

# The Algoma Missionary News

VOL. 71 SAULT STE. MARIE, NOVEMBER AND DECEMBER, 1945 No. 6



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

## The Bishop's New Year's Message

*My Dear Friends,*

*I am happy to have the opportunity of bringing best wishes for the coming year to you all.*

*Surely all of us are convinced that as 1946 unfolds itself we have much for which to be thankful, with the Divine illumination of a radiant victory, which has brought the world out of the darkness of the past six years. We have received from God great gifts. To pretend otherwise is not humility but perversity; to ignore the fact is not modesty but ingratitude. As we look forward into 1946 and especially at the present situation prevailing in the world today, who can doubt that the future is going to depend very largely in the grasp which our country has on Christian principles and the determination with which it is going to press for their application to the problems confronting humanity? But if our people consistently fail to realize that Christian principles can only be maintained by prayer and worship, in the end those principles will go to pieces.*

*I wish to remind all our Clergy and Laity in Algoma and our friends outside the Diocese that we must support the Anglican Advance Appeal one hundred per cent. Primarily it is a spiritual movement. It is a call to thanksgiving for victory and it is a challenge to each one of us to self-dedication and sacrifice in the interests of the whole Church. I commend this appeal to all our readers and trust that we shall be blessed in our efforts as we go forward to fulfill our responsibility.*

*I am looking forward to visiting many of the parishes and missions in the near future, and I trust that every Blessing will rest upon you during the days which lie ahead.*

*Your friend and Bishop,*

**WILLIAM L. ALGOMA.**



# Episcopal Visitations

## DEDICATE NEW CHURCH, ONCE TICKET DEPOT

Temagami, Ontario.—Converted last summer from what Bishop W. L. Wright termed its former “secular purposes,” which it had “served perfectly” to religious use, the new Anglican Church at Temagami was dedicated by His Lordship at a service that included a baptism and the rite of Confirmation for a class of four. The building was formerly an office and stood on one of the docks that have since been rebuilt and it was moved from its former site last summer by the aid of a bulldozer to a location on a hill near the public school. The interior has been renovated and remodelled, and there is a small vestry and three living rooms in the upper storey where a student minister can find accommodation. Rev. John Watson is the present rector and there are seven Anglican families as permanent residents of the summer resort.

## BLIND RIVER AND MASSEY

The Bishop paid his annual visit to Blind River and Massey Mission on Sunday, December 9th. His Lordship was the celebrant at St. Saviour's Church, Blind River, at the Holy Communion Service at 8:30 a.m. and preached to a large congregation at the 11 o'clock Choral Eucharist. This Sunday being the seventh anniversary of the coming to Blind River of the Rev. R. K. and Mrs. Bamber, the Bishop extended his congratulations before commencing his sermon.

In the afternoon the Bishop, together with the Rev. R. K. Bamber, the priest-in-charge, proceeded to Spanish River Indian Reserve, where service was held in the Gowan Gillmor Memorial Church. Again the church was filled and the Bishop preached a very instructive and simple sermon to a congregation of Indian people.

In the evening His Lordship, continuing his journey around the Mission, conducted Evening Service in St. James' Church, Massey. Scouts, Cubs, Girl Guides and Brownies were present under the able leadership of the Rev. C. G. and Mrs. Kehler of the Indian Reserve. Just before the close of this service, the Bishop, holding his Pastoral Staff, explained to the children the meaning

of this symbol of his office. On Monday morning His Lordship returned to Sault Ste. Marie after making this visitation over exceptionally icy roads.

R. K. B.

### DEDICATION SERVICE AT ST. JAMES' CHURCH GRAVENHURST

A special service was held at St. James' Anglican Church last night, for the purpose of dedicating a stained glass window to the memory of Mrs. J. B. Lindsell. The window, which is placed in the chancel of the church, was dedicated in the presence of a large congregation who had assembled for the occasion. The service was conducted by the Lord Bishop of Algoma the Right Rev. William L. Wright of Sault Ste. Marie.

Ven. Archdeacon J. B. Lindsell presented one candidate for Confirmation and Canon E. F. Pinnington, rector of St. James, was Bishop's Chaplain. At the close of the service the Bishop presented certificates to candidates who were confirmed last August. Bishop Wright announced he will again visit St. James' Church in the New Year for the purpose of Confirmation.

### INDUCTION OF THE REV. F. F. NOCK

On December 13th, at 8 p.m. in St. Thomas' Church, the Rt. Rev. W. L. Wright inducted the Rev. F. F. Nock, as Rector of the Parish of Bracebridge. The sermon was preached by the Rev. Canon H. A. Bracken, Rector of St. David's Church, Toronto. He dealt with the basic elements of the priesthood, skillfully revealing the authority for the priesthood as Holy Scripture, Tradition, History and Experience. His Lordship was assisted by the Venerable Archdeacon J. B. Lindsell and the Rev. Canon F. Pinnington, The Wardens, Mr. G. N. Ecclestone and Mr. E. Rombough, presented the keys to the new rector and led the procession during the various admonitions given by the Bishop. Other clergy in attendance were The Rev. Fr. Hawkes, S.S.J.E., Rev. S. M. Craymer of Bala, and the Rev. S. Gilbert of Port Carling.

### ANGLICAN ADVANCE APPEAL

A very large number of the Clergy and Laymen of the Executive Committee of the Diocese met all day in North Bay on January 8th to discuss the Anglican Advance Appeal. It was unanimously decided to accept the apportionment set for this Diocese—\$73,500.

A Diocesan organization was set up to cover the spiritual and financial campaign and consists of the following: Diocesan Organizer, Rev. P. R. Beattie; Spiritual Director, Very Rev. J. H. Craig; Campaign Chairman, Mr. J. D. Tipton; Publicity Director, Rev. F.



F. Nock; Women's Representative, Mrs. E. L. Allen; Children's Representative, Mrs. J. H. Elliott, Young People's Representative, Rev. J. F. Hinchliffe; Deanery Chairmen: Thunder Bay—Chief Taylor, Algoma—Mr. F. Dent, Muskoka—Mr. Frank Hutcheson, Manitoulin—Mr. Grant Turner, Nipissing—Mr. Johnson Elliott, Temiskaming—Mr. J. S. Ink.

## CHURCH OF THE OPEN BOOK

By The Very Rev. George N. Luxton, Dean of Huron

*"Mother, I've found an old dusty thing, high on the shelf—just look!"*

*"Why, that's a Bible, Tommy dear; be careful, that's God's Book."*

*"God's Book! God's Book!" exclaimed the child.  
"Then, Mother, before we lose it, we'd better send it back to God for you know we never use it."*

No Church gives greater prominence to the Bible than our own Church of England. No people of the reformed Churches give less attention to the reading of the Bible than we do—at the present. I wonder if these two statements can withstand close scrutiny. Certainly all of my readers will be prepared to accept the first. The English Church has gloried in the authorized version of the Bible. It was her treasure and dowry when, at the Reformation, she recovered her original apostolic simplicity and freedom. In spirit and practice, she reverted to her early days, the days of Arthur and Alfred, of David and Ninian, of Columba, Aidan, Chad, Cuthbert and Hilda; days when the Bible was woven into the very texture of the Church of England, when vast sections of it were stored in the memories of her saintly leaders; and when, indeed, it was the one known Book of the land. It has been opened to the people of the Church and taught to them in the little Saxon Churches of mud and stones, twisted twigs and thatch where our ancestors enjoyed the deep simplicities of God's Board and of God's Book.

After the Reformation, the Book regained its pristine hold upon the minds and hearts of the English people. It became the centre of the family life. The picture of the Cotter's Saturday Night lets us see the family-drama of those days, with the Book at the centre of the stage and the father as the priest of his own household, sharing God's wealth with those whom God had given him to shepherd.

*"The cheerfu' supper done, wi' serious face  
The round the ingle form a circle wide;  
The sire turns o'er with patriarchal grace  
The big ha'-bible, ance his father's pride."*

Since those days, fathers have lost over much of their "patriarchal grace." The Book has also lost its centrality in the home, —though it retains its ancient place in the Church. There it still comprises one-third of our Prayer Book; and the Lectionary presents weekly its ordered sequence to our people. The Psalms and the Canticles also add their scriptural wealth to our Services. No Church presents a stronger or more wholesome diet of scripture to her people than does our own Church of England.

Now, what about the validity of the second of my two initial statements? Is the Bible actually a lost Book in our homes? Have the myriad other books and periodicals in the average Church home crowded out the Bible? Do Father and Mother neglect to read the old Pages to the children? Does family worship languish in the homes of Canadian Anglicans? The present writer can only bear testimony to the fact that the vast majority of our Anglican folk in Canada (including the Clergy!) even after ten years of fairly steady onslaught, are almost completely unmoved by the call of the Bible Reading Fellowship. It is true that we now have about seven thousand members scattered across the Dominion. (We began in 1939 with about 300). It is also true that we have a quarter of a million members encircling the globe. "But what are they among so many?" In our cheerful moments, we believe that these few "loaves" mark a noble beginning; and that in God's hands they will be blessed and multiplied. In less cheerful moments, most of us are appalled by the inertia of the people of the Church on the subject of Bible Reading. We nod our heads in acquiescence when our leaders speak to us of our Church as being the Church of the Open Book. Yet in our hearts we know, so far as the individual lives of most Church people are concerned, that we are not the people of the Open Book.

Lest this read like a lament of discouragement, let me add that there are signs of slow but steady growth—but it is so slow! Perhaps half-a-dozen clergymen a month nibble at the bait that we hold out to them so persistently. If Niagara Falls retreats, as we are told, at about the rate of an inch a year, then about the time the Falls is due to arrive at Buffalo, we shall probably have reached our desired goal, the complete transference of our Church from the Bible-neglecting Class into a Bible Reading Fellowship. Perhaps we should spell the word "fellowship" with small letters, rather than capitals, to indicate that we strive for a way of living rather than the increase of an organization. At any rate, we are today "inching" our way onward. If, through the medium of these columns, we could gain an extra rod or two in our forward march, we who are at present charged with this responsibility would be tempted to follow the ancient prophetic habit of dancing before the ark. It is very difficult to break into a rapturous fling when the march moves onward at the rate of an inch a year! Do give us a chance to celebrate properly!



"Why all this directed at us?", I can almost hear some of my friends saying. "Do we not regularly distribute a hundred "Forward Day by Day" in our Church? Is this not an excellent work?" Of course it is. Keep it up; and increase it. The "Forward" booklets are vital and interesting booklets of the religious-digest type. Their daily pages are very helpful. The little sermonettes are well written and touch our need. **BUT THIS IS NOT BIBLE STUDY!!!!** (The four exclamation marks indicate pulpit-pounds!) I am convinced that few do, or can, use the "Forward" booklets as a basis for Bible study. Bible study requires guidance towards the understanding of the passage being read. It requires some introductory matter concerning the context of the passage. I believe I am right in saying that no person can find his way intelligently through the Old Testament without the aid of some such introductory matter and wayfaring guidance. I suppose that some people of the rugged variety can read the Bible from cover to cover and obtain some benefit from the exercise. Yet surely their pilgrimage through much of the Old Testament must be both bewildering and confusing. Almost every page cries out for a guide, for an explanation; and when that explanation is forthcoming, supplied in simple and understandable fashion, suited to the ordinary, non-technical reader, then pages that were previously confused sort themselves out; passages that were lacking in meaning and strength prove to be rich in nourishment. To this task the Bible Reading Fellowship leaders have been setting their hand for twenty-five years. Our best available men and women are called to this work. The quality of their writing and direction is unquestionably high. Doubtless there have been ups and downs in the quarter century. Yet I believe that when judgment is passed on the whole great effort, fair-minded people would allow them a very high average.

The Bible Reading Fellowship is one important instrument for the recovery of the Church's neglected processes of thought, without which there can be no depth or power of conviction. We aim at recovering for the Church her ancient spiritual and intellectual heritage, and at the same time, we would feed the individual soul with the Bread of Heaven for which he hungers, either consciously or unconsciously. If any of my readers have the courage to walk with us along this avowedly difficult pathway, we would welcome them most heartily to our Fellowship. The clergy will find that the "inner-circle" group of the congregation will at once respond to a personal and sincere call to this plan of Bible reading. This "inner circle" will be strengthened and refreshed by the experience. The contagion of their new satisfaction will spread slowly but steadily along the streets of the parish. Provided the parson keeps ahead of his flock, with words of direction, commendation and encouragement, this little but important band will continue to make progress along this road of thoughtfulness.



What I have written above, I have tested parochially during the last ten years; and proven to my own complete satisfaction. Others have come to similar conclusions after similar efforts. We invite you to share in this great experiment. In fact, these closing words will be "the dotted line" to which all salesmen desire to lead the discussion. The dotted line I would now place before you is the suggestion of a postcard to Mrs. Victor Spencer, our General Secretary, at Box 790, Port Hope, Ontario. Harness the atomic energy that is within you to a pen, a pen nib and a drop of ink; and get this good thing started in your parish without further delay. Whatever the rest of the Church may be or do, see to it that your people become the men and women of the Open Book. This way lies recovery and reconstruction, power and peace, individual health and corporate wholeness of life.

—Courtesy "Anglican Outlook"

## Woman's Auxiliary

### DIOCESAN BOARD OF THE W.A.

The Annual Meeting of the Diocesan Board of the W.A. was held in St. Luke's Hall, Sault Ste. Marie, Tuesday, November 27th, with a good attendance.

Mrs. E. L. Allen, President of the Board, presided, and the meeting opened with Hymn 305. The National Anthem and a special Thanksgiving Litany, prepared for use at the Dominion Annual Meeting which was cancelled because of war restrictions.

The President recently attended the meetings of the Dominion Executive Committee in Toronto which was attended by 26 Presidents out of 27 dioceses.

The service of Holy Communion was held before the meeting convened and the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of Canada officiated, assisted by Canon L. S. Dixon and Rev. R. H. Watts. The Thankoffering, amounting to \$18,900.68, an increase of \$3,000 over the previous year, was presented at this time.

The greatest stress was laid on the need of women workers. St. John's College, Winnipeg, will be available for the training of missionaries and it is hoped larger numbers of candidates may be accepted by the Deaconess and Missionary Training School in Toronto.

An increase of \$14,000.00 was accepted by the Dominion Board for this work and for extension work in India. The Treasurer, Mrs. W. Cole-Bowen, announced that sufficient funds to take care of the



amount of \$270.00 allotted to Algoma is now in hand for 1946. Dorcas work is increasing yearly and Huron Diocese may take over the Mohawk School shortly which would make it necessary for the W.A. to care for a large number of children there.

There will be a special course in youth work at the University of Toronto in the spring, of six weeks' duration, four of which will be spent at school and two in the field. The President of the Woman's Club in London is to be released from her duties to travel across Canada in the interest of this work. Miss M. Jackson and Miss H. Donaldson will be in charge of the course and expenses will be the joint responsibility of the G.B.R.E. and the W.A.

A revised membership card with a new picture was approved for the Junior W.A. as well as the New Westminster W.A. pin in small size as official badge.

Moving pictures depicting life in Africa were much enjoyed with the introductory remarks by Mrs. W. L. Wright and Miss Jean Smith operating the machine.

Miss B. Fuller and Miss G. Harvie were welcomed by the president.

A devotional address from the text "Go Forward" was given by Rev. P. W. O. Hill, recently appointed rector of Christ Church, Korah.

Tribute was paid to the work of Mrs. W. Cole-Bowen, now in her 30th year as treasurer of the Board. The president on behalf of the branches in the diocese, presented the treasurer with a substantial gift of money and a bouquet of red roses.

Rt. Rev. W. L. Wright, Bishop of Algoma, spoke of the devotional, inspirational and educational aspect of the meeting and also paid high praise to the splendid work of Mrs. Cole-Bowen and of her miraculous ability for drawing something new from resources unknown to others. The treasurer expressed her thanks and said that her years of service in the Church and W.A. had been very happy. The question of making an annual grant to the treasurer will be decided at the Diocesan Annual Meeting in 1946.

The Lord Bishop closed the meeting with Grace and refreshments were served under the direction of Mrs. H. A. Lewis assisted by members of the Executive and St. Luke's W.A.

IDA RAMSAY,

Recording Secretary.

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#### BRACEBRIDGE

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At the annual meeting of the Woman's Auxiliary of St. Thomas' Church held Monday afternoon in the R. M. Browning Memorial Hall reports showed a highly successful year's work, over \$1,000.00 being raised. The following officers for 1945 were elected:—

President, Mrs. G. H. O. Thomas; first vice-president, Mrs. T. A. Hewitt; second vice-president, Mrs. P. M. G. Thomas; secretary,



Mrs. George A. Crozier; treasurer, Mrs. George Jeffries; talent-treasurer, Mrs. Thomas Peacock, Dorcas sec-treas., Mrs. David Ball; assistant, Mrs. G. N. Ecclestone; superintendent Girls' Branch, Mrs. Cecil R. Wright; superintendent of Juniors, Mrs. George A. Crozier; sec-treas. of Little Helpers, Mrs. Milton Ferguson; educational secretary, Mrs. Thomas N. Bird; extra-cent-a-gon day secretary, Mrs. Walter Hare; thankoffering secretary, Mrs. Frank F. Nock; Living Message secretary, Mrs. G. H. O. Thomas.

## From the Cowley Records

### ST. PETER'S CHURCH

One snowy day fifteen years ago one of the Cowley Fathers was walking out to the Mission of Purbrook for the Sunday Services. A kindly mail carrier picked him up about half way, and they drove into the yard of a tiny one-roomed shack. A dear old lady came to the door. The Father enquired who she was as she had not been there very long, and was told that she was Granny Bowers who had been burned out in Falkenbrug and had been obliged to come to this tiny shack in another neighborhood. He made friends with her on his next visit and found that she was a Church-woman. Three or four times a year one of the Fathers would go out early on a week-day morning to give her Communion. She often said how she wished that there was a Church on the rock beside her little shack, but it seemed hopeless to have one there as no one else in the neighborhood took any interest. The Purbrook Church was too far for her to reach.

One day the mail carrier telephoned us to say that Granny was very ill and that someone should go to her. Father Serson went out and found the old lady apparently unconscious. Her daughter, Granny White, said that her mother could not receive Communion as she did not know anyone and could not speak. Father Serson stood beside the bed and the old lady, though she could not speak, put one hand on the top of the other, in the way people do to receive Communion, to show that she was still conscious. Father Serson gave her her Communion, which always meant so much to her, and a few minutes later she died. Within a very few weeks the whole district opened up to the Church. The leading farmer offered his house for services and these were held for some time, until they became too crowded. The Reverend Walter Jarvis, who was working with the Fathers at that time, now Rector of North Bay, urged the people to build a Church. It was during the depression and there was no money, but by taking down an old log barn and salvaging other second-hand material, the beautiful little



Church was constructed. All that was bought was the roofing material. Since then it has been improved by a brick chimney, hardwood floor and a bell. Originally it could have cost little more than fifty dollars.

Over twenty names of boys baptized and confirmed in this little Church are on the Honor Roll as having served in the Forces, and although many have moved away there is still a good congregation of very faithful Church people.

Some years after Granny's death, an exercise book was found in which she had written the story of her life. It is an interesting account of the days of settlement in the backwoods. This has been published just as she wrote it. "Granny Bowers' Story." 10c—S.S.J.E., Bracebridge, Ont.

### HOLY REDEEMER CHURCH

Many years ago we found a district that had been spiritually burned over. An enthusiastic sect had converted many of the former generation. They had preached hell fire and the wickedness of wine, tobacco, cards and dancing. The younger generation had not been able to follow this teaching and had never heard any other. They supposed themselves lost. They went no where to Church. Two of the Fathers took a large tent for a meeting place, and a small one for living quarters. It was late in September and cold. The people were used to camp meetings and so they came night after night. Men unshaven and in overalls would come to a tent, but would not enter a Church. The teaching was of the wonderful acts of God whereby we are saved. It was a revelation to these people to hear that God loved them like that, and that religion is a happy thing. The Camp meeting was followed up by house services. At one of these "Question night" was held. Everyone put a slip of paper on which he had written a question, into the hat. The Father pulled them out and answered them one by one. One dear old Granny had written "Wot's the use of prayers out of a prayer book. I thought it was the blud of the Lam." Today she is one of our most faithful communicants. She still says "Ay-men" loudly and on occasions "Halleluyah."

After a while we had a bee and all the neighbours brought logs to build a Church at a crossroads. We had \$33 and that bought nails and roofing and some floor boards. We salvaged windows and doors from old buildings. Little Holy Redeemer Church was soon built. It is utterly plain, but has an atmosphere of devotion. A gap of three inches comes between the end of the floor boards and the log wall. In summer, blackberry vines grow up here and make a pretty wainscott. They grow pale and graceful inside the Church. Here and there a bracken frond pushes up through a crack in the rough boarding. The seats and other furniture are home made. The mice are so hard on the

organ that it has been replaced by a piano accordion which can be taken away between services. The Altar is beautifully made. It is a memorial to Marjorie Cowper, a nurse who gave several years of her life to working with the Sisters and who was specially beloved in this part of the Missions. While the Church was being built we were too busy to spend much time there and had to leave it to the men of the place. Half way through, a report got abroad that one man was generously donating logs which he was cutting on land not his own. Fortunately the land belonged to a very kind Toronto woman of the United Church, and she said we were welcome to have them, provided we let her know so that she could come to the opening service. The little Church has now stood for several years at the lonely crossroads. There is a most faithful congregation including dear old Granny. Last month we had a special mission service there on a week night. The pews were full of fathers, mothers, children and babies with dear old Granny at the back thundering out the confession and creed as she used to thunder out "Praise the Lord" in her former religious status.

There is a very happy atmosphere in this little Church. After the service while the lamps were extinguished we stood outside in the frosty moonlight in friendly conversation.

At the monthly communion, which is held early in the morning, the people bring lunches. These are offered along with the alms and oblations and after the service form the material for the lovefeast-breakfast. The tea is made on the church stove and all sit quietly enjoying the contents of the baskets while part of St. John's Epistle is read and plans for church work are made. It is a custom which obtained in the early Church.

"The Little Paper".

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## In Memoriam

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CANON A. H. ALLMAN

One of the fine old residents of Muskoka District, honored by his fellow churchmen and well-liked and respected by all citizens who had come in contact with him, Canon Allman died at his home in Gravenhurst at the age of 92.

The following appreciation of Canon Allman's life and work is published from the Gravenhurst Banner:—

In the death of Canon Arthur Henry Allman, which occurred at his residence on Sunday, November 18th, the Church has lost a venerated and honored missionary who represents one of the last



links between the old and the new in the Anglican Diocese of Algoma.

He was born in October, 1853, in the city of Norwich, England, and received his early education at St. Peter's Gray Coat School situated in that ancient city. After leaving school he was for some seven years engaged in the publishing business, but the urge to the ministry of the church was strongly felt. During this period, under the guidance of Canon T. A. Nash, rector of St. Philip's Norwich, he studied diligently with this objective in view and on attaining his 22nd year was appointed lay missionary for the South Walsham district in the county of Norfolk.

In 1876 he was married to Matilda Maria Cletheroe, who predeceased him in 1934. In 1878 he became a member of the London City Mission and for several years labored most successfully in the capital of the Empire. Having been accepted as a candidate for holy orders by the then Bishop of St. Alban's, he successfully passed his examination for deacon's orders, but before his ordination he came in contact with Bishop Sullivan of Algoma, Ontario, who was at the time in England preaching on behalf of the diocese. Filled with missionary zeal, he offered himself for work in this pioneer diocese and, being accepted by the Bishop and having passed the necessary tests of the S.P.G., sailed for Canada to take up charge of Port Sydney in Muskoka. He arrived with his wife and five children at this charming spot and shortly after was admitted to the deaconate at Holy Trinity Church, Parry Sound. The following year he was ordained priest at St. James' Church, Gravenhurst.

After three years at Port Sydney he became incumbent of Uffington and adjacent mission, where he labored faithfully for eight years. At the end of this period he was appointed missionary at St. Mark's, Emsdale, and during his six years' incumbency built two churches, St. Paul's, Sprucedale, and St. George's, Kearney, which still stand as memorials of his devoted work, and are still in use.

In 1905 the parish of All Saints, Burk's Falls, becoming vacant, Mr. Allman was appointed by Bishop Thornloe to fill the same, and the following year this faithful parish priest was created a Canon of St. Luke's Pro-Cathedral, Sault Ste. Marie, in recognition of his sterling work.

In 1908 he accompanied the Bishop to the Pan-American Synod that was being held in London, England. During his absence Burk's Falls was swept by a disastrous fire which destroyed the church and all its contents. Nothing daunted, Canon Allman set to work to raise funds in his native land for its rebuilding. In this he was entirely successful, and a new All Saints, a fine brick structure, stands today as a memorial of his zealous work.



After 13 years successful ministry at Burk's Falls, he received the appointment of St. James' Church, Gravenhurst, where he remained until his retirement in June, 1931.

Canon Allman was for more than twenty years Rural Dean of the Deanery of Muskoka and Parry Sound and gained the affection and esteem of his brethren by his assiduous efforts on behalf of both themselves and the missions of which they were in charge.

For some years after his retirement he was a familiar figure in Gravenhurst, making the town his permanent home. He was for some years a member of the Board of Education and took a great interest in both schools and pupils, visiting them regularly. In his leisure time he made a hobby of rough carpentering and spent much of it at the carpenter's bench.

In August, 1934, he suffered a severe loss in the death of Mrs. Allman, a loss from which he never fully recovered, and since that time has led a more or less retired life.

Canon Allman has been for many years a member of the Masonic Order, being twice elected Worshipful Master of his lodge, and was appointed Assistant Grand Chaplain in 1927. A fluent and forceful speaker, he was greatly in demand at gatherings, both social and religious, and was always attentively heard as one who had something to say worth listening to.

During the last twelve months Canon Allman has been far from well, but was able to celebrate his 93rd birthday last October, the event being chronicled over CBL, Toronto, by Andy Clarke in his "Neighborly News" broadcast, but during the last few days he suffered serious setbacks and the end came peacefully about noon on Sunday, November 18th.

The funeral, which was held on Tuesday afternoon, was very largely attended. The Clergy in attendance were the Rev. Canon Pinnington, Rector of St. James'; Ven. J. B. Lindsell, Archdeacon of Muskoka (representing the Lord Bishop, who sent a wire expressing his great regret at inability to be present); the Rev. C. R. Normabelle, Rural Dean of Muskoka; Rev. Father C. M. Serson, S.S.J.E.; Rev. S. M. Craymer, incumbent of Holy Trinity, Bala, and E. W. L. Gilbert, missionary at St. James', Port Carling.

The service was taken by Canon Pinnington, the lesson was read by the Rural Dean and the address was given by the Archdeacon. The full male choir of St. James' very kindly attended and led the singing.

The mourners were: Mrs. Kirkpatrick, Mrs. W. H. Emmett, Miss H. Allman, Miss M. Allman and Messrs. R. C. Allman, T. C. Allman, E. J. Allman, all daughters and sons of the deceased; also Mr. W. H. Emmett, son-in-law; Miss Marjory Emmett, grand-



daughter, and Mr. and Mrs. Barry of Port Hope. Two members of the family, owing to distance, were unable to be present, the Rev. E. R. Allman, Idaho, and Mr. P. H. Allman, Vancouver, B.C.

Many friends from the various places where the late Canon Allman had ministered were noticed in the congregation.

The honorary pall bearers were the Archdeacon of Muskoka, the Rural Dean, the Revs. C. M. Serson, F. Nock, S. M. Craymer and S. W. L. Gilbert. The pall bearers, all brethren of Golden Rule Lodge, were Messrs. E. Clipsham, T. Greavette, H. H. Nicholson, A. D. Hurst, W. H. Doherty and F. Davie.

The Masonic service at St. James' Cemetery was conducted by the Worshipful Master, W. H. Price.

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### BENJAMIN PHILIP FULLER

On the 6th of December, 1945, the Rev. Canon Fuller, a veteran missionary of the Diocese of Algoma died at his home at Silverwater on the Manitoulin Island in his 82nd year.

Benjamin Philip Fuller was born in England in May, 1864, and came to Canada with his family in early life. For years they resided on St. Joseph's Island.

After a period of study at Huron College, London, Ontario, he was ordained Deacon in 1902 by the late Archbishop Thorneloe, and spent some years as a missionary to the Indians at Lake Nipigon. He was ordained Priest in 1906. Three years later he became Principal of the Shingwauk Home and continued in that position for twenty years. From 1929 to 1940 he was in charge of the mission of Silverwater, removing to Garden River in 1940. On the 12th of April, 1944, he was installed as a Canon of St. Luke's Pro-Cathedral by the Rt. Rev. G. F. Kingston, the retiring Bishop of Algoma. He retired from active service at the end of July last. He then returned to Silverwater.

He is survived by a daughter, Miss Benna Fuller, for many years on the staff of the Shingwauk Indian School, three brothers and four sisters.

The funeral service took place in the Bishop Fauquier Memorial Chapel on Monday, December 10th. The service was in charge of the Right Reverend W. L. Wright, Lord Bishop of Algoma, assisted by the Very Reverend J. H. Craig, Dean of Algoma. In a short address, the Rev. Canon F. W. Colloton, a friend of many years standing, paid a tribute to the life and work of Canon Fuller, almost the whole of whose ministry was spent in Indian missionary work. Other clergy present in their robes were the Rev. Canon A. E. Minchin, Principal of the Shingwauk Indian Residential School, the Rev. A. J. Bruce of Garden River, the Rev. D. H. Dixon of St. Joseph's Island and the Rev. P. W. O. Hill of

Miss Sawyer and Miss Paris of the Anglican Sunday School Mission Vans spent a few days at the beginning of October at Bishophurst, Sault Ste. Marie, as the guests of Mrs. W. L. Wright. Miss Sawyer who comes from the Old Country and Miss Paris who claims Calgary as her birthplace, have been operating a new Sunday School Mission Van in the Diocese of Algoma. This van named the "St. Luke's Van" was secured for service in Algoma by Miss Eva Hasell, M.B.E., by raising money for its purchase throughout the Dominion. The van used in Algoma formerly ("The Good Shepherd" was a gift to Miss Hasell from the people of England. The new van was dedicated early by the Venerable Archdeacon, C. W. Balfour of St. Paul's, Fort William. All this summer Miss Sawyer and Miss Paris have visited isolated spots in Algoma securing many new pupils for the "Sunday School by Post." Among the points visited was the Manitoulin Island where most efficient and thorough work was carried out. The Bishop of Algoma; The Rev. W. L. Wright, finds the help rendered by such means of reaching very isolated families invaluable in this very large and scattered Diocese.

Having stored their van in Sault Ste. Marie, Misses Sawyer and Paris returned to the Diocese of Athabasca to work in a mission there—winter work which they have carried out for the last six years.

The Rev. P. W. O. Hill of Iroquois Falls (Diocese of Moosonee) arrived in Sault Ste. Marie with his wife and son, to take up work in the Mission of Christ Church, Korah, with St. Peter's, Sault Ste. Marie.

#### BURK'S FALLS

At the request of our good Editor we should like to give a brief outline of the activities in All Saints' Church, Burk's Falls, during the past three years. We are first of all justly proud that the Church and Parish Hall have been freed of debt despite the fact that several hundred dollars have been spent in redecorating the Rectory. The interior of the Church has also been redecorated recently, which adds greatly to the appearance. Our assessments and apportionments this year will be paid as well as paying off arrears of pension fund.

Since our present incumbent, Rev. J. S. Rhodes assumed charge of the parish, church attendance has shown a marked improvement and collections have increased 100 per cent. Sunday school attendance has also been well maintained. Mr. S. O. Dukelow, superintendent, has held that position for the past 25 years and is a tireless worker in church and community welfare.

An A.Y.P.A. was organized last fall by Mrs. Rhodes and a successful year has just been completed. Our W.A. has an active



Messrs. F. Dent, M. Tweedale, I. Reynolds, F. Farrell, J. Denby, I. Robertson, A. J. Andrews, O. Hudson, E. J. Peplow, G. Lewis, R. C. Smith, G. Berwick, S. Peplow, W. J. Leaney, C O'Hara, C. Rose, R. Taylor, A. McCarnen, A. Denning, F. Dwyer, J. Kemp, L. M. Williamson, E. Drew and J. O. Fitzgibbon of St. Luke's parish, Sault Ste. Marie.

The meeting opened with Evensong in the Church conducted by the Rev. Mr. R. Webb and the lesson was read by the Rev. Mr. Bruce.

The officers elected were as follows:—

Hon. President .....	Bishop W. L. Wright
President .....	Mr. C. Skerten
Vice-President .....	Mr. I. Robertson
Secretary .....	Mr. Wm. Culliss

• Executive

A. Denning of St. Luke's Parish

C. M. Bone of St. John's Parish

D. Masson of St. Peter's Parish

A. E. Smith of Garden River

A. A. Meek of Bruce Mines

H. S. Jackson of Thessalon

With the Executive from Blind River and St. Joseph's Island to be appointed at a later date.

Mr. Dwyer then addressed the meeting and outlined the authority for a Diocesan Laymen's Council as stated in Canon 27 of the Canons, and spoke of the opportunities for advancing the work of the Church.

Mr. Lewis spoke of the need for an effort to increase church attendance and said that in some parishes this was achieved by personal visits.

The Rev. Mr. Bruce outlined the organization meeting of the Laymen's Council at the head of the Lakes and said that they were very enthusiastic there.

It was decided that the next meeting would be held in Bruce Mines on May 2nd, 1946.

The business portion of the meeting was finished and the remainder of the evening was spent playing bridge and cribbage. A delicious lunch was served by the men of The Church of the Redeemer and the meeting adjourned about 11:30.

### 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,

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Bracebridge, Ontario.

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

(Authorized as Second Class Mail, Post Office Department, Ottawa)

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