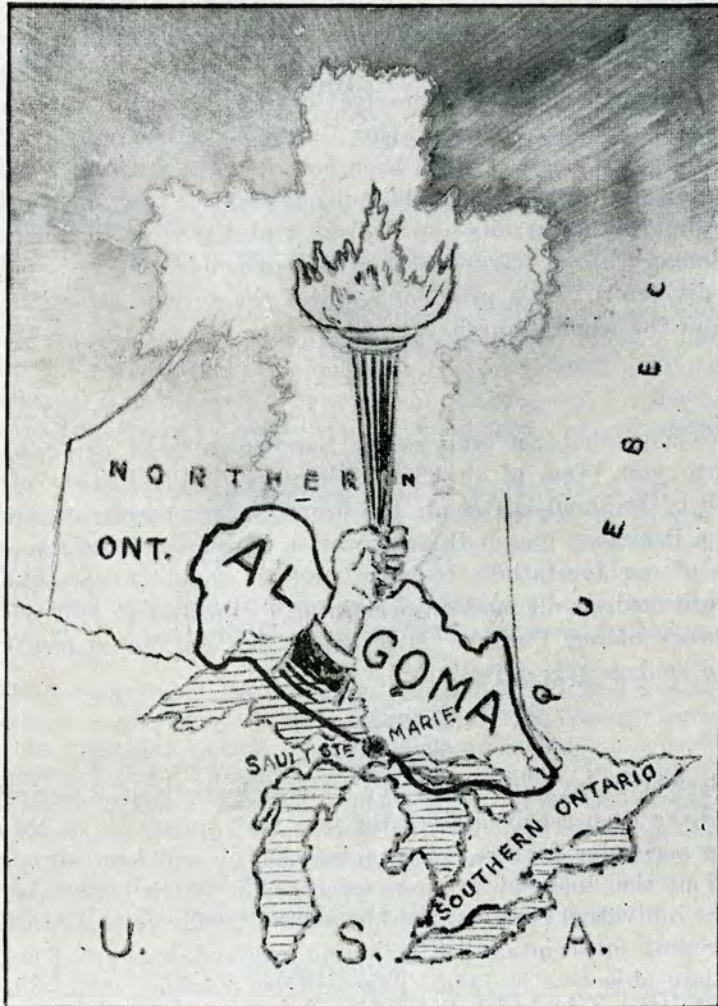


# The Algoma Missionary News

VOL. 36 SAULT STE. MARIE SEPTEMBER and OCTOBER, 1944 No. 11



O SEND OUT THY LIGHT AND THY TRUTH

Published in the interests of the Diocese of Algoma

## THE EDITOR'S CORNER

We feel fortunate, indeed, to have secured permission from the "Canadian Churchman" to reprint Bishop Sovereign's article, "The Church and the Rural Community." It is thought-provoking and especially applicable to a predominantly rural diocese like Algoma. What we need very badly in this Diocese, and in the Church as a whole, is a supply of men specially trained in Rural Church Work, who will dedicate themselves entirely to rural work for a substantial number of years. Our Rural Work has suffered from the fact that it has too often been considered a stepping stone to a town or city parish. Adequate stipends must be provided to erase the pull towards the city; specialized training must be provided. The Roman Church has worked on this principle, and it is paying large dividends. This problem requires the serious attention and action of the whole Church.

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We hope that the Shingwauk Supplement will prove of interest to you. One of the finest chapters in the history of the Church of England in Canada has been its work among the Indian and the Eskimo. We, of this generation, must not allow the noble efforts of our forefathers to lapse, and we should keep ourselves well informed on all matters pertaining to the Indian and the Eskimo work of our Church. It is hoped that our Supplement will help to achieve this objective.

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Elsewhere we have listed the new and renewal subscriptions which have been received since the new staff took over in May. It will be a regular feature for two reasons: it will keep us all informed of the financial progress of the A.M.N.; it will take the place of individual receipts, thereby saving postage and stationery. Our present subscription list, including England, is almost 600; our immediate objective is 1,000. This will be possible, if the clergy and laity make this publication known to their parishioners and friends. We welcome criticisms and suggestions at all times as our sole objective is to make the A.M.N. an interesting and informative as possible for its readers.

## CANADIAN COUNCIL OF CHURCHES

The first meeting of the Canadian Council of Churches was held in Toronto, September 26-28, 1944.

The proposal of a Canadian Council of Churches has now been approved by the following bodies, viz.

Church of England in Canada — General Synod;  
 United Baptist Convention of the Maritime Provinces —  
 Executive.

Baptist Convention of Ontario and Quebec;  
 Churches of Christ (Disciples) — All Canada Conference;  
 Evangelical Church — Canada Conference;  
 Presbyterian Church in Canada — General Assembly;  
 United Church of Canada — Executive of General Council;  
 The Salvation Army.

The Canadian Council of Churches will have no legislative or administrative authority over the Churches, or power to limit their autonomy in any way; but it will give expression to the essential unity of the Churches in the one Universal Church of Christ, and will provide an agency for conference, consultation, and common planning, and for common action in so far as that may be desired.

Each Church which is a member of the Council will have a minimum of four representatives and in addition one further representative for every 25,000 of its confirmed or communicant members.

The President of the Council is to be chosen from each of the Churches in turn, and his tenure of office is not to exceed two years. It has been recommended that the first President be an Anglican.

The proposed Constitution will be finally adopted at the first meeting after consideration of amendments proposed by the various bodies.

The formation of the Canadian Council of Churches was proposed by a conference of representatives of the World Council of Churches Canadian Committee, the Christian Social Council of Canada, the Religious Education Council of Canada, and the Secretaries of the Mission Boards. It has grown out of the cooperative enterprises in which the Canadian Churches have been engaged for many years and out of the oecumenical movement of the World Church. It is the hope and prayer of all that it will prove a great step forward in the on-going life and work of the Church in Canada.

ANGLICAN PRIMATE PRESIDENT

COUNCIL CANADIAN CHURCHES

Most Rev. Derwyn T. Owen, primate of the Church of England in Canada, was elected president of the Canadian council of churches at the first of a two-day session of the council.

Rev. W. E. Beese, Evangelical, of Hamilton, Ont., is vice-president and Rev. W. J. Gallagher, Toronto, general secretary. E. B. Warriner, Toronto, is treasurer.

The main theme of three addresses delivered during the evening session was the spiritual rehabilitation of Europe, particularly Germany. That country presents a difficult problem, declared Rev. J. R. P. Selater, former moderator of the United Church of Canada, in that it would be necessary to impose on her the consequences of violating the moral law preached by Christ and at the same time show in a practical way the love which Christ taught towards our enemies.

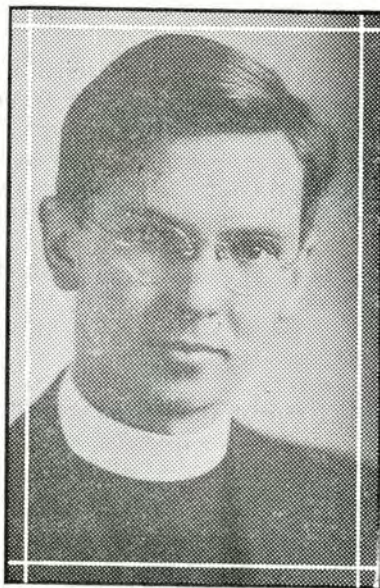
Dealing with specific features of the spiritual reconstruction of Europe, Rev. Samuel M. Calvert, general secretary of the federal council of Church of Christ in America, said that \$500,000 would be needed the first day of peace to provide Christian literature in Europe.

During the afternoon session the constitution of the Canadian council of churches was adopted.

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INDUCTION AND INSTALLATION OF REV. J. H. CRAIG,  
M.A., B.D.

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The Induction of the Rev. James Hannington Craig, M.A., B.D., as Rector of St. Luke's Pro-Cathedral, Sault Ste. Marie, and Dean of the Diocese of Algoma, took place before an exceptionally

large congregation on Wednesday, October 18th, at 7.30 p.m. The ancient ceremonies were conducted by the Rt. Rev. W. L. Wright, D.D. Assisting him were the two Wardens, Messrs. H. Hoodless and E. J. Peplow, The Ven. J. B. Lindsell, Archdeacon of Muskoka, and the Rev. Canon F. W. Colloton, who read the Letters of Institution and License and acted as Bishop's Chaplain. In the Chancel and Sanctuary were also Canon A. E. Minchin, Rev. R. Bamber, Blind River, Rev. R. Webb, Thessalon, Rev. C. Goodier, Sturgeon Falls, Rev. F. F. Nock, Korah, and Very Rev. W. W. Craig, the new Dean's father. The traditional presentation of the keys of the Pro-Cathedral were made by the Wardens and the appropriate admonitions were made to the new Rector at the Font, Prayer Desk, Lectern, Pulpit and Altar.

The Very Rev. W. W. Craig, M.A., D.D., formerly rector of St. George's Cathedral, Kingston, and Dean of Ontario, preached the Induction sermon. His thoughts were based on the words of Our Lord, "The Kingdom of Heaven is like unto a treasure hid in a field, the which when a man hath found he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field." The main theme of Dr. Craig's stirring and scholarly sermon was the Treasures of the Ministry. He chose to elaborate upon four of these Treasures; the treasure of Authority to which, in contrast to former years, people were looking, in spiritual as well as material matters. One of the great contributions the Church of England had to make towards Reunion was the authority centred in its ministry and especially the Episcopacy; the Treasure of the Priesthood, the function of which was to lift men's minds and hearts Godward; the Treasure of Prophecy, the function of which was to interpret God's Revelation of Himself to men; the Treasure of being an Instrument of Conversion. "This," said Dr. Craig, "was the chief treasure of the Ministry — to bring men and women to turn and acknowledge Christ as their Lord and Saviour.

After the sermon, the new Rector was Installed as Dean of the Diocese of Algoma by the Bishop, with the words, "By the authority pertaining to me, I assign to you the stall belonging to the office of Dean in this Pro-Cathedral Church and induct you into the real and actual possession thereof, with all the rights and privileges thereto belonging."

At the close of the Service a delightful Reception was held in the Parish Hall when the guests and parishioners were presented to the Dean and Mrs. Craig. Two solos were sung by Miss D. Hume and then messages of greeting were brought to the Dean. Those of the Deaneries of Algoma were brought by Rev. F. F. Nock in the place of Rural Dean Wall; of the Ministerial Association by Rev. L. Fowler, Vice-President; those of the United Church by the Rev. Mr. Stotesbury, Chairman of Algoma Presbytery; those of St. Luke's by Rev. Canon F. Colloton. A telegram was read by Mr. Hoodless, from St. Mary's Kerrisdale Vancouver, the Dean's

former parish. Then the Bishop and Dr. Craig spoke briefly and the Rev. J. H. Craig made a gracious reply on behalf of Mrs. Craig and himself. This happy evening was brought to a close by the serving of delicious refreshments by ladies of the W. A.

#### THESSALON INCUMBENT ORDAINED AT ST. LUKE'S

An impressive ordination ceremony was held at St. Luke's pro-Cathedral Sunday morning, when Rev. Roy F. Webb was elevated to the priesthood. The church was attractively decorated and the altar draped in white was graced by peach gladioli and white candles. Rt. Rev. W. L. Wright, Bishop of Algoma, conducted the rite assisted by Canon F. W. Colloton and Canon A. Minchin.

Preliminary to the ordination Bishop Wright called Mr. Webb a servant of God going out to administer the Sacraments and to preach the Gospel.

"It will be his duty to give divine and spiritual help and to comfort and aid the anxious and bereaved," he said. His Lordship recommended that the priest must have a converted congregation or his preaching is in vain. "He must show his congregation the best highest spiritual road to follow along the way of life." The Bishop asserted that man has sin and that he needs God's help.

If these are carried out the ministry, he stated, will be fruitful. It was the opinion of the Bishop that more people need the firm, spiritual and intellectual background of the church's faith.

It was his belief that there should be more esteem shown towards the clergy.

"We are approaching a period," he stated, "when we will either revert to an age of materialism, as in the 19th century, or advance to carry on the work of God." To accomplish this, His Lordship thought that the clergy needed more assistance from the congregation.

To Mr. Webb, incumbent of the Church of the Redeemer, Thessalon, His Lordship wished God's richest blessings in the years that lie ahead.

Seated in his Chair, Bishop Wright placed his hands on the head of the young clergyman and read the words: Receive the Holy Ghost for the office of work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Take thou authority to preach the Word of God, and to minister the Holy Sacraments where thou shalt be lawfully appointed thereto." Thus Mr. Webb entered the holy office of priesthood.

# Episcopal Visitations



## MUSKOKA DEANERY VISITATION (Continued)

August 7th—The Bishop took the 100 mile cruise on the Sagamo round the Muskoka Lakes, being the guest of the Muskoka Navigation Company.

Tuesday, the 8th, was a busy day, there being a meeting of the Executive Committee in the morning at Gravenhurst, and immediately after lunch the Bishop, accompanied by the Archdeacon, drove to Port Carling, where a reception was held by the St. James' W. A., to meet him on his first visit. In the evening a Confirmation was held in St. James' Church, at which 14 candidates were presented by Mr. S. W. L. Gilbert, Student-in-charge; Mr. Gilbert has been doing splendid work in this Mission this summer. On Wednesday, the Bishop visited Milford Bay and Beaumaris and in the evening held a Confirmation at St. Mark's Church, Milford Bay, when five candidates were presented by the Priest-in-charge. Professor F. W. Dilliston, of Wycliffe College, Toronto, who was taking the Services for the month of August, assisted in the Service. On Thursday the Bishop went to Bracebridge for a Confirmation, where 8 candidates were presented by the Rural Dean. Friday, the Bishop, with the Archdeacon and Mrs. Lindsell paid a visit to Bishop and Mrs. Broughall, who were vacationing at Ernsecliffe Juddhaven and spent a restful day. Saturday a return visit was made to Beaumaris where the little son of Commander and Mrs. Medland was baptized at St. John's Church. The Bishop and Archdeacon then left for Windermere where, on Sunday morning, August 13th, there was a Celebration of the Holy Communion at 8.30 and Mattins at 11 a.m., his Lordship preaching an inspiring sermon to a crowded congregation. During his stay in Windermere the Bishop was the guest of the Rev. John Mockridge, D.D., of Philadelphia. Sunday afternoon a service was held at Ullswater, an outstation of Rosseau, and here, too, there was a large congregation. In the evening a Confirmation was held at the Church of the Redeemer, Rosseau, where 6 candidates were presented by the Rector, the Rev. W. T. Swainson; again there was a crowded congregation. Mr. Swainson has been in Rosseau 15 years and his sterling work has made him

greatly beloved by the whole community. At Rosseau the Bishop was the guest of the Rev. W. T. and Mrs. Swainson.

Monday, after a short visit to Mr. Stenning Coates, who has been such a generous benefactor to both the Diocese of Algoma and the Parish of Rosseau, the Bishop and Archdeacon drove to Byng Inlet, where a few visits were paid, returning in the evening to Parry Sound, where the Rev. T. R. Haughton is carrying on as locum tenens, the Rector, Rev. C. Peto, being a Chaplain in the Forces. Here, despite the heat, a large congregation was in attendance, and a reception was afterwards held in the parish room.

On Tuesday morning a trip was made to Point-au-Baril, where there was a Celebration of the Holy Communion and the Bishop gave an inspiring address in the pretty little church to a large congregation of summer visitors. He afterwards was the guest at luncheon of Mr. and Mrs. Rogon, of Cincinnati. After lunch his Lordship drove to Gravenhurst, where he gave the address at the funeral of Mrs. Julius Borneman, for some years President of St. James' W. A., returning to Parry Sound to address the Rotary Club of that place. Thursday and Friday were spent at some of the Missions of the S.S.J.E., the Bishop accompanied by the Rural Dean visiting Norway Point, Dorset, Port Cunnington and Baysville, at all of which places he was greeted by enthusiastic congregations, a tribute to the splendid work being done by Fr. Morley and Mr. John Crozier. On Saturday, August 19th, his Lordship drove to Burk's Falls, where the Rev. J. Selwyn Rhodes is doing good work here. Three candidates were presented for Confirmation at the Service at All Saints on Sunday morning. In the afternoon a visit was paid to St. Paul's Church, Grassmere; the Rev. E. R. Nornabell, Rector of Huntsville, cares for this pretty little church about 7 miles out; this is the first time in 30 years that an Episcopal visit has been made to this place and the church was well filled with an appreciative congregation. In the evening the Bishop gave an eloquent and inspiring address at All Saints' Church, Huntsville, where a crowded congregation met him. Fr. Nornabell has been in charge of this parish for nearly ten years and the many improvements in church and rectory, and the generous and unflinching support of Missions and the Archbishop Thorneloe Memorial Fund are an eloquent testimony to his sterling work. On Monday morning, August 21st, a visit was paid to the pretty church at Ravenscliffe, where one candidate for Confirmation was presented by Fr. Morley; the Bishop then returned to Gravenhurst, where he addressed the Rotary Club at their noonday luncheon.

On Thursday morning he drove to Bracebridge and at the Collegiate Chapel of the S.S.J.E., held an Ordination; the Rev. John Massie and the Rev. Chas. Hastings being admitted to the Priesthood. The former has been in charge of the Mission of Torrance and Mortimer's Point, and the latter at Whitefish Falls. The sermon



was preached by the Rev. Canon A. H. Sims, of Kirkland Lake and the beautiful ceremonial as carried out in the chapel, made the service a most solemn and impressive one. In the afternoon a Confirmation Service was held, when 9 candidates were presented for the laying on of hands. The Bishop started on his homeward journey the same evening, arriving at the Sault on Friday night, after an arduous and busy trip that began on July 28th.

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### VISITATION OF TEMISKAMING DEANERY

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The Bishop and Mrs. Allen arrived in the Deanery of Temiskaming at Temagami on Thursday p.m., August 31st, after a 300 mile drive from Sault Ste. Marie. He was met by Rev. C. Scovil, who was in charge of the Bear Island and Temagami Missions for the summer, also Rev. J. H. Watson, of Haileybury. The party was entertained to dinner by one of our Temagami families. Evensong was held Thursday evening in the Temagami United Church, where a good congregation turned out to greet the Bishop. A reception was held after the service at the home of Mr. and Mrs. Tom Lloyd. Mrs. Allen met with the Temagami ladies and formed a new branch of the W. A.

Friday morning the Bishop and party sailed 18 miles up beautiful Lake Temagami to visit the Bear Island Mission. The party were guests of Mr. and Mrs. Wm. Friday for luncheon, after which the whole family from Friday Point escorted the Bishop and his party in the launch across a very rough stretch of water to the Bear Island church for the service.

Saturday noon the W. A. of St. Paul's Church, Haileybury, gave a luncheon at the Haileybury Hotel in honour of his Lordship. Mrs. Allen addressed the ladies on the importance of the work of the W. A.

Sunday, at 9 a.m., the Bishop attended the monthly service and meeting of St. Paul's Young People's Breakfast Club, at which 30 young people came to their Communion and then had breakfast in the Parish Hall. Before a well-filled church at 11 a.m. the Bishop confirmed a class of 4 young people and 5 adults, presented by J. A. Watson.

Sunday evening at 7 o'clock the Bishop went to Cobalt for a second Confirmation service for a splendid class of 6 boys, 5 girls and 4 adults. After the service a reception for the Bishop was held in the Community Hall, to which the congregation was invited.

On Saturday the Bishop returned from the north and in the afternoon he confirmed a young lady in the Haileybury Sanitarium. Rev. Stephen Turner, Rural Dean of Temiskaming acted as Bishop's Chaplain, and the candidate was presented by Rev. J. H. Watson. Fellow patients, nurses and some of the Sisters of Misericordia, made up the congregation.

On Monday the Bishop again returned to the Haileybury parish and proceeded to Latchford, with the Rural Dean and Mr. Watson, to hold a service in Christ Church, where a very good congregation turned out in the afternoon to hear his Lordship.

Mrs. Allen, the Diocesan President of the W. A., accompanied the Bishop during the whole of the twelve days of his visit. She travelled to every parish and mission in the Deanery urging very strongly the work and claims of the W. A. and not without some measure of success. It is a very strenuous trip for her, but she shirked nothing and although at times she was very tired she never ceased to talk W. A. I feel that her visit did a great deal to help our people to understand that the Church is greater than the individual parish. We are very grateful to her.

After the Haileybury Mission, his Lordship went to Swastika and St. Peter's, Kirkland Lake.

The Bishop visited Kirkland Lake and District on Monday and Tuesday, September 4th and 5th. He preached to a large congregation at the church in Swastika on Monday evening. This was Swastika's Harvest Festival and the church was beautifully decorated for the occasion. Much has been done through clever carpenter work to make the sanctuary beautiful. After service the congregation adjourned to the home of Mr. and Mrs. Pain of the Golden Gate Mine, where refreshments were served, and many matters concerning the congregation and its future discussed with the Bishop and Mrs. Allen, of the W. A., who accompanied him.

On Tuesday the Bishop travelled to Virginiatown, where, in the Community Hall, decorated for Harvest Festival, the Bishop baptized a number of children and preached to an interested congregation. After service the Bishop discussed with those present the matter of future services, and promised that as soon as possible a clergyman would be sent to minister to the district.

On Tuesday evening the Bishop was at St. Peter's, Kirkland Lake, where a good class of Confirmation candidates was presented by the Rector. After the service the Bishop met many of the congregation informally in the parish hall.

Bishop Wright paid his first Episcopal visit to the Mission of Englehart during the week of September 4th. The Bishop, who was accompanied by Mrs. Allen, the diocesan president of the W. A., arrived in Englehart on Wednesday, September 6th. The bishop visited the church and was very pleased with the general condition of it. In the evening a very well attended service was held in St. Andrew's Church, North Chamberlain. St. Andrew's was only moved to its present location about two years ago and is now situated on the main highway to Kirkland Lake, about seven miles from Englehart. Bishop Wright spoke on the beginning of the Church in Canada, and then brought history close to home by relating the Church in North Chamberlain to the diocese and also to the Church as a whole. After the service, Mrs. Allen spoke to the women of the congregation regarding the work of the W. A. and it is hoped to form a local W. A. in the mission in the near future.

Both Wednesday and Thursday were very wet days which did not help to make the Bishop's visit comfortable, especially as he already had a bad cold on arrival. Thursday afternoon at 3 o'clock a special service was held at St. James' church, Heaslip, which is a pretty little church about 3 miles south from Englehart on the road to New Liskeard. The attendance here was not very good, due no doubt to the fact of heavy rain and the distance to travel. The country around Heaslip has in past years been riddled with Pentecostals and Jehovah's Witnesses, which have had an adverse effect on the congregation. It will require years of hard and patient work to revive this little congregation.

The remainder of the week was spent in other places outside of the Englehart Mission, but the Bishop came back again on Sunday afternoon, when he preached to a full church at the Harvest Festival service in St. Faith's Church, Charlton, which is a small town about seven miles west of Englehart. The Bishop complimented the congregation on their beautifully decorated church. In the evening he preached at the regular service in Christ Church, Englehart, which was packed for the occasion. In his remarks he complimented the choir on their music which he said was as fine as any he had heard in a small church. After the service a reception was held in the parsonage and a great many people took the opportunity to come in and meet the Bishop and have a chat with him. The Bishop was very interested in the post-war possibilities of this northern country and spoke very feelingly about the future development of the natural resources that are so abundant throughout the country. During the evening service His Lordship dedicated a beautiful pair of candlesticks for the credence table.

From September 8th to 13th, His Lordship made his headquarters at St. John's Rectory, New Liskeard. On Friday he drove out to Elk Lake and Matachewan and held services. At 3 o'clock in the afternoon at Matachewan and at 7 o'clock at Elk Lake. These services necessitated a drive of 140 miles.

Mrs. De Pencier entertained us at Matachewan. All the arrangements were made by the Rev. A. P. Scott, who has been in charge of this district for the last month or so.

On Sunday, the 11th, Confirmation was administered to 18 candidates at St. John's, New Liskeard. A full church greeted his Lordship. On Monday the Bishop spoke to the Kiwanis Club at 12.30, then drove 12 miles for service at Latchford. In the evening a reception was held at New Liskeard.

A Confirmation Service was held at St. Luke's Hasley, on Thursday, Sept. 7th, which is a small place 6 miles from New Liskeard, and although the weather was very bad, a good congregation assembled. Everywhere His Lordship was well received and we were all greatly helped by his presence and his messages.

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#### PRIMATE'S SON DIES OF WOUNDS

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Capt. David Derwyn Owen, 27, of the Queen's Own Rifles, youngest son of Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada, and Mrs. Owen, died of wounds overseas Aug. 17, his parents were informed Sept. 4. Previously they had been informed he was wounded, apparently in France.

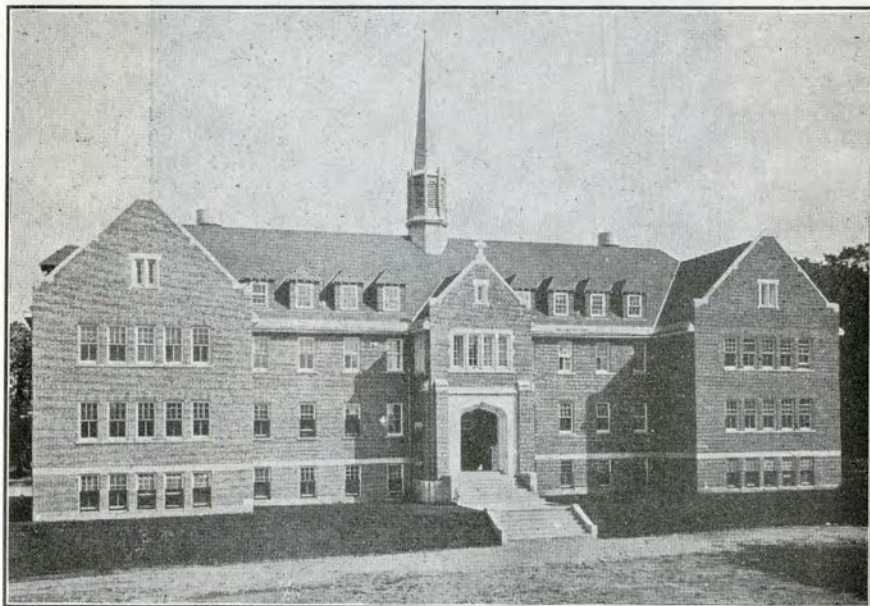
Capt. Owen attended Lake Lodge School, Grimsby; Ridley College and University of Toronto, and then did post-graduate work at Harvard University before enlisting in 1940. He had been overseas for about two years.

Besides his parents, he is survived by two brothers, Robert D., Kingston, and Hon. Capt. Derwyn R. G. Owen, chaplain with the Canadian forces in Italy; and two sisters, Mrs. Charles Monroe, New York, and Mrs. R. H. R. Gray, Toronto.

The deepest sympathy of every member of the Church in Algoma, goes out to Archbishop and Mrs. Owen and family.

# The Algoma Missionary News

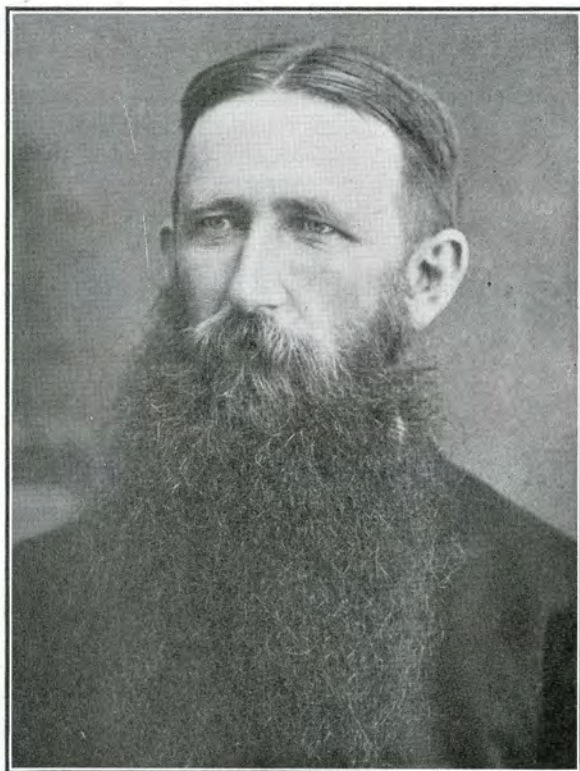
## Shingwauk Indian Residential School



Present Shingwauk Indian Residential School

SPECIAL SUPPLEMENT

1944



Rev. E. F. Wilson

## Shingwauk Indian Residential School

### EARLY HISTORY

By Rev. Canon F. W. Colloton

The Shingwauk Indian Residential School, formerly known as the Shingwauk Home, owes its existence to the missionary zeal and the genius of the Rev. Edward Francis Wilson. Mr. Wilson came from England to Canada as a layman, and was soon greatly attracted by the Indian inhabitants of the country, and felt called to missionary work among them. After two years preparation he was ordained in England by the Bishop of London in 1867. He returned to Canada under the auspices of the Church Missionary Society, and for a time carried on successful work among the Indians in the neighbourhood of Sarnia.

While recuperating from a severe illness he visited the Garden River Mission, then in charge of the Rev. James Chance, and

immediately felt drawn to the Indians of the Lake Superior region. In 1870 he had the opportunity of acting as Chaplain to Col. Wolseley's expedition to the Red River as far as Fort William, and in this way had the opportunity of meeting more of the Indians living in the neighbourhood of the great lake.

On the removal of Mr. Chance from Garden River Mr. Wilson again visited that mission, and was joyfully received by the Indians. But he could not promise to remain with them. So determined were they, however, that he should be their teacher, that, when he embarked on the steamer, Augustin Shingwauk, one of the Chiefs of the band, went on board also, and finally made his way to Toronto where he interviewed Bishop Bethune and asked for Mr. Wilson's appointment as missionary to his people. In company with Mr. Wilson Chief Shingwauk visited a number of places in southern Ontario and collected funds for the erection of a "teaching wigwam" at Garden River. The Chief's appeals were successful and Mr. Wilson was appointed to the mission.



Chief Augustin Shingwauk

The plans which Mr. Wilson cherished for the education of Indian children could not be carried out without a considerable outlay, and he decided to appeal to the Church in England. He easily persuaded Buhkwujjenene, a brother of Augustin Shingwauk and also a Chief, to accompany him to the Motherland. Together they visited a number of places in England, where the Chief's appeals met with considerable success. He created much interest by appearing always in native costume. He was introduced to the Prince of Wales and visited the Archbishop of Canterbury on two occasions.



Original Shingwauk Industrial Home 1873

Returning to Garden River, Mr. Wilson proceeded with his plans, and in June 1873 a contract for the erection of the Industrial Home was signed. It was to cost \$1550 and was to be completed by August. It was to be a frame building, two storeys high, with verandah in front of each flat, and with a frontage of one hundred feet. Suitable farm buildings were also to be erected.

On Monday, September 22nd, the building was formally opened with sixteen pupils. The name adopted was "The Shingwauk Industrial Home", Shingwauk ("Pine") being the family name of the Garden River Chiefs. All promised well, but on the following Saturday night, September 27th, the building burned to the ground. Fortunately all the occupants escaped. It was a terrible blow to Mr. Wilson and his Indian helpers, but they were not disheartened.



Help came from England and Canada, and the following year the indefatigable missionary was ready to erect a stone building on a new site. A plot of ninety acres was secured a short distance east of Sault Ste. Marie, and on the 31st July 1874 the foundation stone was laid by His Excellency the Earl of Dufferin, Governor General of Canada, who happened to be visiting the Upper Lakes at the time. While the building was in course of construction a few pupils were accommodated in two cottages near by.

The new Shingwauk was formally opened on the 2nd August, 1875, by Bishop Hellmuth of Huron and Bishop Fauquier, who had been consecrated to the newly formed Diocese of Algoma in 1873. For years the work carried on successfully. Along with the ordinary school subjects the children were given a good Christian education, the boys were taught carpentering, farming, and other trades, and the girls were instructed in the duties of the home. As the number of pupils increased it became necessary to provide additional accommodation, and in 1877 a second school, known as the Wawanosh Home, was erected north of Sault Ste. Marie to care for the girls. This was carried on for some years, when the building was sold, and the Shingwauk was enlarged to take in girls as well as boys.

After the death of Bishop Fauquier in 1881, a beautiful chapel was erected, known as the Bishop Fauquier Memorial Chapel. Here the children are trained in the worship of the Church, and receive inspiration in living the Christian life.

Following the departure of Mr. Wilson, the work was carried on successively by the Rev. James Irvine, Mr. George Ley King, the Rev. B. P. Fuller, and the Rev. C. F. Hives. During the principalship of the last named the present beautiful building was erected by the Dominion Government.

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### THE PERIOD OF TRANSITION

A short sketch by C. F. Hives, Principal 1929-41

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On October 17, 1929, we arrived at Shingwauk Home, after travelling all the way from Lac la Ronge in Northern Saskatchewan. My first impressions of the building were that it looked very old, and very beautiful from the outside. But inside, it was an entirely different impression; for it was ill planned, unsanitary, and in a very dilapidated condition; and certainly not the type of building one would have expected to see in Ontario. The Principal's residence was bare of furniture or other signs of homeliness, required a thorough cleaning up, which it received in due course. I'll never forget the multitude of rats which appeared to inhabit the old building. Surely Hamlin town had no greater need of a Pied Piper than did old Shingwauk in those days. The Bishop's room, which

was filled with clothing new and old, was located directly under the Principal's residence, and was a favourite rendezvous for rats. I remember Miss Botterell, the Matron, saying that she, with other members of the staff, determined to get the room cleared out before the arrival of the new Principal. But they were afraid to touch the clothing with their hands, because of the rats. And so they used a rake and a fork.

Everybody who knew the old school building realized that it had outlived its usefulness; and that the sooner it could be superseded by a modern building, the better it would be in accomplishing the work we were trying to do. But how to go about securing or even asking for a new building, during those years of depression, was the great problem. The Indian Residential School Commission recognized the need of a new building, but, they said there were other schools far worse off than Shingwauk Home. What should we do?

Looking back over the situation, I find there were several people who helped in bringing about the decision of the Government to build a new school. I would like to mention some of those. First of all, there was the Bishop of Algoma, Bishop Rocksborough Smith. Some years previous, the Government had offered to build a new school to supercede the old school, but the diocese had more or less squashed the project by placing too high a price on the property. Now the bishop, with the members of the Diocesan Executive, had the wisdom to draw up an agreement, whereby the government would take over the property, and in return erect a building fit and worthy of the work of housing and educating and caring for Indian children. But there were others, too, who, unconsciously perhaps, helped in deciding for a new building. The Chief of the City Fire Department also came, and was invited to inspect the building from the standpoint of fire hazard. In going the rounds, he used words that are not in common use. I mean manly words, such as not found in the dictionary or in sermons; but which, he thought expressed his sentiments satisfactorily, and which he inserted in his report. I do not know just how much we owe to our friend, who was the local Member for Algoma, Mr. Tom Simpson, for his assistance, but I am safe in calling him a "friend" of Shingwauk School; and his assistance and influence were always on our side. And then one day, a bulky envelope came, and in it were the plans of the new Shingwauk. Were we proud, and were we grateful?

I was very fortunate in having around me, during those epoch making times, some very wonderful co-workers; as well as a faithful and devoted wife. I would like, however, to pay a tribute sincere to the late Miss Lulu Botterell; who though blind, was a wonderful, faithful and untiring worker. Also Miss Alice Davies and Miss Benna Fuller. These three, I mention, with gratitude

and respect, because of their long and faithful service in the old Shingwauk, even before I came or knew their value; and I would place their names amongst those who helped to erect the present beautiful building.

Neither would I omit the name of the man whose place I tried to fill as Principal. For twenty years, the Rev. Benjamin Fuller; who, I am pleased to know has recently been honored by his bishop; and is now Canon of Algoma. For twenty long years he laboured faithfully in old Shingwauk Home; and surely those twenty years of faithful service greatly helped toward making it possible that the glory of the latter house should be greater than that of the former.

In my office, where I now sit, not many miles from the Pacific Ocean, but far from Shingwauk School, I have pictures on the walls surrounding me, of the schools new and old. Pictures of girls and boys who have gone out into the world, and have made their names respected and honored. Pictures of workers, who have helped and guided me in my administrations at Shingwauk; and my prayer is that Shingwauk School may always prove her motto and go "From Strength to Strength."

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### THE PRESENT

By Rev. A. E. Minchin, B.A., L.Th., Principal

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From the original Home built in 1874, the present Shingwauk School has evolved. There are now 130 boys and girls in residence, but the number varies from year to year. We have accommodation for 140 children. Any Treaty Indian who wishes to do so may send his child to an Indian Boarding School. Here he is clothed, fed and educated at no expense to his parents. The Government builds the schools and pays an annual per capita grant for education. The M.S.C.C. administers the schools through the Indian Residential School Commission and the W. A. pays the salaries of all women workers and provides clothing for the girls and younger boys. The children may be sent in as soon as they are of school age, but in some special cases they come when even younger. They remain in school until the age of sixteen. New pupils adapt themselves to the school life very quickly.

At Shingwauk we have six large dormitories, three for boys and three for girls. Although these rooms look very attractive in the day time with their red and white W.A. bedspreads, a visit to one of the junior dormitories at night is far more interesting. Bed time comes early for these juniors in the winter months and is a time for talking over the events of the day and for singing and story-telling. After prayers, with only the night light burning,

the dormitory once more presents a picture of order and quiet — each white bed with a dark head on the pillow and usually some precious treasure within reach, a picture, a doll, an aeroplane or perhaps a book. Bed time for the intermediates and seniors comes later. After they have said their prayers they read for a while or listen to their favorite radio programs until lights out.

In addition to their studies in the class-room the boys work on the farm and in the garden while the girls do the house work. Special instruction is given in sewing, cooking, music, etc. When the war is over we hope to have instruction in manual training and handicrafts. After school everyone is free until milking time. Then comes supper and recreation. During the evening there is a period of supervised study for the senior grades.

We have very active companies of Boy Scouts, Girl Guides and Brownies, also branches of the Church Boys' League and the Junior Auxiliary. All these activities, together with choir practice and occasional concerts and parties, make a fairly full program.



Bishop Rocksborough Smith and Confirmation Class

In the warm weather the children enjoy bathing very much indeed, and most of them are accomplished swimmers. Baseball is a favorite sport and on fine evenings anyone driving past will generally see a very energetic game in progress. In the winter we

have our own outdoor skating rink and every spare minute is spent on the ice.

Those of the pupils who pass their Grade VIII exams at a reasonably early age have the opportunity of going down town to the Technical School or Collegiate Institute. This year we have seventeen taking advantage of this opportunity.

The religious life of the school is a very real thing. Daily morning and evening prayers are held in the auditorium. There is an early Celebration of Holy Communion each Sunday morning in the school chapel, Sunday School and Bible Classes meet at ten-thirty and the regular Church Service in our beautiful Bishop Fauquier Memorial Chapel is held at two-thirty. "Prayers" on Sunday evenings take the form of special War Intercessions. Each year, during Lent, Confirmation classes are conducted by the Principal and those candidates found to be ready for Confirmation are presented to the Bishop on Ascension Day. "Shingwauk" means "Pine Tree" and we have adopted as our school song and aim the words of that beautiful hymn—"God who Touchest Earth with Beauty", written by Mary Edgar.

Like thy dancing waves in sunlight  
Make me glad and free.  
"Like the straightness of the pine trees,  
Let me upright be."

—Rev. A. E. Minchin, B.A., L.Th., Principal,

## THE CHURCH AND THE RURAL COMMUNITY

— by the —  
RT. REV.  
A. H. SOVEREIGN  
Bishop of  
Athabasca



Since the Industrial Revolution in England, there has been a wave-movement of thought and emphasis from the farm to the factory, from the soil to the machine, from the country to the city, until today the city dweller is associated with a certain superiority in relation to the man who tills the soil in God's "Back Pastures"—and in many cases "Forgotten Pastures". A sense of inferiority rests upon the man who follows the plough in relation to his city brother whose life is judged by the street or boulevard on which he resides, or upon the amount of money which he makes.

These are false and dangerous yardsticks with which to measure a man or estimate the value of his soul. It is summed up in an epitaph related to a modern industrialist:

“Here lies a man who made a lot of money  
By selling coal as substitute for honey.  
Honey he sold as substitute for coal —  
O, may the Lord have mercy on his soul!”  
—that is, if he's still got such a thing as a soul.

There must be the rediscovery of the place and importance of rural life in relation to the life of our nation; there must be a re-valuation of the place of agriculture in reference to a nation's foundations and its future existence; there must be the restoration to country life of its true greatness and of its infinite opportunities for the fullest and noblest life of unfolding values.

Let us remember that Christianity was born and reared in a rural environment. The Bible is a rural book: it contains the history of the experiences of rural people in their search for God and their struggle to achieve His Will as they lived out their days in simple but rigorous rural conditions.

In a shepherd village, Christ was born: in a rural village He grew as a boy: in a city they crucified Him.

In a very real sense, the future character of our whole civilization, its spiritual quality, depends on the place which agriculture is going to have in the whole economy of the nation.

Hon. P. M. Dewan, Ontario Minister of Agriculture, recently drew attention to the state of the rural sections of the nation. “Let us not forget,” he declared, “that tomorrow's Canada is being born not in the cities but in the countryside”. How important then that there be preservation and rehabilitation of our rural communities. Most of us have little fear for our future national security if we can preserve a reasonably prosperous and contented rural people, for it is from this foundation that, over a period of time, almost our entire population will stem. It is in our countryside that we have life in its purest form. It is there we find conditions that are ideal for the setting up and maintenance of family life. The maintenance of rural people in measurable security is essential to our national welfare.”

Biologically, Canada depends on its rural life. City families die out within one hundred years. “One-third have no children now: the second third will have no descendants fifty years from now, and the final third will be extinct a hundred years hence.”

The urban Church should ponder similar facts. Recent surveys show that the membership of the city Church depends largely for its steady growth upon the rural Church. The increment of the city Church is by transfer 80 per cent; that of the rural Church 17 per cent. The large city Church adds to its membership 20 by accession; the rural Church produces 83 of its own membership. In the religious realm, then, as in the realm of industry, the rural worker is toiling where the raw materials are found. Without rural life, in a couple of generations we shall begin closing a fair-sized proportion of our city churches.

Moreover, in a recent Presbyterian publication, it is pointed out that the rural Church has provided fifty per cent. of our clergymen and seventy per cent. of our Church officers.

May I also state that in the Church of England in Canada, the rural areas are not proportionately nor equably represented on the governing and legislative bodies of our Church. Look at the lists of delegates at our last General Synod. In some instances, every delegate comes from the one central city: not a single representative from a town or rural area!

However, there is a brighter day for the town and country both in economic and ecclesiastical realms. A Town and Country Movement has been organized in England. The Presiding Bishop of the Protestant Episcopal Church in U.S.A. speaks of the Department of Rural Work inaugurated some years ago as possibly the most important of all their various departments. At our last General Synod, a Commission on Rural Church Work was set up and is now functioning. I sincerely recommend to our rural deaneries that this be made a subject of careful study.

Now, what does our rural church in town and country need?

1. A well rounded program for rural life which takes full account of the physical, intellectual, social, cultural and spiritual needs of farmers and of all citizens in villages and in small towns. In these avenues of service, the clergyman should give a wise and well-balanced leadership.

2. A close partnership with Farmers' Organizations and all other constructive community agencies which are working to build up the rural community.

3. A recognition of the principle of stewardship on the part of the farmer, of his care for the Good Earth,—in fact, let us call it The Holy Earth. Here is a new command:

“Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by the herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land thy fruitful fields shall become sterile stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth.”

We should all strive with all our strength to inaugurate a definite policy by which the sale price for the products of the farm in the nations should be stabilized, a price to be arrived at by a consideration of the cost of production plus a reasonable profit. Thus is the sale price of a bicycle or a piano formulated. Why should not the same plan be used for the setting of the price at which wheat or oats should be sold? In other words, a “floor price” must be established in the economics of agriculture.



4. Trained pastors who have a sense of vocation regarding the rural Church and the strength of conviction concerning the unique function of the Christian ministry as a means of meeting rural problems.

5. Laymen who are equipped with the capacity for rich human fellowship, a vision of the unlimited possibilities of the rural neighborhood and an unbounded faith in God who created the good earth.

6. Leaders who are inspired by their love of God to faithfulness and teamwork in building a Christian rural community and in passing on a growing religious tradition to rural youth.

7. Adequate salaries for rural ministers who prefer to serve in the small town and the open country but who wish to provide at least a reasonable security for their families.

8. Pastorates of sufficient length to permit the minister to become a neighbor to his people and to understand the intricate workings of the dynamic processes of rural life.

9. A sense of fellowship with all other Communion whether in country, town or city and a willingness to share in the "larger parish" of the community, the nation and the world.

Finally, we come to the key of the whole matter,—the Rural Pastor. The Rural Priest should be well educated. He must stand alone. Frequently in the West he is seldom able to meet with his fellow labourers in a gathering of the deanery, for he is far distant from his nearest brother. He must be big enough, strong enough, devoted enough to work and think alone, to face problems and difficulties alone, to study alone, to pray alone. Weaker men might be placed in well-populated areas, where they could consult the Rural Dean or the ubiquitous Archdeacon.

The very first and best of our priests are required for the rural work of our Church. For the leadership of such work we shall have unselfish men who have felt the call of the rural ministry as a life work, have been especially trained for such work, whose hearts are filled with genuine love and appreciation of country folk, who are not farmers necessarily, but who know the difference between a harrow and a hoe, who are familiar with the programs of Nation and State for the betterment of rural conditions and life, and who will go into their homes with a loving, understanding and sympathetic pastoral service which is only too much lacking in the Church as a whole—and by every testimony especially lacking in the isolated lives of the rural people.

In the words of the Bishop of Mississippi:

"For the ministry of such a man the Church should have a deserved appreciation. It should make for him and his family a provision consonant with his personal worth and the sacred dignity of his task. He should have a home where good books, good music, good pictures and a place, with those refinements which minister to

true culture, which is at once a joy to himself and his family and a refining example on his community.

His income should be adequate to the needs of a frugal home and open the too-often-closed doors of college, vocational and professional training to his children. The lack of such provision has borne fruit in the deadly rotation of rural pastors, and sends many a man against his will from a happy rural service into a less interesting and less vital urban work.

The rural field is no place for the peripatetic parson, seeking preferment, nor for the battle-scarred veteran, seeking a well-earned rest, nor for the unfortunate misfit, seeking the level of a meagre capacity.

Rural work is a man-sized job; our strongest men are none too good for it. A vital, aggressive, resourceful, sacrificial man, loving God and His Church and loving those for whom Christ died, can find in the rural field an incomparable opportunity for noble service, and receive the sweetest rewards of a devoted ministry."

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## YOUTH MARCHES ON

### LOCAL COUNCIL NEWS

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The Sault Ste. Marie A. Y. P. A. Local Council swung into its fall activities with a record attendance on Tuesday evening. The Chaplain, Rev. F. Nock, opened the meeting and led in a period of prayer.

The programme of the A.Y.P.A. 13th Annual Provincial Conference to be held at Smith's Falls, was scanned and a list of suitable delegates was drawn up, one of which will be chosen to be our representative, and Noreen Rousell was later chosen.

The Treasurer was instructed to ask permission to have bookshelves erected in the Guild room to hold the Library which is being collected. The books will be of various types and classified — Bible reading assistance, educational, classis, travel, youth leadership, etc.

After lengthy discussion it was decided that the Senior A. Y. P. A. members meet once a month at 9 p.m. after the Local Council meeting on the first Monday of each month. An evening of activity is planned for their first meeting to take place on October 2nd.

All members were requested to remind the young people that October 15th is Youth Sunday throughout the Dominion and is

most fittingly observed by attendance at the early Communion service.

Wednesday, November 29th, has been chosen as the most favourable date for the Annual Dramatic Contest between the branches of the A.Y.P.A. It has not been definitely decided, but, possibly on the same night the enormous doll's house which has been kindly donated to this group will be auctioned off. Several good ideas for advertising this were suggested and will be carried out in the near future.

Other minor activities for the fall season were outlined, and all these should keep the Council busy right up until Christmas.

The meeting closed with prayer.

### SUDBURY AND DISTRICT

Our first meeting of the season took the form of a hike and members trudged four miles out to the Idylwyld Golf Club where an evening of dancing and refreshments took their weariness away. Fortunately, though, a few members had brought cars with them for I am sure we would not have found our way home since we had really hiked.

The next meeting was more business-like, as conveners were nominated for the offices on Social, Missionary, Edification, Programme, Visiting, and Publicity committees. Following the business the members went out on a Scavenger Hunt and had a very merry time out-doors.

For an Edification evening, Mrs. Ward, a member of the Sudbury Public School Board, and a member of the C.C.F. party, addressed the members on the aims and objects of the C. C. F. This promoted a good deal of discussion, as no doubt, you are aware that in a gathering such as ours, the political feelings are not always the same with so many about and I am certain that many members were pleased with the information they received from Mrs. D. Ward. Following the discussion period the election of officers took place and our slate of officers now is as follows: Anna Christakos, President; Benn Abbott, Vice-President; Eleanor Atkinson, Secretary; Cameron Spec, Treasurer; Joyce Merrick, Programme; Phyllis Rayner, Social; Evelyn Jessup, Missionary; and several members on the visiting committee; and Joan Smith, Publicity.

Over 30 members enjoyed a tour of the Sudbury Daily Star following the business meeting on Oct. 4th. It was very interesting to see what's what in a newspaper office and many members were happy to receive their names set in type as souvenirs. At the business meeting many of the members wanted to have a badmin-

ton court in the hall to have tournaments among the members, but that was referred to a committee to be taken to our seniors of the vestry, so do not be surprised to hear that the A.Y.P.A. of Sudbury have become badminton champs of the north.

Our first A.Y.P.A. rally of the esason took place last week, Oct. 11, and members were present from Falconbridge, Garson, Capreol, Creighton, Sudbury and Copper Cliff. Special highlight of the evening, which we called FALCONA FROLICS was the showing of the coloured movies taken by Father Serson at the Camp last summer. They are very clear and if you have not yet had them in the Soo, I am certain you will see them shortly. Many members wished they could have been there after they saw the film. At the conclusion of this, several games were held and a lunch was served. A rousing sing-song, led by Rev. A. J. Thomson, concluded the rally.

For Youth Sunday all members attended the early corporate communion with the other youth groups of the church and then breakfasted together. At the evening service the A. Y. P. A. executive officers were installed and following the service all young people met in the hall for a fireside hour. Hymns and violin and piano solos followed by the candlelight service (in the Manual) made this very impressive, and members felt when they left that they would remember this Youth Sunday.

At the next meeting the members are going to assist the churches with their religious survey of the city. The members will work in teams of two and each team will do a street or two.

The following week after that there will be a Hallowe'en party to which all the young people (inter-denominational) are being invited from our neighbouring churches. We're all in a row on Larch Street — good neighbours. These Federation get-togethers help to keep us that way, too.

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## In Memoriam

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### CHIEF PINE'S SON KILLED IN FRANCE

Word has been received by Chief W. E. Pine, that his son, Pte. William John Pine, was killed in action in France on July 27. He came of a noted Indian family, being the great grandson of Chief Shingwauk who fought at Niagara in the war of 1812.

Pte. Pine was serving in France with the Royal Regiment of Canada.

Born August, 5, 1919, he attended school at Iron River and spent the usual happy life of a boy at his home in Echo River. He

made many friends among the young people at Echo Bay as well as at Garden River where he was better known after he grew up. He was fond of baseball and all outdoor sports, especially hunting. He loved the life of the woods and usually made a kill in the hunt.

On September 29, 1941, he joined the Sault Ste. Marie and Sudbury Regiment, leaving for England in June 1942. He had already gone through one battle safely in Normandy.

Besides his parents, he leaves three brothers, Sam, Mark and Harry, of Echo River, and two sisters, Mrs. Lizem Sayers and Mrs. Norman Bell. He also has two cousins in service, Pte. George Pine who is in France, and Pte. Fred Pine, a World War 1 veteran, now serving with the Veterans' Guard of Canada.

Arrangements are going forward for a Memorial Service to be held at 4 p.m. Sunday, August 20, in St. John's Anglican Church at Garden River, of which church he was a member.

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#### JAMES FLETCHER, CHAPLEAU

It is with sincere regret we record the passing to a Higher Service of James Fletcher (formerly of Missanabie). He was 78 years of age, one of the early pioneers of this northern part of Ontario. But he will best be long remembered for his work among the Indians as a Messenger of the Good News and one who had given many words of comfort and consolation to those in trouble and sorrow. Beginning his work as a catechist in the year 1886, he served under at least five Bishops — Bishops Horden, Newnham, of Moosonee, Archbishop Thorneloe, Rocksborough R. Smith, and Kingston. If his strength would have permitted him to do so, he would have found no greater joy than to serve under our present Bishop, The Rt. Rev. William L. Wright. His honourable record should serve as a source of inspiration to those who come after, and should inspire someone to continue his good work. His widow and family have found consolation in the belief that our departed brother has already heard the words, "Well done, thou good and faithful, enter into the joy of thine elect."

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#### REV. ALBERT LAWRENCE BALDWIN

The Rev. A. L. Baldwin, B.A., L.Th., died on August 1st in the Grace Dart Hospital, at the age of 35 after a lengthy illness.

Born at Pouch Cove, Newfoundland, in 1909, he was a graduate of Bishop's University, Lennoxville. He was ordained deacon by the Bishop of Algoma in 1938 and priested by the Bishop of Montreal in 1940.

The Rev. Baldwin served as deacon at the Anglican Cathedral in Sault Ste. Marie and came to St. Matthew's Church, Hampstead, as assistant in 1940. He took temporary duty at Rouyn and at Polti-

more in the year 1941 and served as Priest in Charge of St. Paul's, Greenfield Park, in 1942. The following year he became assistant of St. Clement's Church in Verdun. The Rev. Baldwin has been on sick leave since May, 1943.

He is survived by his mother, Mrs. Edward James Baldwin, four brothers, Walter, John K., Fred R., and Edward, and one sister, Emma.

The funeral was held at Christ Church Cathedral at 2.30 p.m., on Friday, August 4th, 1944, with interment at Mount Royal Cemetery.

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#### FORMER TEACHER DIES OF WOUNDS

Word has been received in the city of the death of Lieutenant Ernest H. Garber, North Shore (N.B.) Regiment, Northern France, who passed away of wounds on July 9.

Lieut. Garber who is the son of Mr. and Mrs. Harvey Garber, Bridgewater, is well known here, being a former member of the staff of the local Shingwauk Anglican Mission School, where he acted as senior instructor for three years.

Besides his parents, there are two brothers, both of whom are serving in the Canadian Army. Captain Walter Garber, who went overseas early in the war and later was returned to Canada as instructor, and Sgt. Charles Garber, in England.

Graduated from the Bridgewater High School in 1932, Lieut. Garber attended the Provincial Normal College, Truro, from which he was graduated in 1934, receiving the gold medal and winning the King's College Scholarship.

He was a member of Holy Trinity Anglican Church, Bridgewater, and was interested in mission work. He joined the Shingwauk School staff after teaching for a short time in Lunenburg County. He had completed arrangements to enter the Theological Class of Bishop's University, Lennoxville, Quebec, shortly before the outbreak of the war but abandoned his plans, enlisting in the West Nova Scotia Regiment and going overseas in the First Canadian Contingent with the rank of Regimental Paymaster Sergeant.

Returning to Canada in July, 1942, he took an officer's training course at Brockville following which he was posted to Yarmouth. A year later he was reposted to overseas duty.

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#### GENERAL SYNOD MEETINGS HELD IN MACDONALD COLLEGE, STE. ANNE DE BELLEVUE, P.Q.

From September 14th to 22nd

The Annual Meetings of the House of Bishops, the Executive Council, the Departments and Committees of the General Synod

were held at Macdonald College, Ste. Anne de Bellevue, from Thursday, September 14th, to Friday, September 22nd, 1944, inclusive.

By the courtesy of McGill University and the authorities of Macdonald College, the delegates, Clerical and Lay, were housed in the College dormitories, and had their meals in the College dining-room; the meetings were held in the Main Building.

Hospitality was extended also to women delegates on similar terms.

The daily services were held in St. George's Church, situated a short block from the main gate to the College grounds.

7.15, Holy Communion; 9.00, Mattins; 5.45, Evensong.

The House of Bishops met Thursday, September 14 (all day) and Friday morning, September 15th.

The Committee on the Revision of the Prayer Book met on Friday afternoon and evening.

Saturday, September 16th—

Committee on Revision of Prayer Book.

Monday, September 18th—

10.00 a.m.—Meeting of the Pension Board (Regular Quarterly Meeting).

2.30 p.m.—Executive Committee of the M.S.C.C.

4.00 p.m.—Committee on Faith and Order and Life and Work.

5.00 p.m.—Basic Clerical Stipend Committee.

7.30 p.m.—Executive Council (for organization and preliminary business).

8.00 p.m.—Joint Session of Executive Council and Board of Management, M.S.C.C.

Tuesday, September 19th—

9.30 a.m.—Joint Session of Executive Council and Board of Management, M.S.C.C.

10.00 a.m.—Address by the Rev. Bryan Green.

2.30 p.m.—Joint Session of Executive Council and Board of Management, M.S.C.C.

5.00 p.m.—Committee on Business relating to Prayer Book and Hymn Book.

8.00 p.m.—Executive Council's Committee on Apportionments.

Wednesday, September 20th—

9.30 a.m.—Joint Session of Executive Council and of Board of Religious Education.

5.00 p.m.—Joint Session of Executive Council and of Board of Religious Education.

5.00 p.m.—Commission on Training Candidates for Holy Orders

6.00 p.m.—National Laymen's Council Dinner Meeting.

8.00 p.m.—Conference with Western Bishops.

8.00 p.m.—Informal Conference on Matters Related to the Pension Fund.

Thursday, September 21st—

9.30 a.m.—Joint Session of Executive Council and C.S.S.

2.30 p.m.—Joint Session of Executive Council and C.S.S.

### The Algoma Missionary News

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

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

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

REV. F. F. NOCK,

R. R. No. 1,

Sault Ste. Marie, Ont.

Remittances for subscriptions should be sent to the Business Manager,

MR. MURRAY TWEEDALE,

38 Albert Street W., Sault Ste. Marie, Ont.

5.00 p.m.—General Synod Committee on Reunion.

8.00 p.m.—Executive Council.

Friday, September 22nd—

9.30 a.m.—Executive Council.

2.30 p.m.—Executive Council.

8.00 p.m.—Executive Council.

### NEW AND RENEWAL SUBSCRIPTIONS

May to October, 1944

T. J. Foster \$1.00, Iris Chamberlain 50c, Mrs. C. Firman \$1.50, Jas. Holder 50c, Georgina Putt 50c, R. T. Penhorwood 50c, D. Nock 50c, E. H. Niebel \$2.00.

Alice B. Hodgins \$5.00, Frank Hoyle 50c, Mrs. A. Adams 50c, Miss I. Palmer 50c, Mr. Geo. Barrett 50c, H. Elizabeth Smith 50c, Miss I. Overton 50c, Miss W. Barker 50c, Miss E. Rousell \$2.00, The Rev. H. Peeling 50c, Mr. and Mrs. K. MacArthur 50c, Mrs. H. White 50c, Mr. A. Meek 50c, Mrs. M. Strum 50c, Mrs. J. Hussey 50c, Mr. J. Hatten 50c, Mrs. W. L. Allen 50c, Miss E. Hutton \$1.50, Mary Pain 50c, Mrs. Grace Jackson \$1.00, Major C. F. Rothera \$5.00, Mr. J. D. Tipton \$1.50, Miss Margaret McKay 50c, Mrs. Gilbert 50c, Mrs. J. Ingram 50c, Mrs. N. B. Nickerson \$5.00, Rev. Henry M. Little \$2.00, A. J. Thompson \$1.00, Mrs. A. Hughes \$2.00, Mrs. A. J. Simmons 50c, Mrs. Claude Deeks \$2.00, Mrs. W. P. Greenhill \$1.00, Mrs. H. W. Rice \$1.00, John Fitzgibbons 50c, Mrs. Catherine Amery \$1.00, Mrs. S. W. Glassford \$1.00, Mrs. J. Fantham 50c, Rev. C. F. Hives \$1.00, Mrs. Louisa Limer 50c, Mrs. Lloyd May 50c, Mrs. W. White 50c, Murray Tweedale 50c, Mrs. D. Dawson 50c, Mrs. F. Hall 50c, Mrs. Mahon 50c, Mr. W. C. Wright 50c, Mrs. Mary F. Warren \$5.00.

Mrs. Katherine Booth \$3.00, Mrs. C. A. Stewart \$1.00, Mrs. J. M. Gerow 50c, Mrs. R. Steggins 50c, Mr. H. W. Fraser 50c, Mr. H. D. Stephens 50c, Mr. S. O. Dukelow 50c, Dr. O. F. W. Ellis 50c, Mrs. W. Leslie 50c, Mrs. F. Taylor 50c, Mrs. Leonard Bates 50c, Mrs. John Cressey 50c, Mrs. M. Crawford 50c.



# The Order of Service

FOR THE

## Induction and Installation

OF

THE REVEREND JAMES HANNINGTON CRAIG, M.A., B.D.

AS

RECTOR OF ST. LUKE'S PRO-CATHEDRAL

AND

DEAN OF THE DIOCESE OF ALGOMA

BY

THE RIGHT REVEREND W. L. WRIGHT, D.D.

THE LORD BISHOP OF ALGOMA



IN

## St. Luke's Pro-Cathedral

SAULT STE. MARIE, ONTARIO

at Seven-thirty o'clock in the Evening of

WEDNESDAY, OCTOBER THE EIGHTEENTH

Nineteen Hundred and Forty-four

Holy Communion at 7:30 a.m.

Evensong at 5 p.m.

Induction and Installation at 7:30 p.m.

## The Form of Institution and Induction

(For the full Service, see Prayer Book, Pages 701 to 710)

### Processional Hymn 206--

“What thanks and praise to Thee we owe.”

### Introduction

The Bishop's Exhortation.

Silent Prayer.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

The Lord's Prayer.

O Lord, save thy servant.

*Who putteth his trust in Thee.*

Send him help from Thy holy place.

*And evermore defend him.*

Be unto him, O Lord, a strong tower.

*From the face of his enemy.*

O Lord, hear our prayer.

*And let our cry come unto Thee.*

Prayers said by the Bishop.

Reading of Declaration and Oaths — The Rector - Designate.

Reading of Letters of Institution and Licence.

### The Institution

Delivery of the Letters of Institution and Licence.

Delivery of the Bible and Book of Common Prayer.

The Blessing.

## The Induction

Act of Induction.

Presentation of the Keys of the Pro-Cathedral

H. Hoodless, Esq., E. J. Peplow, Esq., Churchwardens

Reception of the Keys.

The Salutation.

The Procession to the Rector's Seat.

### Hymn 466--

"We love the place, O God."

(Verses to be sung in the following order: 1, 3, 2, 5, 6, 4, 7)

During the singing of this hymn the Bishop, Officiating Clergy and Churchwardens shall proceed to the Font, Prayer Desk, Lectern, Pulpit and the Lord's Table, at each of which places the appropriate admonition will be read.

### Hymn 294--

"O Thou who makest souls to shine."

### Sermon

Preacher: The Very Reverend W. W. Craig, M.A., D.D.,  
formerly Rector of St. George's Cathedral, Kingston,  
and Dean of Ontario.

### Offertory Hymn 624--

"City of God, how broad and far."

## The Installation

of

The Reverend James Hannington Craig, M.A., B.D.,

as

Dean of the Diocese of Algoma

The Dean-Designate shall stand before the Bishop who shall say:

Dearly beloved in the Lord, in the name of God and in the presence of this congregation, we purpose now to give Institution

into the office of Dean of this Pro-Cathedral Church and of this Diocese to our well-beloved in Christ, James Hannington Craig, and to induct him into the full charge of this sacred office. We beseech you, therefore, to join together with us in earnest prayer to Almighty God that He would vouchsafe to give to this His servant grace to perform aright the duties which appertain to so sacred and grave a trust.

(Then silence shall be kept for a space so that prayer may be made to God.)

Then shall be read the Letters of Institution.

The Dean-Designate shall then make the promise of faithfulness in the discharge of his office.

He shall then kneel before the Bishop who shall deliver to him the letters of Institution, saying:

Accept this charge which is mine and thine, in the name of the Father and of the Son and of the Holy Ghost. Amen.

The Bishop shall then conduct the Dean to his stall and shall say:

By the authority pertaining to me, I assign to you the stall belonging to the office of Dean in this Pro-Cathedral Church and induct you into the real and actual possession thereof, with all the rights and privileges thereto belonging.

The Dean shall kneel and the Bishop shall say:

May Almighty God, our Heavenly Father, long preserve you in the position and dignity which are now conferred upon you, and make you therein more and more a faithful servant of His Church, and a good steward of His manifold grace, through Jesus Christ our Lord. Amen.

### **Closing Prayers and Benediction**

#### **Recessional Hymn 618--**

“Glorious things of Thee are spoken.”

At the close of the service, a Reception will be held in the Parish Hall, to which all are invited.