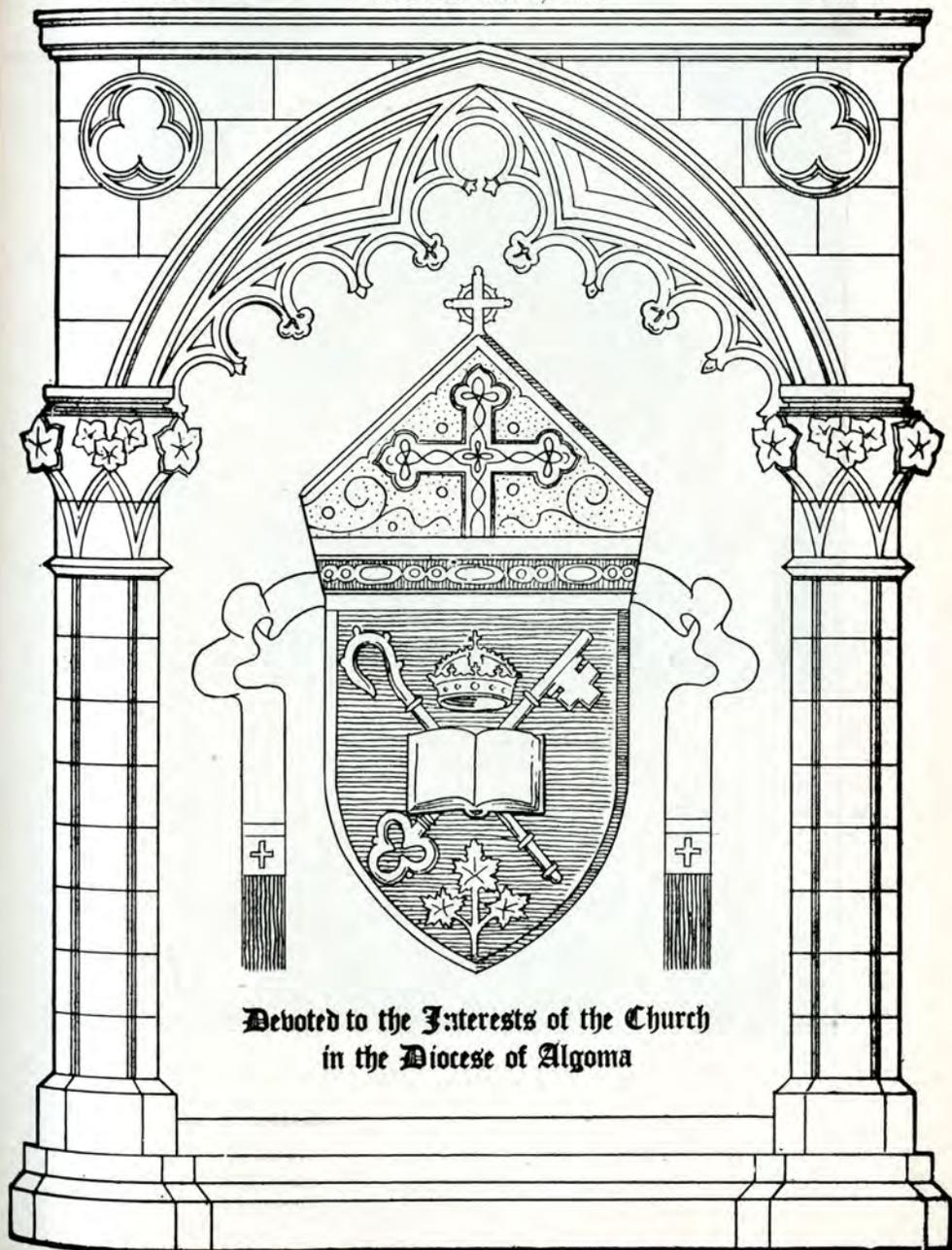


The Algoma Missionary News

VOL. 31.

MARCH-MAY, 1935

No. 2



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



ST. JOHN'S CHURCH
Port Arthur

—Courtesy of Rev. A. J. Bull.

The Algoma Missionary News

Sault Ste. Marie, March-May, 1935

Vol. 31. No. 2.

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PROVIDENCE BAY

THE new Chapel of St. Peter at Providence Bay was opened on Sunday evening, May 19th. About 120 people were gathered outside the building when the bell was rung at 7 p.m. Half an hour later the bell was rung again, and the missionary, the Rev. R. M. Taylor, presented himself at the door, which had been locked by Mr. Chauncey Berry the builder of the Chapel, who was alone inside the building. The missionary and the people outside recited the 24th Psalm and the Lord's Prayer was said. After knocking on the door of the chapel, Mr. Taylor was admitted by Mr. Berry, who presented the missionary with a golden key which was straightway laid on the Altar.

The chapel is without pews, and chairs had been borrowed for the service from near and far. As many of the people as could find room filed in, the rest remained within earshot outside the door and Evensong commenced. There had not been time to make screens for the windows, and the mosquitoes (six to every person!) came in to rejoice with us.

The building, though quite small, is very attractive. It will normally hold about thirty-five or forty people in comfort, and should be large enough for the work at Providence Bay for a good many years. There is a cross-capped turret on the roof which houses an old ship's bell, presented by Captain Sylvester Berry. The Altar was made by Mr. Chauncey Berry and is a simple English one. A blue dossal (which came from England) hangs behind the Altar. The silver altar lights were a gift from a lady member of the Algoma Association.

The Rev. Lawrence Sinclair was the recipient of many congratulations and good wishes on Tuesday, the 7th May, when he celebrated his eighty-eighth birthday.

THE PRO-CATHEDRAL WELCOMES DEAN PARIS

AFTER having been unanimously chosen by the Committee of Concurrence from among those nominated by the Bishop, the Rev. Percy A. Paris, L.Th., Rector of Little Falls, N.Y., was duly appointed Rector of St. Luke's, Sault Ste. Marie; and on Sunday, the 19th May, he was solemnly inducted by the Bishop, and also instituted as Dean of the Pro-Cathedral, in the presence of a congregation which filled the church to capacity.

After an opening hymn, the Rector elect was presented by the members of the Concurrence Committee to the Bishop. After



reading the declarations and oaths he was duly licensed; and having received the keys of the church from the Wardens, he was conducted to his seat by the Rev. Canon Colloton, acting for the Archdeacon. According to the impressive ritual prescribed by the Canadian Prayer Book, the new Rector was then conducted in turn to the font, the prayer desk, the lectern, the pulpit and the altar, receiving at each an exhortation from the Bishop and making a promise to fulfil the duties connected with each part of the church. As the procession moved from place to place appropriate verses of the hymn, "We love the place, O God", were sung. This was followed by a short ceremony in which the Rector was instituted as Dean of

the Pro-Cathedral, and took his seat in the sanctuary. Then followed a celebration of Holy Communion at which the Dean and the Wardens received the Blessed Sacrament. The Bishop delivered the sermon, and after the Blessing the Dean gave a short message to the congregation, earnestly asking for the prayers of all as they began their new relationship. The Rev. C. F. Hives acted as Bishop's Chaplain.

Dean Paris is no stranger to Algoma, having been ordained in 1913 and 1914 by Archbishop Thorneloe, after several years of devoted work in the Diocese as catechist. Following his ordination he served at Powassan, and became Rector of Sudbury in 1918. In 1922 he was appointed Rector of Ticonderoga, N.Y., in the Diocese of Albany, later accepting the rectorship of Little Falls in the same Diocese. Now he has returned to Algoma, and the "A. M. N." joins with many old friends in extending a hearty welcome to the Dean and Mrs. Paris.

Tuesday, May 21st, was set apart as a day of prayer, and during the day many members came to the Pro-Cathedral to offer their petitions for God's blessing upon the life and work of the parish.

FIRE AT THE SHINGWAUK

AT ABOUT half past one on the morning of the 2nd April, the staff and children of the Shingwauk School were roused by the alarm of fire. A call was immediately sent to the fire department in the city, but pending their arrival strenuous work was done by the Rev. C. F. Hives, his brother, Mr. A. B. Hives, and the watchman, Mr. Hayes, who organized a bucket brigade and kept the fire in check until the firemen arrived. It was not found necessary for the children to vacate the building, although they were lined up, ready to march out at a moment's notice. They were sent back to bed when it was learned that the blaze was not serious. The damage was fully covered by insurance. All are very thankful that it was no worse. There will be much less danger in the new school.

The Bishop of Algoma was among the citizens of Sault Ste. Marie who were honoured by receiving one of the Silver Jubilee medals issued by authority of His Majesty. The presentation took place at a public gathering on Jubilee Day, May 4th, in front of the Court House, at which his Lordship was one of the speakers.

The new Shingwauk School building is finished, but it will be necessary to delay the opening until some time in the autumn, as the Government will not be ready to install the equipment until that time.

In Memoriam

ARCHIBALD HOPE YOUNG

THE PASSING of Professor A. H. Young, M.A., D.C.L., has caused a feeling of sadness in the hearts of a multitude of former students of Trinity College, Toronto, including many of the clergy of Algoma. Dr. Young was one who had in a very high degree the gift of making and keeping friends; and "Archie", as he was affectionately called, had a very warm place in the hearts of all Trinity men.

Apart from his college work, Dr. Young was known as perhaps the greatest authority on the history of Eastern Canada, and especially of the Church of England in the Dominion. For many years he had been engaged in research work which was to have resulted in an authoritative biography of Dr. John Strachan, first Bishop of Toronto, which it was hoped would at last do justice to the memory of that great and good man. The completion of this task must now be left to others.

Dr. Young was a warm friend of the Diocese of Algoma, taking the greatest interest in its history and welfare generally. In October 1933 he contributed to "The Canadian Churchman" a powerful article entitled "The Church's Sin Against Algoma", pointing out the hardship and injustice involved in the setting apart of Algoma sixty years ago without the provision of any endowment such as other Dioceses in Ontario had at the time of their foundation, and calling upon the Church in Eastern Canada to fulfil its long forgotten duty.

Dr. Young will be greatly missed in the College which he served for so many years, in the community where he was an honoured citizen, and in the Church of which he was a faithful and consistent member.

Eternal rest grant unto him, O Lord.

JAMES McNAIRN HALL

On Monday the 1st April, James McNairn Hall, Junior Judge of the District Court of Algoma, passed away after an illness of several months.

Judge Hall was born in Perth, Ontario, in 1875. He had a splendid scholastic career, graduating from Trinity College with a degree of B.A. in 1894 at the age of nineteen. Three years later he graduated from Osgoode Hall. For a number of years he practised law with his father in Perth and later in Ottawa. But the north country appealed, and he entered the Cobalt region in the early days of the silver rush, settling in Haileybury and being closely identified with the development of that district. Since 1917 he has lived at

Sault Ste. Marie, recognized as one of the leading citizens and respected and admired by all who knew him. He was a faithful and valued member of the congregation of St. Luke's Pro-Cathedral, of which he was formerly people's warden.

To his widow and three daughters we extend respectful sympathy.

"EVERYMAN" AT NORTH BAY

ON MAUNDY THURSDAY and Good Friday the Little Theatre Guild in connection with St. John's Church, North Bay, performed the fifteenth century morality play, "The Summoning of Everyman" in the parish hall, a very large and deeply impressed audience being present each evening.

Those who have seen this splendid old religious drama will realize that there was nothing incongruous in its presentation at the sacred season when it was given. For it is not mere entertainment, but a deeply moving allegory with the same solemn lesson for the men of the twentieth century as for those of the fifteenth.

At the beginning of the play Death is bidden by the Almighty to call upon Everyman to undertake that last pilgrimage "which he in no wise may escape". Everyman is afraid to undertake the journey alone, and as the action proceeds calls upon Fellowship, Kindred and Goods to accompany him, but they refuse. He is likewise forsaken in turn by Strength, Beauty, Discretion and Five Wits. But Knowledge and Good Deeds support him to the last; and after penance and absolution, he goes to the grave asking God's mercy and humbly commending his spirit into the hands of his Redeemer.

The production was under the general direction of the Rector, the Rev. H. A. Sims; and the principal part, that of Everyman, was splendidly presented by Mrs. A. Kirk. Each member of the large cast gave a finished performance, and those behind the scenes, who were responsible for the various fine effects, did their work as well and as carefully as the players. The parish, the Rector and the players are to be congratulated on the success of this splendid effort. None of those who were present will ever forget it.

The Society for the Propagation of the Gospel held its 234th anniversary during the week of the King's Silver Jubilee; and its world-wide fellowship joined in the thanksgiving of the Empire. Special celebrations of Holy Communion were held in many of the churches of the Diocese of Algoma on Wednesday the 8th May, when prayers were offered for God's blessing upon the work of this splendid Missionary Society.

THE PRAYER OF CONSECRATION

Splendid as the Book of Common Prayer is as an instrument for the expression of the worship of God's people, there are one or two points where alterations have been made in it in times past which have not been devotionally helpful. One such alteration was made in the second Prayer-Book of Edward the Sixth, namely, in the Prayer of Consecration; and has persisted to the present time in the Church of England in Canada. In several other parts of the Anglican Communion a return has been made to the better original form.

The Prayer of Consecration is the most solemn prayer of the Communion Service, and in most rites it sums up in itself all the aspects of that wonderful service. If you examine the passages of Scripture which refer to that holy Sacrament, you will find that certain points are emphasized. The service is a great thanksgiving. Our Saviour took bread and gave thanks, He took the cup and gave thanks. Eucharist, or thanksgiving, has always been the name of the whole service. The service is also called the Breaking of Bread, for after the thanksgiving our Lord brake the bread. He made Himself known to His disciples after His resurrection in the breaking of bread. The early Christians broke bread daily, and especially on the Lord's day. This service is a great Memorial, for our Lord told us to do this action in remembrance of Him. This service is also a feast in which our Lord feeds us with Himself, who is the Bread of Life, giving us His flesh to eat and His blood to drink in these holy Mysteries. This sacrament has always been the great means of Communion in the Body of Christ, for by partaking of that one Bread we are all bound together in the one Body.

In the Prayer of Consecration as it appeared in the first reformed Prayer Book, all these ideas were carefully presented. In the second Prayer Book, the prayer was broken up and some parts omitted. The Prayer of Consecration as we now have it is of course sufficient for its purpose, but it fails to introduce some of the essential notes of the service. These are, of course, all brought in in other parts of the service, but there would be a great gain devotionally if we might have them gathered together in the great central prayer. It would encourage a more balanced view of the Sacrament. The Prayer of Consecration as it now stands lacks that note of joy and thanksgiving which our Lord manifested, Who, for the joy that was set before Him cheerfully bore His cross for us. While our Lord left us the Sacrament as a memorial of Him, and all that He did for us, the Prayer of Consecration mentions only His death and passion, and does not lead us on to His glorious resurrection and ascension. There is nothing in the prayer to bring out the idea of fellowship and communion with all the people of God

in this holy Mystery. Now all these features could be restored to the Prayer of Consecration by a very simple expedient of adding a rubric to the service. However, by this rubric it would still be possible for those who prefer the service just as it is, to continue the present form without any alteration. The rubric that is proposed would simply allow those who regret the breaking up of the old Prayer of Consecration to bring some of the parts back together again. Here is the rubric that is proposed for insertion in the Communion Service immediately after the Prayer of Consecration.

The Prayer of Consecration may be said as follows, The Priest may prefix to the Prayer as given above the words "All Glory be to Thee—" and he may say after that prayer, "Wherefore, O Lord and heavenly Father, we Thy humble servants, having in remembrance the blessed passion, the mighty resurrection and glorious ascension of Thy Son our Saviour Jesus Christ, and invoking the aid of the eternal and life-giving Spirit, entirely desire Thy fatherly goodness mercifully to accept, etc.," and the rest of the Prayer of Oblation, page 287, followed by "Let us Pray. As our Saviour Christ hath commanded and taught us we are bold to say. Our Father, etc.," Then after completing the breaking of the bread in readiness for the Communion, the priest may say "The Peace of the Lord be always with you. Answer: And with thy spirit." Note, that when the Lord's Prayer and Prayer of Oblation are said here, they shall not be repeated after the Communion.

By saying the prayers in this order, we restore to a large extent that ancient form of consecration which brings together into one great prayer of thanksgiving all the aspects of the Lord's Supper. By prefixing "All glory be to Thee, Almighty God", we turn the prayer from a rather sad recitation of our Lord's sufferings on our behalf, into a great act of praise for the goodness of God in redeeming us. By adding the words "having in remembrance His precious death, His mighty resurrection and glorious ascension" we make a more complete memorial of our Lord, who for the joy that was set before Him endured the cross, and is now set down on the right hand of the Majesty on high. By adding the words "and invoking the aid of Thy eternal and life-giving Spirit", we recognize that the Sacrament is consecrated and made acceptable to God not simply by some form that we utter, but by the operation of the Holy Ghost in answer to the prayers of the Church. By adding the Prayer of Oblation we make the Prayer of Consecration quite definitely into an offering of thanksgiving according to our Lord's own example, who took bread and gave thanks, and by that giving of thanks blessed and sanctified it. In the Prayer of Oblation we ask the Father to accept this our sacrifice of praise and thanksgiving we plead the merits and death of our Saviour, and in union with Him we offer ourselves, our souls and bodies, to God. This makes it clear that we do not look upon our Saviour's offering of Himself on our behalf as something apart from our offering of ourselves. He

offered Himself for us, in order that we might be able to offer ourselves in union with Him. The Lord's Prayer sums up all our prayers and praises. It is the prayer that unites all God's people in unity of faith and worship. The salutation "The Peace of the Lord be always with you. Answer: And with thy spirit," reminds us of our Lord's resurrection greeting to His disciples, and the love that we must all have one to the other in approaching this Holy Sacrament.

By a slight rearrangement of the prayers bringing them back to the place they originally occupied we bring together all the aspects of the Lord's Supper into one great act of prayer and praise at the very heart of the service.

Such a change should have no party significance, for High Churchmen and Low Churchmen in the American Episcopal Church have for the past hundred and fifty years used this form. It is used by our Church in Scotland and in South Africa and other countries. The United Church of Canada has also adopted this form of Consecration in its Book of Common Order.

If what is proposed in this article is carried into effect by the General Synod, it will bring our liturgy back into close conformity with all the ancient rites going back to earliest times, and also into conformity with the Church in the United States and with the United Church in Canada.

The form which we propose avoids several difficulties. It makes it possible to have both the present form of Consecration and the fuller form proposed, without having two separate services printed in the Prayer Book. As most of the material of the fuller form is on an adjacent pages it will not cause confusion for the worshippers. The much debated question of the place of the Epiklesis, or invocation of the Holy Spirit, is left open by the use of a general form such as is found in many of the earlier liturgies. The operation of the Holy Spirit is recognized, but the moment of Consecration is not defined thereby.

Many Church people in Canada long to see this fuller form of Consecration restored. It is often forgotten that in the Lord's Supper we come to offer a great act of worship to God, as well as to receive His grace and benediction. This more complete form of the great central prayer will help to restore a proper understanding of this sacrament.

—R. F. P.

Very good attendances are reported for Lent and Easter at St. James', Port Carling. The Three Hours Service was held on Good Friday for the first time, and there were nearly 40 present, which is a good number for this parish outside the holiday season. On Easter Day there was a sung Eucharist at 9.30, at which there were 48 present.

EMPIRE DAY IN THE UNITED STATES

A VERY interesting sign of international friendship was the holding of the first Empire Day celebration in Grand Rapids, Michigan, on Sunday 26th May, when a special service attended by the American Legion and resident members of the Canadian Legion was held in St. Mark's Church in that city. The service was held at 4 o'clock in the afternoon and the church was filled with an attentive congregation. The music was rendered by a choir of about 50 boys and 25 men, and both the American and British national anthems were sung.

The Bishop of Algoma was the preacher and was introduced by the Bishop of Western Michigan, the Rt. Rev. Dr. McCormick. Bishop Rocksborough Smith chose for the subject of his sermon "Anglo-American Relations as the strongest guarantee of World Peace"; and said it should be the task of Canadians, who know Americans well, to work for a closer knowledge of one another between the British and American peoples.

The Rev. H. R. Higgins, Rector of St. Mark's, said it was hoped that as this service had been such a great success it might possibly be repeated.

PROGRESS IN MUSKOKA

FROM "The Little Paper" published by the Cowley Fathers at Bracebridge we take the following figures showing the remarkable increase in their work in the groups of missions under their charge during the past year.

	1933	1934
Population ministered to	999	1909
Families connected with the Church.....	123	227
Souls on parish rolls	586	1053
Confirmed persons	206	304
Pupils in Sunday School	254	498
Places where services held	15	33
Persons baptized	18	106
	(36 adults)	
Persons confirmed	44	40
Services held	379	601
Celebrations of Holy Communion	99	112

These figures do not, of course, include the daily services in the Chapel. The Fathers state, "We cannot expect such an ingathering as this every year. It is partly due to the greater use of the Brothers in the work, and partly to the fact that the harvest has been gradually ripening for some years past, and was ready to be reaped."

ONE HUNDRED YEARS AGO

ON the 28th June the Church people of Sault Ste. Marie will commemorate the first celebration of the Holy Eucharist according to the Anglican rite at the Sault, which took place on that date just a century ago.

The work of our first ordained missionary to the Indians of the Sault, William McMurray, was very successful; but as he was in deacon's orders only he could not administer the Blessed Sacrament to his converts. That privilege was given them on the occasion of the visit of the Rev. Adam Elliot, a travelling missionary who was doing a magnificent work for the Church among the pioneers in the Home District, as the territory north of York (now Toronto) was then called, and who was also the first Anglican missionary to be sent to the Manitoulin Island. The story of Mr. Elliot's visit to the Sault is thus told in his Journal:

"On Saturday, the 27th (June, 1835) we arrived at the Sault Ste. Marie, and were received by the Rev. William McMurray, who had been anxiously expecting us for some time, with great kindness. An assemblage of Indians, belonging to his congregation, saluted and welcomed us on our arrival with expressions of the greatest joy, and with the most apparent gratification. During the short time that we remained there I had the satisfaction of preaching several times to the Indians, and it is extremely gratifying to witness their orderly and decent behaviour while attending divine service. On one occasion, immediately after the sermon, three Christian couples, who had been married according to Indian usage before their conversion stood up in the congregation, and their marriages were solemnized by Mr. McMurray.

"On Sunday, the 28th, we administered the Holy Communion to thirty-five persons, most of whom had been baptized and instructed by Mr. McMurray. On that occasion he read a part of the service in the Chippewa tongue. Mrs. McMurray, who speaks that language very fluently, was kind enough to interpret a part of my discourse to the Indians on the nature and design of the Lord's Supper. She has taken much pains in teaching them sacred music, and their singing is a very affecting and pleasing part of their worship. The congregation consisted of about one hundred and fifty persons, and Mr. McMurray informed me that the number of Indians receiving religious instruction from him is two hundred and sixteen; many of them, however, are yet often necessarily absent from the Mission. I have peculiar pleasure in being able to state that Mr. McMurray's missionary labours have been attended with great success. In strictly examining some of the young Indians in the presence of Captain Anderson (the Indian Agent) who is well acquainted with their language, I was happy to find they have made rapid progress in the acquisition of Scriptural knowledge, which proves the assiduous exertions which must have been made at the Mission for their instruction and improvement."

MISSION AT ST. BRICE'S, NORTH BAY

For a week during May, beginning Sunday, May 12th, Fr. C. M. Serson, S.S.J.E., preached a Mission at St. Brice's, North Bay. The idea was new at St. Brice's, and it is felt that the parish responded splendidly to the missionary's careful and comprehensive presentation of the Faith.

Throughout the week, daily celebrations were held at 7 and 9. The Children's Mission was held at 4.15 p.m., and the Mission for adults in the evening.

It will be helpful for those who have not had missions preached in their parishes before to know that the S.S.J.E. generously gives every assistance in preparation for these times of special instruction. It is suggested that before a Mission three months preparation be made. The writer found the Missioner ready with sound suggestions and information when asked, weeks before the event.

There are two things in connection with the holding of this Mission—and, of course, the same applies to any mission—that seem worthy of special mention.

1. The thorough and devotional instructions on the Holy Eucharist during the celebrations were invaluable. The Missioner gave this teaching from the nave of the church while the service was in progress. This method of definite and graphic instruction seems to answer satisfactorily the question, "How best can I bring my people to a loving understanding of the Blessed Sacrament?" A month or two of steady methodical instruction of this type in a parish would see more regular communicants approaching the altar with an intelligent grasp of the service.

2. The Mission for Children.—It will be found that there is nothing more thoroughly worth while in a Mission than this. The true results of a Mission will be seen in the weeks following the special instruction. But nowhere will those fruits be more encouragingly apparent than in the attendance and attitude of the children at their special Eucharist each Sunday.

—E. J. G. T.

ST. FRANCIS', MINDEMOYA

MINDEMOYA, April 15.—The Churchmen here are working very hard to put the finishing touches to the Church of St. Francis of Assisi. This last week has seen the glazing of the windows with amber coloured glass which has come from England as a gift to the Rev. R. M. Taylor.

Other beautiful gifts have been received. A Toronto artist, J. H. Newton, one of the incumbent's Toc H firends, has painted a superb picture of St. Francis on a canvas measuring six by four feet. The canvas is ready for shipment, and has been framed in a heavy dull gold frame. Manley Macdonald, one of Canada's foremost

artists, is painting a picture of the Virgin and Child for this little church.

Mr. Taylor has received a very fine set of Elizabethan embroideries, twelve feet long, which are to be used as a dossal on the wall behind the altar. The hangings are embroidered in gold and colours on hand-made satin. Because of their great age the material is a little fragile, but they are being carefully reinforced at the back with stronger materials.

The stone figure of an anngel which was sent by the British Government from the terrace of the Houses of Parliament for this church has been unpacked this week, and will be placed in position in a niche in the wall above the altar. Parts of the figure are a little weatherbeaten, and it still has much of the London grime upon it after its vigil of many years above the River Thames. It is to be left in this condition.

The building committee still needs \$500 to prepare the flooring, purchase oaken doors, pews, and so on.

General Motors, Limited, of Oshawa, presented the church with eight beautiful chandeliers, wired for electric light. As only four are needed in the new church, two have been presented to Holy Trinity Church, Little Current, and two to the United Church at Mindemoya. These gifts are much appreciated by the church authorities concerned.

MEMORANDUM ON EXTRA-PAROCHIAL CONTRIBUTIONS

Difficulties have arisen from time to time concerning the collection and apportionment of the money given by members of the Church for other purposes than parochial.

1. On the one hand, complaints have been made that money put in the red side of the envelopes has been simply lumped by the Wardens with the money put in the black side, and it has been used for the needs of the parish, though intended by the donors for other purposes.

2. On the other hand, it is complained that some persons send money direct to the Diocesan Treasurer so that it does not pass through the hands of the Wardens.

3. Further complaint is sometimes made that the Secretaries and Treasurers of special funds are ignored and are not informed of sums contributed to the funds which they control.

It ought not to be possible for such complaints to be made. People will not give willingly unless they feel that their wishes with regard to their contributions are regarded and strictly complied with. I wish, therefore, to lay down the following considerations, and to ask that they be carefully borne in mind.

1st—Money put into the red side should not be used for parochial purposes. It is intended to be used outside of the parish, partly for Diocesan purposes and partly for missionary work in Canada and Overseas,—that is, for the Algoma Mission Fund and for the M.S.C.C. This is not always done at present.

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.

The Wardens should keep two separate bank accounts for these two purposes, namely, Parochial and Extra-Parochial.

2nd—All money contributed in the parish should pass through the Warden's hands, for these officers are responsible both to the parish and to the diocese, and their accounts should supply a complete record of all the monies given in the parish for Church purposes.

3rd—The Rector and Wardens should decide to what extra-parochial funds the money in the red side should be given. In sending in the amount to the Diocesan Treasurer, they should designate what amount should go to each of these funds.

4th—The best method of meeting the Diocesan Expense Fund is to provide for it from the **parochial** contributions. If this is not done, however, it must come from the red side, and this fact should be clearly stated and printed on the red envelopes.

I feel certain that people will give more readily if they know that their wishes are carefully respected, while Treasurers of special funds will be more keen on their work if they feel that they are given fuller control of those funds without any unnecessary interference.

The Diocesan Treasurer signs this statement in order to indicate his complete agreement with the considerations here set forth.

ROCKSBOROUGH R. ALGOMA
FRED W. COLLOTON, Treasurer,
Diocese of Algoma.

25th January, 1935.

A new oak flooring has recently been laid in the sanctuary and chancel of Holy Trinity Church, Little Current, replacing a carpet which had lain undisturbed for thirty years. The lighting has also been greatly improved by two fine electric chandeliers, the gift of the congregation of St. Francis' Church, Mindemoya.

We have heard reports of a very successful annual meeting of the Algoma Woman's Auxiliary at Sudbury, June 4-6. We shall give an account of this meeting in our next number which we hope will be issued soon after the meeting of our Diocesan Synod.

ACKNOWLEDGMENTS

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

ALGOMA MISSION FUND

Income Eda Green Mem. Fund, \$13.75; M.S.C.C., balance, 1934, \$67.40, on a/c 1935, \$910.80; Algoma Association, \$810.27; S. P. G., \$994.98; Diocese of Ottawa (Chisholm), \$37.50; Income, H. H. Wills Bequest, \$32.49.

Apportionments: Baysville, \$56.58; White River, \$41.25; Hilton Beach, \$10.00; Callander W. A., \$21.00; South River, \$10.03; Whitefish Falls, \$10.00; Gravenhurst, \$20.00; Tarentorus, \$5.00; Espanola, \$4.57; Bracebridge, \$17.35; Sheguiandah, \$20.15; Sundridge, \$5.00; Kirkland Lake, \$29.17.

M. S. C. C. APPORTIONMENT

Baysville, \$50.00; South River, \$5.00; Whitefish Falls, \$10.00; Gravenhurst, \$12.57; Kirkland Lake, \$34.00; Hilton Beach, \$5.20.

DIOCESAN EXPENSE FUND ASSESSMENT

Baysville, \$32.42; Powassan W.A., \$19.26; Capreol, \$11.83; St. Stephen's, Port Arthur, \$20.00; White River, \$38.28; Little Current, \$11.51; Sheguiandah, \$4.09; Whitefish Falls, 63c; St. John's, North Bay, \$100.00; Schreiber, \$20.05; Shesheganing, \$9.30; Sundridge, \$10.00; Cobalt, \$110.58; Novar, \$10.00; Espanola, \$24.00; St. Peter's, Sault Ste. Marie, \$14.05; Garden River, \$5.73; Milford Bay, \$47.34; Webbwood, \$9.95; Tarentorus, \$7.58; New Liskeard, \$127.40; Aspden, \$3.85; Falkenburg, \$4.20; Purbrook, \$6.74; Uffington, \$6.08.

SUPERANNUATION FUND

Baysville, \$4.00; White River, \$4.43; Sheguiandah, 59c; Blind River, \$3.60; St. Peter's, Sault Ste. Marie, \$2.11.

INDIAN HOMES

Algoma Association, boy's scholarship, \$34.09; S. P. G., boy's scholarship, \$33.46.

GRAVENHURST CHAPLAINCY

Diocese of Toronto, \$311.90; Diocese of Ottawa, \$50.00; Niagara W. A., \$200.00.

CHURCH AND PARSONAGE LOAN FUND

St. Mary's, Nipigon, \$15.00; St. Mark's, Emsdale (per E. W.) \$5.00; St. Barnabas, Cache Bay, \$50.00.

SPECIAL PURPOSES

Jewish Missions: Baysville, \$4.00; Sheguiandah, \$2.00; Whitefish Falls, \$1.00; Garden River, \$1.20; South River, \$1.50; Sundridge, \$1.50; Milford Bay, \$5.00; Copper Cliff, \$3.00; Espanola, \$1.00; New Liskeard, \$6.00; Sturgeon Falls, \$3.10; Cache Bay, \$3.64; Hilton Beach, \$1.00.

Social Service: Baysville, \$4.00; Sheguiandah, \$2.00; Blind River, \$4.00; Little Current, \$4.00; Massey, \$2.00; Whitefish Falls, \$1.00; Gravenhurst, \$3.00; Powassan, \$3.00; Callander, \$1.00; Espanola, \$1.00; Garden River, \$1.00; Milford Bay, \$2.66.

G. B. R. E.: Baysville, \$3.00; Sheguiandah, \$2.00; Whitefish Falls, \$1.00. Korah Church: Dominion W. A., \$75.00.

St. Brice's, North Bay: Algoma Association, \$52.11.

Church and Parsonage Extension: Algoma Association, \$4.87.

Capreol Hall: Algoma Association, \$4.87.

Mindemoya: Algoma Association, \$30.19.

Restoration Fund: Sudbury S. S., \$14.13; Emsdale, \$5.00; Charlton, \$7.00.

S. P. C. K.: Hilton Beach, \$1.20; Espanola, 90c; Port Sydney, \$2.90; Haileybury, \$1.75.

Maintenance Fund: Rev. B. P. Fuller, \$10.00.

Gore Bay: Dominion W. A., \$50.00.

Garden River Parsonage: Dominion W. A., \$75.00.

Sick Clergyman: Toronto W. A., \$100.00.