this report will be sent on request by the Restoration Fund Committee, the Church House, Toronto.

THE PRIMATE AGAIN APPEALS FOR WESTERN RELIEF

At the request of the Council for Social Service of the Church of England in Canada, at the annual meeting and the Executive Committee at which Western Bishops outlined the dire distress in many parts of their dioceses, His Grace the Most Reverend C. L. Worrell, Archbishop of Nova Scotia and Primate of the Church of England in Canada, is again issuing an appeal for Western Relief. This is to be read in all Churches on Sunday, October 29th, or Sunday, November 5th.

Coupled with Western Relief in the appeal is the need of providing for Churchworkers in the unemployment relief camps for single men across Canada.

The appeal asks that suitable clothing should be sent to the Diocesan centres of the Woman's Auxiliary whence both railways have again offered to forward it free of charge to receiving centres in the West, and for gifts of money, from which grants will be made to Western Bishops to purchase new winter clothing in the West and to minister to special cases in the affected areas through their clergy.

The Primate writes: "I know how generously our Churchpeople have responded to other appeals in these difficult times. Only the urgent and pressing character of the need induces me to make this further appeal."

The Rev. Canon Johnston is leaving the Mission of Garden River at the end of October, after fourteen years spent in that interesting Indian mission. Canon and Mrs. Johnston will reside at Sault Ste. Marie. The Rev. C. B. Harris will be in charge of Garden River until the spring.

A BUSY SUNDAY

ON SUNDAY, October 8th, the Bishop celebrated the Holy Communion at All Saints' Church, Huntsville, at 8 o'clock, assisted by the Rev. R. C. Warder and the Rev. L. Sinclair.

At 10 o'clock he held a military service at Memorial Park, attended by the Northern Pioneers, then in camp; and at 11 was again at All Saints' for Confirmation, when a class of fifteen candidates was presented by the Rev. R. C. Warder, locum tenens.

From Huntsville the Bishop drove to Ravenscliffe for Confirmation at St. John the Baptist's Church, in the afternoon. At this service several interesting gifts were made to the church and dedicated by the Bishop. Oak riddel posts around the altar, with beautiful crimson hangings, were given in memory of the Rev. Joseph Pardoe, a former incumbent. An oak cross and a book rest for the altar were given in memory of Mr. Edmund Tipper. Candlesticks of oak are being made, so as to harmonize with the other furniture of the altar.

While at Ravenscliffe the Bishop consecrated an addition to the burial ground, the whole congregation walking in procession around the added portion with the Bishop, the clergy, (Rev. J. B. Lindsell, Rural Dean, and Rev. E. Wrightson), and the wardens.

The evening found the Bishop at St. Paul's, Seguin Falls, for still another Confirmation, when the missionary in charge, the Rev. R. K. Bamber, presented a class of ten, and one lady was received from the Church of Rome. Here also the Bishop dedicated several gifts in memory of the late Mrs. Swaine, whose husband was confirmed on this occasion. They consisted of a pair of beautiful candlesticks, two brass vases, a silver bread box, and a Sanctus gong. The congregation was said to be a record one for the church.

DRUMHEAD SERVICE AT HUNTSVILLE

COL. W. J. A. LALOR, O. C., Northern Pioneers, with the able assistance of Major Kenneth Mahaffy, second in command, and their fellow officers, was responsible for organizing in Huntsville one of the most unique military camps ever held in the Dominion. At their own expense, and without a dollar of obligation upon the Government, these officers brought to Huntsville 112 men of the regiment, and had them in training there for four days.

The men arrived Friday, October 6th, and encamped at the Arena at the park. Saturday was spent in company drill and platoon movements.

On Sunday morning at ten o'clock a drumhead service was held—the first many of the men had ever seen. It was held on the athletic field, with His Lordship the Bishop of Algoma in charge. The Bishop's address was preceded by a brief message of welcome to the officers and men on behalf of Huntsville from Mayor Kelly.

In his address the Bishop referred to the strong bond of kinship which bound us to the Mother Country, and to the leadership the Empire was giving in the movements towards universal peace. He emphasized the ideals of good citizenship and patriotism, which involve the readiness to sacrifice oneself and personal interest for the higher benefit of one's country and fellow-citizens. He expressed pleasure at the privilege of being present at his first drumhead service in Canada, and complimented the officers and men upon the patriotic motive which had inspired the decision to open this unique camp at Huntsville. At the conclusion of the address His Lordship greeted Col. Lalor, and by the latter was introduced to the remaining officers.

On the following day the men were inspected by Col. Rutherford, Brigadier, of Owen Sound, and were highly complimented on their efficiency. The Brigadier made appreciative reference to the fine war record of Col. Lalor and Major Mahaffy, both of whom are highly esteemed by their fellow-officers in the brigade.

—From "The Huntsville Forester".

THE SISTERS OF ST. MARGARET

THE SISTERS OF ST. MARGARET have opened a house in Bracebridge and are placing their services at the disposal of the Church people of the town and surrounding district, and they have been warmly received. On October 7th they held a "house warming" when their friends were made welcome, and their door stands ready to open at any time to anyone whom they can serve in the Master's name. Over the door of their house is the cross of the Society of St. Margaret, and under it are the words, "Per Angusta ad Augusta"—"Through straitness to greatness"—reminding us of our Lord's words, that "Strait is the gate, and narrow is the way, which leadeth unto life." The Sisters have begun work among women and girls, and are holding clinics in the country districts around Bracebridge.

The Society of St. Margaret is one of the oldest of the religious orders of the Anglican Church, having been founded at East Grinstead, in England, in 1855, by the Rev. Dr. John Mason Neale, to whom we owe so many of the hymns we love to sing. Sixty years ago the Order came to Boston. The Sisters have been working in Canada for nearly half a century, a Home for Incurables which they carry on in Montreal, having been founded in 1885.

May their work in Algoma be richly blessed, as it has been in the Mother Land, in the United States, and in Montreal.

The Rev. L. A. Sampson has accepted the position of senior teacher in the Indian boarding school at Lac la Ronge in the Diocese of Saskatchewan. Mr. Sampson began his new duties in August, arriving at the school by aeroplane. We wish him every success in his new work.

SIXTY YEARS AGO

(From "The Globe", Toronto, 29th Oct. 1873)

THE NEW DIOCESE OF ALGOMA

Consecration of a Bishop

Yesterday morning the ceremony of consecrating the Bishop-elect of the newly created Diocese of Algoma, Archdeacon Fauquier, of the Diocese of Huron, took place in St. James' Cathedral. The service, which was choral throughout, began at 10 o'clock; and although the morning was most uncomfortably raw and wet, the large edifice was almost filled with people of almost every religious denomination in the city. The clergy were also well represented in the different branches. The Bishops present were their Lordships the Metropolitan of Canada and Bishop of Montreal, the Bishop of Quebec, the Bishop of Ontario, the Bishop of Huron, and Bishop Coxe of Western New York, besides the Bishop of Algoma. The choir consisted of about 60 male singers in surplices, and a large number of others, ladies and gentlemen. The choristers occupied seats in the chancel, in front of which the organist of the Cathedral, Mr. John Carter, presided at a harmonium, the organ only being used when the anthem was sung. The Rev. J. D. Cayley acted as precentor.

At half past nine o'clock the Bishops, clergy and surpliced choristers assembled in the school house, and then proceeded to their places in the Cathedral, by way of the western front entrance and the centre aisle, in the following order, a voluntary being played on the harmonium as they moved up the latter:

Verger
Choristers
Clergy (in surplices and hoods)
Canons of the Cathedrals of the Province
Archdeacons of the Province, and among them
The Bishop Elect
Deans of the Province
The Preacher
The Bishops of the Province
The Bishops present by invitation
The Metropolitan
supported by his proper officers

The first lesson was read by the Venerable Archdeacon Patton, of Belleville, the second lesson by the Venerable Archdeacon Fuller, the Ante-Communion Service by the Bishop of Quebec, the Epistle by the Bishop of Huron, the Gospel by Bishop Coxe (of Western New York), and the Litany by the Bishop of Ontario. After the third collect there was a pause of 10 or 15 minutes, during which the Bishop-elect and his chaplains, the presenting Bishops, the clergy and the choristers returned to the lobby, the rest of the Bishops retiring to the vestry. At the same time a large portion

The Algoma Missionary News

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

REV. CANON COLLOTON,
16 Forest Avenue,
Sault Ste. Marie, Ont.

of the choir went into the organ loft and sang the anthem, which consisted of "He shall feed His flock", "O rest in the Lord", and "Cast thy burden on the Lord", the solos being taken by Mrs. Titus, Mrs. Cobban and Mrs. Beard.

The choristers and clergy (in the same order as above) then re-entered the Cathedral, followed by the Bishop-elect, vested in his rochet, supported by the presenting Bishops, and attended by his chaplain; and as they proceeded up the aisle they sang the hymn beginning, "The Church's One Foundation."

The Very Reverend Dean Boomer preached a very practical and eloquent discourse, taking for his text, Isaiah 32 c., 20 v.: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

(Here follows the sermon in full).

At the conclusion of the sermon a collection in aid of the mission fund of Algoma was made, after which the Consecration Service was proceeded with.

The Bishop of Toronto then presented the Bishop of Algoma to the Metropolitan, after which Mr. S. B. Harman, Registrar of the Diocese of Toronto, read the Warrant of Consecration; and having testified that the Oath of Supremacy had been administered elsewhere, administered that of Supremacy to the Metropolitan. The rest of the service was then proceeded with in accordance with the Book of Common Prayer, and the Holy Communion was administered.

In the afternoon the Metropolitan held a reception in the school house, when a large number of clergy paid him their respects.

Congratulations to the Rev. S. F. and Mrs. Yeomans who celebrated their "silver wedding" on the 11th August. The occasion was suitably marked by the people of St. Luke's, Fort William, who surprised their Rector and his wife and presented them with a handsome silver tea service accompanied by an address of congratulation. A very happy evening was spent in the parish hall.

ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for the
months of July, August and September

ALGOMA MISSION FUND

Algoma Association, General Fund, \$1190.23, stipends, \$395.57; S. S. J. E., Bracebridge, \$50.00; James Cudlipp, \$25.00.

Rev. Canon Hincks, \$30.00; Rev. T. Lloyd, \$20.00; Rev. W. T. Swainson, \$45.00; Rev. C. Goodier, \$8.00.

Apportionments: Missanabie W. A. (special) \$10.00; Port Sydney, \$15.00; Missanabie, \$13.75; White River, \$41.25; New Liskeard, \$15.00; Dorion, \$7.50; Port Sandfield, \$10.00; Port Sydney Women's Guild, \$40.00; Port Carling, \$30.00; Fox Point, \$12.00.

M. S. C. C. APPORTIONMENT

Burk's Falls S.S., \$4.64; Port Sydney S. S., \$3.77; New Liskeard, \$15.00; Sheguiandah, \$4.42; Silverwater W. A., \$10.00; Dorion, \$7.50; Port Sandfield, \$10.00; Fox Point, \$12.00; Charlton S. S., \$6.00; Mortimer's Point S. S., \$2.70.

DIOCESAN EXPENSE FUND ASSESSMENT

Rosseau, \$95.88; Port Sydney, \$30.58; Port Carling, \$21.59; Gravenhurst, \$78.56; Dorion, \$6.00; Sudbury, \$154.32; St. Thomas, Fort William, \$31.00; Callander, \$10.00; Baysville, \$10.71; Emsdale, \$10.00; Port Sandfield, \$21.39; Fox Point, \$4.00; Charlton, \$6.10; St. John's, North Bay, \$100.00; Massey W. A., \$20.87; Little Current, \$3.00; Falconbridge, \$1.00.

SUPERANNUATION FUND

Rev. Canon Colloton, \$5.00; Rev. W. F. Smith, \$5.00; Rev. W. T. Swainson, \$5.00.

Assessments: Rosseau, \$15.00; Port Sydney, \$4.93; White River, \$4.67; Dorion, \$2.44; Port Sandfield, \$3.95; Fox Point, \$1.00; Charlton, 90c.

WIDOWS' AND ORPHANS' FUND

Rev. W. F. Smith, \$5.00.

EPISCOPAL ENDOWMENT FUND

Chapel of the Intercession, Llewellyn Beach, \$67.50.

SPECIAL PURPOSES

Jewish Missions: White River, \$3.75; New Liskeard, \$6.00; Dorion, 50c; Emsdale, \$2.00; Port Sandfield, \$2.00; Fox Point, \$1.00.

Social Service: White River, \$2.25; New Liskeard, \$4.00; Dorion, 50c; Emsdale, \$1.00; Port Sandfield, \$1.33; Fox Point, \$1.00.

G. B. R. E., Dorion, 50c; Emsdale, \$1.00; Port Sandfield, \$1.33; Fox Point, \$1.00.

Sunday School by Post: Algoma W. A., \$50.00; Algoma Association, \$7.80. S. P. G.: Port Sydney, 75c.

Tarentorus Services: Holy Trinity, Tarentorus, stipend quota \$20.00.

Whitefish Falls Parsonage: Dominion W. A., \$33.00.

St. Brice's, North Bay: Algoma Association, \$9.93.

Capreol Hall: Algoma Association, \$33.11.

Indian Work: Algoma Association, \$7.10.

Restoration Fund: Blind River, \$11.13; Bruce Mines, \$7.75; Desbarats, \$1.00; Hilton Beach, \$3.01; Sudbury, \$236.86; Rosseau, \$2.40; St. Luke's Pro-Cathedral, \$314.06; Bracebridge, \$16.00; Gore Bay, \$36.00; White River, \$8.42; Missanabie, \$15.00; White River, \$14.21; Garden River, \$10.00; St. Peter's, Sault Ste. Marie, \$12.75; Mrs. Ulbricht, \$10.00; St. John's, Port Arthur, \$93.25; St. Paul's, Fort William, \$148.00; St. Thomas, Fort William, \$10.00; Port Sydney Women's Guild, \$25.00.

The Nashotah Theological Seminary has conferred the degree of Bachelor of Divinity on the Rev. H. A. Rogers, at present in charge of the Baysville Mission. Mr. Rogers was trained at Nashotah, and had a very successful course there. The subject of his thesis for the degree was "The Validity of Anglican Orders". We congratulate Mr. Rogers very heartily on his success.