

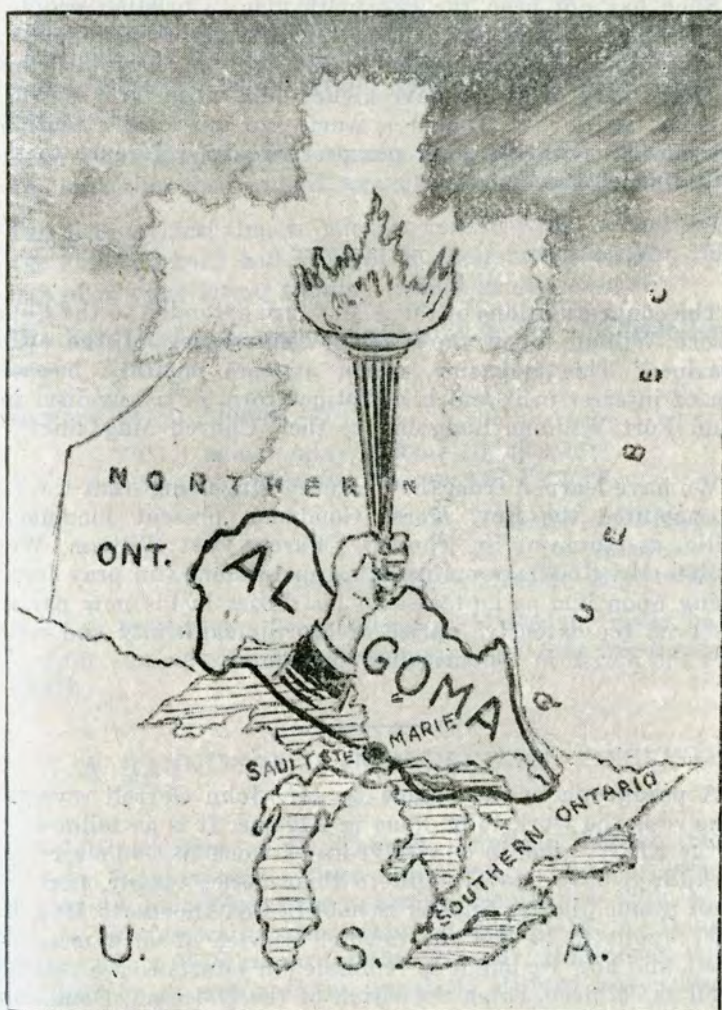
The Algoma Missionary News

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

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No. 4



THE EDITOR'S CORNER

In this issue of the A.M.N. you will find an article on the Rehabilitation of prisoners by the Rev. E. Tucker, a former priest of this Diocese. The editor has taken the liberty of including this article, not only because of our interest in Fr. Tucker, but also because of its importance. It is most important that clergy and laity alike have a Christian outlook with regard to released prisoners. Such has not been the case with many Christian people. Too often we have looked down upon the prisoner as a hopeless case, affording him no encouragement in his fight to re-establish himself in society; very often we have kicked him when he is down. This article by the Rev. E. Tucker is worthy of our close attention, for it provides us with the right perspective with reference to the rehabilitation of the ex-convict.

The congratulations of the A.M.N. are extended to the Churches of Fort William upon the twelfth anniversary of the "Church Magazine." This magazine, which appears monthly, has always much of interest in it and is a distinct form of evangelism in and around Fort William. Long life to the "Church Magazine!"

We have learned from the "Church Magazine" that the Bishop has appointed the Rev. Morse Goodman, present incumbent of Murillo, as rector of St. Thomas' Church, Fort William. We congratulate Mr. Goodman on his new appointment and pray for God's blessing upon him as he takes up his duties in his new parish. He has served the extensive parish of Murillo faithfully and well and leaves the parish in a flourishing condition.

A paragraph in the article by Mr. John Gorrell reveals how extensive is the work to be done in Algoma. It is as follows: "This was the FIRST time in our 22 years of work in God's service that the children have had brought to their notice visibly, that we are part of a much larger Sunday School in this Diocese!" How thankful we ought to be for the devoted service of such men as Mr. Gorrell, and how we ought to redouble our efforts to see that adults, as well as children, catch the vision of the Diocesan, Dominion and World-wide Church.

DIOCESAN NEWS

MONETVILLE, ONTARIO

The Algoma Diocese Sunday School Van "St. Luke" paid us a visit under the charge of Miss E. Kenway from Wednesday 18th to Sunday 22nd September, 1946, and it was much appreciated.

The time was spent by visiting the various families in the district, culminating with an interesting instruction in our Church, followed by games in the Church grounds on the Saturday afternoon. The children thoroughly enjoyed themselves judging by their merry time after the more serious part of the programme—about 3½ hours altogether.

After Church on Sunday, thanks were offered to Miss Kenway, with the hope that the Van will again be in our neighbourhood soon.

This was the first time in our 22 years of work in God's service that the children have had brought to their notice visibly, that we are part of a much larger Sunday School in this diocese.

The Lord Bishop is again coming to us for Confirmation this autumn.

Services in St. Aidan's are:

2:00 p.m.—Sunday School (3 classes)

7:30 p.m.—Evening Prayer and Sermon

JOHN GORRELL,

Lay Reader

C/o St. Aidan's Mission, Monetville, Ont.

Rev. A. E. Carding, Rural Dean of Nipissing, visits us regularly in the summer for Holy Communion on first Wednesdays in the month.

REV. W. A. HANKINSON IS HONOURED BY CONGREGATION

The congregation of St. Thomas' Anglican Church, members of Vickers Heights, Slate River and Rosslyn Missions, assembled in the parish hall Wednesday evening, September 25th, at eight o'clock to bid farewell to the rector, Reverend W. A. Hankinson, who leaves Fort William on October 7th. Mr. Hankinson will take up his position as rector of the parish of Milford Bay, Ontario, in the Diocese of Algoma.

Honored guests present were: Archdeacon C. W. Balfour and Mrs. Balfour, Canon C. F. Yeomans, Rev. J. S. Smedley, Rev. T. Cann and Mrs. Cann, Rev. M. L. Goodman and Mrs. Goodman, Rev. J. S. Flook and Lay Reader Harry Ellard and Mrs. Ellard.

H. G. Brooke, lay reader of St. Thomas' Church, was chairman for the evening and the program opened with prayer by Canon Yeomans, rector of St. Luke's Church. Following the national anthem, the hymn "Blest Be The Tie That Binds" was sung by the large gathering.

The chairman, on behalf of St. Thomas' Church Council, extended to the congregation, honored guests and visitors, a cordial welcome and paid honor and tribute to the rector for his years of faithful devotion to his Master, his Church and to the people of his parish.

Community singing was enjoyed.

Presentation was made by Mrs. T. Lyons, on behalf of the congregation and Vickers Heights Mission of a purse of money to Mr. Hankinson.

Presentations Made

J. Johnson, people's warden, on behalf of the vestry, presented Mr. Hankinson with a cheque, and Mrs. Pearse and Mrs. Fregeau, two of the oldest members of the Woman's Auxiliary, presented him with a dressing gown, Mrs. Otto and Mrs. Gascoigne on behalf of the Friendly Circle, presented him with a gift of gloves and handkerchiefs and Mrs. McGregor on behalf of the Evening Group of the Church presented him with a cigarette lighter, H. G. Brooke and E. Siegrist, on behalf of the Men's Club presented him with an Anglican prayer book.

Mr. Hankinson expressed his deep appreciation for the gifts and the kind thoughts behind them and also his appreciation for the many kindnesses and thoughtful co-operation of the parishioners through the 18 years of his ministry. A church, free of debt and now in splendid condition to carry on the work of spreading the kingdom of God throughout the parish were the fruits of all their labors in which it was always his joy and privilege to have a share.

The visiting clergy were afforded the opportunity to address the gathering. Archdeacon Balfour spoke in terms of affection and esteem, expressing the regret in having Mr. Hankinson leave the lakehead, but all wished him every success and happiness in his new parish.

J. Johnson presented Mr. Hankinson with an album signed by all present and H. Metzler presented a bond to Fennel Hankinson which was received on his behalf by the rector.

The chairman expressed his thanks to all who had helped and contributed toward the success of the evening, to the ladies of the Church who had decorated the hall, to the W.A. members under the leadership of Mrs. Eves and Mrs. Leech, for the lovely lunch which was served at the close of the evening.

The assembly concluded the program with the singing of the hymn "Now Thank We All Our God" and Canon Yeomans pronounced the benediction. Mrs. E. Gascoigne acted as pianist.

MEMORIAL SERVICE HELD AT ST. GEORGE'S CHURCH, PORT SANDFIELD

On Sunday, August 18th, the little Mission Church of St. George, at Port Sandfield, Ont., was packed to the doors with friends and summer visitors for a Memorial Service for three young men who were closely connected with this Church from their childhood.

Archbishop Owen and Mrs. Owen presented the Church with a beautifully carved oak Pulpit-Lectern in the memory of their son, David Derwyn Owen, who died of wounds in Normandy, 1944. Dr. and Mrs. William J. Chapman, of St. Catharines, gave an oak Prayer Desk in memory of their son, William DeVeaux Woodruff Hilton, who was killed overseas. Mrs. Gardiner gave a pair of particularly beautiful flower vases for the Altar in memory of her son, John Carey Gardiner, who was killed during flying operations at Centralia, Ont., in April, 1944.

These young men came for years to Port Sandfield for their summer holidays, and were all connected with the life of their Church, so that it is with particular pleasure and sympathy for those who mourn, that the people of St. George's receive these memorial gifts. In the case of John Gardiner it is of particular interest to remember that it was his grandfather, Mr. Enoch Cox, who built St. George's Church some 65 years ago,

The memorial gifts were dedicated by the Rt. Rev. L. W. B. Broughall, Bishop of Niagara, who gave a brief address. The Bishop took as his text Wisd. 3:1 "The souls of the righteous are in the hand of God, and there shall no torment touch them," and spoke words of consolation for those who mourned. He spoke of the promising lives of the three men, of whom he knew David Owen best, since he was David's godfather. He also spoke of knowing William Hilton as a schoolboy at Ridley College. He reminded his

hearers that old age is not necessarily measured in years, but rather in the quality of life that is lived. In closing, the Bishop recalled the inspiring words of St. Paul in Thess. 4:14, "Them which sleep in Jesus will God bring with him."

Bishop Broughall was assisted by the Incumbent, the Rev. S. W. L. Gilbert, who read the Service. Mr. Gilbert also has charge of the Missions of Port Carling and Gregory.

THE CHURCH OF ST. MARY, THE, VIRGIN NIPISSING VILLAGE

Among the little known pioneer Churches in Algoma may be numbered St. Mary's Nipissing.

The Church is situated in Nipissing Village, two miles from Lake Nipissing, on the shores of which you can still see Champlain's markings.

In the early pioneer days Nipissing was the centre of life, a thriving community when North Bay was a collection of shacks. St. Mary's Church is the Mother Church of North Bay.

Truly there were giants in the land among the clergy in those early days. It seems incredible today to hear that Archdeacon Gilmour used to travel on foot from Sturgeon Falls to North Bay, then from North Bay across twenty miles of open lake on the ice to Nipissing Village. Here he held services at the Beattie Farm. Mr. Alec Beattie, one of the few remaining pioneers, remembers as a boy the visits of the Archdeacon.

Leaving Nipissing Village the Archdeacon would walk a further twenty miles to Restoule, there he is still remembered by Mr. Wm. Clarke who has been a Church Warden for over thirty years.

Thus St. Mary's Church, Nipissing, and St. Alban's, Restoule, bear tribute to the "Diocesan Tramp" as the Archdeacon loved to style himself. When we realize that he made this trip twice a month, we are amazed.

Many stories are told of this lovable Irish priest; he was always accompanied by a big dog; this dog saved his life on one occasion.

Crossing the wide expanse of Lake Nipissing, the Missionary was overcome by a fierce blizzard, unable to go farther, he made a hole in the snow, the dog and the Archdeacon curled up together and thus spent the night while the blizzard raged over them.

The Church is built of huge pine logs that have been squared, the eaves on the front of the Church were hand carved by one of the

pioneers; it was for some time a Methodist Church until acquired by the Anglicans. The pews are the old fashioned box type, dark with age, the doors are missing, historical they may be but comfortable they certainly are not.

As priest in charge of St. Mary's Church, Nipissing, I can testify to the devotion of the little flock that now strive to maintain its witness. We are at present very few in numbers, about five families in all. There is however, a firm determination not to let the Church close, its place in the community through the years is witnessed by the many graves of devoted Anglicans that sleep beneath the quiet spruce trees in the little cemetery.

The bottom layer of stout old logs have rotted so that the north side of the chancel is sinking, to save the Church a cement wall will have to be put under the building. The people have raised about \$150.00 towards this, but \$400.00 is required; the Bishop is sponsoring an appeal to the Diocesan W.A.. More we hope may be given by kind friends. The sum mentioned is barely sufficient to save the Church, to make a real restoration for which we pray, much more could be used.

In the meanwhile little old St. Mary's will carry on, her daughter Churches of Powassan and North Bay have left her far behind in comparison, but in the old time village she dreams of the pioneer days when the virgin pine was felled and drawn to build her stout old walls; the years have come and gone, the few houses on the North Bay are now a big city, but Nipissing can remember when the village was the centre of life and activity on Lake Nipissing. And Sunday after Sunday the ancient services continue as they were begun by heroic Algoma Missionaries of old.

R. C. WARDER,
Mission Priest.

DEDICATION CEREMONY AT ST. PAUL'S FORT WILLIAM

The Sunday just before Remembrance Day was a wonderful one at St. Paul's Church, Fort William, when a beautiful stained glass window and a most artistic Book of Remembrance were unveiled and dedicated. The window, a thanksgiving to Almighty God for the War victories and also a tribute to the living and the dead of the two great World Wars, has in its central light our Lord receiving a kneeling knight who symbolizes those who served in the several Forces. On one side of these central figures stands St. George with his historic banner exemplifying that spirit of Christian chivalry still living in our youth today. On the other side stands St. Paul, the Patron Saint of the Church, with his sword and holding the Sacred Book of the living Word of God.

In the upper reaches of the window are the insignia of the various men's and women's Forces. In the lower portion are the Cross and Crown also the Arms of Canada and of Ontario. Incorporated in the centre of the highest arch of the window is a medalion of Continental stained glass brought from Cambrai Cathedral, France, after the First World War.

The Book of Remembrance, exquisitely illuminated, contains the names of all St. Paul's Church members who participated in one or both of the Great Wars. The names of those who paid the Supreme Sacrifice are inscribed with special artistic decoration on two of the pages. At these pages the Book lies open in a glass case just below the window. The Service of Dedication, after shortened Morning Prayer, was most impressive. The clergy and choir with the Wardens of the Church and six representatives of the men's and women's Forces in uniform, processed to the singing of a hymn to the place of the Memorials.

Here, Archdeacon Balfour, rector of the Church, offered up prayers for God's reception of these gifts. The wardens next on behalf of the congregation offering these gifts, unveiled the Window and the Book. The Archdeacon then offered further prayer and dedicated and blessed the Memorials to God's Glory.

Immediately following this, wreaths were laid at the foot of the Window by the representatives of the Forces. Prayers for the living and the departed and for all affected by the war were then made, after which the procession returned to the singing of another hymn. The Anthem, in the first part of the Service, feelingly rendered by the choir, was Kipling's *Recessional* to DeKoven's fine setting. The preacher for the occasion was the Rev. C. H. G. Peto, rector of Parry Sound, who had been a private in the First War and a Padre in the Second, going overseas.

He spoke out of a large experience and made a powerful plea to meet our enemies not by the way of extermination but by the way of conversion, not by hateful recrimination but by love and understanding. It was a sermon very full of hope and of comfort for all. The congregation which filled the Church to the doors listened with rapt attention.

At the close of a well attended Evensong, when the guest preacher again spoke so helpfully, a "Get-together" sponsored by St. Paul's Men's Club was held in the Parish Hall.

This was chiefly for the returned personnel with their relatives and friends, and a large number was present. An enjoyable programme was given, consisting of musical numbers, short talks and reading of messages. One was a very gracious message from the Bishop of the Diocese, the Rt. Rev. W. L. Wright, D.D. St. Paul's

War Group, which had done such grand work in representing the Home Church to its absent members in the War, served refreshments at the close of the evening.

M. S. C. C. News

A NEW DAY IN OUR INDIAN SCHOOLS

During the past year, a special commission under the chairmanship of the Archbishop of Quebec has been investigating the Indian Residential Schools carried on by M.S.C.C. The members of the commission have visited a number of the schools and have sought expert advice in such matters as business administration, health conditions and education. Their report and recommendations were presented to the General Synod in Winnipeg in September and were unanimously approved. As a result, some drastic changes will be made in the central administrative organization and plans adopted which should raise the standards of living and education, thus making the schools more effective instruments for the purpose in hand.

The great change in the central administration will be that Dr. H. A. Alderwood, who has hitherto been the executive officer working under the Indian and Eskimo Residential School Commission, will now be the Acting Superintendent of Schools responsible directly to the M.S.C.C. Executive Committee. He will move his office from Winnipeg to Ottawa. A Board of Indian Affairs, to be set up by M.S.C.C., will take the place of the former Commission and will be concerned with Indian Missions as a whole. Its duties will be to "collect, classify, study and publish information . . . publish literature in the vernacular languages; give assistance to candidates for Indian work; arrange Training Courses at an approved centre or centres; hold conferences of Indian workers from time to time; and be prepared to advise Diocesan authorities and M.S.C.C. and W.A. on Indian problems."

One member of the General Synod's Commission sums up his impressions of the work being done in the Indian Schools which he visited, in the following words: "Never, in a long administrative experience, have I seen so much done for so many by so few with so little"

"The fact that the schools have been carried on at all is due to the self-sacrifice of principals and staff members who have laboured under harsh and discouraging conditions without adequate support either from the Church or from the Government." But a new day has dawned and a new policy formed for our Indian Schools. Edu-

educational programmes will be adjusted to meet the modern needs and opportunities of the Indian boys and girls. New and modern standards are recommended "in regard to diet, health, sanitation, hours of work, housing, social life, recreation, dress and so forth" for both pupils and staff members. Workers will be trained for their particular tasks in the schools to make for greater skill and efficiency in the handling of the children.

A three-year period is to be set in which these changes will be brought about. Schools which cannot be reorganized, the standards raised, conditions improved and expenses brought within the available income, "and operated in such a way as to be a credit to the Church, shall be discontinued."

The highest degree of priority in the missionary programme of the Church must be given to the cause of the Indian and Eskimo races. Both Church and Government must give adequate support to this work if it is to be carried on in a way compatible with the ideals of Christian stewardship.

NEWS FROM BISHOP WHITE IN HONAN, CHINA

The Rt. Rev. W. C. White, D.D., who recently returned to China to administer the Diocese of Honan in the absence of Bishop Lindel Tsen on sick leave, has been appointed personal representative for North China of Dr. T. F. Tsiang, Director-General of C.N.R.R.A., with his office in the compound of St. Paul's Hospital, Kweiteh. The Chinese National Relief and Rehabilitation Administration is the Chinese Government counterpart of U.N.R.R.A. The Rev. Francis Tseng who has spent a number of years in Toronto doing post-graduate work and who has just returned to China is to be his secretary.

Bishop White reports that crops in Honan Province (where famine has been so severe) are very good, but that fuel and shelter are very insufficient. Prices are so high that it is difficult to know how the people manage to live—they are suffering terribly.

A list prepared last April of house furnishings necessary for a married couple to set up housekeeping, and which left out many of the real necessities, showed a cost in Chinese National dollars of \$12,172,600.00 or \$6,086.00 in American funds for the cheaper grade of furniture. Since then prices have soared again. In July meals at the Y.M.C.A. restaurant in Shanghai were considered reasonable at \$3,000 for breakfast, \$4,000 for lunch and \$4-5,000 for dinner. Exchange \$2,000 to 2,600 to one American dollar. Coal in September at the same place was being sold at the equivalent of \$150.00 a ton.

St. Paul's Hospital, Kweiteh, which has been working in Honan Province for twenty-five years, serves a population of about nine million people. Its capacity is about 100 beds, but should be three times that size to care for the number of people who come to it.

Our Aim for St. Paul's

Bishop White who is now in Honan sends word that our aim for St. Paul's must be "two Canadian male doctors and one woman doctor, at least—not to mention the Chinese doctors, for this hospital serves an area with a population of at least nine million people. Also needed are a jeep, an ambulance and a light truck for village ambulance and dispensary work."

Chinese Leadership

In an effort to provide Chinese leadership in the Church ten young men and ten young women of sturdy Christian character, between the ages 18-22, are being sought in the parishes. When found they will be given a three months' period of study and testing. Those who prove suitable will be brought in to Kaifeng for further training. Indigenous leadership is a primary need to replace the clergy who died or retired during the war years.

YOUTH MARCHES ON

YOUTH CONFERENCE TO BE HELD AT SUDBURY

A new venture is to take place in the Diocese on November 2nd and 3rd when a Youth Conference will be held at Sudbury. This conference is part of our Advance in the Diocese and the arrangements are in the hands of the Rev. J. F. Hinchliffe, Copper Cliff. A glance at the programme below will give you an idea of the useful and informative programme which has been arranged. Our congratulations and best wishes to Mr. Hinchliffe for the success of the Conference.

YOUTH CONFERENCE - DIOCESE OF ALGOMA*

Nov. 2nd and 3rd, 1946

CHURCH OF THE EPIPHANY

Sudbury

PROGRAMME

SATURDAY, November 2nd.

12:00 noon—Lunch—Church of the Epiphany, 85 Larch St.

Registrations (\$2.50 each for those from a distance)

2:00 p.m.—DISCUSSION on the motion:

“Resolved that the Youth of the Diocese of Algoma be organized under the fourfold aims of the A.Y.P.A. on a diocesan basis.”

The discussion will be launched by

MR. GORDON A. ELLIOTT,
Dominion President, A.Y.P.A.

4:30 p.m.—ILLUSTRATED ADDRESS

MISS JESSIE C. CARSON, of the Canadian Church Mission, Kangra, India.

6:00 p.m.—BANQUET and DANCE—Church of the Epiphany
Chief Speaker: MR. GORDON A. ELLIOTT.

SUNDAY

8:30 a.m.—CORPORATE COMMUNION and Breakfast—
Church of the Epiphany.

Speaker: The Rev. P. R. Beattie, B.A., L.Th.

Rector of the Church of the Epiphany, formerly Secretary for the S.C.M. and member of the Canadian Delegation to the Amsterdam Youth Conference.

Woman's Auxiliary

MUSKOKA W.A. DEANERY CONFERENCE

A very successful W.A. Deanery Conference was held on Wednesday, October 9th, at St. James' Church, Port Carling, under the chairmanship of Mrs. Milner. One hundred and twenty-five W.A. members from Muskoka Deanery attended the conference.

The conference began with a Celebration of the Holy Communion at 10:30 a.m. with an attendance of 92. The Lord Bishop was the Celebrant, assisted by Rural Dean Nornabell and Rev. S. Gilbert. Archdeacon Lindsell acted as the Bishop's Chaplain. The Rev. F. F. Nock, rector of Bracebridge, preached the sermon, outlining the vision needed today by the W.A., using as his text “Where there is no vision the people perish.” At 11:30 a.m. a conference of the Branch Presidents took place.

After an enjoyable lunch the conference re-convened at 1:30 p.m., Rural Dean Nornabell opening with prayer. Mrs. George Jeffries gave the Scripture reading. Mrs. Butler welcomed the

members to Port Carling and Mrs. Wilson replied. The Bishop gave an enlightening survey of the work which is being done and which needs to be done in Algoma, noting the part played by the W.A. in the advancement of the Church in the diocese. Mrs. Staunton of Orillia gave an inspiring address on the significance of the W.A., putting its spiritual significance in a challenging light. Mrs. L. Amey of Port Carling spoke briefly on the contents of the Literature Table. A solo "O Lord, Most Holy" was beautifully sung by Miss Alma Peacock of Bracebridge. Miss Hale of Orillia, Literature Convener of the Dominion Board aroused much interest in the varied missionary and devotional literature by her contagious enthusiasm. Following the addresses the secretaries of the Branches gave interesting one-minute reports on the work of their Branches. Mrs. Carson was asked to answer questions placed in the Question Box and gave many interesting answers. It was voted that the offerings of the day should be given to the Bishop's Discretionary Fund.

The Bishop closed this most successful meeting with the Benediction. An invitation was extended by St. Thomas', Bracebridge Branch to hold the next Deanery Conference in Bracebridge and it was accepted.

Besides those clergy already mentioned, the following were in attendance: the Rev. S. M. Craymer, Bala; the Rev. E. E. Bowyer, Emsdale; the Rev. C. Peto, Parry Sound, and the Rev. T. Swainson, Rosseau.

DIOCESAN BOARD MEETING

The annual meeting of the Algoma Diocesan Board of the W.A. of the Anglican Church was held at St. Peter's, Sault Ste. Marie, with a record attendance. The Rt. Rev. W. L. Wright, Bishop of Algoma, was present with the Very Rev. J. H. Craig, Dean of Algoma, Rev. Canon Minchin, Rev. J. D. Wall, and Rev. R. Webb of Thessalon.

President Mrs. E. L. Allan presided and the meeting opened with a hymn and special prayers for the work of the W.A., for peace and for the sick, remembering especially Mrs. W. J. Walker, corresponding secretary.

A cordial welcome was extended to all, especially to those present from Bruce Mines, Thessalon and the Shingwauk School. Several vocal selections by nine pupils from the Shingwauk School were much enjoyed with Miss W. Hinchliffe accompanying at the piano.

Reports were received on the General Synod and the Dominion annual meeting held in Winnipeg in September. Outstanding was the success of the Anglican Advance Appeal and the fact that the offi-

cial title of the W.A. is now "Woman's Auxiliary to the Church of England in Canada." Several deanery meetings have been held in the Diocese, notably in Muskoka and Manitoulin but the President was unable to attend owing to the meetings in Winnipeg. Two Youth conferences were very successful this year, at Port Arthur and at Whitefish Falls. Mrs. W. M. McKibbin, Girls' Secretary, gave a splendid account of some of the activities at the camps. A regional worker in the person of Mrs. Doris Kenny has been appointed and will spend six weeks in the Algoma Diocese in the interest of Youth work. Mrs. W. Greenhill, Dorcas Secretary, spoke on the work in Indian Residential Schools and warned the branches to expect larger lists of articles required by the pupils and urged everyone to meet the increasing demand. Hospital supplies are urgently needed and an appeal for bandages for use in Honan, China, was received from Miss Susan Kelsey. Mrs. Greenhill visited Chapleau school which is now in the Algoma Diocese and stated that big improvements would be necessary there very shortly.

The Lord Bishop spoke of the spiritual advance being planned as a follow-up to the Advance Appeal and paid tribute to the work of Rev. Phillip Beattie, of Sudbury, who was released by his parish to take charge of the appeal in this diocese and to whose efforts much of the success can be attributed.

Dean Craig of this city and Mr. Johnson Elliott of North Bay will be in charge of the spiritual advance which will include a house to house canvass to be concluded before Lent, a return to family prayer and worship and a strengthening of all organizations in the Church. Sunday, October 27th, has been set aside to emphasize the revival of religion.

Moving pictures taken by the Board of Missions at the General Synod showing a number of interesting people including the Archbishop of Canterbury and his wife, Archbishop Derwyn T. Owen, Primate of Canada and his wife, the Bishop of Algoma and many other of local and Diocesan interest were shown by Dean Craig.

Mrs. W. Cole-Bowen, Treasurer of the Algoma Diocesan Board, gave the general report of the Dominion Annual held in Winnipeg. The Thankoffering presented at the opening service amounted to \$22,783.13, an increase of \$7,00. There are 95,653 members of W.A. in all branches, of which about fifty per cent. are seniors. An increase in the salary of mission workers was approved. The presentation of a watch and cheque were made to Mrs. D. B. Donaldson, who retired as Treasurer of the Dominion Board after 25 years service. Miss M. Watts has consented to remain in charge of the Anglican Women's Training College in Toronto for another year. Miss Jean Marindin, who has been connected with Girls' Clubs in England, will remain in Canada until December to assist in organizing work among young people. An honoray Life Membership

in the W.A. was accepted by Mrs. Fisher, wife of the Archbishop of Canterbury. Lady Alexander, wife of the Governor-General, has graciously consented to become Patroness of the Dominion Board. Another outstanding event was the election of Mrs. R. E. Wodehouse to a seat at the General Synod of the Church to represent the Diocese of Yukon, thus becoming the first woman to be so honoured.

The President thanked the members of St. Peter's for their invitation to hold the meeting in the hall and congratulated them on acquiring such a building in which to carry on their work. A message of welcome will be sent to a new branch recently organized at Minnow Lake.

The Lord Bishop closed the meeting with grace. Refreshments were served by the combined W.A. branches of St. Peter's Church.

After Prison==What?

By Rev. E. J. Tucker,

Director Toronto Anglican Prison Chaplaincy Service.

Across Canada daily hundreds of prisoners are released from our penitentiaries, jails and refomatories--most of them young men and women in their late teens and early twenties. They have served their "time." Now thy are "free!" But what does this "freedom" mean? What actually happens to the offender after he leaves prison?

The answer isn't guesswork. Some definite facts are known about him. They tell a story that isn't flattering to us Canadians and our penal system. About three out of five go back again to crime and to prison.

Only one of two things can happen to a man after prison. He either goes back to his old pals and environment or else he finds a new life and that must mean new friends and new values. Most discharged prisoners however, never find these new forces so vital to their reformation and rehabilitation.

No sensible person wants to pamper the offender either in or out of prison. Sentiment won't solve the problem of crime. But the cost of crime is so great that the taxpayer should be interested for this reason, if for no other, in trying to find out where and why our penal system fails. There is no single answer to the problem. But the key part of the puzzle lies somewhere in the fact that there is too little opportunity and too few facilities for personal work and contact between inmate and those trained to help him both in

prison and afterwards. What we say in effect to the released offender is, "Now my good man! You've served your time and paid your debt to society. It's up to you to prove yourself!" Does this make sense?

Here is a young man of twenty-six. Joe is now serving six years in a large Ontario prison. He is doing his "time" with hundreds of others in a dreary round of restrictions that rob him of all initiative. For six years he makes almost literally no decisions of his own. For six years he hasn't the privacy of a goldfish, the initiative of a canary nor the freedom of a baby in a crib. He's a man behind bars! He associates with other more vicious characters better schooled in crime than himself. There is no scientific plan for his reformation in prison and there is no plan for after-care when he leaves. Yet Joe is expected to be fitted psychologically to return to normal life and to get out and "prove himself." Does that make sense? A little later after his release when the usual pattern has been worked out and the young offender has gotten into trouble again we exclaim bitterly, "There you are, you see! You're wasting your time trying to help these young criminals. They have their chance and they don't take it!"

Let us be specific. We've seen in the case of Joe something of what prison does to a man. Now exactly what chance has Joe "on the outside?" A job? Surely you know the truth about that! If he gets a job—and keeps it, Joe, like any other man doesn't live by bread alone. He needs more than a job, though a job is mighty important. The only chance Joe has after leaving prison is the chance to flounder without guidance, without money and often without a job—flounder in the old pools until he's caught again in the meshes of his own weakness. Here and there in one or two large Canadian cities there may be a John Howard Society organized to help the newly discharged offender. But generally in Canada there is no such programme. Upon release from prison Joe faces a world which is not so much against him as indifferent to what happens to him and yet is deeply resentful when he gets into trouble again. Of course there are exceptions. It would be nonsense to say there are never any chances for the ex-convict. But they are slim and few and exceptional.

Joe's story is a common one. He began his criminal career at the age of nine when most of us were hanging to our mother's apron strings. An old hag was teaching Joe how to steal money from milk bottles in Hamilton then. Joe landed in Juvenile Court many times before he was sixteen. He haunted the movies when stories of the big-shots of the underworld like Dillinger and Capone were told more vividly than in real life. It was difficult for Joe to distinguish between fact and fiction. A young kid of high spirits he sat tense and goggle-eyed before the rattling gats in the hands

of dead-pan gangsters and felt a glamour entirely missing from his own drab daily existence. These guys whose lives were so luridly portrayed before his eyes drove powerful cars through red traffic lights, skidding with screeching brakes around corners with the police in full cry. True now and again one of these tight-lipped heroes ended up in the "chair." "Sure! Sure! But a guy can't be lucky all the time!" This kind of life would be thrilling while it lasted. If you think many a young offender doesn't think and talk like Joe, you've never met one. This is average. Joe got a lot of ideas from the movies. Once he tried out a scheme he'd seen in a movie; he tried it in a store on Queen Street, Toronto—and landed in Guelph for a stretch.

We're telling Joe's story backwards. We saw him first in prison. Now let's look a little closer at Joe's background. This is important because when we say to him, "It's up to you!" after his release, it might be a good thing to think a little about what we would do if left to shift for ourselves with the same background as Joe. Joe's mother died when he was an infant. His father was shot in a bank stickup in a large Canadian city. He had to try to live that down throughout his boyhood—a boyhood lived in sordid poverty. His school and his companions were tough. Joe himself is clever—but that's the start he had. Now Joe is 26 years of age—a young lag growing old. He's served a lot of time—for robbery chiefly. Joe knows prisons. While serving time Joe keeps the rules—learns a little about a trade while in prison—and then is sent forth into society again a "free" man with say \$10 in his pocket and no job to go to. The only clothes he has are on his back. He is told by a warden or superintendent to make the best of himself and not to come back again. Joe smiles and nods and goes free. He smiles. He knows what he is up against as an ex-convict. His story is brief. He expects no help or sympathy from anybody "on the outside," or at least from that "other world." Jos has no quarrel with this. He would be amazed to find anyone who would really stick with him without trying to get something out of him. He knows that when he is really up against it the only people who will have anything to do with him are the drunks and thieves, the prostitutes and drug addicts and bootleggers he used to know. And so he goes to them—if they haven't already looked him up. The chances are they have. Joe says that for every offer to go straight he gets fifty to go crooked. Joe thinks this is normal. He'll argue that life and people are like that. From his point of view it's true. He's found it so.

Well, that's the background of Joe—the average discharged inmate—not of the incidental or accidental offender. Apart from his father's violent end, Joe's case is typical. There's his background—we've seen what prison does to him—and here's the world he faces after prison—WHAT? What about us? What about the Church whose blessed task is to seek the lost and the outcast?

As priests and ministers of a Gospel that teaches a duty towards our neighbour, to those in prison and to the leper, we have a job here in the penal field. We can't put it off on the theory that the responsibility lies with government and "experts." The personal work of the Church is of a special kind. It is precisely such personal work that is lacking in our dealing with offenders both in and out of prison. The best system modern penology may devise, the most efficient staff and experts it may employ—these all fail without the one thing which most of us find hardest to give—ourselves, our personal interest and time. And don't let anyone tell you that once a man has served time he is lost and cannot be reformed. It is simply not true. Provided a man is not psychopathic—and the experts can tell you that—he can be won.

The crucial time for the offender is immediately after he leaves prison. If we in penal work have any suggestion to offer the parish clergy dealing with the released offender it is to stick with the man until you've got him. Remember that his old pals stick with him until they get him. No matter how many months or even years of earnest work have been spent in counselling the offender while in prison, his reform can't be hurried nor fairly tested under prison conditions. The environment and atmosphere even in the best of penal institutions don't make for a normal life of initiative and responsibility within its walls. Thus while the prison chaplain may feel that steady progress is being made in the case under his care, he knows from long and wide experience that the real test and normal re-establishment of the offender comes only when he is released and **only when he receives the guidance and counsel of some wise and patient person outside.** Without this "follow up" the ministry of the prison chaplain is wasted. When he is discharged is the time when the offender most needs help. He needs encouragement in his parish and home surroundings. Most often he doesn't get it, as we've tried to show in the case of Joe. We know that failures and "let-downs" in this field are frequent and discouraging. Nevertheless an average of one or two in five can be reclaimed. Statistics show that. This percentage isn't high, but to Jesus one in a hundred was worth infinite trouble to win. In most cases of reformation we know, it's been through the sympathy and understanding and personal influence of some one who patiently saw the case through.

Some notes from the experience of those who minister to prisoners:

1. You don't have to be an expert to minister to men in prison. Some of the best men in this field have been amateurs. The system of "visitors" in England, men and women of commonsense and patient understanding, play an important part in the Borstal institutions there. The job of the priest or minister is that of counsellor with a spiritual accent on the salvation of the whole man. The field

of psychiatry and sociology is for the experts in these subjects. Our essential contribution to penal work is spiritual.

2. As the offender faces you in your study try to put yourself in his place. Ten to one his background is something like this:

He comes from a home of poverty; the family history will be one of broken homes; he is ignorant of the very rudiments of religion; his environment has been sordid and vicious; his I.Q. may be low (though this is by no means the rule); he has had little education though he may be clever; there is probably a tradition of delinquency in his family history (which likely means there has been a tradition of poverty in his family history); he knows the ropes in a tough and slippery world where most of us would be as babes in the woods; has a moral code but it won't be yours when you meet him; his health may be below par.

3. It's not likely that the offender or his family have ever been active members of your parish or of any parish though he may profess affiliation with some denomination. Religion however is the one thing he knows least about and about which he has the most distorted picture. He's a lost sheep.

4. Don't preach to him nor tell him what to do. He could easily tell you that and may. You may of course suggest things to him. But let him do most of the talking. Respect he has rarely felt for anyone, perhaps including himself. But when you've got his respect and confidence you'll know beyond expression the joy of seeing the beginnings of the new birth of a man.

5. If he talks tough to you don't withdraw into shocked and splendid isolation. Your language may sound queer to him too. But what you really feel about him he'll know without you telling him. Remember too that he owes you nothing. You owe him everything you've got.

6. Should you offer the young offender money if he is up against it? Generally not. If material aid is needed, and it often is, it's better to give clothing and/or to underwrite his room and board for a time. There will be exceptions to this rule about money, of course. But the sooner your man stands upon his own feet the better. If you do give him money, give it outright. Don't lend it to him. A loan given and accepted in good faith will often lead to embarrassment and bitter misunderstanding. If he doesn't pay up you'll judge him more harshly than you would a faithful parishioner under the same circumstances. It's only human nature. You think the offender has taken you for a beating and who wants to be beaten by an ex-convict! "He can't do this to me!" is a normal reaction. So a cash loan may lose you your man after months of patient work with him. Thus for a paltry five bucks you've lost a great opportunity.

(continued in next issue)

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