

# The Algoma Missionary News

VOL. 72

SAULT STE. MARIE, NOV.-DEC., 1946

No. 5



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

## THE EDITOR'S CORNER

By the time you receive this issue of the A.M.N. the New Year will already have started on its twelve months' journey. 'Tis said that New Year's Resolutions are made to be broken. There is, however, one resolution which the Editor wishes that all readers of the A.M.N. would make and keep. That resolution is to keep the Editor abundantly supplied with news for the A.M.N. One reason for the small size of this issue is the lack of material from the various parishes. There is undoubtedly enough of interest going on in the Diocese to make a magazine twice the size of the present issue. But once again it must be said that the A.M.N. depends primarily upon you and you and YOU! Please see that your material is sent in as soon as possible after the events take place. The deadline for material is the 15th of February, April, June, August, October and December. The earlier the better, however.

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Plans are under way for the production of a new and distinctive cover design and a change in format for the A.M.N. We hope that the new changes will improve the outward appearance of the magazine.

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All Saints' G.A. and W.A. of Huntsville have undertaken a fine piece of work. They have decided to build up a fund in the parish to provide help for any All Saints' boy who reads for Holy Orders and any All Saints' girl who offers herself for the Missionary work of the Church. Already the fund has reached \$200.00. This is a most commendable plan for finances are heavy in any training for the work of the Church and hinder many from undertaking such courses.

We would like to see many other parishes undertaking the same plan for we believe that it will help to stimulate interest among our young people and that it will stimulate the interest of all those who contribute to such a fund, when they realize that one of their own congregation is benefitting thereby.



## The Bishop's Letter.

"Bishophurst,"  
Sault Ste. Marie, Ont.,  
Epiphany 1947.

My dear People,

I send to you all my Best Wishes and Greetings for a happy and prosperous 1947. The Diocese enters upon the New Year filled with anticipation and hope.

The Anglican Advance Appeal is now entering its second stage, the Spiritual. I wish to thank all our Algoma members and friends for the magnificent financial response of the past year. On an apportionment of \$73,500.00, over \$60,000.00 in cash has been raised and total pledges bring the entire amount to \$80,000.00. Important as this phase of the Advance is, it is the spiritual which centres the entire movement. A recent writer has touched on the essential problem of the present time in these words: "modern man has lost his balance because he has lost his spiritual centre." For this reason the Church in Canada is stressing the Spiritual Advance in 1947. A few parishes in the Diocese have already had their parochial visitations, but the majority are now preparing for a thorough visitation the week before Lent. I commend this to all our laity and hope that the closest co-operation will be manifested with the clergy in this important work. I trust that the sincere attempt to visit all our members will stimulate increased attendance at our church services, revivify our organizational endeavours and deepen the religious life of every family. At all the services in our churches the following prayer is said regularly and I commend it for personal use to all our readers.

"Almighty and everlasting God, by Whose Spirit the whole Body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ.

"O Lord, revive Thy Church, beginning with me. Amen."

I am glad to report that the spiritual advance is making itself felt in the formation of Deanery Laymen's Associations. By this means we shall be able to mobilize the laity to greater witness for Christ and His Church.

Our Synod this year will be held from June 10th to 13th. Many matters of considerable importance must be discussed at that time and a large number of clergy and lay delegates will be present. More will be written later concerning the details.

In confident expectation we have entered 1947. With grateful hearts raised to Almighty God for His manifold blessings we anticipate the spiritual renewal of the Lenten Season and pray for God's guidance upon us as we jubilantly work for His Kingdom.

Let us all go forward together in faith, hope and love. May every Blessing be with you and yours,

Your friend and Bishop,

WILLIAM L. ALGOMA.

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## FROM THE DIOCESAN EXECUTIVE MEETINGS

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### MARATHON

The Bishop stated that he had received a letter from the Rev. Dr. C. H. Best, Superintendent of Missions of the United Church, saying that their Communion did not have a man to place in Marathon at the present time and suggested that the Anglican Church should build the church and place their clergyman in that town. The Bishop intimated that he was investigating the situation.

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### ANGLICAN ADVANCE APPEAL

Mr. J. D. Tipton, Financial Diocesan Organizer of the Anglican Advance Appeal, was requested to send out a letter to the clergy asking that reminder cards be sent out to those whose pledges were due this month. The Rev. P. R. Beattie was asked to gather material for a printed leaflet listing separately the cash and pledges of each parish and mission in the Diocese.

It was resolved that this Executive Committee hopes that the Anglican Advance Appeal Committee of the Diocese will carry on its work and that meetings of the Spiritual Advance Committee will be held in co-operation with this Committee.

## SPIRITUAL ADVANCE COMMITTEE

Dean Craig reported that the Visitation Cards, Prayer Cards, Home Remembrance Cards and "Anglicans Advance" pamphlets had been sent out in quantities to each parish and mission throughout the Diocese. The Committee had submitted a budget of \$200.00 to the Central Committee at Dominion Headquarters for local printing, travelling expenses, deputation work, etc. Further meetings of the Committee on Spiritual Advance are planned for the immediate future.

## BISHOP FAUQUIER MEMORIAL CHAPEL

Mr. F. T. Dwyer, as a member of the Committee appointed to look into the matter of necessary repairs to the Bishop Fauquier Memorial Chapel of the Shingwauk Indian Residential School, reported that the City Building Inspector had recommended that a contractor be asked to examine the building. Mr. P. McLarty was contacted, but could not give any definite estimate as to the cost of repairs. Work to the extent of \$650.00 is needed on the superstructure alone, as there is danger of falling stones around the entrance of the Chapel. Mr. Dwyer stated also that the engineer's dwelling was in very poor condition.

**AFTER PRISON -- WHAT?**

(Conclusion)

7. Should you tell an employer about an ex-prisoner's record? If you didn't get the offender the job, never! Policing the community and informing is not your business. Beyond that, circumstances must govern your action. It's interesting to know that in literally thousands of observed cases it's been found that a discharged prisoner will not "beat" the employer who knows his story, has a frank chat with him and takes him on. This is almost the invariable rule, even though the offender may engage in crime elsewhere at the time of his employment. An offender who has done his "time" has the right to return to society without feeling that he is handicapped because his offence and record have become common property. Sometimes this is unavoidable but we must do all in our power to protect and encourage an offender who is trying to come back.

8. Don't expect your man to embrace religion and go to church at once. He sees most of the things you value in reverse. The Church to him may just seem at first another restriction. He's suspicious too, of organized religion. Be content to represent the spirit of Christ and the Church to him and let the Holy Spirit work through

you—for months and years if necessary. There's a wealth of experience and education in this for you and a good deal of humility; for one of the greatest temptations when dealing with an offender is to try to mould him to your pattern and to make him do what you think he should. When he doesn't, your pride is hurt. If a young man is worth anything he won't place himself like putty in any man's hands. Let him be himself. You're an example and guide—a shepherd—not the Creator. If he WILL backslide, let him slide. There's little you can do about it. But you can let him know you're behind him all the way even if he falls. Show him that even if he repeats he can still count on you. You're always there waiting for him. All this may seem most disheartening but this attitude wins in the long run and when you've finally got your man he'll follow you from sheer trust and conviction. But he may repeat and serve time many times before this blessed point is reached. He must "come to himself." All of us have had this experience personally in more or less degree. Read again the story of the Prodigal Son and along with it the tale of the Good Samaritan.

9. As a final suggestion, study your job. There are some excellent books about the parson and his work with prisoners. The library of the Council for Social Service, Church House, Toronto, has carefully selected books on this and kindred subjects. Probably one of the best to start with is "THE ART OF COUNSELLING" by Rollo May. Another good book—a pamphlet, is "HOW TO HELP PEOPLE" published by the Forward Movement in the U.S. The G.B.R.E. stocks a number of good books relative to this whole field.

In Ontario, there may be a representative of the Prisoner's Rehabilitation Society in your city. This organization is ready to help you and the newly released offender in your mutual problems. At present this group is expanding and is increasingly filling a great need in the aftercare of the prisoner. Their address is "THE PRISONER'S REHABILITATION SOCIETY, 210 Manning Chambers, corner Bay and Queen Streets, Toronto. The Toronto Anglican Prison Chaplaincy Service will be glad to help you where possible.

(Courtesy "The Church Messenger")

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## M. S. C. C. News

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### THE M.S.C.C. AT A RECENT EXECUTIVE MEETING . . .

1. Decided that in view of the action of the Board of Management in September 1944, namely "That the full support of the Diocese of the Arctic by the Church, through M.S.C.C., be assumed as

soon as possible," the Church, to assume such support as from January 1st, 1948.

2. Voted that in order to carry out the decision of General Synod "that the present system of assisting clergy in missionary dioceses to meet their transportation problem be continued and developed," a sum of \$10,000 for this purpose be included in the budget estimates for 1948.

3. Adopted the new name "Indian School Administration" for the office of Canon H. A. Alderwood, Superintendent, in accordance with the report of the Indian Work Investigation Commission.

4. Decided to appeal to those dioceses in which Sunday Schools or other organizations are contributing to the support of Indian pupils with a view to having such contributions count as extra gifts and not as part of apportionment as at present.

5. Voted that the General Secretary, Canon L. A. Dixon, should proceed to India early in the new year with Canon C. R. H. Wilkinson to confer with the staff of the Kangra Mission regarding urgent matters concerning the future of the work.

6. Approved a grant for the publication of a Cree Grammar written by Canon H. E. Hives, B.A., of Battleford, Saskatchewan.

7. Agreed upon the second Sunday after Easter as the day on which a simultaneous appeal be made by the Canadian Churches in 1947 on behalf of Orphaned Missions, as approved by the General Synod.

8. Voted that the Lillie Perry bequest, for providing in a foreign country a small edifice for religious worship, be made available for the erection of a church building at Lower Dharmasala in the Kangra Mission, India.

9. Learned with gratitude that fifteen missionaries are expected to be back in the Diocese of Honan before the end of the year.

10. Approved the report of progress being made in the careful distribution of receipts from the Anglican Advance Appeal.

11. Appointed Canon P. S. C. Powles as the first missionary to be sent back to Japan and approved of his sailing as soon as possible.

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### THE QUINTS OF INDIA

By Dr. C. V. Jackson, of the Kangra Mission

Do you remember how Canada thrilled to the news and flashed it to the four corners of the earth, when on an early morning in 1934, the Dionne quintuplets were born? Five baby girls were in need, and offers of help were more than adequate. There was no

difficulty in securing a separate nurse for each. Milk, clothing, gifts of every description poured into the little town by aeroplane. Today these young girls are the trophies of Christian tradition and of the unstinted care of the medical and nursing professions.

Did you ever hear of the quintuplets, five Brahmin boys of Northern India? No, I'm sure you haven't. There was no thrill or glamour there, but only a story of ignorance, superstition and heart-break. In a small Mission Hospital, a young Indian Christian doctor, a graduate of Ludhiana Women's Christian College, was working alone. About noon, one day after a busy morning's work, a cart arrived, bringing a woman who was in great distress. Indian custom forbids contact to all, except low caste at such a time but all know that at a Christian Hospital no one is refused admission. The young doctor took her in and diagnosed twins. The patient's condition was serious, but as no help was at hand she knew she must tackle it alone. One baby arrived and then another, but the mother was still in great distress. Was there still another baby? Yes, there was a third and a fourth and a fifth! The doctor worked frantically, wrapping each mite in a blanket, while she used all her skill and energy to save the exhausted mother. Then she turned to the "boys" five healthy Brahmins, who were soon crying lustily, but who was to care for them? Their mother was too ill and no other woman was available. The doctor sent frantic messages to the Civil Surgeon, and the hospital sweeper to surrounding villages, calling for help, but no one came. You ask, "are Indian women heartless?" No—by no means, it is all the result of centuries of false beliefs, whereby an Indian mother and babe are considered "unclean" for forty days after birth, and so compared with the consequences of being defiled, the saving of five little boys was not considered. Again, twins are usually thought to be unlucky and as for quintuplets, many are convinced that they must be the work of evil spirits. The news soon spread to surrounding villages, and though many came to see, no one came to help. Government officials offered to pay if assistance could be procured, but alas, before help finally arrived all five babies were dead.

What a contrast! Can such ignorance and superstition be overcome? Yes, by Christian teaching. Christ's Command was, "Go and teach all nations." Is it nothing to you? Jesus is depending on us. The souls of too many men, women and children depend upon us, for us to think of turning back until we have accomplished our Mission. We have been briefed for this "Ye shall be witnesses unto me to India, China, Japan, unto the uttermost part of the earth."

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#### THEY CAN LIVE TOGETHER

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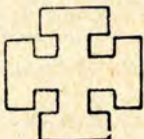
A recent letter from Miss O. M. Balderston, of the Boys' School, Palampur, contains the following interesting information:



"I wonder how much was published in your newspapers at the time of the Calcutta riots about how the different communities stood by each other and protected each other. In one house some Christians were told that they would not be harmed if they gave up the Hindus they were sheltering. They refused to do this. In another quarter some purdah Mohammedan women were sheltering some Hindu women. Some Mohammedans threatened them and tried to make them give up the Hindu women. These women threw back their veils and said, 'Come on, you can kill us but we will never give up our Hindu sisters to you.' The men were so taken aback they went away. One Mohammedan wrote in a letter to the Calcutta "Statesman," 'My house was threatened, but my Hindu friends kept the mob in check. Towards evening, however, the educated Hindus of the locality were losing control. Mine is a family of thirty-five, mostly women and children and it was impossible to remove them so we took shelter in the house of a Hindu neighbour. The rowdy element got scent of it and threatening my friend, 'Turn them out, you cannot save them,' was their demand. 'I know I cannot save them but I can die before they are touched,' was the firm reply. Later, the educated section resumed control and they were safe again.' He ended his letter, 'I am convinced that we Muslims and Hindus can live together peacefully unless a clash is engineered.' There was little doubt that a small clash was engineered and the hooligan element probably urged on by the Communists turned it into the Great Calcutta Killing. Communism is a real danger in India and all other materialistic ideas. 'It's not a question of what race shall rule, but of what ideas shall rule.'"

These may be isolated incidents it is true, but it is encouraging to know that such friendship exists even in some communities.

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Woman's  Auxiliary

ALL SAINTS' G.A., HUNTSVILLE

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During 1946 All Saints' Girls' Auxiliary, Huntsville, experienced great change and progress. With the formation of a Parish Guild in December, 1945, many older members "graduated" and were replaced by young girls quite new to the work of the G.A.

Guided by an excellent executive and supported whole-heartedly by the rest of the parish they fulfilled all obligations to diocesan funds, packed a full bale for the Shingwauk School, and

still had \$100 left. The suggestion had been made that a fund be started in the parish by the G.A. to assist in the training of a young man as a priest or a young woman as a deaconess. The Lord Bishop commended the plan most heartily and at the Annual Meeting, Nov. 29th, the \$100 was set aside by unanimous vote for the setting up of a "Training Fund." The W.A. of the parish showed their approval at their Annual Meeting by voting an additional \$100 to the fund.

It is many years since anyone from All Saints' entered the work of the Church and the girls sincerely hope that their offer of help will soon encourage some parishioner of All Saints' to answer the urgent call to service.

The Mission of St. John's, Sault Ste. Marie, reports that there were 36 candidates for Confirmation in 1946, in a mission of 125 families. This shews a very gratifying result of the appeal for Spiritual Advancement recently organized in the mission by the Rector, Rural Dean J. D. Wall. Other tangible results are the noticeable increase in the number of men attending Divine Service and the increased number of families worshipping together.

Sault Ste. Marie was fortunate in having a visit from Canon Wilkinson in December. Canon Wilkinson, who is on leave from Kangra, India, where he is in charge of the mission there, preached at all churches in the city. St. John's was particularly interested in his visit as a former member of St. John's is working in the Kangra Mission under the direction of Canon Wilkinson. Miss Marianne Nattress heard the call to the Mission Field whilst at St. John's, where she was a Sunday School teacher and a very active member of the W.A.

Algoma Deanery (Rural Dean J. D. Wall) reports that one of the Deanery clergy is leaving for another Diocese. The Rev. P. W. O. Hill is going to the Parish of Saugerties, in the Diocese of New York.

A former clergyman of the Deanery, the Rev. R. C. Warder, who at one time assisted at St. Peter's in Sault Ste. Marie and recently has been serving the Mission of Powassan, has also left the Diocese.

## SPIRITUAL ADVANCE COMMITTEE

Diocese of Algoma

### A CHAIN OF PRAYER

In order that in every parish constant prayer may be made for the Spiritual Revival of the Church, it is suggested that:

- a. At **every** service the prayer selected by the Lord Bishop as our Diocesan Prayer of Spiritual Advance be used with suitable bidding and an invitation to the people to take part in it.
- b. At the mid-week Communion or some such suitable occasion, each parish is urged, in addition, to pray for all the other parishes in the Diocese in rotation, naming the points in the parish and the priest who is in charge, in accordance with the schedule appended below. The following prayers are suggested as suitable for use from time to time:
  1. O Lord, who art our stony Rock and our Defence, we call upon Thee for the Bishop, clergy and people of the Diocese of Algoma. Give them the defence of Thy salvation. Let Thy right hand uphold them and Thy loving correction make them great; that drawing into Thy Church the people that have not known Thee they may rejoice in Thy holy Name; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.
  2. O Christ, who hast promised that if we abide in Thee we may ask what we will and it shall be done unto us, grant unto all Thy people scattered throughout the Diocese of Algoma that they may abide in Thee who art the True Vine; and, rejoicing in the fellowship of Thy Church, they may bring forth much fruit to the praise of Thy holy Name, who with the Father and the Holy Spirit livest and reignest one God, world without end. Amen.
  3. Sunday next before Advent:—Stir up we beseech Thee the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

## SCHEDULE

## WEEK OF—

Feb. 16th-Quinquagesima—

Coniston, Biscotasing, Bigwood, Markstay, Monetville,  
 French River, Wanapitei, Cartier, Levaek, New Cobden.—  
 Rev. A. E. Carding.

Feb. 23rd-Lent 1—

Capreol, Garson, Falconbridge, Milnet.—

Rev. J. E. M. Massie.

Mar. 2nd-Lent 2—

Sturgeon Falls, Cache Bay, Warren.—Rev. R. K. Bamber.

Mar. 9th-Lent 3—

St. John's, North Bay.—Rev. W. W. Jarvis.

Mar. 16th-Lent 4—

St. Brice's, North Bay; Callander.—Rev. S. V. Hatt.

Mar. 23rd-Lent 5—

Powassan, Restoule, Chisholm, Trout Creek, Nipissing.

### 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,  
St. Thomas' Rectory,  
Bracebridge, Ontario.

Remittances for subscriptions should be sent to the Business Manager,  
MR. MURRAY TWEEDALE,  
38 Albert Street W., Sault Ste. Marie, Ont.

- Mar. 30th-Lent 6—  
Sundridge, South River, Eagle Lake.—Rev. R. H. Fleming.
- Apr. 6th-Easter Day—  
Chapleau and St. John's School, Chapleau.—  
Rev. J. H. Morris, Rev. C. A. Crawley.
- Apr. 13th-Easter 1—  
Little Current, Sucker Creek, Sheguiandah.—  
Canon R. Haines.
- Apr. 20th-Easter 2—  
Gore Bay, Kagawong.—Rev. G. Thompson.
- Apr. 27th-Easter 3—  
Manitowaning, The Slash, Hilly Grove, South Bay Mouth,  
Bidwell.—Rev. E. Weeks.
- May 4th-Easter 4—  
Mindemoya, Providence Bay, Big Lake.—Rev. C. Noble.
- May 11th-Easter 5—  
Silverwater, Sheshegwaning.
- May 18th-After Ascension—  
Whitefish Falls, Birch Island.—Rev. R. W. Stump.
- May 25th-Whitsunday—  
Espanola, Webbwood, High Falls, Nairn, Worthington.—  
Rev. F. W. Sewell.
- June 1st-Trinity Sunday—  
Massey, Walford, Spanish River, Spanish Station.—  
Rev. C. G. Kehler.
- June 8th-Trinity 1—  
Haileybury—Rev. C. Goodier.
- June 15th-Trinity 2—  
Cobalt, Latchford, Temagami, Bear Island.—  
Rev. J. H. Watson.
- June 22nd-Trinity 3—  
New Liskeard, Harlev.—Rev. S. Turner.

(Continued next issue)