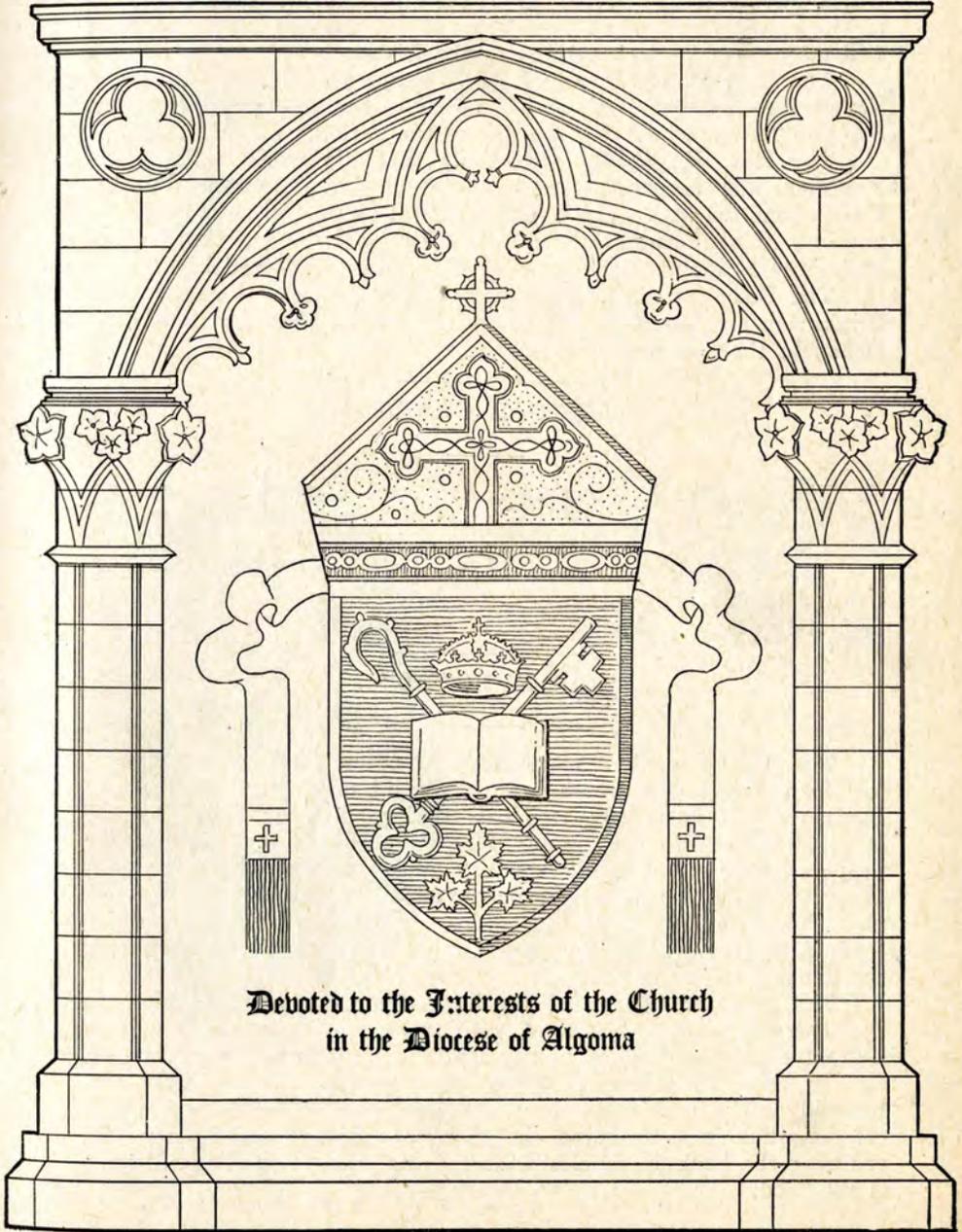


# The Algoma Missionary News

VOL. 24.

MARCH, 1928

No. 2



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

## NEW RURAL DEANS

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The Bishop has appointed two Rural Deans to fill vacancies which have recently occurred. These appointments take effect until the next Synod, when the clergy of the various rural deaneries will meet to make nominations to the Bishop.

The Rev. W. A. Hankinson is leaving the Deanery of Parry Sound for Thunder Bay, and the Bishop has appointed the Rev. Stephen Turner to act for the rest of the period.

The Rev. F. W. Colloton finds that his work as Diocesan Treasurer has increased to such an extent that it is impossible for him to combine with it the duties of Rural Dean, and he is therefore handing in his resignation, to take effect at the end of April. The Bishop has appointed the Rev. A. P. Banks to succeed him.

The Bishop wishes to express his very sincere thanks to Mr. Hankinson and Mr. Colloton for all that they have done as Rural Deans in their respective deaneries.

## CLERICAL CHANGES

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The Rev. W. A. Hankinson, Rector of Rosseau, has been appointed to the charge of St. Thomas' Church, Fort William, and will take charge of his new parish during the week of April 22nd.

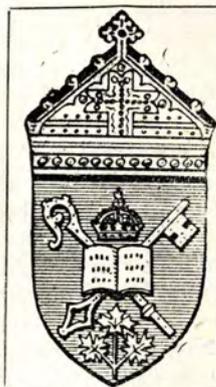
The Rev. Jethro Norman, B. D., of Copper Cliff, has been appointed Rector of Rosseau, and will enter upon his new duties immediately after the departure of Mr. Hankinson.

## "GOD'S BOARD"

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The Bishop would like strongly to recommend a new manual for Holy Communion, which is especially intended for those recently confirmed. It is called "God's Board" and is published by the Morehouse Publishing Company, Milwaukee, Wis. It contains daily prayers, some plain advice to communicants, questions for self-examination, and prayers in preparation for and during the service. The book has eight illustrations, which are beautifully done,—the Adoration of the Magi, the Annunciation, the Good Shepherd, the Crucifixion, and so on.

The great advantage of the book, from our point of view, is that the service is that of the Canadian Prayer Book, which will be a great advantage to our young communicants, who are often puzzled by small differences. The price, 45 cents, is exceedingly reasonable, and in each copy there is a Confirmation certificate, which can be stuck in after being signed by the Bishop and Rector. In ordering the book it should be stated that the "Canadian edition" is required.



# The Algoma Missionary News

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## ACKNOWLEDGMENT



CAPT. J. B. WAY

We desire to express to Capt. J. B. Way the sincere thanks of the diocesan authorities for his faithful and efficient services in the interests of "The Algoma Missionary News", as Associate Editor from 1917-20, and as Business Manager since 1921.

Now that the Diocese has a Synod Office, it has been found possible to take over the whole of the work connected with the Diocesan magazine, and thus relieve Capt. Way of an onerous task, which, although a busy man, with many interests and duties, he has always performed with the greatest willingness and the keenest interest. He has laid us all under a deep obligation for these years of work on behalf of the Diocese.

Will our readers kindly note that hereafter all correspondence regarding the magazine, and all subscriptions, should be sent to the Rev. F. W. Colloton, 16 Forest Avenue, Sault Ste. Marie, Ontario.

## ALGOMA MEMORIES OF THE LATE ROBERT RENISON

(By Mrs. Sullivan)

It was my privilege to know well the devoted missionary who has lately passed to his reward. Soon after the second Bishop of Algoma, Edward Sullivan, took charge of the diocese, he received a letter from Robert Renison, T.C.D., asking for work in Algoma. Gladly the answer went "Come", and so he joined the band of Algoma heroes. He and his wife (a perfect missionary's helpmeet) and five children came to Sault Ste. Marie; but soon, to his joy, he took charge of the newly-formed Indian Mission on the banks of Lake Neepigon. There, for many years, isolated from the world, he taught the Ojibway Indians about the Great Spirit—how to make huts instead of tents — to plant gardens — and build their little church! He was a man without fear, quick in danger, possessed of that rare thing tact, patience that never failed, utter forgetfulness of self; and his one aim in life was to tell those who "knew Him not", of the love of the Saviour.

It would take a poet to describe the journey from Sault Ste. Marie to the Mission—the movement of the canoes, the music of the paddles, the scented air, from sunrise till sunset. When the camp was ready for the night, fire was made and Neepigon trout and bannocks cooked. Then came the call to prayer, the Bishop and Mr. Renison saying a few loving, understanding words in Ojibway, then the Blessing, and the silence of a thousand years fell once more. But it was not always summer. One bitter day in mid-winter Mr. Renison heard that some pagan Indians would pass some 18 miles from the Mission. He set out, found their camp with the fire still warm, but they had gone. He returned, disappointed and sad, but knew that he had done his best. Another time a band, a long way off, were to pass. Again he did not find them, but a little bundle they had left on the ice proved to be a very old woman whom they had left to die. He took her on his back, and on reaching the Mission the kind ministrations of Mrs. Renison revived her. "Wisqua" was her name. Her gratitude was great.

Once an axe disappeared (a thing more precious than gold). Mr. Renison spoke in church about the sin. Next morning, not as Indian, even a child or a dog was to be seen, and they stayed away for weeks.

One spring, when the ice was breaking up, the fishing and hunting failed, and there was nothing to eat but potatoes (no salt, that was too dear for them!). Mr. Renison risked his life more than once in attempting the rapids. At last he got through to the Post, loaded the canoe with food, only to be upset in the first rapids, when all was lost. He got another load, and after a perilous journey reached the Mission, and so saved them from starvation.

What a welcome the Big Black Coat (the Indian name for the Bishop) got when they arrived on Saturday evening! Sunday morning service in their little hand-made church! It was filled with men, women and children; men on one side, the women on the other. The atmosphere of reverence seemed to pervade everything.

Two Irishmen, products of highest ideals, a priest and a bishop, two lately Pagan Indians, presenting their offerings (a mink skin, a bearskin, bead work, anything that is precious to them; they use no money) to their much-loved missionary. He, turning, hands it to their Bishop, who places it with all due reverence on the Holy Table—then falls, like music, the Benediction in Ojibway.

(We are very grateful to Mrs. Sullivan and to the Editor of "The Canadian Churchman" for their kind permission to reprint the above.—Ed.)

### INDUCTION AT ESPANOLA

On Friday, March 9th, the Rev. Harold F. Hutton, who has just returned to the Diocese after an absence of a little more than two years, was inducted as Rector of the parish of Espanola, which includes also Webbwood and Nairn. The service was held at St. George's Church, Espanola, and was conducted by the Lord Bishop of the Diocese. The Rev. S. F. Yeomans acted as Bishop's Chaplain, and the Rev. F. W. Colloton, Rural Dean, took the part in the service assigned to the Archdeacon. The Wardens, Messrs. LeBaron Dibblee and W. Read, presented the keys and formally led the new Rector to his seat in the chancel. The Bishop preaching from the text, "As My Father hath sent Me, even so send I you," dealt in a clear and telling way with the duties of the shepherd and the flock. After the service a reception was held in the rectory, where the congregation had an opportunity of meeting His Lordship.

### TRINITY CHURCH, PARRY SOUND

The Rev. Stephen Turner, the newly appointed Rector of Parry Sound, was inducted at a very impressive service held in Trinity Church on Sunday evening, March 11th. The Bishop was assisted by the Rev. W. A. Hankinson of Rosseau, who acted as Archdeacon; while the two Wardens, Messrs. R. Shames and T. J. Buckerfield, on behalf of the congregation, formally received the new Rector in the appointed way. The Bible and Prayer Book presented to the Rector during the ceremony were the personal gift of the Churchwardens.

On Monday evening a joint reception to both the Bishop and the Rector was held in the Masonic Hall, under the chairmanship of Mr. E. J. Vincent. An address of welcome was given by Mr. J. R. Hett, which called forth very happy replies from the Bishop and the Rector.

## MEMORIAL SERVICE TO EARL HAIG

The Memorial Service to Earl Haig, formerly Commander in Chief of the British Forces, held at St. Luke's Pro-Cathedral, Sault Ste. Marie, on Sunday, February 12th, was a solemn and impressive tribute to the great hero of the World War. While the transept was filled with citizens, the main body of the church was reserved for the military and other organizations. There were represented the Ladies' Auxiliary to the Canadian Legion, the Daughters of the British Empire, Col. Jones and officers and a large attendance of the Sault Ste. Marie Regiment, ex-Service men, Naval and High School Cadets, and Boy Scouts.

When the choir and clergy had entered the church, the hymn "Abide with me" was sung. The first lesson—"Let us now praise famous men", was read by the Rev. F. W. Colloton. Next the hymn, "Thy Kingdom come," then the second lesson, read by the Ven. Archdeacon Balfour, Rector. Immediately following this the Bishop, a Captain and Chaplain of the Sault Ste. Marie Regiment, came forward and said:

"Dear Friends and Fellow Soldiers:

"We are gathered here to-day to commemorate a great leader. We have come to keep in memory the deeds of him who was supreme Commander of our comrades who fought a manful fight in the war which we waged to save the world from cruelty and wrong. Before God we remember both him and all those who have parted from us with the sign of Faith and now do rest in the sleep of Peace: praying that, with us, they may be found worthy to stand in that great Day before the Son of Man, purified from sin and clad in the white robes of the Saints.

"Let us also reconsecrate our lives to God in the glorious memory of the past. Through Him and by Him and unto Him are all things, and in His service we wish so to live that we may add to the greatness of the past. We know that His service and our own great Empire need nothing so much as men and women, brave in heart and great in soul, to labour not for ambition nor for fame nor to heap up riches, but for His glory and for their fellow men. Nine years have passed since the war came to an end. Brothers, there are great things to be done. Let us be still for a few minutes in God's Presence, and then let us arise in His Name and be doing."

The Bishop then prayed for those who had laid down their lives, for the bereaved, for fellowship, and for peace. Then the choir sang, unaccompanied, Tschaïkovsky's beautiful anthem, "O blest are they whom Thou hast chosen and called unto Thee".

The Bishop in his address, after referring to the assembling of so many in the House of God to do honour to and to remember before God one who became the saviour of his country and the Empire and even of Christian civilization, drew three lessons from the

life and character of Earl Haig. The first was his simple unaffected attention to duty. He was a man of simple ways. At the last, after the great service in Westminster Abbey, attended by Royalty and nobility, his body was drawn in a simple cart to its last resting place surrounded by country people. His simplicity came naturally because he was a religious man, and his eye pierced down beneath the glittering trappings to the real things of life. So should all have simple faith, and respect for the things that matter most.

The second lesson was Earl Haig's steadfast perseverance under great difficulties. The Bishop spoke of the dark days of the war, when humanly speaking anything might happen, when Earl Haig had sent his message that all were to pray and hang on. This spirit of fortitude we find perfectly represented in our Blessed Lord on the cross; and in times of stress and trouble we all need to look to Christ and follow His example.

And the third lesson was drawn from the great soldier's spirit of whole-hearted co-operation with the Allies. He did not think of his own fame, but he sunk his own interests in the common good. The Bishop also referred to Earl Haig's work after the war in, endeavouring to repair the ravages which those dreadful years had wrought for men, women and children; and so he became head of the British Empire Service League. The address closed with an appeal to all to strive to follow in his steps, to do our duty to God, and to make our land nobler, stronger and better.

The address was followed by the hymn, "Praise, my soul, the King of Heaven". After this the bugler sounded the "Last Post". Then followed the National Anthem, and again the bugle notes were heard in "Reveille", reminding us of the Resurrection; and the service closed with the Benediction.

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### CHURCH PAPERS

One of the activities of the Algoma Association in England which is greatly appreciated is the sending of Church papers and other periodicals to our clergy and lay missionaries. A large number of our friends in the Motherland engage in this work, and send on their copies regularly for our benefit. In some cases it happens that no acknowledgment has been received by the senders, who therefore do not know whether the paper is being received or not. The Bishop is very anxious that all papers being received should be acknowledged by letter at least once a year. It has happened in some cases that the clergy do not know the names of the kind friends who send the papers. In such cases they are requested to write to Mrs. Cullin, (28 Bullingham Mansions, Kensington, London, W. 8) who is the Association's Registrar for Periodicals. She will gladly give the names of the senders, and the papers can then be acknowledged with the thanks that are due, in this way strengthening the links which bind the Diocese to its devoted friends in England.

## IN MEMORIAM

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, EDMONDE H. C. STEPHENSON, PRIEST

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The Reverend Edmonde Herbert Christopher Stephenson, M.A., for some years a missionary in Algoma, but since retired, met his death in a very tragic manner while riding his bicycle in the neighbourhood of his home near Salisbury, England. The road upon which he was riding leading down hill, Mr. Stephenson lost control of the wheel, and at an intersection with the main road crashed into a motor car, sustaining injuries which resulted in instant death.

Mr. Stephenson, who was sixty-nine years of age at the time of his death, was educated at Exeter College, Oxford, where he graduated in 1882. He was ordained to the diaconate in 1883, and to the priesthood in the following year, at St. Paul's Cathedral, London, and proceeded to the M. A. degree in 1886. From 1883-86 he was curate of St. Clement's, Notting Hill; and was curate of Staveley from 1887-89. He was incumbent of St. Mark's, Mansfield, from 1889-93, vicar of Assington from 1894-1901, and rector of Lymphsham from 1901-1911.

In 1911 he came to Algoma, and for a short time served at Latchford and Temagami. From 1912-16 he was incumbent of Schreiber. Then he returned to England, where for a time he was Organizing Secretary of the S. P. C. K. for the Diocese of Bath and Wells. Coming again to Algoma, he lived retired at Sault Ste. Marie for some years, finally returning to England in 1923, since which time he has resided at Salisbury.

Algoma had no more loyal and devoted friend than Mr. Stephenson. To Mrs. Stephenson, who was equally interested in the Church in this Diocese, we desire, with many other friends in Algoma, to offer our sincere sympathy in her bereavement. She too is gratefully remembered here as one whose life was devoted to good works.

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## GEORGINA HARRIET BROUGHALL

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On Thursday, March 1st, there passed into the rest of Paradise, after a long life of devoted service, Georgina Harriet Broughall, widow of the late Rev. A. J. Broughall, for fifty years Rector of St. Stephen's Church, Toronto.

Though the devoted mother of a large family, she found time for many activities which made her name a household word among Church people in Toronto and beyond. For many years she conducted a Bible Class for women in St. Stephen's Church, which is gratefully remembered by a very large number of former members. She took a leading part in the establishment of the Sisterhood of St. John the Divine in Toronto, which in its hospital and in many other ways is doing such a wonderful work for women. She was the foundress of the Georgina Houses, where many young wo-

men working alone in the city now enjoy, at moderate cost, the comforts and desirable surroundings of home life. Mrs. Broughall was a charter member of the W. A., an active worker in her parochial branch, and for some years an officer of the Toronto Diocesan Board.

The Church in Algoma had also a warm place in her heart. Moved by an appeal from the President of the Algoma Woman's Auxiliary for help towards the Bishop Sullivan Memorial Sustentation Fund for the endowment of our poorer missions, Mrs. Broughall in 1901 issued a circular letter to the Auxiliary throughout the Ecclesiastical Province of Canada, asking for a gift of 25 cents from each member for this object. This appeal resulted in the receipt of over \$3,000, and so helped very materially in securing for the fund substantial grants from the two great English Societies, the S. P. G. and the S. P. C. K., which had been made conditional upon the raising of a certain sum in Canada.

Mrs. Broughall is survived by two daughters and three sons, two of whom are serving in the Sacred Ministry.

She rests from her labours, and her works do follow her.

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#### MOTHERING SUNDAY AT ST. JOHN'S, PORT ARTHUR

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To restore the prominence of Mothering Sunday in the Church's year, special services were held in St. John's Church, Port Arthur, on March 18th. The day began with an early celebration of Holy Communion, with prayers for God's blessing on home life.

At eleven o'clock a "Family" service of Holy Communion was held, when the church was crowded to the doors, and the Holy Table furnished well with guests. Children's hymns were sung and a special anthem and offertorium were rendered by the choir boys and the infants' class of the Sunday School. The Rector, the Rev. Percy Steed, who officiated, preached on "Our Four Mothers"—the Mother in the home, Mother Church, Mother Earth and the Motherland.

The church was beautifully decorated with flowers given by the Sunday School children and friends in honour and memory of "Our Mothers". These were afterwards distributed among the patients in the maternity wards at the two hospitals. In the afternoon a short service for children was held, at the close of which the motherless children were given flowers from the Holy Table with a card attached: "In loving memory of Mother, now at rest in Paradise. Mothering Sunday, 1928."

It is hoped to make this day of special importance to Church families each year.

—"The Canadian Churchman".

## FATHER PALMER'S MISSION AT PORT ARTHUR

A memorable event in the history of the Church in Port Arthur was the eight days Mission in February in St. George's Church by the Rev. Father Palmer, S. S. J. E. It was far more wonderful and a greater success than any of us had dared to hope, though it is perhaps too soon to speak of "success" in the case of a spiritual effort like this. Perhaps I had better say it created a much greater impression. This was due very largely to the Missioner's name. The Rev. Roland F. Palmer was the first priest in charge of the Port Arthur Missions when they became independent of the mother parish of St. John. He remained from November, 1917, until April, 1919, when he left for Boston to test his vocation to the religious life with the Society of St. John the Evangelist. During his incumbency he was greatly beloved by everyone, and many are the stories I have heard of how he showed his love for his people during the terrible epidemic of influenza which occurred at that time. And so the announcement of his return to conduct a Mission filled the people with delight; and there was no difficulty (as there sometimes is) in getting a crowd for the first service.

But of course we didn't depend altogether on Father Palmer's popularity for the success of the Mission. Nearly two months previously we had our prayer cards in circulation through the parish. They were very simple, so that the youngest child could help by using them,—just "God bless our Mission. Speak to us through the Missioner, and help us to hear and obey Thy voice; for Jesus Christ's sake. Amen." The workers who undertook to prepare for the Mission tried to impress upon the people the importance of prayer, and the number of cards which were asked for and distributed was our first assurance that the Mission was going to be a success. I talked about the Mission on every possible occasion, and asked the people to do so. A splendid letter from the Bishop, commending the Mission and urging the people to take advantage of it, was sent to every family.

The result of this preparation was that at the opening service the church was packed. Every possible inch of space was occupied, even up near the Altar. Father Palmer used this in one of his illustrations that night, when speaking of the Altar as God's fireside, where there was light and warmth, and He liked to see the children gathered around it so closely. It was like a family gathered around the family fireplace, and the children as near as possible. Unfortunately there were some who were unable to get into the church at all. It was the beginning of a very wonderful week.

The first service was on Sunday, February 12th. In the morning Father Palmer had held an introductory Mission Service at St. Michael's when that church had been packed; and in the afternoon at St. Mary's, Brent Park. The Mission was for the whole

parish, but as it would not have been wise to try and divide up the week amongst the churches, all the Mission services were at St. George's. These introductory services were to show the people what the Mission was going to be like, and encourage them to make the effort to get down to St. George's as often as possible during the week. That afternoon Father Palmer spoke to the Sunday School children at St. George's, telling them the first instalment of a serial story, a chapter of which he told at the beginning of every evening. The story turned out to be the story of St. Martin of Tours and St. Patrick.

It would be impossible to give in detail the substance of Father Palmer's addresses each evening. Perhaps, however, it can be summed up in a few impressions. The living reality of Jesus, His nearness, and above all His love for each individual and for the whole world; how that love was shown, and what it meant; that was the first impression which I am sure everyone felt. And, of course, that led to a greater love on our part for Him. No one could really contemplate the love of God for man as Father Palmer presented it, without their own love for Him being wonderfully increased and becoming much more real. And then from an increased love for Him, came naturally enough a sorrow for sin, and also a longing to draw nearer to Him by prayer and in the Sacraments, especially that of the Holy Communion when Jesus really comes to us, though under the veil of Bread and Wine. That is a very meagre and unsatisfactory account but it is always most difficult to put into words a spiritual experience, for that is what it was. Father Palmer's sense of humour, and apparently endless supply of anecdotes and illustrations, contributed in no small way to the great impression that he made on everyone.

Every morning at 8 there was a celebration of Holy Communion. There were always a number of adults, but most of the congregation consisted of the Sunday School children on their way to school. I celebrated, and Father Palmer, standing down amongst them, instructed them as the service progressed as to the meaning of everything,—so simply and so wonderfully that I am quite sure the children will never forget what they learned at these services. I shall never forget standing in the vestry each morning while my server went to light the candles, and hearing Father Palmer's voice saying to the children as if he were merely speaking to one of them, "Now Dick is the server, he helps the priest; now he is lighting the candles because Jesus is the Light of the World. And another reason he is lighting the candles is because Jesus is coming; and just as we light up our homes when a guest is coming, so we are lighting the candles as a welcome to Jesus." With that sort of instruction throughout the service, and varied a bit from day to day, no wonder the children were most enthusiastic; and out of a total Sunday School of about 60, there were 38 who never missed one morning and were never late, and two more only missed once.

I heard some adults say that they enjoyed those services even more than they did the evening ones. Of course the children did not communicate, only some of the adults each morning. Medals were given at the end of the Mission to those attending regularly.

On the Thursday morning there was a special celebration for men who had to go to work at 6.30 a.m., and on Tuesday one more particularly for women at 9.30. Fr. Palmer stressed very much the importance of these services calling them the Prayer Meetings of the Mission.

Another gratifying feature of the Mission was the use that the people made of the box for intercessions. A great many requests for prayer were made each evening, showing that the people were really making use of the Mission, and bringing their troubles and cares to Jesus Himself. The Mission Hymn encouraged this, as the one chosen by the Missioner was, "I Need Thee Precious Jesus", to the tune of "Homeland", a tune new to most of the people, which will always be associated in their minds with the Mission.

The Mission ended on Sunday, February 19th, with the Choral Eucharist. A large number of people had made their Communion at the 8 o'clock celebration, but the church was packed at 11. I celebrated, and Fr. Palmer preached on the subject of "Our Sacrifice of Praise and Thanksgiving". At this service St. George's recently formed boys' choir appeared for the first time in their surplices and cassocks. It was a wonderful service. The loose collection was given to Fr. Palmer for the work of the Canadian Branch of the S. S. J. E., and it was a great joy to everyone to know that it amounted to \$40. After contributing liberally all during the week towards the expenses of the Mission we had feared that our donation to the work of the S. S. J. E. might suffer, but the result showed that the people's appreciation of the Mission was even greater than we had thought.

The congregation remained for a few minutes after the service while I on their behalf presented Fr. Palmer with a fountain pen and pencil in appreciation of him through whom God had spoken to us, and to serve as a memento of his first Mission preached after his return to this Diocese.

It is of course too soon to see what the results of the Mission are in the lives of individuals. Many resolution cards were made out and signed by the Missioner, which means that people are going to try to do better in the future. Time alone will tell. But several small practical results may be of interest.

1. The 8 a. m. services with instruction were so very successful and popular that, on the suggestion of the Missioner, I am continuing them every Monday morning at the same time; and the children are delighted with the idea. As an encouragement for them to be regular we are going to use the Gospel Year Stamps.

2. During his instructions Fr. Palmer used a beautiful picture of the Crucifixion which he left behind for St. George's. There are six blank spaces between the windows in the church, and we are going to get different religious pictures to hang there. The picture of the Crucifixion will hang near the pulpit as a reminder that we are to preach Christ Crucified. Several people have already, without being asked, volunteered to donate a picture each.

3. As a result of Fr. Palmer's wonderful word picture of what God's House should be like and should mean, a place where people would love to drop in for a few minutes when they were passing or when they were in trouble, at any time of the day or night, we have decided to put in a light which will burn all night. The idea is that we never want to have the church in darkness. To all passers-by St. George's will appear lighted up, will appear alive, and in a small way will extend a welcome for people to enter. When people see a house all in darkness they naturally presume that nobody is home; and we want to try and show people that God is always at home in His House and ready to receive visitors.

—K. W. H.

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#### DEANERY OF THUNDER BAY

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On Wednesday, the 15th February, a deanery meeting was held at St. George's Church, Port Arthur, the Rev. J. C. Popey, Rural Dean, presiding. There were present the Rev. Percy Steed of St. John's, Port Arthur, the Rev. Thomas Lloyd, St. Paul's, Fort William, the Rev. Robert Booth, of Schreiber, the Rev. A. J. Bull, Nipigon, the Rev. Alfred Greaves of Murillo, the Rev. Keppel W. Hill St. George's and St. Michael's, Port Arthur, and Mr. Lee I. Greene, the catechist in charge of the new Current River Mission.

As the Rev. R. F. Palmer, S.S.J.E., was conducting a mission at St. George's, and giving special instruction to children each morning at the early celebration, the clergy all attended this service for their Communion as well as to hear the instruction.

Morning Prayer was said at 10 o'clock by the Rev. Robert Booth and Mr. Greene, after which Fr. Palmer gave a most inspiring address on the Ideals of Priesthood. "We share our priesthood with Jesus Christ", he said. "His priesthood is therefore ours." The objects of Christ's priesthood were three,—to show the world what God is like, to offer a sacrifice for sin, and to bring new life into the world. These should therefore be the ideals of every priest of the Church.

At the meeting which followed the Rural Dean extended a warm welcome to the Rev. Thomas Lloyd, the Rev. Alfred Greaves, and Mr. Greene, who had entered the deanery since the last meeting.

The following resolution was passed: "That this Deanery of Thunder Bay, having unanimously agreed that the travelling ex-

penses of both clerical and lay delegates to Synod should be paid out of some central fund,—e. g. the Diocesan Expense Fund—respectfully requests the Executive Committee of the Diocese to arrange to have this matter brought up at the next meeting of the Synod, for the discussion and consideration of that body.”

The members of the deanery and Fr. Palmer were the guests of the Rev. Percy Steed for lunch at the Prince Arthur Hotel.

At the afternoon session there was a general discussion of the subject of apportionments and assessments, and a resolution was passed that one deanery meeting each year should be held at some point outside the Twin Cities. At the close of the session St. John's branch of the W. A. entertained the members of the deanery at afternoon tea. The meeting was a most helpful and enjoyable one throughout.

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### CONGRATULATIONS

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We desire to offer hearty congratulations to the Bishop's Commissary, the Rev. Canon Dimont, D.D., on his having been appointed as Chancellor of Salisbury Cathedral. The Chancellor is one of the four principal persons of the Cathedral body, called the "Quatuor Personae", the office dating back to the Statutes drawn up by Bishop Osmund in the eleventh century. The Chancellor has general control of religious education in the diocese, and is expected to give courses of lectures in the Cathedral at intervals. Canon Dimont will, of course, hold this position in addition to his ordinary duties as Principal of the Salisbury Theological College. The post was vacant through the resignation of Canon Christopher Wordsworth, a brother of the late Bishop of Salisbury.

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### ALL SAINTS', HUNTSVILLE

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On Tuesday evening, March 27th, the Lord Bishop of the diocese held a Confirmation at All Saints' Church. The Rector, the Rev. Walter F. Smith, presented fifteen candidates. The Bishop's address upon the work of the Holy Spirit was closely followed by the candidates and the large congregation present. The following morning His Lordship celebrated Holy Communion, assisted by the Rev. Fr. Turney, S. S. J. E.

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The Church of the Epiphany, Sudbury, has three chandeliers of brass, each with sixteen electric lights, to give away. These would be very suitable for a hall or parish room. Each is about 4 feet 6 inches across, and they are in splendid condition, quite new in appearance. If any parish would like one or more of them, please communicate with the Rector, the Rev. P. F. Bull.

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## BEYOND THE DIOCESE

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In February 1902 the present Archbishop of Canterbury, the Most Rev. and Rt. Hon. Randall Thomas Davidson was enthroned in the ancient stone chair in the Corona behind the High Altar of Canterbury Cathedral as Primate of all England and Metropolitan. He has therefore recently completed a quarter of a century in that high and responsible position. This is a longer time than any of his recent predecessors have occupied the throne of St. Augustine since the far-off days of Archbishop Warham who lived in the reigns of Henry VII and Henry VIII.

His Grace is the ninety-third in the long line of succession which began with St. Augustine in 597. To mention some of the names of the Archbishops of Canterbury is to speak of English history and recall its most stirring episodes, for the Church first educated the Nation, and its leaders were the pioneers of State government, and led in the fight to achieve English liberty. Theodore first organised the Church as we have it to-day into Dioceses and Provinces. Dunstan and Lanfranc were great national statesmen, Anselm one of the foremost theologians of his day. Thomas Becket, like Cranmer and Laud in later times, bravely suffered a martyr's death, whilst Stephen Langton and Sancroft courageously led the way in maintaining both religious and civil freedom and the Church's right to be the National Church.

Since those days the Church Revival of the last century has taken place, and the island Church is now wonderfully expanded into a world-wide Communion with some four hundred bishops of various nationality and colour who all look to His Grace of Canterbury as to a wise father and spiritual counsellor—a sort of Grandfather in God—at all times and especially when he presides over the Lambeth Conference.

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There is in some quarters an idea that religion is an unpractical thing. Yet it was in the Great War that the greatest leaders were unashamed Christians; both Marshal Foch and our own now greatly lamented Earl Haig were not afraid to confess Christ before men. And in these more difficult times of peace, both the present Viceroy of India and the Governor of Palestine, not to mention our own Governor-General of Canada, are openly religious men.

Viscount Willingdon, besides attending church regularly, is a licensed Lay-Reader and frequently reads the Lessons. Lord Plumer and his family are seen at church three times a day on Sundays in our Cathedral of St. George at Jerusalem. Lord Irwin, who inherits the fine Anglican traditions of his father Viscount Halifax, landed in India on a Good Friday; and deliberately postponed until the next day on that account the elaborate and gorgeous ceremonies

of inauguration that always take place at Bombay on the day of a new Viceroy's arrival. The fact profoundly impressed all classes in India, as did his later appeal for peace in that country when he said, "I appeal in the name of religion because I can appeal to nothing nobler, and because religion is the language of the soul, and it is the change of soul that India needs to-day."

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Though the revision of the English Prayer-book is a domestic issue in the Church life of England only, and those parts of the Church that are not independent provinces of the Anglican Communion, yet the interest in this has nevertheless become deep and widespread in Canada where we enjoy spiritual independence and as a result have our own Prayer Book, revised indeed from the same old book of 1662. Its recent fate therefore when by a narrow majority the English House of Commons voted against presentation finally to the King for the Royal Assent, seems to call for some comment, as it is again going to be returned to Parliament, having received the general approval once more of the Church Assembly.

It must not be thought that this rejection represents the settled mind of the Church itself. For the Church's central governing bodies, such as the Convocations of Bishops and Clergy, together with the Church Assembly which includes both laymen and women, did the revising themselves, and voted in favour of the revision by overwhelming majorities; whilst individual Diocesan Conferences and Synods throughout the country had shown a total vote of 81% for the revised book. Such an accumulating verdict was taken in no hurry but represented the formed opinion of the Church at large, as being satisfied that the revised book was the same in doctrine as the old, and that it did preserve the distinctive character of the Anglican Church's worship, whilst allowing a well defined liberty as regards variety in the conduct and ritual of services.

Again, it does not generally seem to be appreciated that this verdict is such because it merely gives force to many things universally done under the old book's sanction, yet which are illegal through not having been foreseen in 1662 and so not provided for in it. For instance, it is illegal to have a sermon at Matins (the sermon is only ordered for the Communion Service), and there is no authority for any sermon at all at Evensong. Then there was no provision made against a possible shortage of clergy, or an enormously increased and overcrowded population in large industrial areas, which necessitated the revival of an ancient practice such as Reservation of the Holy Communion, to enable the clergy to convey the Consecrated Elements after service to a large number of sick people conveniently.

No, the explanation of the House of Commons' action must be looked for elsewhere, and is to be found in the fact that the Church

of England is still the official Church of the nation, with Parliament having some legal voice in its affairs; though other factors in the life of both Church and State have altered with the advancing times. This has lasted for centuries, and was only possible because the members of Parliament were also members of the Church, for there was no other. But this unfortunately has ceased to be the case, and members of Parliament now can be and are members of any religion, or of none.

Thus, in a critical matter such as voting on the revision of the Prayer Book, it can easily be seen there was room for misunderstanding or even prejudice to exist and flourish; especially when only seven hours of debate in a political atmosphere were allotted to discuss what was the result of twenty years' work. That this was so is now proved by the significant fact that the voting lists of the Commons show the members of the constituencies of England, where the revised Prayer Book will be in use only, did give a decided majority in favour of it.

In view of these facts, the revised book is to be presented again, with slight amendments, to Parliament in the hope that in June, as "The Times" expressed it so well last December, "the House of Commons may realise it has blundered in haste, and may reverse at leisure a decision which can help forward neither Protestantism nor peace."

—T. V. L'E.

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### SUGGESTIONS FROM THE BISHOP TO THE CLERGY ON CONFIRMATIONS

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(These suggestions were originally printed in the "Algoma Missionary News" for January-February 1927; and are now reprinted, in an abridged form, for the sake of the clergy new to the Diocese.)

1. In most cases the Confirmation Service alone is quite sufficient. If the whole attention is concentrated upon this one service, it is made more impressive.

2. Four hymns are generally sufficient, one at the beginning, one just after the Renewal of Vows, one before the Sermon, and one after it. The collection should be taken during the last hymn.

3. For the hymn after the Renewal of Vows I should like to have either 435 (which is the best) or 441 or 427. This hymn should be sung kneeling, and very softly, as it is a prayer. The third hymn should be one concerning Perseverance, for example 622, 579 or 621. The first hymn may be one for the particular Church season. No. 594 forms a good concluding hymn. But I do not wish to restrict the choice to the hymns which I have mentioned.

4. I should like the candidates to be brought into the aisle for presentation to the Bishop at the opening of the service. If there are too many for this, they might stand up while the congregation remains seated. They should then return to their places and sit for

the Preface and passages of Scripture, which I should like to be read by the clergyman in charge of the parish.

5. I prefer to use the second set of questions in our Canadian Book, consisting of three questions. The candidates should be told to answer clearly and boldly, as this is their opportunity of witnessing publicly to their faith in Christ and His Church.

6. The candidates should come to receive the Imposition singly. They should then return to their places and kneel down to say a thanksgiving, not sit down and stare at the others. Care should be taken that candidates returning to their places do not have to push past those already kneeling down.

7. The Prayer Book says that the Bishop "shall bless **them**"—that is, the newly confirmed. For this Blessing, therefore, they alone should remain kneeling. The congregation should stand, for they, as the body of the Faithful, should join in the Bishop's act of Benediction, just as is properly done at weddings.

8. I should be very glad if the Clergy would give me at the time a list of names and ages.

9. The First Communion should be made a much more impressive event than is usually done. The candidates should be prepared as carefully as for Confirmation itself. If I am staying over for the night, I shall be glad to conduct this service the next morning, but **only** if the candidates have been prepared with at least five or six lessons on Holy Communion. In other cases, it is better to postpone it for a few weeks. The newly confirmed should come to the Altar in a body, and parents and friends should be asked to communicate with them. In many places the girls wear their Confirmation veils on this occasion.

10. The Church colour should be white, and the two altar lights should be lit.

11. The candidates should be carefully instructed how to employ themselves during the periods of silence; and they should be provided if possible, with some prayers for private use.

12. Communion Manuals recommended:

"Before the Altar". Mowbray, 35 cents;

"God's Board". (Canadian Edition), Morehouse, 45 cents, (well illustrated).

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### W. A. ANNUAL MEETING

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The annual meeting of the Diocesan Woman's Auxiliary will be held at Sudbury during the first week in June. On Monday evening, June 4th, there will be a service of preparation in the Church of the Epiphany, conducted by the Rector, the Rev. P. F. Bull. The opening service will be held on Tuesday morning, the Bishop of the Diocese being the celebrant and preacher. The business sessions will begin in the afternoon in the parish hall, with an address by the President, Mrs. Andrew Elliot. The Bishop will

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REV. F. W. COLLOTON,

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

also address the delegates that afternoon. It is expected that Miss May Watts, of Honan, China, will be present and will speak at one of the sessions.

The Juniors will hold their meeting on Wednesday evening, when Mrs. Johnson Elliott, of North Bay, will give an address, and Miss Watts will also speak to the children. A play illustrating the Junior pledges will be given by the Sudbury Juniors, under the direction of Mrs. Kidman.

At the Girls' meeting there will be an address by Miss Watts; and it is also expected that Miss Nattress, the first W. A. missionary to go from Algoma to the foreign field, will be present. A play is being prepared by the combined Girls' Branches of Sudbury, Copper Cliff and Coniston.

Business sessions will continue until Friday the 8th, when it is expected that the meeting will close about noon. In the afternoon the officers and delegates will be the guests of the Sudbury Branch.

The midday prayers will be taken by the Rev. S. F. Yeomans and the Rev. E. J. G. Tucker, and the Rev. H. F. Hutton will give the closing address.

### ACKNOWLEDGMENTS

Receipts by Treasurer of Synod for the months of  
January and February, 1928

#### ALGOMA MISSION FUND

Algoma Association, General Fund, \$1180.75; Stipends, \$1337.54; Algoma W. A., stipends two catechists, \$1400.00; S. P. G., \$1069.09; M. S. C. C., \$1130.31;

Apportionments: Korah, \$24.00; Port Sydney, \$10.00; Silverwater, \$14.30; Desbarats, \$10.00; Gravenhurst, \$40.00; Emsdale, \$4.84; Sudbury, \$37.00; Shesheganing, \$8.00; Sturgeon Falls, \$17.00; Cache Bay, \$5.00; Kearney, \$23.00; St. Michael's, Port Arthur, \$34.80; Shingwauk Chapel, \$15.00; Schreiber, \$28.20; Missanabie, \$50.00; Trout Creek, \$13.80; Englehart, 88c; Heaslip, \$3.75; Capreol, \$4.63; St. John's, Sault Ste. Marie, \$8.10.

#### M. S. C. C. APPORTIONMENT

Korah, \$30.35; Port Sydney, \$10.00; Desbarats, \$10.00; Sudbury, \$36.77. St. Luke's Pro-Cathedral Bible Class, \$20.00; St. John's, North Bay, \$200.00; Sturgeon Falls, \$17.00; Cache Bay, \$5.00; White River, \$60.00; Shingwauk Chapel, \$15.00; Heaslip, \$3.75; Capreol, \$7.07; Milford Bay, \$9.00.

## DIOCESAN EXPENSE FUND ASSESSMENT

Korah, \$15.12; Gravenhurst, \$60.00; Emsdale, \$31.63; St. John's, Port Arthur, \$147.08; Sheshewganing, \$1.65; Shingwauk Chapel, \$16.28; Englehart, \$35.28; Silverwater, 70c; St. John's, Sault Ste. Marie, \$27.40; Callander, \$23.04; Cobalt, \$75.15; Sprucedale, \$1.00; Sheguianda, \$8.12;

## SUPERANNUATION FUND

Rev. Canon Allman, \$5.00; Rev. W. F. Smith, \$5.00; Rev. K. W. Hill, \$5.00; Rev. F. G. Sherring, \$5.00; Rev. H. F. Cocks, \$10.00; Rev. S. Turner, \$5.00; Rev. F. W. Colloton, \$5.00; Rev. T. V. L'Estrange, \$5.00; Rev. R. Booth, \$5.00; Rev. Canon Hincks, \$5.00.

Assessments: Korah, \$3.40; Emsdale, \$3.53; Trout Creek, \$1.15; Englehart, \$3.84; St. John's, Port Arthur, \$29.50; Callander, \$2.40; Sheguiandah, \$1.00.

## WIDOWS AND ORPHANS FUND

Rev. Canon Allman, \$5.00; Rev. W. F. Smith, \$5.00; Rev. K. W. Hill, \$5.00; Rev. F. G. Sherring, \$5.00; Rev. R. Booth, \$5.00; Rev. Canon Hincks, \$5.00; Rev. T. V. L'Estrange, \$5.00.

## BISHOP SULLIVAN MEMORIAL SUSTENTATION SUND

Collection at missionary meeting at Southowram, Yorks., held by Rev. C. Goodier, \$35.00.

## EPISCOPAL ENDOWMENT FUND

Algoma W. A., \$100.00.

## INDIAN HOMES

Falkenburg S. S., \$2.30; S. P. G., \$34.56.

## GRAVENHURST CHAPLAINCY

Dominion W. A., \$100.00; Diocese of Ontario, \$200.00; Diocese of Toronto, \$500.00.

## BISHOPHURST ENDOWMENT

Miss R. Hamilton, \$400.00.

## DIVINITY STUDENTS' LOAN FUND

Miss L. C. Wicksteed, \$100.00.

## SPECIAL PURPOSES

Jewish Missions: Kearney, \$2.00; Shingwauk Chapel, \$1.00; Trout Creek, \$1.20; Espanola, \$5.00; Capreol, \$3.00.

Social Service: Trout Creek, 62c; Espanola, \$2.65; St. George's, Port Arthur, \$2.25; Capreol, \$5.00; Sprucedale, \$1.00; Englehart, \$2.35; Rosseau, \$7.60; Milford Bay, \$5.70; Cobalt, \$10.00.

G. B. R. E.: Trout Creek, 74c; Korah, \$2.00; Englehart, \$1.51; S. S., \$1.29; Capreol, \$3.00; Espanola, \$3.14; Oliver, \$2.00; Capreol, \$3.89; Milford Bay, \$6.83.

Bishop's Discretion: Algoma W. A., \$385.50.

Massey Church: Algoma Association, 97c.

Nipigon Boat: St. Mary's, Stafford, \$48.50.

Books for Students: Algoma W. A., Life Members' offering, \$69.22.

Education of Children of Clergy: Anon., \$50.00.

Sheguiandah Indian Church: Dominion W. A., \$50.00.

Restoule Parsonage: Dominion W. A., \$100.00.

S. P. C. K.: Burk's Falls, \$1.40.

In the matter of arranging dates for Confirmations, the clergy are requested, save in exceptional circumstances, to write to their Rural Dean. The Bishop has given each Rural Dean one or more periods for the visitation of his deanery, and a great saving of time will be effected if the details are referred to the Rural Deans, instead of to the Bishop.

The Rev. Fr. Turney, Emsdale, has a pair of candlesticks of wood, painted a light blue, about twelve inches in height, which he would be pleased to give to any mission which would like to have them.