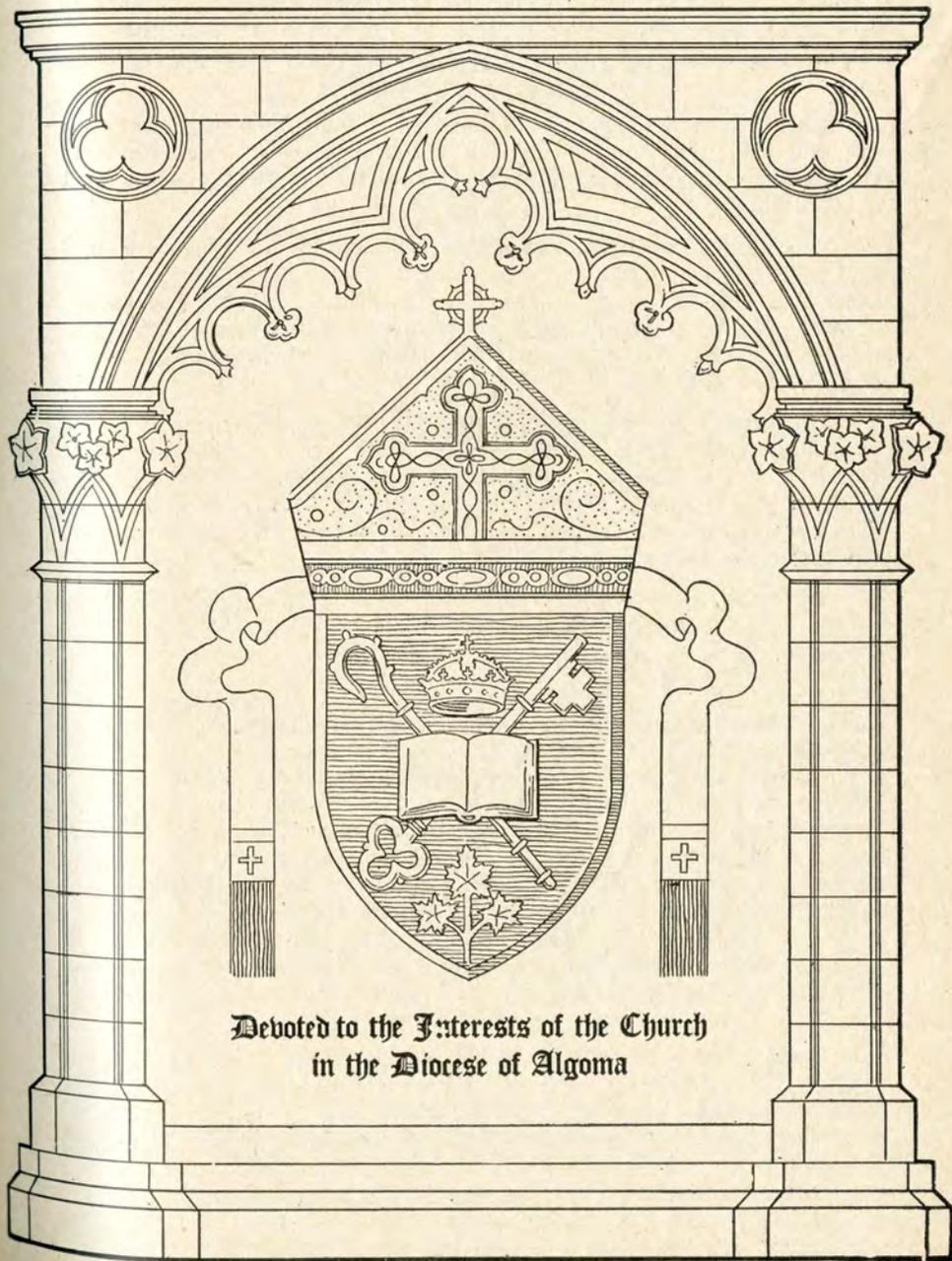


The Algoma Missionary News

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

ALGOMA TO ENTERTAIN THE BISHOPS AND THE GENERAL SYNOD BOARDS

The annual meetings of the House of Bishops of the Canadian Church, the Executive Council, and the Departments and Committees of General Synod, will be held at Fort William and Port Arthur from Friday, September 4th, to Friday, September 11th, inclusive.

The House of Bishops will meet on Friday and Saturday, the 4th and 5th, in St. Paul's Church and Parish Hall, Fort William. On Monday, the 7th, a number of Committee meetings will be held at St. Paul's.

On Monday evening, the Executive Council of General Synod will meet for organization in St. John's Parish Hall, Port Arthur; after which the Council will meet in joint session with the Board of Management of the M.S.C.C. The Council will continue its meetings until Friday the 11th, part of the time in conjunction with the G. B. R. E. and C. S.S.

On Sunday the 6th a number of the Bishops will preach in the churches of the Twin Cities and in other parts of Thunder Bay Deanery. On Wednesday evening the 9th, Services of Witness will be held in St. Paul's, Fort William, and St. John's, Port Arthur. The preacher at the former will be the Bishop of Quebec, and at the latter the Bishop of Athabasca.

Algoma is glad to have the honour of entertaining the members of these important bodies this year, and assures them of a hearty welcome.

The enthronement of the Most Reverend William Temple as Archbishop of Canterbury on St. George's Day was an event not only of great importance to the Anglican Communion but of significance in the world today. The Archbishop has for many years been recognized as a strong, wise and statesmanlike leader, and it will mean much for the Church and for the world at large to have a man of his outstanding qualities in the Chair of St. Augustine during the critical years that lie ahead.

At the request of His Grace the Primate, Bishop Rocksborough Smith, acted as representative of the Church of England in Canada on this important occasion.

Some of our Divinity students at Trinity College are having difficulty in obtaining copies of Kittel's "Biblia Hebraica." It has been suggested that there may be some unused copies in clerical libraries. Any clergyman having a copy he would like to dispose of is asked to communicate with Mr. Alvin J. Thomson of Trinity College, whose address for the summer is 333 John Street, Sudbury.

The Algoma Missionary News

Sault Ste. Marie, August, 1942

MAY ORDINATIONS

On the Feast of St. Philip and St. James, May 1st, Mr. Morse Lamb Goodman, B.A., was admitted to the diaconate by the Bishop of Algoma, in the Collegiate Church of St. John the Evangelist, Bracebridge. The candidate was presented by the Ven. J. B. Lindsell, Archdeacon of Muskoka, and the Rev. W. Lyndon Smith, M. A., of Trinity College, Toronto, was the preacher, his text being Ecclesiasticus 2: 1, "My son, if thou come to serve the Lord, prepare thy soul for temptation." Mr. Goodman is a graduate of the University of Toronto and Trinity College. He has been appointed assistant in the Parish of St. Paul, Fort William.

Two days later, on Sunday, May 3rd, Mr. William Robert Coleman, B.A., a graduate of the University of Toronto and Wycliffe College, was ordained deacon in the Church of the Epiphany, Sudbury. The Rev. Prof. F. D. Coggan, M.A., B.D., of Wycliffe College was the preacher, taking as his text St. John 20:21, "Peace be unto you. As my Father hath sent Me, even so send I you." Mr. Coleman is assisting the Rev. P. R. Beattie, Rector of Sudbury.

On Trinity Sunday, May 31st, Mr. Charles Brain Noble, B.A., and Mr. Stanley Vessey Hatt were ordained to the diaconate in the Collegiate Church at Bracebridge. The sermon was preached by the Ven. J. B. Fotheringham, M.A., of Trinity College, Toronto. Mr. Noble is a graduate of Toronto University, and both candidates received their theological training at Trinity College. Mr. Noble is in charge of the Mission of Mindemoya, and Mr. Hatt has been appointed to the charge of the Mission of Englehart.

THE BISHOP'S ITINERARY, EASTER TO MIDSUMMER

Immediately after Easter the Bishop gave Lectures on "The Christian Faith" at the Niagara Diocesan Clergy School held in Appleby School, Oakville. He also addressed the theological students at the annual Divinity Closing of Trinity College, Toronto.

Important events in Muskoka Deanery were the meeting of the Diocesan Executive Committee, followed by a Deanery Conference at Huntsville, and two Ordinations at the Collegiate Chapel at Bracebridge, one on St. Philip and St. James' Day, and the other on Trinity Sunday.

Early in May the Bishop visited every mission and parish in Thunder Bay Deanery, and also the two German prison camps and the Japanese camp. The Apostolic Rite of Confirmation was administered to 146 candidates in the Deanery, and one was received from the Roman Church.

The little church at Kakabeka Falls was dedicated and duly set apart for worship according to the rites and ceremonies of the Church of England.

On Ascension Day a beautiful service was held in St. John's Church, Port Arthur, for all the church people at the Lakehead. Combined choirs joined in music worthy of the theme of Ascension Day, and the Bishop preached the sermon.

The W. A. Annual Meeting was held in Sault Ste. Marie during the last week in May, and the Bishop was the celebrant at Holy Communion on the opening day. He gave addresses during the sessions, one, "A Survey of the work of the Church in Algoma Diocese," and the other a devotional address at the end of the proceedings on the last day. He also gave a brief address at the Service of Witness in the Arena on the evening before the meetings of the W.A. began, and each morning during that week he broadcast "Morning Devotions."

A Clergy School for the clergy of Algoma Diocese was held during the first week in June at the Mission House, Bracebridge. The Bishop along with a goodly number of clergy found the lectures and the sessions most helpful, not to mention the privilege of joining in worship with the members of the Community in the Collegiate Chapel.

After returning to Sault Ste. Marie again the Bishop preached at St. Luke's Pro-Cathedral on two successive Sundays and at St. John's once. He also gave addresses to the nurses at the annual Graduating Exercises of the Plummer Memorial Hospital, and to the pupils of the Shingwauk School at their Graduating Exercises. This was followed by a visit to Wawa, to observe the developments at the Helen Mine and to visit the Church people. Fr. J. W. Kerr of White River has now established regular services there once a month.

Towards the end of June the Bishop visited Temiskaming Deanery, and this visit ran well over into July. Splendid Confir-

ation classes were presented by Canon Sims at Kirkland Lake, the Rev. Stephen Turner at New Liskeard, and Capt. Privett, C.A., at Englehart. Among the recent significant events in this Deanery are the following,—the loss of Canon Haines who took up work as Incumbent of Little Current on July 1st; the appointment of the Rev. Stephen Turner as Rural Dean of Temiskaming; the beginning of regular services at Virginiatown and Larder Lake by Capt. Privett, who is succeeded at Englehart by the Rev. S. V. Hatt; the operation of a Sunday School van in the Deanery by Miss Hasell and Miss Sayle; the work of two students as summer missionaries, one J. G. Gardiner of Trinity College at Elk Lake and Matachewan and the other Roger Geffen of the General Theological Seminary, New York, at Temagami and Bear Island; and the rebuilding of the Krugerdorf Church in the Township of Chamberlain, on the main highway eight miles north of Englehart. The Bishop visited all the missions and parishes in the Deanery, and was present at the first service in the new Krugerdorf Church. On the last Sunday evening of his visit he welcomed the Rev. J. H. Watson to Haileybury, who is temporarily in charge of the work in both Haileybury and Cobalt.

From Temiskaming the Bishop went directly to the Youth Conference at Whitefish Falls, where he gave addresses at the Vesper service each evening on "The Magnificat," and entered deeply into the life of the Conference, as a splendid group of Algoma young people worshipped and played together, and thought deeply and seriously concerning the Church and her message in relation to the world of today and tomorrow.

The Rev. Canon Haines was inducted by the Bishop as Incumbent of Little Current at a very beautiful service, when Canon Colloton preached the sermon. One week later the Bishop returned to Manitoulin Deanery, where Confirmation classes were presented by the Rev. A. J. Bruce at Gore Bay, and by Mr. E. N. Clark, B. A. of Trinity College, student in charge of Whitefish Falls.

The Church of St. Francis Assisi was also visited for an early celebration and for Matins on Sunday, July 19th. A unique event was the parish breakfast, served by the women after the celebration. The Rev. C. B. Noble, B.A., recently ordained deacon, is in charge of Minedmoya, and he has revived the work at Providence Bay.

Before leaving for a three weeks visitation of Muskoka Deanery, the Bishop visited Llewellyn Beach, St. Joseph's Island, where he conducted two services in the Chapel on Sunday, July 26th. The Bishop and Mrs. Kingston were the guests of Bishop Maxon of Tennessee, Mrs. Matthews of Cincinnati, and Mrs. Hoag, mother of two Deans—the Dean of Fau Claire and the Dean of Tennessee.

The Rev. Donald Dixon presented as a candidate for Confirmation on the same Sunday Dr. Trefry of Richards' Landing, who has rendered outstanding service to St. Joseph's Island as "the Community Doctor." A considerable degree of interest is developing in Algoma on the subject of the right relation between medical science and the contribution of the Church in the matter of healing.



The Collegiate Church, Bracebridge

OUR FIRST CLERGY SCHOOL

THE Algoma Clergy School held its first session this summer at the Mission House, Bracebridge. For the first week in June twenty-four of our clergy attended the lectures, and all of them were very enthusiastic.

The Ven. Archdeacon Fotheringham, of Trinity College, Toronto, gave a course of four lectures on "Preaching with an Accent". He dealt in his own inimitable way with the problem of translating the Gospel into the accent of the twentieth century. He entitled his four lectures: 1. "What does the preacher preach? Why?" 2. "How does the preacher preach? What is a sermon?" 3. "Diction and delivery." 4. "Preaching to-day. Do we know the answer we are prepared to give to the world's questions?" It is safe to say that not one of us will ever forget these lectures, salted with the wisdom and wit of one of the Canadian Church's mightiest sons. The epigram with which the Archdeacon started us off lingers to inspire—"It is our duty to make a Canadian Beauty out of the Rose of Nazareth."

The Rev. C. C. Feilding, also of Trinity College, lectured on "Doctrine in the Parables." He outlined and expounded a theory of the form and content of the Parables, which is the result of recently discovered knowledge of the parabolic method. Briefly, a parable is a story told to illustrate a point and one point only. It

cannot be understood apart from the point it was meant to expose; and because some of the original material illustrated has been lost while the parable has been retained, there are some cases in which we are at a loss to know just what the parable means. The attempt to treat a parable as an allegory is an abuse of Scripture. Professor Feilding dealt fully with several parables, and pointed out how exactly St. Paul's teaching in the Epistles tallies with our Lord's teaching in the Parables. St. Paul writes for those who cannot understand the Jewish form. He ended his course by explaining that the Bible is the voice of the Church, and can speak only as such; the Bible will never regain its proper place in life until it does so as such. The preacher who is expounding the Catholic Faith will find himself supported by the Scripture, which is itself the expression of that Faith.

Both Archdeacon Fotheringham and Professor Feilding conducted a seminar after each of their lectures, when the points dealt with by the lecturer were enlarged by question and answer.

Miss Mabel Cartwright, formerly Principal of St. Hilda's College, gave us eight lectures on "A Basket of Flowers from the Garden of our English Literature." Some of those present had sat under Miss Cartwright in their undergraduate days, and soon discovered that she has lost none of her appreciation of the beauty of language, nor of her power to awaken that appreciation in others. From early days to Joseph Conrad — to whom she devoted a most engrossing hour — Miss Cartwright told us of the work of the masters of the tongue that Shakespeare spoke.

To these three generous people, who gave so readily of their time and labour, we are more grateful than we can say.

The day began with Morning Prayer at 7.30, followed by Holy Communion, celebrated by the Bishop. Lectures and a seminar filled the morning; and after an hour's recreation, a lecture and seminar the afternoon. There was one evening lecture. Nobody skipped lectures, nobody went to sleep — it was impossible — and everybody hopes for a bigger school (it is very doubtful if we shall ever have a better one) next year. Plans for this are already on foot.—R. H. L.

SOME IMPRESSIONS OF THE CLERGY SCHOOL

In the Bishop's Charge at the last Synod, His Lordship said: "Clergy schools should be planned in certain parts of the Diocese, so that the clergy may come together for a few days each year for fellowship and intensive study." The Synod endorsed the idea, and a Clergy School Committee was formed, the Rev. R. H. Loosemore, S.S.J.E., being convener. The school was most successful. Those who attended are of one mind that it should be an annual get-together. We hope more of the clergy will attend next year.

With a Synod being held every three years, and the agenda saturated with business, there is little or no time to devote to the spiritual and intellectual refreshment which the Clergy School was

able to offer. This was made possible in part by the wise choice of lecturers, who so kindly gave of their time — and I might say of Professor Feilding “of his patience”— in meeting the Algoma clergy.

Further comments will in all probability be made regarding the excellence of Dr. Mabel Cartwright’s course on Poetry, the timeliness of Archdeacon Fotheringham’s series on Preaching, and the questionings of Prof. Feilding’s explorations in the hinterland of the Parables. They were all of a high order.

Considerable credit is due Fr. Loosemore for planning such a well-balanced week, interspersed with many opportunities for the fellowship which is denied the majority of the clergy within the Diocese, because of the great distances between parishes.

To the Fathers, who were deprived of their home, and stayed in their respective missions during the week to make room for their brethren from other parts of the Diocese, we say “Thank you,” and hope you may join us next year.

The living witness of prayer and devotion which was offered daily within the Chapel strengthened the bonds of fellowship and intellectual refreshment which resulted from the School. It was indeed fortunate that we were able to meet for the first year in this setting of beauty and devotion. It is in such surroundings that souls are made.—W. L. Wright, Dean.

The Clergy School, a school in which everyone was perfectly at home, everyone helping. We had two Fathers,—the Bishop and the Father Superior, whose presence shed a kindly light on all, and the whole atmosphere of “ordered freedom sweet and fair”, was very happily contagious. To think of having Archdeacon Fotheringham and Professor Feilding to share their stores with us: “Here’s richness!” And the stimulating yet substantial fare they offered will provide mental food for many a day.

The Why, How and What of Preaching,—Archdeacon Fotheringham’s subject — was presented with its backbone of sound doctrine, its wealth of illustration, all clothed in the eloquence and beauty which he has taught us to expect. Professor Feilding’s course on the Parables, treated in a way new to many of his hearers, was full of suggestion in its presentation of these “little pictures of everyday reality given to unveil the Great Reality.”

Then the place. The Muskoka scene in the green dress of early summer, “silver clouds and sunshine on the grass”; the Community buildings, in themselves so remarkable an achievement for ten years — the noble Collegiate church with its round of prayer and praise continually offered to God, whether in homely simple forms, or in the solemn beauty of sung Eucharist,— all shared so generously with the guests.

It was not all serious. There was discussion of course, but jests and laughter and real fellowship, springing from the deep sense of purpose which had brought us all together.

As one who, all unworthy, enjoyed the privilege of a small association in the work of the School, I also wish to thank the kind interested audience,—the Algoma clergy so soon to return to parochial duties, and all who made possible for these days a real share in the freedom of the School; while to the members of the Community who were our hosts, the School might well adapt the salutation of S. Paul to Philemon,—

“The hearts of the saints are refreshed by you, brethren.”

—Mabel Cartwright.

The Clergy School held at Bracebridge early in June was my first experience of such a school. I had attended Retreats at Bracebridge at various times, when a number of the clergy gathered together under the direction of some outstanding conductor, among whom our present Primate was one; and as these Retreats always proved of great value I was glad of the opportunity to visit Bracebridge again.

The Mission House is most ideally situated for such a gathering, and in June the beauties of nature are at their best, so that one's surroundings help to create the right atmosphere, so necessary when the object is to get nearer to God, and so deepen our knowledge of the things which belong to Him.

The lectures of the Ven. Archdeacon Fotheringham on Preaching were of a very high order. He pointed out the need of “accent” in preaching, which in the different periods of the Church's life need to be emphasized, especially today when the world is looking for guidance. Miss Cartwright's lectures, which were given in a conversational manner, were delightful talks on the gems of our English literature. Professor Feilding lectured on some of the Parables, and from a student's viewpoint proved most valuable to our knowledge of the New Testament.

The opportunities for prayer and meditation were a source of help, and the Chapel of the Community seemed to link knowledge with prayer, uniting us all in the fellowship of worship. In these days, when so much is said about sacrifice, when we see so many men in uniform signifying their willingness to serve, and ready to offer their lives in the great struggle for freedom, we should be reminded of demands made upon us as ordained priests of the Church, that our allegiance to the King of Kings also calls upon us to be living sacrifices in His service. The Fathers, who did so much to make the Clergy School the success it was, certainly are an example of that living sacrifice; and many who attended went away with a deeper understanding of our calling as priests in the Church of God.—W. A. Hankinson.

There would be very few who would not benefit by attendance at such a Clergy School as we had the privilege of attending at Bracebridge this summer. The lectures and the discussions which followed them, both in the lecture room and outside, were calculated to give fresh impetus to continued study; and in these days of many changes this is more than ever necessary. Without doubt the place where the School was held contributed greatly to its success and helpfulness. There were no distractions, and we enjoyed a feast of fellowship and inspiration and information. Those who attended the School are greatly indebted to the Bishop and his committee who made the plans, and to the lecturers and the Cowley Fathers for what they gave us.—H. A. Sims.

The first summer school for the clergy of the Diocese of Algoma is now a pleasant memory- and I have been asked to give my impressions. The first thing I would like to do is to compliment the chairman of the committee, Fr. Loosemore, S.S.J.E., on his efforts to make the school such an outstanding success. The Mission House of the Cowley Fathers in Bracebridge is an ideal spot for the holding of the school. All of us, I am sure in that atmosphere of worship, fellowship and work, found inspiration to help us in our parish duties.

In the Diocese of Algoma, and it is true in any missionary diocese, the clergy have little opportunity to meet together, and they are also cut off from access to modern theological books. Because of this there is a real danger that they may become stale and parochial minded. Such a school helps to correct that danger. The three people who lectured to us in Bracebridge brought to their subject new light on difficult problems. I enjoyed the school very much, and am looking forward to the one next year.— E. Raymond Nornabell.

ST. PAUL'S, FORT WILLIAM

The morning service on Passion Sunday was a very impressive one, when the Ven. Archdeacon Balfour, Rector of St. Paul's, dedicated the two east transept windows, the gift of Mr. Fred. Symes. The windows are in loving memory of Mr. Symes' wife, Mary Fielder, of his father and mother, and of a son, Reginald Roake, known as Rex. The memorials were unveiled by Mr. Symes. The windows are very beautiful, rich in colour, and full of teaching. St. Paul's is under a great debt of gratitude to Mr. Symes for this beautiful enrichment to the church.

SUMMER STUDENTS

ALGOMA is fortunate this summer in having the services of a larger number of student missionaries than ever before, and excellent work is being done by them in their several spheres of labour.

Two are from Trinity College, Toronto; Mr. E. N. Clark, B.A., who is working at Whitefish Falls, and Mr. J. G. Gardiner, who is at Elk Lake and Matachewan. Two are from Wycliffe College, Toronto; Mr. Roland Hill, B.A., at Goulais Bay, and Mr. H. Leigh Pink at Nobel. Two from King's College, Halifax, are working in the Deanery of Thunder Bay; Mr Woodrow W. Levatte at St. Michael's Port Arthur, and Mr. Beverley Stropole, at Rosslyn and other places outside Fort William. Huron College, London, sends us three students: Mr. Keith G. Kiddell, stationed at Restoule, Mr. John F. Wagland, B.A., at Fox Point and Port Cunnington, and Mr. Stephen Gilbert at Orrville. Mr. G. H. Loosemore, of Bishop's College, Lennoxville, is at Ravenscliffe; and Mr. Roger Geffen, B.A., from the General Theological Seminary, New York, is working in the very interesting mission of Bear Island in Lake Temagami.

We very cordially welcome the help that these young men are giving us, and know it will strengthen the Church greatly in these various parts of the Diocese. We wish them every success as they resume their studies in the autumn.

HOLY TRINITY, LITTLE CURRENT

The induction of the Rev. Canon Richard Haines as incumbent of the Mission of Little Current took place in Holy Trinity Church on Wednesday, the 8th July. The service was conducted by the Lord Bishop of the Diocese. The clergy present were the Very Rev. W. L. Wright, Dean of Algoma, the Rev. Canon Judd, General Secretary of the Council for Social Service, the Rev. Canon Colloton, the Rev. Edwin Weeks, Capt. the Rev. E. Wrightson, the Rev. A. P. Scott and the Rev. C. B. Noble.

The Dean read the Letters of Institution and Canon Colloton preached the sermon, taking as his text Eph. 4: 11-12, and treating of the work of the parish priest as a prophet, an evangelist, a pastor and a teacher. Capt. Wrightson acted as Bishop's Chaplain. Following the service the clergy and visitors were the guests of Mr. and Mrs. G. H. Turner at an informal reception.

The following evening a very successful strawberry festival was held on the church grounds under the auspices of the W.A., a social event which enabled the members of the congregation and residents of the town to meet Canon and Mrs. Haines.

to discover a pent-house which could be reached by a staircase at the rear of the schoolhouse. Out of deference to the Dean, who was the senior member of this apartment, it was called the "Beanery." For certain obscure reasons the lower flat was called the "Drainery."

Quite fittingly, our Camp days were begun with a Celebration of the Holy Communion. These early morning devotions impressed upon all of us the inestimable value of the day which begins with the worship of God. On Saturday, the last day of the Conference, there was a Sung Eucharist. Rev. C. F. Large, as Director of Music, selected and trained a choir which led the singing on this occasion.

After breakfast, a certain amount of time was allowed for a general clean-up in the dormitories. When this period was over the men's dormitory resembled a study in surrealist art!

At 9.30, Rev. C. M. Serson, of the Society of St. John the Evangelist, took charge of the Chaplain's Hour in St. Augustine's Church. The subject of his addresses was the question, "Why Be A Christian?" Our Chaplain endeavoured to impress upon us the value of religion in life. It is not an easy matter to convey to youth in meaningful language, the content of the Christian message. We were fortunate in having Father Serson, whose ability to translate his subject matter into the language of youth was a joy to all.

After the Chaplain's Hour, the Conference was divided into three discussion groups. We were very fortunate in having well-informed leaders in charge of each group. Dr. Judd, the General Secretary of the Council for Social Service, led the first group in a discussion of the Meaning of the Malvern Conference. The social, economic and political implications of this important conference were brought to light and studied. Through discussion, a lively interest in these matters was evoked. Many of our young people were agreeably surprised to learn that our Church is playing a dominant role in tackling these great issues.

Mrs. Johnston Elliott, of North Bay, whose experience in Sunday School work is both full and rich, superintended a group which concerned itself with Sunday School methods. The importance of religious education was stressed and an effort was made to discover effective methods which can be used in that field.

Unfortunately, Mrs. W. J. Zimmerman, of the Dominion Executive of the A.Y.P.A., was unable to be present with us as the leader of the group which endeavoured to discover how to build a better A.Y.P.A. However, Dr. W. L. Wright, the Dean of Algoma, proved to be a very worthy substitute. Many favourable comments were passed, concerning the value of this course.

After a recess of fifteen or twenty minutes, the Conference re-assembled to hear Rev. R. L. Seaborn, Rector of Cobourg, who delivered an interesting and informative series of lectures on the Synoptic Gospels. Such technical points as date, authorship, arrangement of material and characteristic interests of the Evange-

lists were dealt with interestingly and helpfully. It was unanimously agreed at the conclusion of the conference that just such a course on the English Bible should find a place on the programme for the next Conference.

At lunch each day the members of the Conference were entertained by the reading of "Little Gertie." "Little Gertie" is a mythical bird, whose ubiquitous presence was the cause of much merriment and some embarrassment to all. She is the little bird who sees all, knows all and tells everything. Many of the Conference personalities were nick-named in the course of the week, and their antics were recorded more or less accurately in the daily issue of "Little Gertie."

The afternoon programmes were varied. Much depended upon the initiative of the leaders and the moods of the members . . . and everything worked out very happily! One afternoon was set aside as a field day. This great event was staged on the vicarage lawn . . . for better or for worse! The fun was increased by dividing the members into four recreational groups which were named after some bird, whether extant, extinct or mythical. Another forenoon was spent treasure hunting. Rev. C. F. Large, with an imagination as large as his name, set out the course and marked it by dropping various heirlooms belonging to some fabulously wealthy old pirate. After the treasure was discovered (hidden in an ancient cask) the warm and weary hunters donned their bathing suits and enjoyed a swim in the cool waters of the Georgian Bay. It was Dr. Judd, or better known among us as "Job," who established for himself a reputation as a mountain climber, when he led a group of enthusiasts up the long slope of a neighbouring mountain, in order that they might have a good view of the country from that point of vantage. The General Secretary's energy was built up from time to time by side trips into the blueberry patches along the way.

After dinner the Conference was divided into two evenly-matched teams for baseball. After a series of well-played games it was unanimously decided that there was no possible way of determining which was the better team. We are eagerly awaiting the next summer conference in the hope of settling this matter.

The evening entertainments were under the able direction of Mr. Johnston Elliott of North Bay. On our second evening at camp we were entertained by the Whitefish Falls A.Y.P.A. in the form of a dance. An orchestra was recruited from the village and they played faithfully and well for the whole evening. Another evening was spent around a camp-fire. Halfway through a sing-song, the men slipped away from the charmed circle, unnoticed, and faded into the shadows of the night. In a short time they returned to the fire wearing various costumes in the Martian mode. The Dean of Algoma and the Incumbent of Capreol shared the honours for appearing in the most nondescript dress and for producing the most merriment.

There could have been no more fitting conclusion to each day than to have had our Bishop conduct the Vespers. In the stillness of this hour he set out before us something of the richness of the Magnificat . . . that great canticle of worship. And with the strains of the closing hymn still fresh in our hearts and minds, we drew our day to a close in happy remembrance of the hours spent in the fullness of Christian fellowship.

There were about fifty members present at the Conference, including the staff. Next summer we shall expect almost double that number. God has blessed our efforts this year at the Conference. Won't YOU be with us next summer and enter into the joys of our Christian fellowship together?—W.R.C.

FIRE AT GORE BAY

A disastrous fire occurred in Gore Bay on the night of April 30th and May 1st. It broke out in a large frame apartment house situated quite close to the south side of All Saints' Church. This building was completely destroyed. The flames leaped over the church and set fire to a dwelling house and store on the north, which buildings are also a total loss. In these circumstances the fact that the church was saved is most remarkable, although of course there was considerable damage to the fabric and contents. The roof was badly damaged, and the belfry burned away, leaving the bell hanging on four charred posts. The windows were cracked, and considerable damage was done to the interior by water. The damage was covered by insurance and the repairs were made in due course, the church now being in excellent condition. At the time of the fire the authorities of the United Church very kindly offered the use of their building for services, a friendly gesture which was deeply appreciated.

The Anglican ladies at Swastika, which is part of the Parish of St. Peter, Kirkland Lake, have made a handsome and complete set of altar curtains, etc., for use in the Chapel at the DeWinton Flying Field, Alberta, where men of the Royal Air Force and others are in training. The material used is Air Force blue in colour, with gold fringes and embroidery. The articles include dossal and side curtains, frontal and super-frontal, stole and alsmbags. The Padre there, to whom they have been sent, is the Rev. DeB. Welshman.

Capt. Arthur Privett, of the Church Army, who has been labouring with great success in the Mission of Englehart since October 1940, is now working in the mining region near Kirkland Lake, where there has been much need of the Church's ministrations for a long time.

CHURCH OF THE MESSIAH
KAKABEKA FALLS

THE earliest records of Anglican services being held in Kakabeka Falls are of those conducted by the Rev. Jethro Norman soon after he arrived as Incumbent of St. James's Church, Oliver (Murillo), in June 1910. There is, however, no definite information as to the building in which these services were held.

On the 29th November, 1911, a meeting was held in Kakabeka Falls to discuss the erection of a Mission Hall and the election of a Board of Trustees. A statement of the purposes of such an institution and its Constitution was drawn up, to the effect that the building would serve the community and provide accommodation for religious, charitable and educational meetings of no particular sect or creed. The members of the original Board of Trustees were Messrs. Farrow, Mountstephen, R. Sinclair, Brown and Currie.

At a later meeting of the Trustees, held on the 14th December, 1911, a letter from Mr. W. L. Bird, Manager of the Kaministiquia Power Company, was read, giving to the Trustees the building known as "Niagara Camp" for the purposes mentioned.

In April 1912 it was decided to purchase the necessary materials for the renovation of the hall. During the same year Mr. Weeks gave a reading desk for use in the mission hall. In 1914 a gift of \$33.75 was received from Miss Farrow for the organ fund, and the building was at that time insured against loss by fire.

Anglican services were held in the Kakabeka Mission Hall periodically and alternatively with those of the Methodist Church, now the United Church of Canada.

On the 20th May 1936 a special meeting of the Trustees was held for the purpose of considering a communication from Mr. Bird of the Kam Power Company, requesting the removal of the Mission Hall off the Company's property. At a later date another meeting was called to consider tenders for the removal of the building to lot 35, Clergue Street, on which the building now stands.

Towards the end of 1937 the services of the two congregations were beginning to conflict with each other, and meetings were held to arrange for mutual agreements as to the times the various services could be held.

During the incumbency of the Rev. Cyril Peto of St. James's Church, Murillo, much work was done to organize the Anglican congregation at Kakabeka Falls and vicinity. During the year 1938 the United Church congregation built a place of worship for themselves, and in 1940 an offer of \$100.00 from the Anglican congregation for the Mission Hall was received, and a public meeting was called to discuss and deal with the matter. This meeting was held, and it was decided to reject the offer of the Anglican Church congregation, and continue the use of the hall according to the original Constitution. However, Anglican services continued to be held in the hall.

On the 18th February 1942 another meeting was held in response to a request from a committee of the Anglican congregation asking for a written bill of release from the Board of Trustees of the Mission Hall. After much discussion it was decided that a public meeting be held, and that the following resolution be presented:

That this public meeting is of the opinion that it would be in the interests of the community if the building known as the Mission Hall at Kakabeka Falls were in the hands of a permanent religious body, and herewith instruct the Trustees of the Mission Hall to transfer the said Mission Hall to the Anglican Church.

On the 4th March 1942 a public meeting was duly held and the foregoing resolution was passed.

The church was dedicated on the afternoon of Monday, the 12th May, 1942, by the Right Reverend George Frederick Kingston, Lord Bishop of Algoma, by the name of "The Church of the Messiah." The following were present: The Ven. C. W. Balfour, M.A., Arch-deacon of Algoma, the Rev. S. F. Yeomans, Rural Dean of Thunder Bay, the Rev. W. A. Hankinson, the Rev. J. S. Smedley, L. Th., the Rev. N. M. Post, Mr. Francis M. Belt, the student missionary in charge, and a numerous congregation.

The Altar, Communion rail, and other necessary alterations were made by Mr. W. S. White of Harstone from funds received for that purpose from the Church of the Messiah, Toronto. Other gifts of recent date include two book marks made by the Indians of Moose Factory, and a three-panel notice board made and presented by Mr. W. S. White on the day of dedication. An organ has also been given by the Rector and congregation of St. George's Church, Port Arthur. Some chancel drapes and decorations have been received from St. Paul's Church, Middleport, Ontario, a parish in which Mr. Belt formerly served.

CHRIST CHURCH, ENGLEHART

ON Tuesday, April 21st, Christ Church, Englehart, celebrated its thirty-fifth anniversary, it being thirty-five years since the first Church of England service was held in the district.

The day began with Celebrations of Holy Communion at 7 and 9 o'clock, the Rev. Canon R. Haines, the Rural Dean, being the celebrant. In the afternoon Canon Haines officiated at a Baptismal Service.

A congregational supper was served and a social time followed in the evening in the Masonic Hall. Canon Haines and the Rev. Stephen and Mrs. Turner were present, and a number of guests and visitors, which made a happy family gathering of nearly one hundred people. The ladies of the congregation were congratulated on the splendid supper they served. A birthday cake was placed on the centre table, with thirty-five candles burning brightly.

Following the supper, Capt. Privett, C.A., welcomed the guests and visitors, and then proceeded to read the special greetings from

the Bishop and former clergy. An interesting letter was read from the Rev. John Leigh who was the first Church of England clergyman to hold regular services in the district and town of Englehart thirty-five years ago. The present church was built under his leadership. A message was also read from the Rev. R. K. Trowbridge, who was priest in charge of the mission from 1938 to 1940.

The early days of Englehart and the building of the church were recalled by early members of the congregation. Mr. A. J. Catt gave an interesting account of church life in the early days. Mr. Frank Preston told of some of his experiences on coming to the north country, the clearing of the trees to make room for the roads in the town, and the building of the church. Mrs. E. Smith gave an account of her first Sunday in Englehart, and told of the joy that the church brought to the pioneers in the early days. During the course of these reminiscences tribute was paid to the Rev. John Leigh, who served God and the Church so nobly in the pioneer days.

Canon Haines addressed the gathering on behalf of the Diocese, and gave a picture of the vastness of the Church, and illustrated how the parish church was linked with and indebted to the Diocese.

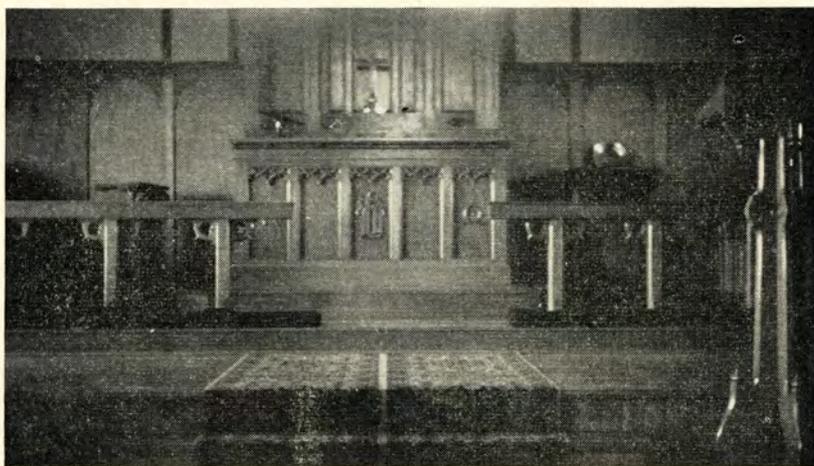
The Rev. Stephen Turner, as supervising priest of the mission, spoke briefly on the work of the Church, and emphasized the importance of fulfilling one's duty and taking an active part in the corporate life of the Church.

An important event of the evening came next on the programme, the burning of the mortgage on the parsonage. Capt. Privett spoke of the hard work and self-sacrifice rendered by the ladies' organizations, the men's organizations, and the clergy in the past; and in burning the mortgage Capt. Privett said, "Let us remember that behind this cancelled mortgage stands a great deal of toil and self-sacrifice." Following the burning, a minute's silence was observed in memory of the pioneers, and this was concluded by the singing of the Doxology.

Mr. Charles Neal expressed appreciation to the members of the organizations who had worked so nobly to lift the debt from the parsonage.

Mrs. Kerrigan, one of the early W.A. members and resident of Englehart in the early days, then proceeded to cut the birthday cake.

A variety programme sponsored by the choir and members of the congregation, concluded the evening's programme. The robed choir sang "Thy Will Be Done," followed by an encore number. Mrs. Catt and Miss Evelyn Hough sang appropriate solos. Mr. Charles Neal and Mr. Walter brought a wave of laughter with their comic songs and recitations. Miss Evelyn Hough and Miss Clara Covey rendered piano solos. During the course of the addresses the need for a new church was mentioned, and from this gathering many left with a vision of greater things in the future. A friendly atmosphere prevailed throughout the evening and the joyous occasion will be one long to be remembered.

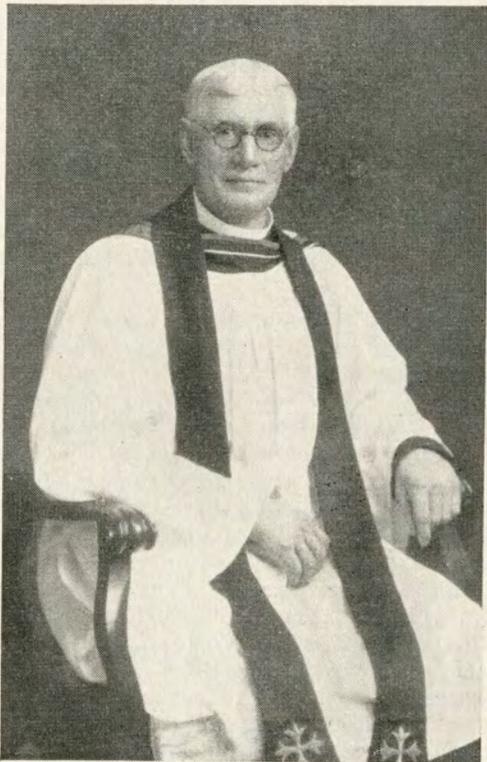


INDUCTION SERVICE AT KORAH

CHRI^ST CHURCH, Korah, was filled to capacity on Friday evening, July 17th, for the service of Induction of the Rev. Frank F. Noek, B.A. The service was conducted by the Bishop of the Diocese, and the Wardens from three of the churches in the mission — Christ Church, Korah, St. Peter's, Sault Ste. Marie, and Holy Trinity, Tarentorus — assisted, presenting the keys of their respective churches, and accompanying the Bishop and Incumbent to the various parts of the church as set out in the Prayer Book service. The new Incumbent was placed in his seat by the Very Rev. W. L. Wright, Dean of Algoma, after which the blessing, "The Lord preserve thy going out and thy coming in," was pronounced by Canon Hunter, Mr. Noek's predecessor who, for forty-two years, has laboured with untiring zeal in the mission, and who has now retired from active duty. Dean Wright then delivered a very forceful sermon from the text, I Cor. 16:10, "Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord." Other clergy present were the Rev. B. P. Fuller of Garden River, the Rev. Canon Minchin of the Shingwauk School, and the Rev. Canon Colloton, who acted as Bishop's Chaplain. Mr. Roland Hill, the student missionary at Goulais Bay, was also present.

Following the service a reception was held on the parsonage lawn. Mrs. E. L. Allen, Diocesan President of the W. A. and a member of the Korah congregation, welcomed Mr. and Mrs. Noek to their new home, and on behalf of the parishioners presented them with a rose bowl and cake plate as a wedding gift. Mrs. Allen also spoke feelingly of the long and devoted service given by Canon Hunter, who had spent his whole ministry in the mission. On behalf

of the parishioners Canon and Mrs. Hunter were presented with a beautiful silver tea service and entree dish. Their daughters, Misses Grace, Evelyn and Dorothy, also received gifts and flowers. Capt. the Rev. A. G. Donald, Minister of St. Andrew's United Church, brought greetings from the Sault Ste. Marie Ministerial Association. The Bishop spoke very warmly of both the retiring and incoming clergymen, and they both responded suitably. Mr. Harry Waite spoke on behalf of the congregation of St. Peter's, and urged



The Rev. Canon Hunter
who has retired after forty-two years faithful service
in the Mission of Korah

the people of the three churches to work together as one body. Following the Benediction, pronounced by the Bishop, refreshments were served by the three W. A. Branches.

The Rev. F. F. Nock is a graduate of the University of Toronto and of Trinity College, and has served until the present in the Diocese of Toronto.

THE WOMAN'S AUXILIARY ANNUAL MEETING

A SERVICE of Witness and Intercession held in the Arena Rink Sault Ste. Marie, preceded the forty-fifth Annual Meeting of the Algoma Diocesan Board of the Woman's Auxiliary. The Ministerial Association co-operated with the W. A. in promoting this service, the first of its kind in Algoma. Prayers of intercession were offered for our country, our King, and for a righteous and abiding peace. The Rev. Willard Brewing, B.A., D.D., Minister of St. George's United Church, Toronto, who was introduced by the Right Rev. G. F. Kingston, Lord Bishop of Algoma, preached a brilliant and scholarly sermon on the subject "The Divine Offensive."

The meeting opened May 27th with a celebration of Holy Communion in St. Luke's Pro-Cathedral. The Lord Bishop was Celebrant, assisted by the Very Rev. W. L. Wright, Dean of Algoma, Rev. Canon Colloton, Rev. J. D. Wall and Rev. P. R. Beattie, Sudbury. The sermon was preached by the Rev. P. R. Beattie. The Annual Thank Offering amounting to \$260.00 was presented at this time

Delegates numbering 65 and members assembled in the afternoon in St. Luke's Parish Hall, where the opening ceremonies were conducted by Mrs. G. F. Kingston, Hon. President. Letters of greeting were received from the Dominion President, Mrs. R. E. Wodehouse, Miss Vivian Clayton, Hon. Vice-President; the Ven. Archdeacon Balfour, and many Diocesan Boards. The President, Mrs. E. L. Allen, in her address stressed the urgency of meeting all W. A. missionary apportionments, and by influence on their families and friends insure the success of parish apportionments. The President recommends that all members assume it a duty to take part in the Service on the World Day of Prayer, and that all W. A. members should strengthen themselves spiritually to meet the crisis of the war and the post-war period. The expansion and consolidation of the work in the Junior, Church Boys' League, 'Teen Age and Girls' Branches, was stressed. Consideration should be given to the appeal by Miss Annie Edgar for the Maple Leaf Hospital in India. We should remember in prayer and study the work in the Orient and in Canada, including that of the missionary vans and the Sunday School by Post.

Reports of all Departments were encouraging with an increase in membership in the Senior branches. At the Junior meeting six W. A. pins were presented to Juniors who had recently been confirmed. A demonstration of a regular Junior meeting and a play dealing with the Junior pledges were presented. Mrs. Johnston Elliott, Dominion Junior Secretary, told an inspiring story of the missionary who experienced the power of the prayers of others on her behalf.

On Wednesday evening a delightful reception was held at Bishophurst by kind invitation of the Lord Bishop and Mrs. Kingston.

A decision was made to give the sum of \$125.00 from the funds of the Dorcas Department for the purpose of supplying Sacred Vessels, Altar Service and Prayer Desk Books, for use in mission churches. This sum to be held by the Treasurer and expended as recommended by the Bishop.

The retirement of the Little Helpers' Secretary-Treas., Mrs. W. H. Hunter, and the Dorcas Secretary-Treas., Mrs. G. H. O. Thomas, after twenty-five years of faithful service on the Diocesan Board was announced, and gifts in silver suitably inscribed were presented to them from the Branches in the Diocese. Mrs. W. C. A. Cole-Bowen presented her twenty-sixth financial statement and a resolution of thanks and appreciation of the work of the Treasurer was passed.

A Service of Remembrance was held in the Pro-Cathedral conducted by the Very Rev. W. L. Wright at which a tribute was paid to the memory of those who have passed to Higher Service. Great interest was shown in the beautiful Book of Remembrance which was on view during part of the meeting.

At luncheon on Thursday the fifty-fifth anniversary of the organization of St. Luke's Branch was observed with the cutting of a birthday cake by the guest of honour, Mrs. Harry Bridge, one of the oldest members of the Branch in point of years of service. The delegates visited the Shingwauk School and were welcomed by Canon and Mrs. Minchin, Miss Hehn and other members of the staff. Afternoon tea was served in the auditorium. Miss Ruth Carruthers, Field Secretary of the Dominion Board, spoke to a meeting of the girls on work in China, illustrated by slides. \$2.00 of the collection was voted towards the education of a girl in India, and the balance to a fund for the restoration of a church in England. After the opening service on Friday an interesting address was given by Miss Carruthers urging the necessity of continuing missionary work, and stating that it is useless to fight to protect Christianity if we allow it to be defeated by neglect from within. A most interesting Activity Book covering the work of the Church, made by the Church Boys' League of Holy Trinity, Tarentorus, was to be taken to a Meeting of the Joint Committee by the Dominion Junior Secretary.

An address by the Lord Bishop dealt with causes for thanksgiving and tasks for 1942 and future years. The Very Rev. W. L. Wright spoke and said that there were causes for thanksgiving, among them our great joy in having His Lordship as our Bishop, the fact that four young men were being ordained for work in the Diocese, and that ten divinity students were undertaking work in Algoma during the summer months.

Resolution requesting that the Bishop approach the Diocesan Laymen's Council with regard to providing leadership for the Church Boys' League was adopted. Grace by the Lord Bishop closed a most successful meeting.

In Memoriam

THE RIGHT REV. P. T. ROWE, BISHOP OF ALASKA

The first Bishop of the Missionary Diocese of Alaska, the Right Rev. Peter Trimble Rowe, died at Victoria, B.C., on the 1st June, at the age of eighty-five.

He was born in 1856. He graduated from Trinity College, Toronto, in 1878, and received the degree of Master of Arts in 1889. He was ordained deacon on the 3rd November 1878 at St. John's Church, Garden River, and advanced to the priesthood at St. Luke's, Sault Ste. Marie, on the 14th November 1880, by the Right Rev. Frederick D. Fauquier, first Bishop of Algoma. The first years of his ministry were spent in self-sacrificing labours at the Indian Reserve at Garden River, along the north shore of Lake Huron, and on St. Joseph's and Cockburn Islands. In 1882 he was claimed by the American Church, being appointed Rector of St. James's Church, Sault Ste. Marie, Michigan. In 1895 he was elected Bishop of the Missionary District of Alaska, with his headquarters at Sitka; and for forty-six years he worked indefatigably, making long journeys to the widely separated boundaries of his immense Diocese by dog sled, canoe, on snowshoes, and since 1936 frequently by air-plane. At the time of his consecration he was the youngest Bishop in the American Church, and at the time of his death he was the oldest living (active) Bishop in the Anglican Communion.

The funeral service was held in St. Luke's Church, Victoria, on the 4th June, when the Rector, the Rev. Frederic Pike, officiated. Bishop Huston of Olympia read the lesson, Bishop Jenkins, recently retired from the Missionary Diocese of Nevada, delivered the address, and the Bishop of Columbia pronounced the Blessing. After cremation, the ashes were sent to Sitka, Alaska, his home for the greater part of his missionary life.

We in Algoma are proud to remember that this most distinguished missionary career began within our Diocese.

LAWRENCE SINCLAIR, Priest

The Rev. Lawrence Sinclair, Huntsville's oldest citizen, known and respected over a wide area, died at his home on Tuesday the 31st March in his ninety-fifth year. He was buried in All Saints' Cemetery on Saturday afternoon, April 4th, following a very impressive service in All Saints' Church, which was attended by many friends from far and near.

Mr. Sinclair was born on the 7th May, 1847, in Edinburgh, Scotland. He studied at the Theological College of the Scottish Episcopal Church in that city. In 1888 Bishop Sullipan visited the Old Country in quest of men for his Diocese, and Mr. Sinclair accompanied the Bishop back to Canada. After serving a short time as

catechist at Ilfracombe, he was ordained to the diaconate in July 1889 at Trinity Church, Parry Sound, and the following year raised to the priesthood at the Church of the Redeemer, Rosseau. After serving Ilfracombe and the surrounding missions for four years he was appointed to the charge of Sudbury, but soon afterwards resigned to take up work in the American Church.

In March 1894 he was married to May, daughter of Mr. and Mrs. Clark of Chaffey, in Muskoka.

Coming back to Algoma in 1897, he spent three years in Gore Bay, returning to Muskoka in 1900. His remaining years of active service were spent in the missions of Aspdin and Novar. In 1918 he retired, continuing however to assist the clergy wherever his services were needed.



The Rev. Lawrence Sinclair

Courtesy "Huntsville Forester"

Mr. and Mrs. Sinclair took up their residence at Huntsville eighteen years ago, and as late as last November he assisted in the services at All Saints' Church, unless otherwise engaged.

At the Synod of 1941 Mr. Sinclair was missed for the first time in many years, and a resolution of appreciation of his long and faithful service, signed by all the members, was sent to him, and deeply appreciated.

Mr. Sinclair was a constant writer, and found the readiest expression of his Christian faith and love of nature in verse. One of

his volumes was graciously accepted by His Majesty, King George V.

He leaves to mourn his loss his devoted wife and one son, William, of Huntsville.

Present at the funeral service were the Ven. J. B. Lindsell, Archdeacon of Muskoka, the Rev. E. R. Nornabell, Rector of Huntsville, the Rev. Canon Simpson of Emsdale, the Rev. R. K. Trowbridge, Rector of Bracebridge, Capt. the Rev. E. F. Pinnington of Gravenhurst, the Rev. C. G. Peto, Rector of Parry Sound, and the Rev. Fathers Lockyer and Boyd of the Mission House, Bracebridge. The Bishop found it impossible to be present, but a letter from him was read by the Archdeacon.

DAVID ABRAHAM JOHNSTON, Priest

On Wednesday, the 10th June, one of Algoma's oldest and most faithful priests, the Reverend Canon David Abraham Johnston, passed to his rest at the Hotel Dieu Hospital, Cornwall, after an illness of nearly two months.

Canon Johnston was born at Bolton, Ontario, on the 1st April, 1861, and spent his early years on the farm. He received his training for Holy Orders at Trinity College, Toronto, and was ordained deacon at Huntsville in 1894 and priest the following year at St. Alban's Cathedral, Toronto, by the late Bishop Sullivan.

From 1894-6 he did pioneer church work at Haileybury, and since then has served successively at Maganatawan, Powassan, Sturgeon Falls, Byng Inlet, Copper Cliff and Garden River. In all these places he was highly esteemed and loved for his Christian character, his ready sympathy and his faithfulness to duty.

In 1922 he was honoured by being appointed a Canon of St. Luke's Pro-Cathedral. In 1934 he retired from active duty, but still conducted services in Holy Trinity Church, Tarentorus; and under his direction many improvements were made in the church and its furnishings. He delighted in the making of church furniture, and several churches in Algoma are enriched with specimens of his craftsmanship.

He is survived by a daughter, Mrs. Lou Chapman, and a son, Mr. Roy Johnston, both of Sault Ste. Marie, and by his third wife and infant son.

Following a short service at his late home at Dixon, the funeral service was held on the 13th June at All Saints' Church, Newington. The service was conducted by the Rev. H. A. Irwin, and the six churchwardens of the Mission of Newington acted as pallbearers. Interment was made in All Saints' Cemetery.

Canon Johnston will long be remembered in Algoma as a true friend of his people and a faithful parish priest. May he rest in peace.

ARTHUR CYRIL BOYCE

Arthur Cyril Boyce, K.C., D.C.L., of Ottawa, a former Chancellor of the Diocese of Algoma, passed away at Toronto on the 4th August, aged seventy-five.

He was born at Wakefield, Yorkshire, the son of the Rev. John C. Boyce. He received his early education at private institutions in Wakefield, York and Carlisle, and later studied law at Osgoode Hall, Toronto. He practised his profession successively in Port Arthur, Kenora and Sault Ste. Marie. In 1904 he was elected member of the House of Commons, representing Algoma West, and was re-elected in 1908 and 1911. In 1908 he was created a King's Counsel, and in 1913 the University of Bishop's College, Lennoxville, conferred on him the honorary degree of D. C. L. He was appointed Chancellor of the Diocese of Algoma in 1910, resigning that position in 1932, after his removal to Ottawa. He was elected Fellow of the Royal Colonial Institute, London, in 1914, and was appointed a member of the Board of Railway Commissioners for Canada in 1917. He held the rank of Lieut.-Colonel with the 51st Sault Ste. Marie Rifles. He was a member of the Board of Governors of Trinity College, Toronto.

His wife, Victoria M. L. Machin, a daughter of the late Canon Machin of this Diocese, predeceased him six years ago. He is survived by three daughters, Mrs. F. J. Hanna of Ottawa, Mrs. E. G. Britton of Port Hope, and Mrs. Norman Anderson of Toronto; and a son, Capt. C. D. Boyce, of the Cornwall Military Training Centre.

The funeral service was held in the Church of St. Alban the Martyr, Ottawa, on the 6th August, and was attended by members of the legal profession, former associates on the Board of Railway Commissioners and many friends. The service was conducted by the Rector, the Rev. C. L. G. Bruce, assisted by Canon Whalley, Archdeacon E. A. Johnston, and Flt.-Lieut. the Rev. T. V. L'Estrange, Chaplain of the R.C.A.F., a former priest of the Diocese of Algoma. Interment was in Beechwood Cemetery.

Dr. Boyce was a faithful Churchman and a true Christian gentleman, and during his long tenure of office as Chancellor rendered most valuable service to the Diocese.

ANNIE FRANCES EARLE

Mrs. Annie Frances Earle, who was for many years a faithful member and worker in St. John's Church, New Liskeard, passed away at her home in Victoria, B.C., on Thursday, February 19th. Mrs. Earle left New Liskeard for British Columbia about fifteen years ago. Both in this Diocese and in her western home she was an active and enthusiastic member of the W. A., being connected in recent years with the Auxiliary in St. Luke's Church, Cedar Hill.

The funeral services were conducted by the Rev. F. Pike in St. Luke's Church. The hymns sung were, "There is no night in

FATHER PALMER'S ANNIVERSARY

ON Wednesday, the 17th June, the Rev. Fr. Roland F. Palmer, Superior of the Canadian Congregation of the Society of St. John the Evangelist, celebrated the twenty-fifth anniversary of his ordination to the priesthood. Fr. Palmer was ordained deacon in the Church of St. John the Divine, North Bay, on the 9th July, 1916, and advanced to the priesthood on the 17th June of the following year at the Pro-Cathedral, Sault Ste. Marie, by the late Archbishop Thorneloe.

After his ordination to the diaconate he was sent to Englehart, where he was missionary until November 1917, when he went to Port Arthur to take charge of the combined missions of St. George, St. Mary and St. Michael.



The Rev. R. F. Palmer, S.S.J.E.

In April 1919 he was granted leave by the Archbishop for the purpose of testing his vocation to the Religious Life. He entered the Society of St. John the Evangelist in Boston, and was clothed as a novice on the 27th July following. On the 8th January 1922 he made his life profession in the Church of St. John the Evangelist in Boston. After a short visit to the Mother House of the Society at Cowley in England he returned to Boston. He was installed as Novice Master and went to San Francisco in September 1925 to be Superior of the Society's house there, and in charge of the Church of the Advent.

In 1927 he was recalled from California and was sent to open the Canadian House of the Society which, on the invitation of Bishop Rocksborough Smith, was established in Algoma. When the Canadian Province became autonomous in 1932 he was elected Superior, and was re-elected when the Canadian Congregation was formed in April 1939.

At the invitation of the Rev. W. W. Jarvis, Rector of the Church of St. John the Divine, North Bay, the anniversary was celebrated by a service in the church, which was followed by a luncheon tendered to Fr. Palmer by the clergy of the Archdeaconry of Muskoka.

The following message from the Bishop of Algoma well expresses the feelings of Fr. Palmer's many friends and well-wishers:

"I am very pleased to have the privilege of writing concerning the work of the Rev. Roland F. Palmer, Superior of the Society of St. John the Evangelist in Canada.

"I think Father Palmer's greatest quality of character is godliness, which is manifested forth in everything he does and in every word he speaks. No one would ever attribute sham or unreality to him, as his life 'rings true' every day and all the years. His keen sense of humour enables him to see things in right relations, to see the great things as great and the small things as small, and hence he laughs and jokes and disseminates good cheer wherever he goes.

"His greatest quality of mind is a divine commonsense, or perhaps better described as a creative quality of interpretation whereby he has been able to reinterpret the message of the Church and the fundamental tenets of the Society of St. John the Evangelist in a very unusual environment. New treasures of piety and of the practical application of Christianity have been brought forth in the whole Muskoka District by his unique creative mind and his consecrated will.

"The Diocese of Algoma owes a deep debt of gratitude to Fr. Palmer for the magnificent work which he and the members of the S.S.J.E. have done in Muskoka, and for the influence which has made itself felt throughout the Diocese.

"The whole Canadian Church is likewise indebted to Fr. Palmer for the missions he has preached in many parishes, for the helpful experiments he has made in rural Church methods, for a place of spiritual refreshment for busy priests who need to 'come apart and rest awhile,' and, above all, for developing such a stronghold of prayer and devotion in Canada as the Collegiate Chapel at Bracebridge.

"In the name of the Diocese of Algoma I congratulate Fr. Palmer most heartily on the 25th Anniversary of his Ordination to the Priesthood, and I pray that he may continue his good work in our midst for many years to come."

WAR PLANTS NEED THE CHURCH

by H. Leigh Pink

TWO years ago, when the Fall of France jarred Canada into sharp consciousness that there **was** a war in progress, that "it could happen here," our Government hastily erected war plants in all parts of the Dominion and called for workers. Many thousands of Anglicans, both men and women, answered that call—and are still answering it every week. **The greatest mass movement in the history of the Church of England in Canada is taking place before our eyes.**

Upheaval. Uprooting. City munition-recruits closing or subletting homes to go and live in countryside war plant "boom towns." Northern bush towns emptying rapidly as depression-cursed settlers trek south to cordite factories burgeoning at frontier railroad points. Town rectors and prairie missionaries alike (with a few exceptions) finding their congregations dwindling week by week, as the families leave for war-work elsewhere.

What has happened to those men, women and children who two years ago were constant attenders at the Anglican church in their home town or village?

Most of them have completely lost touch with the Church. Many of them already, over a period of twenty months or so, begun to drift into materialism, apathy, and indifference. A few—a very few—have travelled sometimes many miles at Easter and Christmas to seek out an Anglican service of Holy Communion. Children, lacking Sunday Schools, are receiving little if any religious instruction, and are "running wild" on the Lord's Day. The plain truth is that the Church of England in Canada has failed to tackle the war plant problem, and unless something is done—and quickly—is in the gravest danger of losing from its ranks many members and potential members of two generations.

Only sporadically, spasmodically, have we Anglicans tackled the war plant situation. In many cases it has been ignored altogether. How many rectors, faced with the sudden rise of a huge war plant inside their parish boundaries and an attendant influx of population, have during these two years made a canvass of newcomers to discover all incoming Anglicans? How many have instituted special worship services (in church or war plant building), on Sunday or weeknight, to cater for the newcomers? How many have demanded curate or student assistance, and lots of it, to cope with the situation? How many home-town rectors, whose attending families have left for war plants, have taken the trouble to send lists of the names of these people to the Rector nearest the munition factory concerned, with an urgent request that he locate them and minister to them?

Other denominations have been swifter to cope with the problem, which has affected them in exactly the same way as us. The Roman Catholic priests from the outset, as a general rule, have looked after their own people in most of the munition centres; wisely, where their laity goes, the clergy goes too. The United Church, in instances known to me personally, has been on its toes. In one case a United minister grappling with the problem demanded a deaconess to help him, and got one immediately. It needs no stretch of imagination to conceive what thoughts arise in the mind of the Anglican war plant worker when he or she finds the Roman Catholic and the United Church folk ministered to **regularly** by ordained representatives of their respective denominations, and fails to see a Church of England parson from one year end to the other! Small wonder that in instances well known to me, Anglican families lacking any facilities to worship according to the rites of their own communion have attached themselves to the Nonconformist minister offering them Protestant services, have become keen workers and even taken office under the Nonconformist banner, and are unlikely to return to the C. of E. ranks even when they return home at the war's end. Habits of churchgoing formed over several turbulent years can become binding!

I know whereof I speak. Since May this year I have been serving as Anglican student-missionary to the village and plant of one of the largest munition centres. "Four thousand workers have poured into a tiny village near Parry Sound, on the edge of the bush. I was told, "There is no Anglican work whatever. Go up there and see what can be done."

I went, to find some six miles from Parry Sound acres and acres of sprawling grey buildings; armed guards, barb-wire; vast cinder flats with serried ranks of parked cars; panting locomotives; freight trains rumbling day and night; streams of trucks; thousands of dinner-pails crossing a magnificent new highway six times every twenty-four hours under thousands of male and female arms — all the sights and sounds of the modern Canadian war plant. And across the highway the strangest sight in the Dominion, a typical modern streamlined nickel-plated 1942 wartime version of the boom town of Klondike Gold Rush days.

Suburbia-in-the-Bush" In a vast clearing torn from virgin wilderness, women in slacks and suntogs sit in gay deckchairs on clipped green lawns. Plump babies bask in playpens, toddlers play in larger home-made rustic lawn corrals. Pearl-grey and white beneath the towering trees the wartime houses stand, each with superb plumbing, many with hardwood floors, rented at a minimum of \$18 and a maximum of \$23 per month.

Each week the resident engineers widen the clearing, tearing new roads from the jealous grip of the sullen wild. Each day new houses rise, new families move in, and gay window curtains wave

in the breeze where last month a chipmunk ate his lunch on a pine stump.

Morning coffee, bridge parties, golf on a local course, magnificent sunsets, breath-taking scenery, boating at ten cents an hour (or a dollar the whole day), and some of the best bass fishing in the North Country, are all mixed in with the backdoor woes of skunk-sprayed cats and the front-door caperings of the Fuller Brush man dodging a snake, the loud twilight call of the whip-poor-will and the distant night-time clatter of a bear around the garbage cans. It is the frontier-with-froth-on-it.

The clearing-settlement has sprung up around twenty-eight frameboard houses which have stood tenanted since the last war — all that remained of the local boom town of those far-off days. When the present conflict broke out there were scarcely 200 people resident locally. Now there are two thousand, and the total rises daily; while two thousand workers commute between the plant and Parry Sound, coming and going in a constant stream of vehicles.

On the skirts of the village, straggling along the main highway and tucked up side lanes, hangs a ragged fringe of tiny bungalows, log cabins, shacks, shakedown, and bivouacs, one section of which is known locally as "Tobacco Road" — and looks like it! Here hundreds of cheerful French-Canadians, 'breeds, and a sprinkling of full-blood Ojibways are crowded like sardines. "Most of us from Sturgeon Falls", one of them informed me, "most of us Roman Cat'olic."

Hundreds of men live in the "Camps" (bunkhouses) attached to the big war plant itself. Others reside in the new huge "staff houses" built on village vantage points overlooking the picturesque lake-land scenery. Each man has his own separate bedroom. A girls' staff house has just opened. A large catering firm provides reasonable and excellent meals. Families only are permitted to occupy the houses and apartments in the village, and the waiting list is miles long! Many families are forced to live in cabin-camps, tourist huts, or whatever lodging they can get in or near Parry Sound (where the population has swollen from 6,000 to nearly 9,000 people, and where domestic help is impossible to find).

Where have these war-workers and their families come from? All over Canada. There are scientists from half-a-dozen universities, accountants from Montreal and Vancouver, technicians from the Maritimes and from overseas, workers who two years ago were struggling to make a bare living (or were on relief) in towns and villages of Quebec, Ontario and Manitoba, even Saskatchewan.

CLAMOROUS IMPACT OF SECULARISM

Let us take a typical Anglican family and see what happens to them in a typical war plant boom town. Here are the Smiths — Mr., Mrs., and their boy and girl. In 1939 you found them almost

every Sunday at St. So-and-So's in their home town; their children attended Junior Congregation or Sunday School; Mr. Smith belonged to the Men's Club; Mrs. Smith was a W. A. member. Their furniture is now partly stored, their home rented to a relative. They lived a "suitcase existence" in cramped lodgings until they got a house in the war plant village. Their children left the home church before they were old enough to be confirmed. What has happened to them since they left home?

Sharp severance of Church ties; lack of Christian company; lack of a Rector's guiding hand; habits of prayer and thanksgiving fallen into disuse; irregular "shift work" causing Mr. Smith to work all day on many Sundays, getting his day off on (say) Fridays, making Sunday "just like any other day" in their eyes; utter loss of Sunday School teaching and control over children, so that now both boy and girl have forgotten even how to say the Lord's Prayer (I have met five such actual instances here); and, added to all this disruption of habitual churchgoing, a **terrific and never-ending secular clamor, dinning into their ears day and night! There lies the greatest danger!**

The Canadian government has set itself out to cater in a mighty big way for its workers' minds and bodies, but apparently is completely oblivious of the fact that they possess souls. The government has provided exceptionally fine bathing and boating facilities, softball, baseball, horseshoe-pitching, bowling alleys, nightly dances in large and well-lit halls, first-run "talkies" at popular prices four nights a week, educational film programmes, sing-songs, wiener roasts, tennis courts, winter badminton. Amusement for the mind, exercise for the limbs, titillation for the senses, are there, available for the worker immediately he or she "comes off the shift." "Never a dull moment." seems to be the motto of the war plants, and social and athletic directors, swimming instructors, all **government-provided**, see that it is carried out.

All this is to the good. But is it good enough? It is time the Church said "No," and said emphatically. For there is danger when the soul is ignored and body and mind exalted. The first manifestation which arose in all these war plants was the gambling tendency, and over two years this evil has run riot, until many communities are hotbeds of the bingo game, the "Crown and Anchor" gamble, the Lucky Lottery, the raffle for this prize and that, the taking of a chance on winning a camera, a blanket, a radio set. In the name of war charities, young folks and children in war plant communities have already been demoralized, Ticket-sellers without scruple use high-pressure methods of raising money in aid of "bomb victims," "comforts for the boys, you know," rallying their prospective buyers with loud-voiced talk—"You gotta be patriotic! It's for them poor kiddies over there! Come on, take a chance on the lucky draw for the china tea-set!" Children are enlisted to sell raffle tickets continually, on that sound old psychological principle

of who-can-resist-the-naive-appeal-of-a-little-child? A child who is himself constantly induced now to risk his five or ten cents (and often 25 cents, because his father earns good money at the plant) on this lottery or that, is likely in a few years time to be risking his dollars on Frisky Freddie in the third race. It stands to reason, "As the twig is bent . . ."

Quite apart, then, from the factor of possible C. of E. membership-drift into the ranks of other, livelier, on-the-spot denominations — quite apart from the drift even of adult members into secular habits which may lead them clean away from Church life both during the war and after — if only for the children's sake, the Church must come to grips with the War Plant Problem. Daily the secular impact upon these little ones grows stronger. It will take vigorous methods to combat it. "Suffer the little children to come unto Me," commanded Our Lord. We ignore that order at our peril.

There is no space in this article to write of other angles to the problem — the increase of unmarried motherhood, the prevalence of drunkenness amongst men, the boundless opportunities for promiscuity, the lack of any home life or parental restraint upon the 'teen-age or 'twenties-age lone worker, the sense of "impermanence" of the dweller in the boom town, and the unsettling thought of imminent possible fire or explosion, both of which directly tend to affect or impair the moral fibre of the individual. But these suggestions following fairly shout themselves aloud to the present writer:

- (1) Diocesan or regional C. of E. Committees on War plants.
- (2) Newly-ordained, keen, vigorous clergy put into war plant communities as resident pastors "for the duration," instead of being sent to villages or towns whence the church people have migrated to the war plants. (How many young clergy were sent to prairie parishes, to minister to scattered dozens, these last two years? In war plant communities they could minister to hundreds whose need of church guidance is very great, and who while earning very good wages lack opportunity to contribute regularly to parish and missionary funds).

(N.B.—They should be single men; married clergy would find great difficulty in obtaining houses, whereas single men can rent spare bedrooms).

The third suggestion is the most obvious of all. The astonishing thing is that it does not seem to have been voiced before. **Why should not the Canadian Government inaugurate a War Plant Chaplaincy Service as well as a military one?**

If this government has the welfare of all its peoples at heart, it will make some move in this direction. Why supply ministers to the fighting forces, and adequate chapel accommodation for our military

men in camps and barracks, and leave the camp-dwelling war plant workers and their wives and families out of the picture. At a stroke the difficulties of all denominations in supplying men-on-the-spot would be solved. Certainly the leaders of every Christian denomination ought to back such a scheme. The question now is — **who will put it forward? Are the Anglicans alert enough to seize the opportunity?**

“CARRY ON”

Excerpts from a paper read by Mrs. R. W. Stump, of Whitefish Falls at a meeting of the Manitoulin Deanery Woman's Auxiliary.

We enter upon the fourth year of the War in September, and we find ourselves faced with a great deal of work and fewer people to carry out the tasks.

In this war emergency the W. A., as the oldest and strongest organization in the Church, has and will have to take the lead. Our problem is a great one, greater than ever before, and the task demands an effort by the W. A. with the whole-hearted support of every individual member.

Our work in the Church has become, it seems, largely a matter of raising money, a very important task in which the W. A. has never failed. But branches in which this is the case have forgotten that their W. A. emblem is the Cross, and their motto, “One Body in Christ,” in which the Woman's Auxiliary moves as a missionary society.

Therefore, let the appeal of this paper be for a reconsecration of the members of the Woman's Auxiliary to go forward with greater zeal to face the newer tasks which confront us in these troubled times.

In some of our local auxiliaries membership and interest seem low, yet we must remember that it is quality and not quantity that is needed. Those who remain faithful are those members who feel their missionary responsibilities, and who know the great loyalty that the work of the kingdom of God demands. They are not discouraged under difficulties.

Let us carry on small societies, but strong ones, trusting in our Lord's promise, “Seek ye first the Kingdom of God, and all things will be added unto you.

First let us consecrate ourselves to the building up of our congregations. Let us remember that not only the priest is responsible for the seeking of those who are careless, but each member should

The Algoma Missionary News

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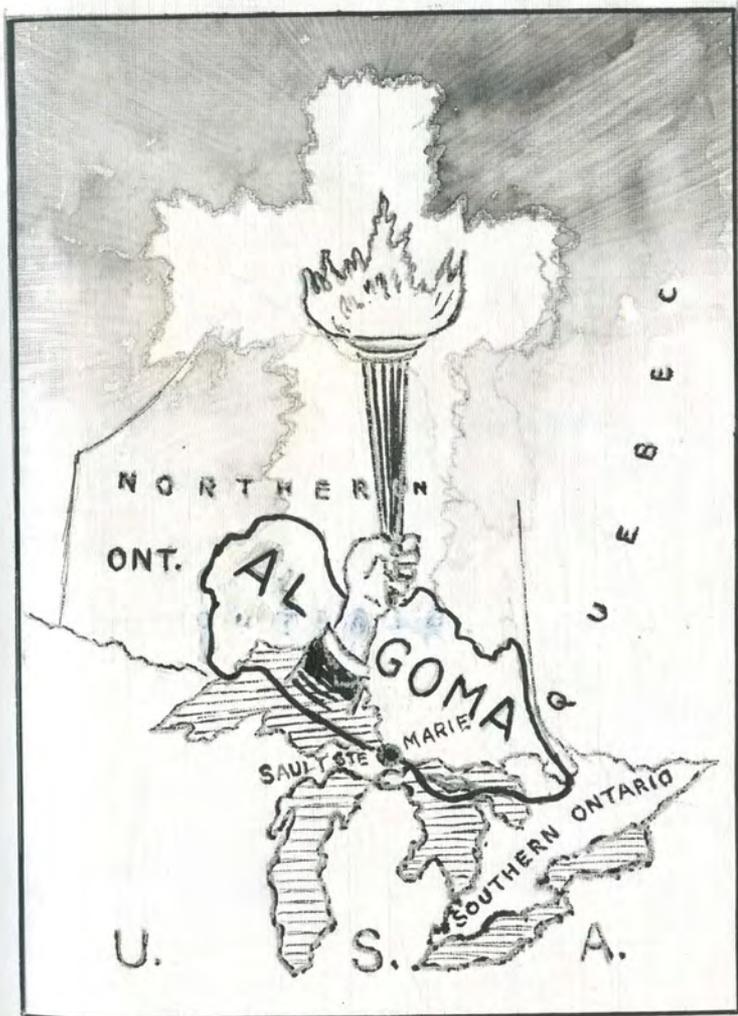
REV. CANON COLLOTON,
16 Forest Avenue,
Sault Ste. Marie, Ont.

turned out to be Mr. E. W. Shell's summer cottage. Here the snow was drifted so deeply as almost to submerge one. The men clung to the trees and took a respite before plunging through Mr. Shell's garden, a journey that actually occupied thirty minutes. Next door, at the house of Mr. and Mrs. McIntyre the men appeared encrusted in snow, and almost too weary to talk. A warm meal and a rest brought revival, and the two travellers set out for Hilton Beach village where they were met by many anxious faces and accorded further hospitality at the home of Mr. and Mrs. A. E. Caufield.

Meanwhile, a search party consisting of three sleighs and teams and eight men had gone out in search. The ladies of the village had hastily got together a quantity of refreshments and stimulants and the two mail carriers who had not gone out on their routes because the weather was too bad very commendably hitched up their team to convey the searchers. The search party was organised by Mr. S. R. Smith, and the others composing the party were Messrs. R. McMinn, W. Trainor, D. McPhail, L. Macdonald, G. Smith, F. Brown and M. Brown. It being too bad to get the horses to face the teeth of the gale on the lake, the searchers took a round about way and thus missed their "quarry." They did, however, find the abandoned car and rescued the clergyman's bag.

Neither of the two men suffered the slightest ill effects from the experience, and it was most heartening to know that Mr. Emerson Smith told it around among his friends that he believed it was only the parson's prayers that saved them.

The Algoma Missionary News



The Archbishop Chorneloe Memorial Fund
General Statement

The Algoma Missionary News

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Designed by
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(organist of St. Luke's
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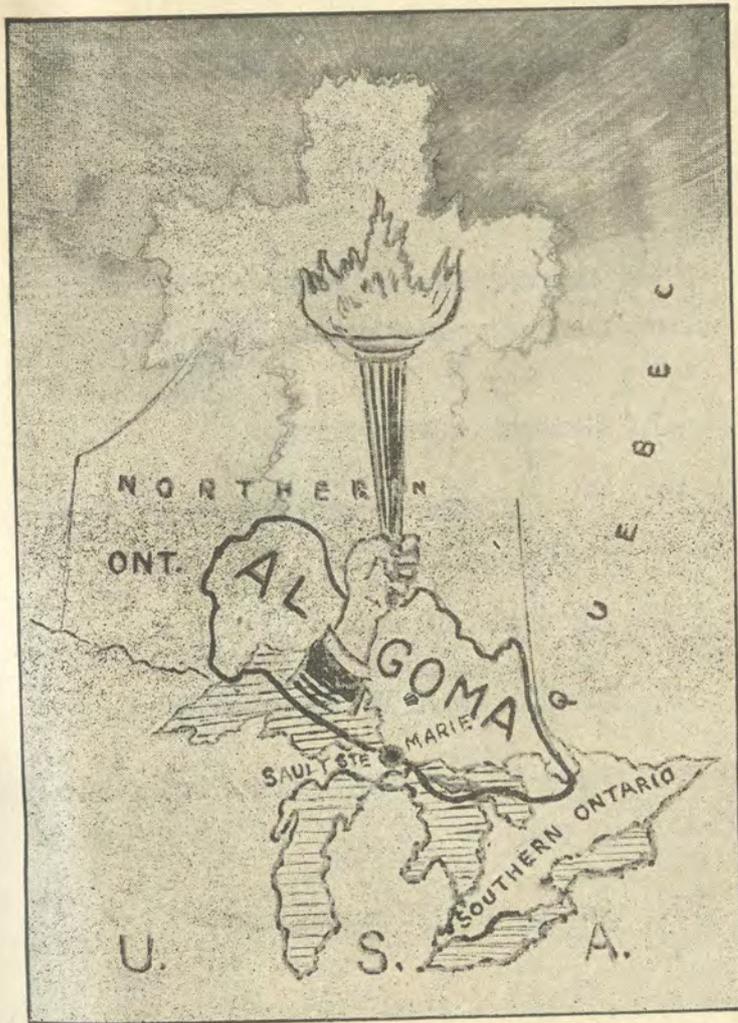
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The Algoma Missionary News



"O send out Thy Light and Thy Truth"

SPECIAL ISSUE NUMBER ONE

The Archbishop Thorneloe Memorial Fund
General Statement

Archbishop Thorneloe Memorial Fund

The following Special Issues will be produced regularly month by month until May 1943:

- I. General Statement.
- II. The Life and Work of a Great Pioneer Bishop, 1897-1927.
- III. Algoma's Missionary Problem.
- IV. The Episcopal Endowment Fund.
- V. Other Dioceses in Ontario are assisting us.
- VI. Grounds for Thanksgiving.

I. WHY is the money to be raised?

1. The Archbishop Thorneloe Memorial Fund has been planned for many years. The Diocese was set apart in 1873 by all the other Dioceses in Eastern Canada. They guaranteed the stipend of the Bishop for some years and they planned to raise Capital Funds for the support of the Bishop and the Missionary work in Algoma. Owing to various circumstances the matter was delayed again and again until finally the Provincial Synod of Ontario gave authority to launch an appeal for the Diocese of Algoma. It is under that authority that we now proceed.

2. In order to carry on and extend the work of the Church in Algoma the amounts now being received are entirely inadequate to meet the present day challenge for the spiritual needs of hundreds of families in sparsely settled parts of the Diocese. It is estimated the cost for missionary needs during 1943 will be \$30,000.

Stipends for 37 Missionary Clergy	\$ 26,500
Other Missionary Expenses	3,500
	<hr/>
	\$ 30,000

This sum is over and above amounts raised as local quota by each mission for the partial payment of stipend of their missionary.

3. Contributions towards this \$30,000 come from the following sources; the M.S.C.C., the Algoma Mission Fund, private gifts, and the Bishop Sullivan Sustentation Fund. This Fund was raised in memory of the late Bishop Sullivan, Bishop of Algoma from 1882 - 1896. The interest from this Fund is decreasing seriously from year to year, for example the interest received in 1941 was \$1,016 less than that received in 1930.

4. The income from the Episcopal Endowment Fund will soon drop to \$2,100 a year. The Bishop's salary depends entirely on the yield from this Fund. The Episcopal Endowment Fund should be raised from \$70,000 — the present amount — to at least \$100,000.

II. WHERE is the money to be raised?

(a) In the Diocese of Algoma.

There are six Deaneries.

Thunder Bay, including Port Arthur, Fort William, Schreiber, etc.

Algoma, including Sault Ste. Marie, Blind River, etc.

Manitoulin, including Gore Bay, Little Current,

Espanola, etc.

Nipissing, including Sudbury, Copper Cliff, North Bay, etc.

Muskoka, including Huntsville, Bracebridge, Rosseau, etc.

Temiskaming, including New Liskeard, Haileybury, Kirkland Lake, etc.

Each Anglican wage earner in every parish and mission in each deanery will, we trust, be ready to give sacrificially for the maintenance and extension of the Church in Algoma.

(b) In the other Dioceses in Ontario.

The other Dioceses which have expressed willingness to help in building up this Fund are Toronto, Ottawa, Ontario, Niagara and Huron. These Dioceses naturally look to Algoma to lead the way in a generous and prompt response. The cooperation which every Committee is showing in organizing the Fund is deeply appreciated and it insures the success of the entire effort.

(c) In England.

From the beginning of our work as a Diocese we have received most generous help from our friends in England. In spite of the difficulties which now beset them the Algoma Association has decided to continue its organization, and to help the Diocese as opportunity offers. We have already received a first contribution to this Fund from the Association, and we are assured that others will follow. We cannot be too grateful for the generosity and self-sacrifice of our friends in the Motherland.

(d) In U. S. A.

Generous gifts have come to Algoma in the past from members of the Episcopal Church in U.S.A. Each summer we are glad to welcome American guests who enjoy the natural beauty of Algoma. We trust that many of our good friends from across the line may be willing to help in this effort.



The Most Reverend Derwyn T. Owen, D.D.
Archbishop of Toronto, and Primate of all Canada, gives
his wholehearted support to the Archbishop Thorneloe
Memorial Fund.

The Most Rev. John Anderson, Metropolitan of the
Ecclesiastical Province of Ontario, and the Bishops of
Huron, Ontario, Niagara and Ottawa, have also endorsed
the Appeal.

III. WHEN is the money to be raised?

The Provincial Council of the Provincial Synod of
Ontario gave authority in April 1942 to proceed with plans
for raising the Fund. Committees have been formed in each
Diocese in Ontario, with a Central Committee in Algoma.
The Fund is now open for contributions and we hope to
have Algoma's quota which is \$25,000 raised by the end of
May 1943.

Other Dioceses are making plans for raising their
respective shares towards the total sum of \$100,000, which
is the minimum amount needed to maintain our work in
Algoma.

Your Income Tax *and* *the Archbishop Thorneloe* *Memorial Fund*

The lowest rate of graduated Income Tax on a person who has a taxable income is 30 per cent.

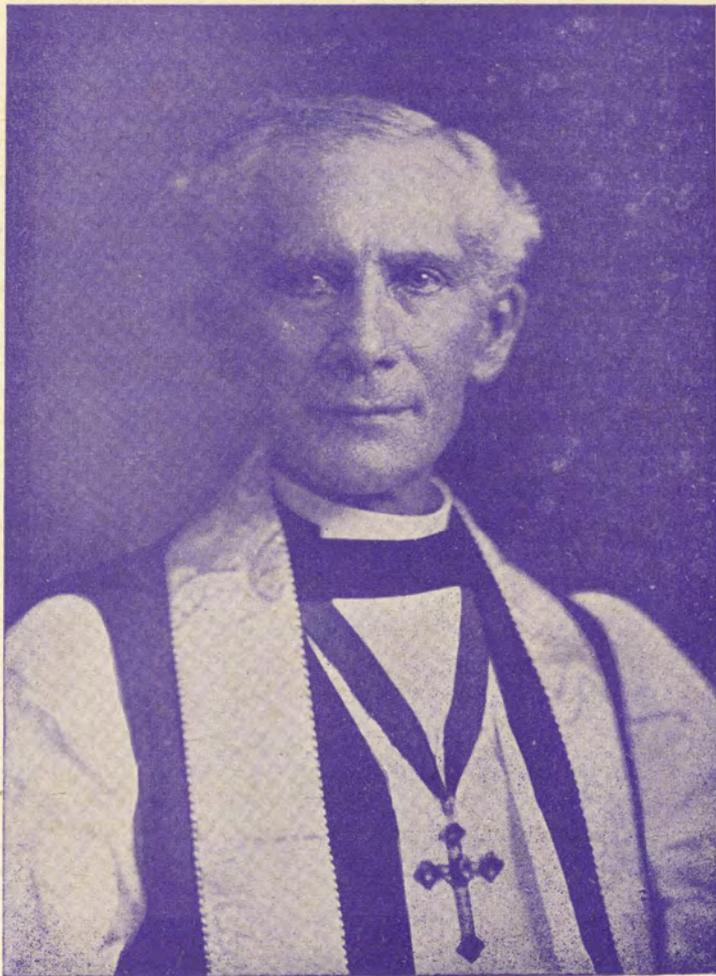
Donations to your Church and the Archbishop Thorneloe Memorial Fund are allowable deductions from your income up to 10 per cent.

So the dollar you give to the Church or the Memorial Fund may cost you only 70 cents; or if you are in a higher bracket of income it can cost you as little as 15 cents.

You are perhaps some place between these two extremes.

Canon Colloton, Secretary-Treasurer of the Diocese of Algoma, is acting as Treasurer of the Archbishop Thorneloe Memorial Fund. Contributions may be sent to him at the Synod Office, Sault Ste. Marie, Ontario, or paid through the local parochial or diocesan organization.

The Algoma Missionary News



SPECIAL ISSUE NUMBER TWO

The Archbishop Thorneloe Memorial Fund

THE LIFE AND WORK OF THE ARCHBISHOP

Foreword

This is a necessarily brief sketch of one of the greatest Missionary Bishops of our Canadian Church, the Most Rev. George Thorneloe, D.D., to whose revered and beloved memory his Diocese of Algoma, which he served so faithfully for all of thirty years, and the other Dioceses of the Ecclesiastical Province of Ontario, over which he so ably presided as Metropolitan for eleven years, are raising a sum of money to be known as the Archbishop Thorneloe Memorial Fund. This money will be an endowment for the Diocese which the Archbishop loved with such devotion, to assist the at present altogether inadequate salaries of the Bishop and missionary clergy.

The objective for the Fund is \$100,000. Of this amount we must raise \$25,000 within the Diocese of Algoma. Each parish and mission is doing its best to reach its local objective.

Archbishop Thorneloe

The Epiphany Consecration

Of English birth but of Canadian upbringing and education George Thorneloe, distinguished graduate of Bishop's College, Lennoxville, and one of the foremost priests of the Diocese of Quebec, was elected, when forty-eight years old, by the Provincial Synod of Canada to be the third Bishop of the Missionary Diocese of Algoma. This was late in the year 1896, and on the Feast of the Epiphany, 1897, in the Cathedral of the Holy Trinity, Quebec City, Canon Thorneloe was consecrated by the Bishop of Montreal, assisted by four other Bishops.

That the Festival and its event were always of supreme significance and importance to Archbishop Thorneloe can be seen by the way in which he ever regarded and observed the anniversary year by year. As the Consecration Service had brought him indelible grace, so it left an indelible impression upon his mind and heart. The missionary character of the Epiphany and his call and consecration to be a Missionary Bishop in the Church of God could never be forgotten, and doubtless influenced him in after years in his refusals of other Dioceses. With great earnestness of purpose and consciousness of God's promised help the newly consecrated Bishop, preaching on the evening of that memorable day, closed his first sermon as Bishop with these words: "Therefore, holy brethren, cease not as you labour for Algoma, and give to Algoma, and pray for Algoma, also to pray for Algoma's Bishop that he may be found faithful." How richly all such prayers were answered can be seen by the life and work of this prelate, for his faithfulness to duty has ever been noted as one of his chief characteristics. Like those Eastern Princes, of that first Epiphany Festival, bringing their "sacred gifts of mystic meaning," Archbishop Thorneloe, through his long years of service, brought also of gold, and frankincense and myrrh and laid them at the feet of the great Head of the Church, Jesus Christ.

Of Gold

One naturally thinks of a Bishop as a Father-in-God devoting his time, interest and ministrations to the spiritual welfare of his clergy and people. Unfortunately for the Bishops of Algoma they have always had to take into account and provide for the financial needs as well of that far flung Diocese. The first two Bishops, Frederick Fauquier and Edward Sullivan, very devoted and saintly men, broke down really by reason of the financial strain laid upon them. When Bishop Thorneloe arrived at his See Town, Sault Ste. Marie, in 1897, he found the finances of the Diocese in a deplorable condition. There was an endowment fund for the Bishop's meagre salary, and one to assist Widows and Orphans, but these were practically all, and the Diocese had a debt of just about \$10,000. The Bishop found that \$16,000 was required annually to pay grants to the very small salaries of the missionary clergy, and that for this requirement pledged sums, chiefly from English Societies beginning to decrease their grants, amounted to only \$6,000. This meant that it rested with the Bishop to collect some \$10,000 each year even to maintain existing work.

It is a revelation of the man to notice how the Bishop faced the trying situation which confronted him, saving, we may say, Algoma, and maintaining and extending its work as it grew and developed with the years. Speaking of the Grace of God, in that first sermon referred to above, the Bishop said: "I have tried to grasp the truth of the reality of this grace as a power in life . . . how even the indifferent abilities in such matters as finances God can supplement out of the marvellous resources of His grace,—so that work we could never do alone somehow gets itself done, when with God's grace upon us we do our best, without any thought of self, as His instruments and for His glory." Here, in these words, we have the secret of the growth of the financial help which followed. Space forbids the telling of the tale. However, when on the Festival of the Epiphany again but, in 1927, Archbishop Thorneloe resigned his charge and handed his Pastoral Staff to his successor, Bishop Rocksborough Smith, the Diocese, long free of debt, had an endowment fund to augment the salaries of the missionary clergy, called the Bishop Sullivan Memorial Sustentation Fund, amounting to \$158,000. Also other endowments had been increased, and some new funds

started. Not, of course, that any of these sums were proving adequate in 1927 and much less since, with the fall in interest, to meet the ever increasing needs of the Diocese with its growing developments and extension of new work, but they were remarkable achievements from which the Diocese has benefited and ever will benefit, and they were accomplished without any doubt by that grace of God working so largely through the prayers, labours and inspiring personality of Archbishop Thorneloe. Truly he presented gold.

Of Frankincense

Though Archbishop Thorneloe, by economies, careful administration, public appeals and personal solicitations, did so much to meet the financial requirements of his diocesan work, no one ever thought of him as a "mitred mendicant." And this because he never placed financial matters first. All who remember him will testify that he placed foremost his responsible duty to minister spiritually to his very scattered flock, and to be a Father-in-God to his clergy and people. The carrying out of this necessitated, especially in the first years when transportation was difficult and often a problem, a vast expenditure of time and energy. The area of Algoma Diocese is not always realized. Within its boundaries can be placed the Dioceses of Toronto, Ontario, Huron, Niagara and Ottawa very comfortably because there would still be 23,000 square miles to spare! In 1897 there were only 32 clergy and 3 catechists distributed over this huge tract of country, as compared with 52 clergy and 10 catechists in 1927, but from the very first year of his episcopate the Bishop seemed ever to be in "journeyings oft," never sparing himself. The Indian reserves knew him, the mining camps knew him, the agricultural parts, the villages, towns, cities all knew him. He spent himself among all alike. He manifested a wondrous capacity for ministering, so that his name became not only a household word but to large numbers of men, women and little children meant one who was their friend as well as their Bishop. Besides the care of all the churches there were many demands made from without the Diocese, necessary trips to England for men and money, office supervision, innumerable meetings and the never ceasing writing of letters. If the saying is true, "To labour is to pray," and assuredly it was true in his case, then Archbishop Thorneloe continued every instant in prayer. His work was as the incense going up from the altar of his toils.

Nevertheless, such incense was never allowed to interfere with the more spiritual worship in which he led his congregations everywhere, and ministered to them as the shepherd and Bishop of their souls. Many still can recall the blessedness of such occasions,—the reverence and dignity with which he took his part, the solemnity and reality of his sacred episcopal acts, that "holy voice," as some called it, with its rich intonations and inflections, the sermons preached in such choice and cultured language appealing so helpfully to all. Indeed Archbishop Thorneloe did much by his very demeanor, reverence and example to raise the standard of worship throughout the whole Diocese and to bring about more beautiful and attractive services for the honour and glory of God. He presented frankincense.

Of Myrrh

In a short sketch like this little can be said about the character and personality of Archbishop Thorneloe. He had unique qualities of mind and heart which made his leadership so valuable to the Canadian Church. While he truly magnified his office, for he held in highest honour the Sacred Ministry of Christ's Church, he was in reality a humble-minded man. Always dignified, and, as it was said of him, "every inch a Bishop," yet he was at all times approachable and most friendly. His deference even to the lowliest, his consideration of others, his courtesy to all, spoke the Christian gentleman. His smile which so lighted up and glorified his countenance, and his sense of humour and flashes of wit, placed him among all happy Christians who find their religion a joy. The House of Bishops knew him for a scholar and a wise counsellor. In 1906 when the Provincial Synod of Canada gave the Diocese of Algoma authority to erect a Synod and so become a self-governing body, it was Bishop Thorneloe who took in hand the re-writing and making necessary changes and additions in the Constitution, Canons, Rules and Regulations. Also in 1921 when the Canadian Revision of the Prayer-Book took place, the services of Archbishop Thorneloe were found most valuable. His long episcopate permitted him to attend three Lambeth Conferences, serving upon important committees. It was only natural, with his experience and knowledge, that his counsel on many matters should be widely sought, and that his brother Bishops of the Ecclesiastical Province of Ontario should choose him in 1916 to be their Metropolitan, thus making Algoma an Archiepiscopal See.

But there was another side to the subject of our sketch not always realized. He was a man who trained himself in the virtue of self-denial. And this in things both small and great. He was abstemious in food, he denied himself holidays, he travelled inexpensively. Above all, he refused offers of translation to other Dioceses, which promised him ease of body and mind. Five Dioceses expressed their desire for him, to some of these he was elected, to one twice over, but in each case he said "No." He believed it was his duty to be faithful to Algoma's call and Algoma's need, and to that divine commission which he had received on that Epiphany Festival in 1897, to become Algoma's Missionary Bishop. But we know that such faithfulness meant much effort and much grace. It meant the bringing of the myrrh of sacrificial devotion.

He brought myrrh to the Saviour Christ.

Archbishop Thorneloe retired from active service by reason of growing infirmity, at the age of 79 years. On August 3, 1935, at the ripe age of 87, he passed quietly and peacefully away, to receive, we cannot doubt a rich and full reward. The Pro-Cathedral at Sault Ste. Marie, where he loved to worship, was filled on the occasion of his funeral with clergy and citizens and representatives from all over, who, rejoicing in his life, mourned him as a beloved friend and spiritual Father.

Well may the Diocese which he so long and faithfully served and the Province over which he presided so ably, rise up and call him blessed, and in gratitude for his faithfulness and Christ-like example endeavour to perpetuate and help that work he had so much at heart.

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The Algoma Missionary News



SPECIAL ISSUE NUMBER THREE

The Archbishop Thorneloe Memorial Fund

ALGOMA'S MISSIONARY PROBLEMS

Archbishop Thorneloe Memorial Fund

This fund is for the purpose of building up the Endowments of Algoma Diocese. Endowments provide permanent support for the work of the Church.

All the money which is contributed towards the Archbishop Thorneloe Memorial Fund will be invested in Bonds, most of it in War Bonds, and for all the years to come it will bring in regular revenue in the form of interest. The interest only will be spent annually, part of it going to Missions and part to Episcopal Income. All contributions will thus provide permanent active, creative support for the work of the Diocese.

The minimum amount required is \$100,000. Of this amount Algoma Diocese plans to raise \$25,000 and the other Dioceses in Ontario are making plans to raise the balance. This Appeal for Algoma Diocese is sanctioned by the Provincial Council of the Provincial Synod of Ontario — in other words by the whole Church in Ontario.



A little church in Temiskaming Deanery
erected in 1942 by the people themselves

On The Trail in Algoma

ALGOMA! "All rocks and Christmas trees," said the casual visitor. But there is more to Algoma than that. Come with us on the trail through this 70,000 square-miles Diocese, and see the various types of work.

Work Among Indian Children.



There are 130 Indian boys and girls in the Shingwauk Residential School at Sault Ste. Marie, and there are scores of Indian children in the day schools on Reserves at Garden River, Spanish River and Sucker Creek. Besides all these there are many Indian boys and girls in communities throughout the Diocese, particularly at Whitefish Falls, Biscontasing, Missanabie, Franz and Nipigon. "Suffer the little children to come unto Me!" commanded the Lord Jesus.

Children of the Shingwauk School coming out of Chapel.

Work Among the Foreign Born.

The children of many races live in Algoma. We have the duty of making them good citizens of Canada, but citizenship involves more than providing for them a good standard of living. It involves respect for law and for moral standards, and above all it involves reverence for the things of God. The Church has done some effective work among the foreign-born but there is room for vast improvement.

Work Among Miners.



Down below the ground they work hard tearing out vital metals for war,—nickel, copper, iron, cobalt, gold, — from the jealous grip of the North Country. Many Churchmen toil in these mines for victory, and for the reconstruction after the war. They need the ministrations of the Church.

Work Among Isolated Children.

Sunday School by Post has been described as “a vital soul-saving lifeline.” There are over 1000 pupils on S. S. by Post in Algoma Diocese. These boys and girls are too isolated to attend regular sessions of our Sunday Schools, many of them living several miles away from the nearest Church. The parents of the children also appreciate receiving the S.S. papers in the mail, as they bring helpful instructions concerning Christ and His Church for the whole household.



Student Missionaries in Summer Missions.

Divinity students go out every spring from college to serve for the poorest pay in difficult pioneer missions. They love their work for Christ and His Church. Keep them in the field!



Social Work Among the Poor in City, Town and Country.

Down the ages from the time that Jesus walked the dusty roads of Palestine, the Church has helped the poor. The Christian Church gave the world its first hospitals, its first schools and its first social service system, as



Christ's words were translated into action, "Glad tidings to the poor, sight to the blind, freedom to the oppressed." The W.A., along with the clergy are doing very helpful social service work in Algoma.

Work Among Poor Farmers.



Barren, rocky ground, infrequent soil scattered thinly between the moss-grown outcrops of granite is very poor for raising food. Farmers working in these poor areas need a good practical form of Christianity. Father R. F. Palmer and his associates have made one of the finest ex-

periments in rural missions which have ever been made in Canada.

Work in 100 Small Railway Centres.

In the great sprawling areas of Algoma these centres are linked by the "steel" which thrusts like twin rapiers at the heart of the frontier. Churchpeople living in these places are delighted to see one of our travelling missionaries as he climbs down off the train to administer the Word and the Sacraments.



Work in Prisons and the Prison Farm.

Social Service work of many types goes on regularly in the work of almost every parish and mission. One special form of Social Service is the regular visitation of prisoners at the Burwash Industrial Farm. Lantern lectures on "The Life of Christ," attract large numbers of prisoners, and requests for personal interviews with the visiting clergyman are numerous.

Van Work Among Isolated Families.

Wheels roll North! For years the wheels have rolled west, and now the wheels spurn the dirt of Northland bush roads. Miss Hasell's Anglican Mission Vans are world famous. The King and Queen visited one of the 24 Vans in the Canadian Northwest in 1939. Staffed by lay drivers, and teachers, all serving without salary, these mobile units do invaluable work for Christ and His Church, bringing the Gospel message to lonely folk in isolated places. Algoma sorely needs the help of the Van Workers every year.

Work Among Lumbermen.



Our Blessed Lord was at home among men who worked with wood, and Algoma's pioneer missionaries following His example have served faithfully among the lumbermen of the North. Men like Gillmor and Sinclair, not to mention the devoted Bishops of the past, have moved in and out of the lumber camps, preaching and teaching and bringing the means of grace to robust, rough hewn men, as they faced the trials and dangers of the timber trails.

Work Among the Indians.

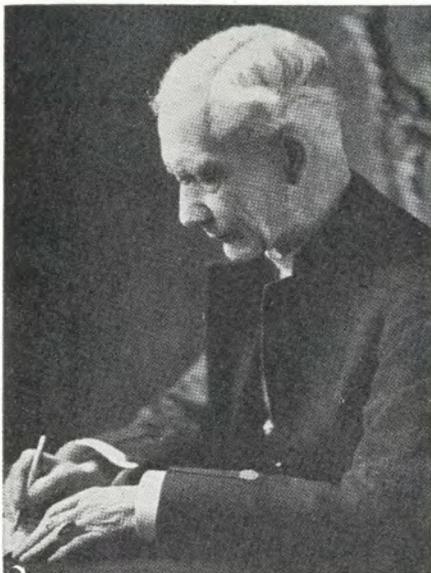
The Indians look back to the day when the Great Spaces were theirs alone. They find it difficult to adjust themselves to what we call "modern civilization." Christ alone can lift us and our Red Brothers to the nobler life, avoiding the evils of modern civilization and yet retaining its advantages in our ways of social and individual living. The Church needs to help the Indians and white settlers as well, to apply Christianity in everyday life.



General Facts About Algoma Diocese

1. When was the Diocese founded? In 1873.
2. How large is the Diocese? It is 70,000 square miles in extent — as large as all of England and Wales put together — one and one half times as large as the combined areas of the Dioceses of Toronto, Huron, Niagara, Ontario and Ottawa.
3. Why is Algoma called a missionary Diocese? Because, even though the people of Algoma give as generously as other Church people for the support of the Church, yet there is not enough money raised to support all the missions throughout this large area. There are only 17 self-supporting "parishes", while there are 45 "missions" in the Diocese. Each "mission" includes at least three or four churches—one of them 10—making a total of nearly 200 churches.
4. Where does the balance required annually for mission work come from? For many years a large part of it came from England and the balance from Canada. In spite of our willingness to release England from all obligation for support of our mission work on account of their heavy war burdens, they still continue to send some contributions. The M.S.C.C. however makes up most of the balance required.
5. Did Algoma receive a share of the Endowments of other Dioceses when it was set apart in 1873? No endowment whatever for the support of the Bishop or for missionary purposes was provided. The Bishop's stipend was paid for a few years by the other dioceses then in existence in Eastern Canada, but no endowments were shared or raised by the other dioceses to provide for the stipend of the Bishop. Bishop Sullivan, the second Bishop of Algoma, found it necessary, as he himself put it, to become "a mitred mendicant," begging for support for himself and his Diocese in England, Canada and the United States. Since that time the other Bishops have built up funds, but they are still very inadequate for the needs of the Diocese.

Canon Colloton, Secretary-Treasurer of the Diocese of Algoma, is acting as Treasurer of the Archbishop Thorneloe Memorial Fund. Contributions may be sent to him at the Synod Office, Sault Ste. Marie, Ontario, or paid through the local parochial or diocesan organization.



THE LATE
MOST REVD. GEORGE THORNELOE, D.D., D.C.L.
Sometime Archbishop of Algoma and
Metropolitan of Ontario

ARCHBISHOP THORNELOE MEMORIAL FUND

ALGOMA ENDOWMENT CAMPAIGN

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Are there no endowed funds?

Yes, under Bishop Sullivan and Archbishop Thorneloe, mainly through their efforts, funds were secured, which help to meet Episcopal and missionary stipends, but they are not at all equal to the present needs.

Where were these funds obtained?

Chiefly in the old land,—to which we owe so much. In this present case we appeal to our own Church in Canada.

How shall we judge the merits of such a campaign at this present time?

The Primate of Canada, the Metropolitan and the Bishops of this Province have given their sanction, and all of them acknowledge the claim of Algoma on the generosity of Church people.

The campaign committee is representative of clergy and laity.

Where shall we send our contributions?

To the Hon. Treasurer, R. W. Allin, M.A., Synod Office, Toronto, or to Rev. R. M. Taylor, (Director of the Campaign), Church House, 604 Jarvis St., Toronto.

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THE CALL of ALGOMA

MISSIONARY WORK IN THE MINING
COMMUNITIES



The Bishop of Algoma as a Miner

The Rt. Rev. G. F. Kingston, Bishop of Algoma, together with one of the clergy and a mine superintendent, are shown here about to enter a mine. This picture represents the Church's effort to understand the problems of industry and labor in Ontario's mining areas.

Many of the principal mines of Canada are situated in Algoma. At present several new mining communities are badly in need of the services of the Church. The specific contribution of the Church of England is especially necessary for individual and social stability in areas where subversive propaganda is apt to be rampant. England cannot assist us as much as she has done in the past. The Canadian Church must put forth new energy in ministering to these strategic communities in Northern Ontario.

PRAY FOR ALGOMA!

SUPPORT ALGOMA!

