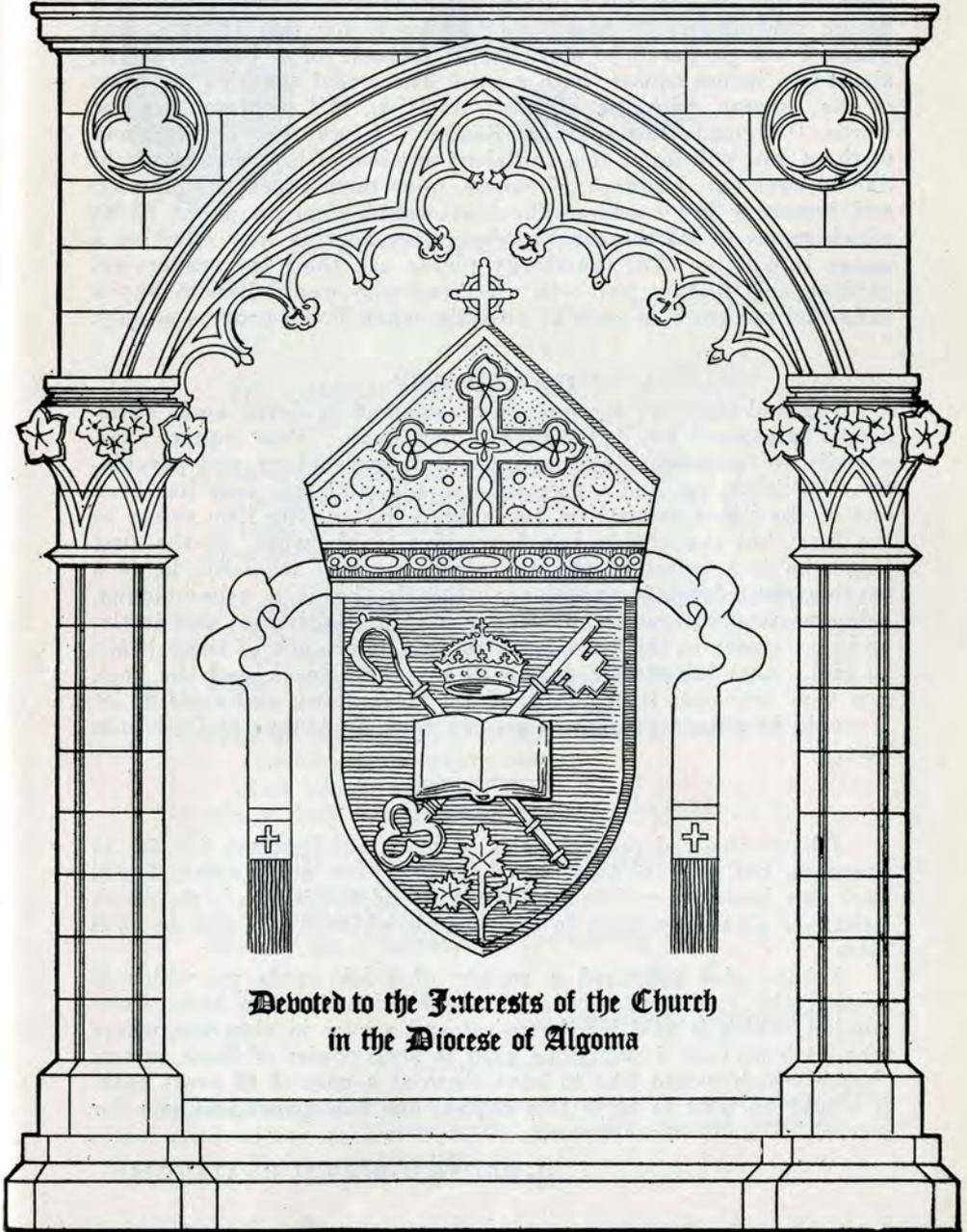


The Algoma Missionary News

VOL. 26.

SEPTEMBER-OCTOBER, 1930

No. 5



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

THE BISHOP'S RECOMMENDATIONS

LAY READERS' BADGE

Several dioceses in England have a special badge which is worn by lay readers when officiating in church. I have obtained a design for one which would do very well for this Diocese, and which I am prepared to sanction. It consists of a bronze medal, about two inches square, with a cord. The medal contains the arms of the Diocese, with the initials "A. D. L. R.," representing the words, "Algoma Diocesan Lay Reader." I have not ordered any of these, but will do so if a sufficient number of lay readers would like to have one. I cannot, of course, issue them except to our paid and honorary lay readers. The cost would come to about \$2.00, which seems to me remarkably cheap, considering how effective a badge it will be. Will the clergy please ask their lay readers regarding this matter, and will all those who would like to buy a badge let me know as soon as possible, when I will order a supply.

"FOUR SQUARE"

I should like very strongly to recommend to clergy and Church people in general Dr. J. R. Oliver's new book, "Four Square", especially to those who take an interest in psychology and psychiatry. The book has had a tremendous sale, and this year has been one of the "best sellers" in the United States. The title refers to the fact that the author has four sides to his work. In the first place, he is a priest of the Episcopal Church; secondly, he is a psychiatrist of much experience; thirdly, he is a criminologist, being medical referee to the High Court of Baltimore; and lastly, he is a lecturer in the University there. Under each of these heads he gives most interesting details of his experiences, and the book is a very live one. It is published by Macmillans, and costs \$2.50. It would be a good present to give to your clergyman at Christmas time.

CANDLESTICKS, ETC.

I have received several pairs of brass candlesticks for use in churches, but most of them have already been given away. I still have two, however, rather small ones, 7 and 8½ inches high, which I shall be pleased to send to any church which would like to have them.

I have also procured a supply of thick cards on which is printed the ordinary service of preparation for the Holy Communion, which is said by the priest and server in churches where they have servers. I should be glad to send copies of these to any church which would like to have them at a cost of 10 cents each. It would be well to have two copies, one for priest and one for server.



The Algoma Missionary News

Sault Ste. Marie, Sept.-Oct., 1930

Vol. 26. No. 5

50 cents per annum

TO A DEAD MAPLE LEAF IN AUTUMN

Thou lovely thing of crimson, and of gold,
 Drooping from parent bough;
 Dead—yet in death e'en now
 Most beautiful of all that forests hold.

Thy emerald sheen, in days of scorching drought,
 Shelt'ring the thirsty sod;
 Revived my trust in God;
 When I was fain His loving care to doubt.

Thus let my life, as through the days I move,
 Comfort some weary soul,
 And help toward the goal,
 Till it find rest in fields of heavenly love.

So may the Autumn of my years display
 Such tints of golden joy,
 That death has no alloy
 To mar the brightness of the coming day.

X.Y.Z.,

in "Montreal Churchman."

His Grace Archbishop Thorneloe received many congratulations and good wishes on October 4th, his eighty-second birthday. His Grace is enjoying good health.



A LETTER FROM THE BISHOP

My Dear Friends:

I had intended to write to you several times during my recent stay in England, but I found that my engagements followed one another so fast, and were punctuated with so much travelling, that eventually I was forced to postpone writing until I had arrived back in the Diocese.

I should like to send most cordial greetings to you all, from my wife and myself; and to express my sincere thanks for the many kind messages which I have received from clergy and congregations, welcoming me back to Algoma. I have already experienced most cordial receptions throughout Muskoka, where I was pleased to see signs of spiritual progress evident on every hand; and I am looking forward very much to my visits to the other deaneries.

LAMBETH CONFERENCE

You have no doubt seen in the papers various accounts of the seventh Lambeth Conference. I can assure you that we all found it a most thrilling and inspiring experience. When we remember that less than one hundred years ago, with the exception of the American Bishops, there were only ten Bishops of our Communion outside the British Isles, we are amazed at the marvellous growth of the Anglican Communion. At this Conference there were no less than 307 Bishops actually present, and the library of Lambeth Palace was filled to its utmost capacity; so that the Archbishop of Canterbury mentioned more than once, if this growth continues, it would seem impossible to hold future Lambeth Conferences in that room, large as it is. The Canadian Church was well represented, for no less than twenty-four of our Bishops were present, and the three who were absent were prevented by sickness. These three were Archbishops, so that only one of our Metropolitans was present, namely, the Archbishop of New Westminster, who, however, led the Canadian delegation with much dignity and impressiveness. There have never been so many American Bishops present at Lambeth, for no fewer than 61 were able to be there.

I am hoping on various occasions, at gatherings of rural deaneries and so forth, to be able to say something about the Conference; and of course it is impossible for me to give anything like a full account in the limited space of this letter. I would like, however, to dwell upon what I might perhaps call the "high lights" of the Conference, and of these there were certainly six.

First, there was the opening service held in the magnificent Cathedral of Canterbury, the Mother Church of the Anglican Communion, built not very far from the spot where St. Augustine, the missionary of England, raised his first church. There the Archbishop of Canterbury, seated in the Chair of St. Augustine, which is said to have been of great age even in Augustine's time, welcomed the Conference, and gave us an opening sermon which struck a very high and noble note. At this service there was present a large delegation of Bishops of the Eastern Orthodox Church, seated in a semi-circle behind the high altar. As we were favoured with glorious weather, the scene both inside and outside the Cathedral was a most striking one.

Secondly, I remember our delightful stay at Lambeth Palace, where my wife and myself together with several other Bishops, were entertained by the Archbishop. This charming old house is situated in beautiful grounds in the very heart of industrial London, on the opposite side of the river to the Houses of Parliament and Westminster Abbey; and seems like an island of peace, surrounded by the noisy throb and bustle of the commerce of the greatest city of the world.

Thirdly, one can never forget the wonderful scene when we were received by His Majesty at Buckingham Palace. The reception took place in the Throne Room, ablaze with scarlet and gold. The Archbishop of Canterbury read a loyal address to the King, to which His Majesty replied in a wonderful speech, full of appre-

ciation of the splendid work of the Church throughout his Empire. Each Bishop was then introduced individually to Their Majesties, and shook hands with each of them. This was followed in the afternoon by a garden party in the grounds of the Palace, where we had the opportunity of seeing the leading men in the political, social and professional life of England. This function, however, was somewhat spoiled by frequent showers of rain.

In the fourth place, I shall never forget the re-opening of St. Paul's Cathedral, after it had been closed for so many years in order that it might be strengthened and repaired. The King and Queen, together with the Prince of Wales and other members of the Royal Family, were present; also the Lord Mayor who carried the celebrated pearl sword before His Majesty, and the aldermen of the City of London. Over two hundred Overseas Bishops were present on this occasion in scarlet robes, and made a dazzling mass of colour as they proceeded up the nave to the choir. The Bishop of London preached the sermon, but unfortunately did so from the top of the steps instead of from the pulpit, with the result that he was not audible to more than a small proportion of the vast congregation which filled the church.

The fifth "high light" of the Conference was when the delegation from the Eastern Orthodox Church came to greet us in the library of Lambeth Palace, before meeting the Committee on Reunion in private conference. The Bishop of Gloucester reminded us that this was the largest delegation of Eastern dignitaries that had visited the Church of the West since the Council of Constance in 1415, at the time when Christendom was for the first time split up into two separate parts, a schism which has not yet been repaired, although we have every hope that unity may be restored, perhaps in our own day. The delegation consisted not merely of representatives but the heads of the great Churches of the East, the Patriarchs and Metropolitans in person. It was headed by the venerable Patriarch of Alexandria, who was accompanied by Archbishops and Patriarchs from Jerusalem (which is the Mother of us all), Constantinople, Roumania, Yugoslavia, Antioch, Greece, Cyprus, Poland and Bulgaria. Owing to the detestable tyranny of the Soviet Government, no representatives were present from the Russian Church, with which the Conference expressed its sympathy in its persecution and suffering, with the prayer that "it may again take its place, with greater freedom and power of self-expression among the great Churches of Christendom." The Patriarch of Alexandria exchanged the kiss of peace with the Archbishop of Canterbury, and each of them solemnly gave us his blessing.

I must not omit, as another "high light" of the Conference, the closing service in Westminster Abbey, consisting of a beautiful sung service of Holy Communion, at which the Presiding Bishop of the American Church preached the sermon, a truly worthy utterance with which the Conference very fitly closed.

In the Conference I was seated between two representatives of Australia, the Bishops of Rockhampton and North Queensland; while from behind I heard frequent remarks, sometimes amusing and sometimes instructive, from three American Bishops,—Long Island, Bethlehem and Tennessee, who frequently prevented the Conference from becoming too dull. In front of me I noticed two striking figures, the Bishop of Guiana and the Archbishop of the West Indies, both of whom took a leading part in the Conference.



ORTHODOX PRELATES AT CANTERBURY

(The principal figure in the picture is the Patriarch of Alexandria).

The great figures of the Conference could be numbered by the dozen, but there is no doubt that after the Archbishop of Canterbury—who made a most admirable chairman, full of patience and kindly consideration, whose words of wisdom very often helped us around difficult corners, and whose slightest word of advice was received with unanimous approval by the whole body,—I was especially struck by the Archbishop of York, a comparatively young Bishop, but of great intellectual and spiritual force, who commanded universal confidence from the Conference. The Bishop of Gloucester spoke often but usually very briefly, and carried great weight on account of his learning and his redoubtable contribution towards the cause of Christian Union. The Bishop of Durham was undoubtedly the greatest orator of the Conference, and it was said that everyone listened with the utmost attention to his speeches,—and then voted on the other side. Certainly he carried very few of his resolutions, although he was listened to with rapt attention, and his speeches commanded loud applause. The Presiding Bishop of the American Church made a very good impression, and there can be no doubt that our brethren across the line have elected as their

leader a man of undoubted power. The Archbishop of Armagh, who presided over the most difficult Committee, that "On the Christian Doctrine of God," carried great weight. He is a well-known scholar and thinker. And the Bishop of Chichester, one of the youngest of the English Bishops, certainly made an admirable Secretary of the Conference. The senior Bishop in point of consecration was, I believe, the Archbishop of Wales, who was consecrated as long ago as 1889, that is to say, a little less than eight years before our own Archbishop Thorneloe, and six years before Bishop Rowe of Alaska.

THE REUNION OF CHRISTENDOM

I was placed upon one of the most important committees, namely, Committee 3, On the Reunion of Christendom, which was the largest of all, with no less than 73 members. It was presided over by the Archbishop of York, and issued a report which was accepted with absolute unanimity. The members of the Committee were rather proud of the fact that no other report was accepted so unanimously as ours, no dissent being expressed at all, except with regard to two of our 17 resolutions. You will no doubt have read, if not our report, at any rate our resolutions; and you will have seen that we dealt with the question of reunion as it concerns every other branch of the Church throughout the world. With regard to the Church of Rome, we expressed our appreciation of the courage and Christian charity of the late Cardinal Mercier in arranging the Malines Conversations; and we repeated and endorsed the statement made by the Lambeth Conference in 1908 and again in 1920, "that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition." We also expressed our regret that the Pope had forbidden any further conferences between Roman Catholics and other Christians.

With regard to the Eastern Orthodox Church we felt that the position was full of hope. The delegation did not, as in former cases, content itself with mere generalities, but came right down to business, and discussed matters on which the East differs from the West. The Orthodox Archbishops seemed quite satisfied with the orthodoxy of the Anglican Communion, and told us that the whole question of reunion with us is to be brought up at a great Synod which all the Orthodox Churches propose to hold in the year 1931.

We also received a delegation from the Old Catholic Church, the Church which broke away from the Roman Church on the question of Papal infallibility in the year 1870, and which claims to be "Catholic without being Roman." The Archbishop of Utrecht was accompanied by two other Bishops, and stated that they were assured of the validity of Anglican Orders, and desired to have reunion with us. It would undoubtedly be a great step forward if

the Anglican, Eastern Orthodox and Old Catholic Churches were united, thus leaving the Church of Rome quite isolated amongst the episcopal communions of the world.

The delegation from the Free Church Council held a conference with us, but not very much progress was made. It seems as if the Nonconformist bodies of England are not yet ready to consider the question of returning to the fold of the Catholic Church. We seemed to make greater progress with the delegation from the Church of Scotland (Presbyterian), which we congratulated on having recently secured union with the United Free Church of Scotland, so that these two Churches are now one body.

SOUTH INDIA

I have been very glad to notice that our solution of the South India scheme has met with almost universal approval. You will remember that before the Lambeth Conference it was feared that this question of Church Union in South India, between ourselves and various Protestant bodies, would split the Anglican Communion and cause a serious schism. It is clear, however, that this danger has been averted entirely; and for this we should be very thankful to the Holy Spirit, Who guided us to a right decision. We noted that the proposals are seeking to bring together the distinctive elements of different Christian Communions on a basis of sound doctrine and episcopal order in a distinct Province of the Universal Church; and we suggested that the new South Indian Church, if formed, should leave the Anglican Communion for a time, and ask to be readmitted to it when it had fully accepted the doctrine and Church order for which we stand. Whether this solution will be accepted by the Protestant bodies of South India, as it has been accepted by our own Bishops, remains to be seen. If it is not, the South India United Church will, of course, not come into being at all. If it does, no further ministers will be ordained in South India except by Bishops, and the whole Church will become episcopal, although for a certain period there will remain the old Protestant ministers who will carry on their work as they have done in the past, but of course will gradually pass away in course of time. It is recognized that this is an experiment, and an experiment of rather a dangerous character; but we confidently hope that, under the guidance of the Holy Spirit, nothing will be lost which is distinctive of the Holy Catholic Church.

RELIGIOUS COMMUNITIES

It is of interest to us in this Diocese to notice the warm and appreciative language of the Conference with regard to Religious Communities, such as our own "Cowley Fathers". Resolution 74 says: "The Conference recognizes with thankfulness the growth of religious communities, both of men and women, in the Anglican Communion; and the contribution which they have made to a deeper spiritual life in the Church, and their notable services in the mission field."

OTHER REPORTS

I do not propose to deal with any of the other reports, as I have not space to do so adequately. It is to me a great pity that attention has been directed almost exclusively by the newspapers to those difficult matters of marriage and sex, where the report should be studied as a whole much more carefully, as brief quotations are likely to convey an altogether wrong impression of what the Conference as a whole intended. But the whole Conference, of course, is not bound by everything that is said in the report, to which it merely gave a general approval, but only by the resolutions, and even these were not accepted unanimously. No less than 32 dissentients refused to accept the report at all, and there were 67 who voted against resolution 15, which deals with what is known as birth control; while some who voted for it did so with the feeling that this was about the best compromise that could be arrived at.

On the whole, then, I think that the Conference has done a very great deal to give a lead on various important matters regarding the Church; and that this will become more and more evident as the various branches of our Communion study the report in detail. I hope that all of you will obtain a copy of it, and will read it carefully. The Encyclical letter and Resolutions have been printed in the "Canadian Churchman" and other papers, and the whole Report can be obtained for 75 cents from the G. B. R. E. in Toronto.

I would ask all the clergy to make a point of reading the Encyclical Letter to their congregations. It may easily be divided into three parts, and read in three sections.

OTHER CONFERENCES

There were one or two other important and interesting conferences which I attended, upon which I might say a word. The most important was a conference of Bishops of Dioceses assisted by the Society for the Propagation of the Gospel, which met, to the number of about fifty, at Hayward's Heath, in Sussex, under the presidency of the Bishop of Ely, in order to discuss how we could bring about closer co-operation between the various dioceses and our dear old Mother, the S. P. G., to whom we in Algoma owe so much, as many other dioceses do.

Another interesting conference was that of the Episcopal Vice-Presidents of the English Church Union, of whom there are about forty. We met at Hastings, under the presidency of the Archbishop of the West Indies, and were the guests of Lord Shaftesbury and that well-known protagonist of Christian Unity, Sir Henry Lunn, the Editor-in-Chief of the "Review of the Churches".

I was also much inspired by the annual festival of the greatest of our missionary colleges, St. Augustine's, Canterbury, which was held in Canterbury Cathedral, and at which I preached the sermon. All the present students and officers of the college were present, together with a large number of old students who are now

working in various parts of the mission field. The long procession from the College to the Cathedral, where we were joined by the Dean and Canons and proceeded up to the choir, was most impressive.

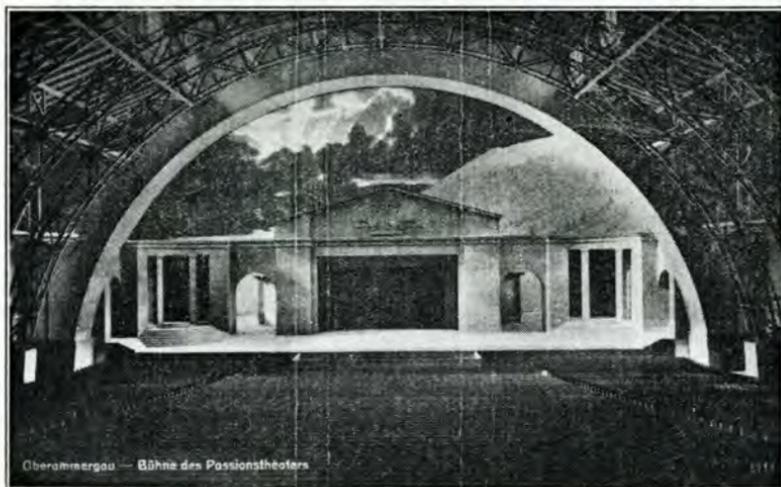
Another uplifting experience was the great S. P. G. pageant, called "The Vision," which was held in the Albert Hall for about a week, and was crowded at every performance. The pageant sought to give an idea of the way in which the Church had gradually spread throughout the world; and the historic scenes, both ancient and modern, were splendidly done by a large body of members of different London congregations. The closing scene, when the representatives of all the countries of the world entered the vast arena, headed by Bishops in cope and mitre, and the great hall was filled with incense from these various processions, as the huge choir sang the closing hymn, was never to be forgotten. Many of the Canadian Bishops sat near me, and expressed their gratification at being permitted to be present at so inspiring a pageant. The pageant also at the Albert Hall, given by the Mothers' Union and entitled "The Golden Ring," was also very beautiful and full of teaching on the sacredness of marriage.

Another thing I must not forget to mention was a visit which I paid, with several other Canadian Bishops, to the home of the aged Mrs. Lewis, widow of the great Archbishop Lewis of Ontario. It was to the suggestion of Archbishop Lewis that the holding of the first Lambeth Conference in 1867 was due. In spite of a good deal of opposition and indifference in England, he persevered until his scheme was carried through, and the Lambeth Conferences owe their existence to his persistency.

THE ALGOMA ASSOCIATION

Before, during and after the Lambeth Conference, every hour which could be spared was taken up with my visits to the various branches of the Algoma Association. It was a very great pleasure to meet so many friends of the Diocese, some of them of very long standing, and others whom I had the pleasure of meeting for the first time three years ago; but I can truthfully say that I have never felt so exhausted in my life as I was during the warm days of June in particular, as I travelled from one end of England to the other, from Newcastle on Tyne down to Torquay in Devonshire, to preach in churches on Sundays and week days, and to address meetings in gardens, drawing rooms and school rooms. I found that both parts of our work,—namely, that amongst "our own people overseas" as they call it in England, and that amongst our Indians—were equally attractive in many of our keen and missionary-hearted parishes in the Old Land. They told me again and again that I must not judge of the results of my work simply from the collections, but rather by the interest aroused, which we hope will bear fruit in the addition of new branches of the Association and of new members in the older branches. But even the collections at the services seemed to me very encouraging, especially when one remembers how heavy is taxation in the Old Country, and how

much unemployment there is at the present time; for in England, as in Canada and in fact throughout the world, trade and commerce seem to be in a very depressed condition for a time. The collections themselves at the meetings at which I was present amounted to about \$2000. Some of them were particularly encouraging, as for example in a church in the West End of London where sermons had never been preached for Algoma, where I was not given the collection but was allowed to have plates held



THE THEATRE AT OBERAMMERGAU.

at the door as the congregation went out, with the result that I received nearly \$150. The collection was over \$100 too at St. Paul's, Vicarage Gate, one of our very oldest supporters, where the Vicar is the Rev. Vere Hobart, himself a Canadian. From time to time I was warmly greeted by people who had friends, or had had friends, in Algoma, and it was a great pleasure to me to meet the relations of Mr. Yeomans and Mr. Carding in their home parishes.

How keen many of our supporters are may be gathered from a case like that of the Rev. A. H. Greenwood, who used to help us when Vicar of New Rossington, and who, although he has only been three or four months in his new parish of St. Luke's in the City of York, has already started a branch of the Association, to which he introduced me at a social gathering after Evensong. Our old friends in St. Mary's, Stafford, to whom we owe the boat on the Lake of Bays, are as keen as ever on their missionary fleet.

The annual meeting was held at S. P. G. House, and was a great success, for it was well attended in spite of the fact that dozens of Bishops were holding annual meetings of their Associations during that month in England. My dear friend, the Bishop of Qu'Appelle very kindly took the chair, and spoke with much

affection of Archbishop Thorneloe and the Diocese. Even if no collection were taken at all, I feel that this annual meeting would do us a great deal of good.

I am very grateful to Miss Chappel, who has kindly undertaken the work of Secretary of the Association in the place of Miss Eda Green, to which reference has already been made in the A. M. N. It is a very difficult task to follow so enthusiastic a person as Miss Green, who of late years gave her life to the Association; but Miss Chappel has made a splendid beginning as Secretary, and I feel certain that as years go by we shall owe her an ever-increasing debt of gratitude. I am also most deeply grateful to Lieut.-Col. Molony, D.S.O., who is acting as our Treasurer, and who was of great assistance to me in many ways during my visit to England. My Commissaries, Chancellor Dimont and Canon Freer, are always most helpful; and I can never sufficiently express my gratitude to the Rev. Frank Hall, who arranged my itinerary with his accustomed thoroughness, and who is, I believe, the best Organizing Secretary that any missionary society possesses. It was a great pleasure to find old friends of the Association, like Miss Gurney and Miss Shepard, still active and keen; and to all of them, whose names it is impossible to mention now, I would like to express my sincere thanks.

THE PASSION PLAY

In conclusion I should like to say how much my wife and I were impressed by the wonderful Passion Play at Oberammergau to which we went immediately after the Lambeth Conference. The play was most devotionally performed, and was an experience which we shall never forget. We journeyed out with the Bishop of Nevada and the Bishop of Los Angeles, and sat in the theatre next to the Rev. H. M. Little, Rector of the Church of the Advent, Montreal. I am sorry that I have not time to give some account of that wonderful experience.

With every good wish for God's blessing upon you all, I am,
Your affectionate Father in God,

✠ ROCKSBOROUGH R. ALGOMA.

The Advent Ordination will be held at the Pro-Cathedral on St. Andrew's Day, November 30th. It is expected that one priest and four deacons will be ordained. The ordination sermon will be preached by the Rev. W. C. Turney, S.S.J.E., who will also conduct the retreat for the candidates during the preceding week.

We have received the first two issues of "The Port Carling Church of England Magazine," issued by the Rev. A. E. Carding for the missions of Port Carling, Port Sandfield and Gregory. It is something unusual in the way of parish magazines, for the letterpress is typewritten and reproduced by a duplicating process, and in addition there are a number of excellent line illustrations which show considerable artistic ability. Mr. Carding is to be congratulated on his enterprise in undertaking this publication,

ALGOMA'S THIRD OVERSEAS MISSIONARY



WE HAVE in the past spoken with some pride of the fact that from our comparatively small numbers in Algoma two young women have gone as missionaries to the Overseas Field, Miss Annie Edgar and Miss Marianne Nattress, who are both working in the Canadian Mission in the Kangra District, India.

It is with pleasure that we now record the fact that a third has heard the call to service; and, after a very thorough training in Canada, is now in Japan engaged in the study of the language.

Miss Alice Kathleen Butcher was born in Port Sydney, Muskoka. She received her early education at Port Sydney Public School, going on to the High School at Bracebridge and later to the Orillia Model School. She taught in various schools for four years, and then entered the Church of England Deaconess House, Toronto, from which she graduated in 1923, continuing for one year as a member of the staff of that institution.

Miss Butcher had always been interested in nursing, and in 1924 entered as a nurse in training of the Toronto General Hospital, graduating in 1927 as a Registered Nurse.

By this time Miss Butcher had been accepted as a candidate-in-training of the Woman's Auxiliary for service overseas, and was assigned to the Diocese of Mid-Japan as head nurse for the proposed sanitarium for tubercular patients, which is to be in charge of Richard K. Start, M.D., of Toronto. For various reasons the building of this sanitarium has been delayed, so with a view to qualifying still further for her work in Japan she spent some time doing special work among tubercular patients in the sanitarium at Ste. Agathe, Quebec, and in the Byron Sanitarium, London, Ontario, so that when she went to Japan she was a graduate teacher, a graduate nurse, and a graduate of the Deaconess House.

In addition to this Miss Butcher has many personal qualities which particularly fit her for the work which she is undertaking. She is strong and well, has much common sense, a cheerful disposition, a sympathetic appreciation of others, a keen sense of humour, and most important of all, a very deep and sincere devotion to our Blessed Lord and His Church. She is considered to be one of the best qualified and most thoroughly trained missionaries that have been sent to the field from Canada in recent years.

The last year has been spent at the Language School, Tokio, where she has made excellent progress, and it is hoped that before very long she and Dr. Start will be able to take up the great task of missionary activity that is waiting for them in the work among consumptives in Mid-Japan.

We are confident that the prayers of many in Algoma will be offered on behalf of our three missionaries, that God's choicest blessings may rest upon them and their work in His Name.

(We are indebted to Mrs. Cosgrave, Candidates' Secretary of the Woman's Auxiliary for the above sketch of Miss Butcher's career; and to Mrs. Kuhring, of the M. S. C. C., for the portrait.—Ed.)

THE CHURCH OF THE REDEEMER, THESSALON

DURING the latter part of the summer Mr. A. M. Andrews, Jr., of Detroit, and his mother, occupy the cottage which Mr. Andrews owns on the beach at Thessalon. They have always been regular attendants at the services during that time, and this year they gave a handsome green silk hanging for the lectern, and for the pulpit, which were dedicated on Sunday, September 7th; and they have also given violet hangings which will be dedicated in Advent. These are in memory of Mrs. Tate, and of the Rev. John Tate's long ministry in Thessalon. The members of the congregation are also giving a new violet frontal for the Altar, which has been further enriched by the gift, from England, of a handsome pair of brass candlesticks.

The Rev. H. R. Mockridge, Rector of All Hallows', Toronto, spent a week at the parsonage during the summer, and preached at the Choral Eucharist on Sunday 3rd August. He also conducted two congregational music practices which were very helpful and much appreciated. The organ in Thessalon is beyond doubt one of the best in the diocese, and these practices greatly improved what is already a good standard of simple congregational singing. We are very grateful to Fr. Mockridge, who is an exceptionally busy parish priest, and was able only to take a brief holiday, owing to the death of the Rev. G. H. Broughall, his assistant priest. It would be an immense help to the diocese if more of the city priests who enjoy the beautiful scenery and summer climate here were equally ready to aid and encourage those of us who are called to more remote spheres of work.

The attendance at the services on festivals falling on week days is most encouraging. At a sung Eucharist held at 8 a.m. on All Saints' Day, a Saturday, there was a congregation of 33.

ST. PETER'S, KIRKLAND LAKE

Since the arrival of the Rev. E. G. Dymond as priest in charge in June, 1929, no less than eleven clergy, (among them two Bishops and three Canons) have visited this mission. Five of the clergy were from other dioceses, and these along with those from Algoma came by special invitation or were visiting relatives in the town, and we were privileged to hear them preach or speak to the Men's Society on various religious subjects.

The first Bishop was, of course, our own beloved diocesan, who, in addition to the Confirmation address and sermon last November, also gave a most interesting and instructive talk to the men after the service on "High and Low," and delivered an excellent address at the open air Armistice Day service the following morning. The other Bishop was the Right Rev. J. C. Farthing, Bishop of Montreal, who at the invitation of the Men's Society, stopped over on his way to Rouyn in his Diocese to give a lecture on the Lambeth Conference. Many of the congregation were present, and all were delighted with the address.

On Sunday, September 14th, the annual Harvest Festival services were held, the sermons both morning and evening being delivered by the Rev. Canon Colloton. The excellent music rendered by the choir at these services was worthy of very special mention. On the following evening he addressed a meeting of the Men's Society, at which other members of the congregation were also present, on the history of the Diocese, especially on its financial side, explaining the various extra-parochial obligations which rest upon the parishes and missions.

On Sunday, October 12th, the Rev. Frank Ford, Rector of Rouyn, Quebec, was unable to preach at Evensong as had been hoped, but at the invitation of the Men's Society showed many of his very interesting slides of places and scenes in Egypt and Europe on the following evening. The men of this congregation are particularly keen on all that concerns the Church, and are doing excellent work.

The young people are canvassing for renewed subscriptions to the "Algoma Missionary News," and we expect to bring the number of subscribers up to the original number, namely, sixty.

THE ALGOMA CENTRAL MISSION

Mr. Cyril Clarke, our missionary along the railway line north of the Sault, is reaching the children in his widespread mission by the use of the "Sunday School by Post," with the most encouraging results. The children are keen and the parents are interested. He sends them the lessons prepared by the G. B. R. E., and the children study and write their answers to the questions, and the missionary marks them the next time he visits the place. He also has a regular Sunday School every second week at Hawk Junction, and the children are greatly interested.

WHITEFISH FALLS

ON Monday afternoon, September 21st, the cornerstone of the church at Whitefish Falls was well, and truly laid by the Ven. Archdeacon Burt, assisted by the Rev. A. W. Stump, priest in charge.

It was a glorious afternoon, full of golden sunshine, and the people began to gather long before the hour set for the ceremony. The first part of the service was an act of thanksgiving to our Lord, said before the little altar in the school, which has for years proved to be a bright spot in the lives of those who have worked so hard to make homes for themselves in the rough country round about, and also of the Indians on the Reserve. After this the congregation followed the clergy to the place where shortly the church is to stand.

Here on the banks of the Whitefish River, and near to where it empties into Lake Huron, the stone was laid with due solemnity the service being that prescribed in the Canadian Prayer Book. At the conclusion of the service the old and well-loved hymn, "The Church's One Foundation," was sung. In the stone were placed a number of relics and papers, including a history of the mission and the parish roll.

We cannot estimate how much this church, when completed, will mean to the people of this neighbourhood. For years they have prayed and looked forward to the day when a fitting place for the worship of God would be theirs.

The priest in charge, the wardens and the congregation would take this opportunity of thanking all those who have so generously helped them towards the building of their church.

AN HEROIC PRIEST

The Rev. Fr. Turney, S.S.J.E., of the House of the Transfiguration, Bracebridge, who has just returned from a year spent in England, writes that on the 25th August he had the sad duty of attending the funeral of a member of the Community at Cowley, Oxford, the Rev. J. Turner, S.S.J.E., who had passed away at Broadstairs on the 21st August, after a gallant and successful attempt to save the life of one of the boys in his charge.

The party had been bathing on the beach when one of the boys got into difficulties. Fr. Turner, who was about 65 years of age, at once went to his aid, and succeeded in bringing the boy to some rocks. Then he collapsed. Mr. Laud, an employee of St. Mary's Convalescent Home, Stone Road, where the boys were staying, completed the rescue; and Mr. J. Whittington, engineer of the Home, went out with a rope and brought Fr. Turner to the shore, where all attempts to restore respiration were unsuccessful.

"Greater love hath no man than this."

HARVEST FESTIVALS

From all parts of the Diocese come reports of the happy celebration of the Harvest Festival. Although this does not rank with the great feasts of the Church, yet there is no doubt that it touches a responsive chord in the hearts of our people everywhere, and that they join in it with real thanksgiving. And it is right that this should be so. For we should remind ourselves year by year that we are indebted for the good things of life, for our daily bread and for much besides, not to the action of blind "laws of nature" but to the goodness of a loving Father. And by expressing this gratitude in the form of a religious service we recognize the further truth, that "Man doth not live by bread alone."

Until a few years ago this service was not in our Prayer Book. But since the revised Canadian Prayer Book has been in use the service has been officially recognized, a special collect, epistle and gospel having been appointed for the Eucharist on that day, and special sentences, lessons, prayers and thanksgivings, provided for the other services. And the large congregations which gather on these occasions are evidence of the fact that this service meets a real need.

In the nature of the case the accounts of the various harvest festivals read very much the same. Everywhere the churches are suitably decorated. Sheaves of wheat and bunches of grapes symbolize the Holy Eucharist, and recall the ancient Jewish forms of thanksgiving, no doubt very familiar to our Lord Himself during His earthly life,—“Blessed art Thou, O Lord our God, King of the Universe, who bringest forth bread from the earth,” and “Blessed art Thou, who createst the fruit of the vine.” Fruits and vegetables with no special symbolic meaning, but still the good gifts of our God, are also brought to His house, in token that all things come of Him. In Canada the autumn leaves with their gorgeous colours (particularly those of the maple, our national emblem) add a distinctive touch to the scheme of decoration, not only beautifying the sanctuary but reminding us of the loveliness of the woods at the harvest season. And in addition to this outward expression of thankfulness, appealing to the eye, our voices are raised in bright and happy hymns, acknowledging that

All good gifts around us
Are sent from Heaven above.

At St. James' Church, Gravenhurst, the services began with a festal Evensong on Thursday, October 2nd. The Rector, the Rev. Canon Allman, read the service and the Rev. Lawrence Sinclair the lessons. The Rev. W. F. Smith, Rector of Huntsville, preached on the ancient promise, "While the earth remaineth seed time and harvest . . . shall not cease." On the following Sunday the services were continued, the Bishop and the Rural Dean, the Rev. J. B. Lindsell both being present at the late celebration. The Bishop

preached from the text, "Consider the lilies of the field," and showed that the God of nature is the God of mankind, and that the Gospel ("God's-spell") did not only enlighten men but saved them, raised them in the moral and spiritual life.

Sunday, September 21st, was the date chosen in the White River Mission for the service of Thanksgiving. In the morning the service was held at All Saints', Missanabie, conducted by Major the Rev. J. Armour, a large congregation being present. In the evening at All Saints', White River, the service was very heartily sung, and Major Armour spoke on the unending providence of God, as evidenced by the harvest given us year by year. The climax of the service was the Te Deum. On the following Tuesday the members of the Women's Guild held a harvest festival tea in the recently renovated parsonage, which was very successful and enjoyable. Missanabie also had its thanksgiving social gathering on Tuesday, at which a large number of both white and Indian residents were present.

Also on September 21st thanksgiving services were held at Coniston and at Garson Mine. At All Saints', Coniston, Mr. J. C. Clough, B.A., who has been assisting Canon Simpson in this mission during the summer, was the preacher at the morning service, and the Rev. A. P. Banks, at Evensong. There was a record attendance and generous offerings. At Garson Mine Mr. Clough preached at Evensong in the Church of the Good Shepherd.

On the following Saturday evening, the Rev. Canon Simpson held a harvest service in the public school at Warren, where there is no church, but a small and devoted body of Church people. The school was well filled, and in addition to the service of thanksgiving there was a baptism. On the following morning the Holy Eucharist was celebrated, with thirteen communicants.

St. Mark's, Emsdale, held its harvest festival on October 2nd, when the preacher was the Rev. L. A. Sampson; and St. Luke's, Kearney on the 12th, when the sermon was delivered by Major E. Wrightson, the catechist in charge of the mission. On the same day a large congregation assembled at St. Mary's, Novar. It was an eventful occasion, being the first visit of the Bishop to this mission, and also the harvest thanksgiving. During the service four children were baptized by the Bishop, assisted by the Rural Dean of Muskoka, Rev. J. B. Lindsell, who acted as Bishop's Chaplain throughout the service. The sermon was by the Bishop, and was on the duty and privilege of thanksgiving for blessings received.

The above are some of the notes of services which we have received, and they are of course only typical of others elsewhere.

We thank Thee then, O Father,
For all things bright and good;
The seed time and the harvest,
Our life, our health, our food.

ONE HUNDRED YEARS AGO

JUST one hundred years ago, on the 29th October, 1830, a meeting was held at the Court House in the Town of York, now the City of Toronto, which had a very important bearing upon the future of Sault Ste. Marie, now our See City. The meeting was called for the purpose of organizing "The Society for Converting and Civilizing the Indians of Upper Canada," and was presided over by the Right Rev. Charles James Stewart, Lord Bishop of Quebec. A considerable number of men prominent in the early life of Toronto were present.

During the summer of 1830 the Rev. George Archbold, a travelling missionary of the Society for the Propagation of the Gospel, had visited the north shore of Lake Huron, and had lived among the Indians here for some months, preparing the way for more definite missionary work. On his departure Mr. J. D. Cameron had undertaken to work as a lay missionary and teacher, and he opened a school in the Sault which for a time was quite successful. It was largely as a result of Mr. Archbold's report that the Anglican Church people of York were moved to take steps to carry on the work.

On taking the chair, the Bishop stated that the intention of the meeting was to form a society whose object should be to bring the Indians of this country to a knowledge of true religion, and the comforts of civilized life. His Lordship stated that the plan did not originate with himself, but with the Lieutenant-Governor, Sir John Colborne, and Mr. Archbold. The work of the Society might be directed to various points, and such as the labours of other denominations had never reached. As a primary measure he suggested the expediency of keeping up the communication opened with the Indians on the north shore of Lake Huron by Mr. Archbold during the previous summer. There existed also a body of Indians on the shores of Lake St. Clair, to whom no missionary had hitherto found his way; and the Society might be the first to convey to them the glad tidings of salvation. Though much had been done for the Six Nations on the Grand River by the New England Company, there were still powerful calls for further assistance in that quarter. The Mohawks on the Bay of Quinte he had no doubt would attract the interest of the Society, as would also, he thought, notwithstanding their distance, a tribe of natives already settled in villages at the mouth of the River Columbia, and represented by Governor Simpson of the Hudson's Bay Company to be a mild and docile people, ripe for religious and general improvement. The funds of the Society might also, he conceived, be profitably employed in printing tracts in the various languages of the native tribes, in the establishment of schools among them, and the education of some of their youth for the office of catechist, or even for Holy Orders.

After the Bishop's address, officers were elected. The Bishop was requested to accept the office of President, and His Excellency

the Lieutenant-Governor consented to act as Patron of the Society. The Chief Justice of the Province, the Archdeacon of York (the Ven. John Strachan, afterwards first Bishop of Toronto), the Archdeacon of Kingston, Mr. Justice Sherwood, Mr. Justice Macaulay and the Rev. Dr. Harris were elected as Vice-presidents; the Rev. R. D. Cartwright and Capt. Philpotts as Secretaries, and Mr. F. T. Billings as Treasurer. A strong Committee was appointed, consisting of the Hon. D. Cameron, the Hon. G. H. Markland, the Hon. J. H. Dunn, the Hon. W. Allan, Dr. Baldwin, the Attorney General, the Solicitor General, Col. Givens, and Messrs. Alex Wood, C. C. Small, G. Ridout, James FitzGibbon, S. Washburn and R. Stanton. All the Anglican clergy of the Province were to be ex officio members.

At a second meeting held on the 22nd November the scope of the Society was enlarged to include work among the settlers of British origin, scattered through the wilderness and without the ministrations of religion.

As one of the results of the formation of this Society, Mr. Cameron's work as teacher at the Sault was continued for a time; and in 1832 Mr. William McMurray, then a theological student, was sent to complete the work of establishing the mission. He arrived at the Sault on the 20th October, 1832, and from the first was successful in winning the Indians to the Faith. In 1833 he was ordained deacon at St. Armand's, Lower Canada, after a journey of some 1500 miles. Owing to the great distance to be covered and the difficulties of travel, Mr. McMurray was not ordained to the priesthood until the year 1840, after he had left his mission at the Sault.

The opening of the mission at Sault Ste. Marie was the first missionary work of the Church of England to be done in what is now the Diocese of Algoma, and the arrival of Mr. McMurray marks its beginning as an organized mission. The centenary of this event will no doubt be suitably observed throughout the Diocese in the year 1932.

(For information regarding this historic meeting we are indebted to Mr. James J. Talman, M.A., of Toronto, who very kindly sent us some extracts from the "Christian Sentinel," a Church paper published at Quebec a century ago; and to "The Stewart Missions," by the Rev. W. J. D. Waddilove, M.A., published in London in 1838.—Ed.)

As an instance of the generosity of Church people in a well worked parish, it is interesting to know that the Bishop has received word from the Vicar of Southbourne, a parish of just over 2000 people, near Bournemouth, that at a sale of work which the Bishop was asked to open last August, the gross takings were no less than £428, while the expenses amounted only to £16. The bulk of it went to ordination funds in England which are intended to help candidates for the ministry who are going to work overseas.

MEMORIAL TO CANON BOYDELL

ON Sunday morning, August 17th, the Ven. Archdeacon Burt, as Bishop's Commissary for the Eastern Archdeaconry, unveiled a beautiful east window in the Church of the Epiphany, Sudbury. This window was the gift of parishioners, to the glory of God and in memory of the late Canon James BoydeLL, M.A., for nineteen years Rector of the parish.

The window consists of three panels, representing the Crucifixion. The centre panel shows the figure of our Lord upon the Cross, while to the right is the Blessed Virgin Mother and to the left S. John, the beloved disciple.

The window is from the studios of the R. McCausland Company of Toronto, and is made up from rich shadings of coloured glass in the Old English style. Both the artist's conception and the workmanship are very fine, and the window is a fitting tribute to the memory of a beloved Rector, and a wonderful addition to the devotional atmosphere of the church.

In speaking of the pleasure which it gave him to unveil this beautiful memorial, the Archdeacon told of his own long and intimate association with Canon BoydeLL in various parts of the Diocese. When as a student of Trinity College he spent four months in the Mission of Baysville, his work was under Mr. BoydeLL, then Rector of Bracebridge, as supervising priest. As examining chaplain Mr. BoydeLL twice examined and presented Mr. Burt for Holy Orders; and when the former was appointed to the Parish of Sudbury Mr. Burt succeeded him as Rector of Bracebridge. In the year 1906, at the formation of the Diocesan Synod, among the eight Honorary Canons appointed by the Bishop, Dr. ThorneLoe, were Canons BoydeLL and Burt. The Archdeacon felt it a great privilege and joy to unveil and dedicate this memorial to his old friend.

Her many friends were pleased to see again Mrs. BoydeLL, who came from her home in Montreal to be present at the dedication.

PORT CARLING

AT Evensong on Sunday, July 27th, a new sanctuary chair for the use of the Bishop when visiting St. James' Church was dedicated by the Ven. Archdeacon Burt, as Bishop's Commissary, in the presence of a large congregation. The chair is the gift of parishioners and friends of the late Frederick D. Stubbs, and was dedicated to the glory of God and in his memory.

It was fitting that the ceremony should be performed by Archdeacon Burt, for he was in charge of the Mission of Port Carling from 1891 to 1897; and during that time the late Mr. Stubbs was a faithful communicant and an active worker in the church, holding the offices of churchwarden and superintendent of the Sunday School. He was a man most highly esteemed by all who knew him, and it was a great pleasure for his once spiritual adviser to be able to dedicate this gift in memory of a saint of God.

The Algoma Missionary News

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

THE ALGOMA MISSIONARY NEWS is published bi-monthly. The price for single copies is 10c. The subscription price is 50 cents per annum.

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

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

ST. JOHN'S, SAULT STE. MARIE

ON the evening of Sunday, October 19th, the Bishop dedicated in St. John's Church, Sault Ste. Marie, a beautiful lectern in memory of Thomas Valentine Lake, of the 2nd Battalion, First Division, C. E. F., who died in the service of King and Country on March 16th, 1920.

Thomas Lake was formerly a member of St. John's Sunday School, and later on became a teacher, and the organist of the Sunday School. The large and beautiful Font Roll hanging in St. John's Church was done by him.

The lectern is made of polished copper, and was made by Mr. T. H. Lake, the father of the one commemorated. It is probably the most beautiful lectern in the Diocese.

The Bishop wishes to render his most sincere thanks to the Rural Dean, Clergy, Lay Readers, Wardens and W. A. Officials of the Deanery of Muskoka for the affectionate memorial which they have sent him, expressing their loyalty to him as their true Father in God. This memorial, which reached his Lordship on his return from England, expresses sincere appreciation of his sympathetic efforts to advance the welfare of all the Parishes in the Deanery and is signed by all the Clergy and Stipendiary Lay Readers of the Deanery, by the Wardens of Aspdin, Bala, Baysville, Bracebridge, Burk's Falls, Emsdale, Gravenhurst, Huntsville, Kearney, Lancelot, MacTier, Maganatawan, Milford Bay, Novar, Port Carling, Port Sydney, Rosseau and Southwood; and by W. A. Officials, Presidents and others, of most of these places, including also Falkenburg. The memorial bears seventy signatures of Church Officials, namely eighteen of Clergy and Lay Readers, thirty-one of Wardens and twenty-one of W. A. Officials.

The Rev. C. B. Harris has removed from Englehart, and is now in charge of the mission of Powassan.

The Rev. L. A. Sampson has been appointed to the charge of Englehart.

ACKNOWLEDGMENTS
 Receipts by the Treasurer of Synod
 August and September, 1930

*
ALGOMA MISSION FUND

Algoma Association, \$1116.54; S. P. G., \$1008.95, special, \$63.70; M. S. C. C., \$1732.53.

Stipend quotas: Bear Island, \$93.45; Port Carling, \$85.00.

Apportionments: St. Luke's Pro-Cathedral, \$7.00; Englehart, \$13.44; Shingwauk Chapel, \$8.00; Port Carling, \$23.34; Gregory, \$23.55; Restoule and Nipissing, \$25.00; Baysville, \$13.64; Cobalt, \$7.00; Espanola, \$50.00; Uffington, \$12.00; Maganatawan, \$21.35.

M. S. C. C. APPORTIONMENT

Burk's Falls, \$4.96; St. Luke's Pro-Cathedral, \$7.00; Shingwauk Chapel, \$7.00; Gregory, \$23.50; Restoule and Nipissing, \$25.00; Baysville, \$13.00; Novar, \$10.00; Cobalt, \$6.90; White River, \$22.50; Manitowaning, \$33.00; Port Carling, \$23.34; Maganatawan, \$8.90.

DIOCESAN EXPENSE FUND ASSESSMENT

Rosseau, \$90.75; Englehart, \$42.35; Gregory, \$14.15; Restoule and Nipissing, \$24.08; Baysville, \$14.36; Espanola, \$26.00; Sudbury, \$230.23; Schreiber, \$120.00; Hilton Beach, \$11.25.

SUPERANNUATION FUND

Assessments: Englehart, \$4.44; Gregory, \$1.50; Restoule and Nipissing, \$4.93; Baysville, \$2.00; Espanola, \$12.00; Schreiber, \$12.00; Manitowaning, \$2.35; Port Carling, \$1.50.

Rev. Canon Colloton, \$5.00.

CHURCH & PARSONAGE LOAN FUND

St. Alban's, Restoule, \$35.00; St. Peter's, Kirkland Lake, \$100.00; St. Stephen's, Port Arthur, \$150.00.

SPECIAL PURPOSES

Jewish Missions: Sudbury, \$13.00; Gregory, \$1.70; Restoule and Nipissing, \$2.00; Baysville, \$5.00; Cobalt, \$5.10; Espanola, \$5.00; Manitowaning, 3.00; Hilton Beach, \$1.34.

Social Service: Gregory, \$1.00; Restoule and Nipissing, \$1.00; Baysville, \$2.00; Espanola, \$3.00; Manitowaning, \$2.00; Port Carling, \$1.00; Hilton Beach, 30c.

G. B. R. E.: Gregory, \$1.35; Restoule and Nipissing, \$2.00; Espanola, \$4.00; White River, \$1.50; Manitowaning, \$3.00; Port Carling, \$1.34; Maganatawan, \$2.00.

Spanish River Indian Church: Algoma Ass'n., 86c.

Manitowaning Church: Dominion W. A., \$100.00.

Kirkland Lake Parsonage: Dominion W. A., \$95.00.

Whitefish Falls Church: Dominion W. A., \$15.00; M. S. C. C., (Settlers' Church Extension Fund), \$500.00.

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

A. Y. P. A.

Algoma was represented at the annual Conference of the Anglican Young People's Association held at London, Ont., Oct. 23-25, by a delegation consisting of Fr. Turney, S.S.J.E., and four members of St. Thomas', Bracebridge Branch. Over 300 delegates were present, and the meetings were most inspiring. At the close of the Saturday morning session Fr. Turney was asked to address the assembly, and spoke of the abundant grounds for optimism regarding our Church, and our duty of defending it against critics. Next year's Conference will be held in the West, at Regina; and it is hoped that an even larger delegation may represent us on that occasion.



Order of Service

To be held at

St. Luke's Pro-Cathedral

Sault Ste. Marie, Ontario

Sunday, November 9th, 1930, at 11 a. m.

on the Occasion of the

Unveiling and Dedication of a Memorial Tablet

This Tablet has been erected by the Congregation in loving remembrance of and grateful tribute to those Men of the Parish who enlisted for Service in defence of the Empire in the Great War of 1914 to 1918, twenty-three of whom laid down their lives in the cause of Freedom, Righteousness and Humanity.

“Lord, we believe Thy tender love doth keep
Each faithful soldier who hath fall'n asleep.”

1914

THOSE WHO SERVED

ROBERT ALBROUGH
ALBION ALBROUGH
ALBION ALBROUGH
THOMAS ANDERSON
THOS ED. ARMSTRONG
JOSEPH ARMSTRONG
ALBERT E. BACGS
ROSSELL W. BAYLES
CLAYTON BELL
RICHARD BEAUMONT
ROSSELL BIDDINGS
WM. BENNETT BIRKES
J.R. BLAKELY
FRANK S. BOWLER
C. DELAWEZE BOYCE
CLIVE BOUCHER
JAMES BRETTLE
ARTHUR T. BROOKE
JOSEPH BROWN
GERALD BROWN
CLAYDE P. BRIDGE
CLARENCE A. BRIDGE
H. REGINALD BROOKS
FEED J. BUCKMAN
WM. CALVERT
JAS. W. CARROLL
CHAS. E. CARROLL
CHAS. VIN. CAMPBELL
LOUIS M. CHAPMAN
T. WALLER S. CLIFFE
BOB JAS. CLEMENT
CHRIS. R. COTGRAVE
HERBERT COTTLE
HENRY COX
GEO. H. DAVEY
PERCY R. B. DAWSON
MELLICAMP DEPENDICE
WM. ROBERT DOHERTY
GEORGE DUNN
ALLEN DUMNIGHAM

1918

THOSE WHO SERVED

WM JAS. POWERS
JOHN SAIBROW
JOHN SAIBROW
GARNETT REID
BRYAN T. E. REID
ROD. R. RICHMOND
GEO. T. RICHARDSON
JOHN C. RICHARDSON
T. E. T. ROWLAND
JOHN ROSS
HARRY SABROTANT
FEED H. B. SAXON
ELMER T. SIMPSON
WM. BENNY SMITH
GEOFFREY L. SMITH
ROY SOMERVILLE
ALBERT SPRIGGS
LAWRENCE STONE
CHAS. STEWART
V. M. STEVENSON
JOSEPH S. STONE
ERNEST N. SUTTON
J. BURKAY THOMPSON
THOS. CLIVE THOMPSON
JOHN THOMAS
ALLAN C. TWEEDE
EDWARD WALKER
THOS. M. WALKER
HOBSON WADDELL
WM. T. WADDLE
LEWIS D. WALKER
J. B. WATSON
F. J. H. WHITEHOUSE
FEED W. WHITEHOUSE
JOHN G. WILBY
ALBERT T. GAWLIDING
SIDNEY V. WILDING
GEO. N. WICKENBER
FRANK B. WRIGHT
ROBERT YOUNG

THE GREAT WAR
IN GRAVEFUL MEMORY

THOSE WHO DIED

ROBERT J. ALTEEN
JOHN ANDERSON
E. B. ATTEMAN
W. EBERTS BROWN
GORDON CIEBER
MONT. L. COTGRAVE
J. RONALD CHAPMAN
SAMUEL DAVIE
PRICIVAL A. H. H. AND
J. S. W. IRONSIDE
THOS. W. JOHNSTON
WM. H. LUGGAS
FEED J. S. MARTIN
FRANK W. R. NICHOLS
HUBERT OLDBROYD
HUBERT G. PINNETT
CHAS. T. PEERS
GEO. A. REID
BRUCE S. REID
WALTER G. STRUDWICK
JOHN E. SHADFORTH
RICHARD WHEELER
JOHN HATHERLY WAY

AND AS A TRIBUTE TO THOSE MEN OF ST LUKE'S PARISH WHO SERVED
AND DIED IN THE CAUSE OF RIGHTEOUSNESS AND FREEDOM THIS
TABLET IS ERECTED BY THE CONGREGATION

