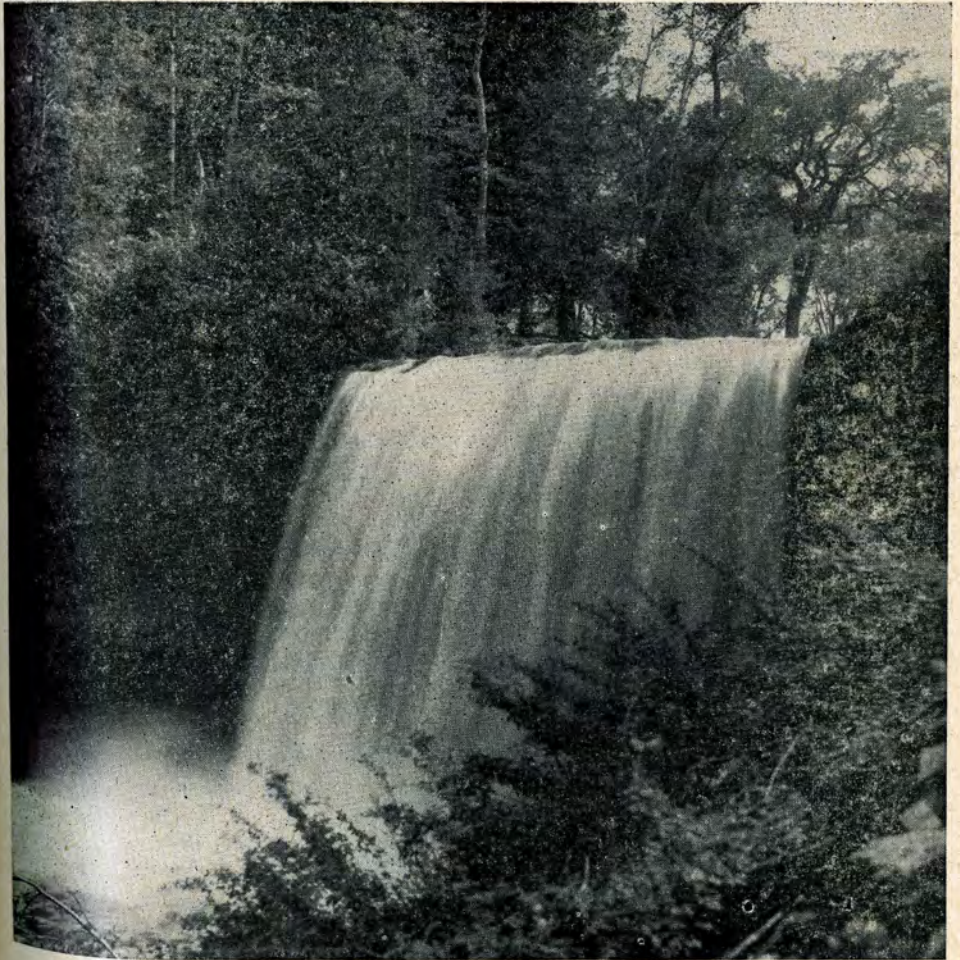


# THE ALGOMA

SAULT STE. MARI  
SEPTEMBER AND OCTOBER, 19  
VOL. 73 NO.

*Missionary News*



BRIDAL VEIL FALLS

MANITOULIN ISLAND

(Courtesy "Ontario Weekly Road Bulletin")



## THE EDITOR'S CORNER

ALTHOUGH somewhat late we would like to express the feeling of joy and satisfaction which came over the people of Algoma as they heard of the election of the Rt. Rev. G. F. Kingston, Bishop of Nova Scotia, as Primate of All Canada. The Diocese of Algoma can be accused, perhaps, of some bias in this matter as they came to know and love the new Primate as their Bishop for four years. It is no exaggeration to say, however, that no better choice could have been made in the selection of a Primate. Archbishop Kingston is a man of deep spiritual conviction, of sound scholarship and theological outlook, of broad human sympathies. We pray that God's blessing will rest upon him as he undertakes his new and onerous duties.



We have at hand a monthly bulletin published by the Rev. I. Woolcock of the Mission of Englehart. In a letter to his people at Harvest Festival he pens some thoughts which we feel should be given wider circulation than the bulletin affords. We reproduce a portion of his letter:

"Life is a matter of contrasts. We may contrast our present situation with war days. Contrast our position with many afflicted countries, and you realize that we would be in the same dire position as they if we had been over-run by the enemy. God led us through that great and terrible wilderness. So we are forced to include in our thanksgiving the note of concern for the world in general. We cannot ignore the privations of other peoples, whose sufferings are truly united with blessings. The case of Britain is all

too well known to us, whereas in Rumania, about 40,000 people have already died of starvation.

"Once we look to the **conditions** at the back of these contrasts, our thoughts surely turn to God who created the world for the sustenance of all mankind. God has not caused the present situation, but it is due to the thoughts of certain people having turned away from God to the worship of strange gods.

"Natural Law cannot be broken: God is not mocked. If we sow corn, we get corn. We must likewise sow the right spiritual seed to gather in a harvest of peace and good will.

"The greatness of the task is realized by all thinking people of course, but it does help to remember that multitudes of people are desirous of a true harvest. The entire population of Europe is 550,000,000. About 400,000,000 of these have no real conception of the good seed of the Gospel. Also, let us remember that the so-called "civilization" of Europe was not enough to prevent scientific warfare, concentration camps, etc.

"The degree of a people's civilization does not necessarily indicate a high standard of ethics, let alone regeneration. It is only when a seed is placed in the ground and dies that it can come alive and bear fruit. The principle of sacrifice is death, and the Gospel exhorts mankind to die to the thorns and tares of life and rise to a pure state; to feed one another with the fruits of the Spirit of God. Thus, the Church calls upon us through our Master to bring our worship to Him at harvest thanksgiving time, and always."



# THE ALGOMA *Missionary News*

VOLUME 73

SEPTEMBER AND OCTOBER, 1947

No. 5

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# THE NEW PRIMATE

Rev. Canon F. W. Colloton, B.A., B.D.

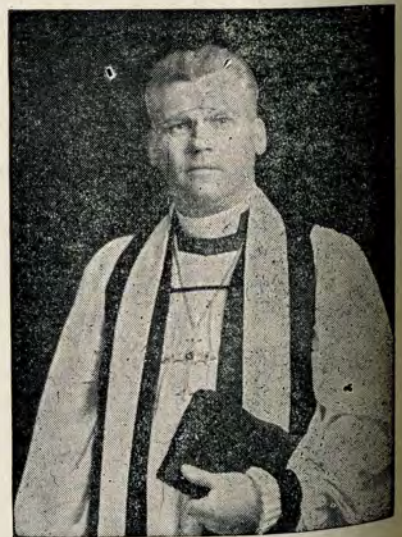
On Monday, the 8th September, in St. John's Cathedral, Saskatoon, an Electoral College, composed of the Bishops of the Church of England in Canada, together with duly elected clerical and lay representatives of the twenty-seven dioceses covering the Dominion, elected a Primate to succeed the late beloved Archbishop of Toronto, Derwyn Trevor Owen, who passed to his reward a few months ago.

The choice fell upon the Right Reverend George Frederick Kingston, M.A., Ph.D., D.D., Lord Bishop of Nova Scotia, who presides over the oldest Anglican diocese in Canada, and indeed the first to be established outside the British Isles. Dr. Kingston now becomes Archbishop of Nova Scotia and Primate of All Canada, and to him is entrusted the spiritual leadership of nearly two millions of Anglicans in the Dominion. At a solemn service held in the Cathedral the same evening His Grace was enthroned and presented with the Primatial Cross, the sign of our Faith and the symbol of his high office.

The new Primate was born on the 28th August, 1889, at Prescott, Ontario, the youngest of a family of seven sons and three daughters of Richard and Elizabeth (Newman) Kingston. His father was of Irish birth and his mother of Irish descent. His education began in the Public and High Schools in his native town, and after a course of training he taught for two years in a rural school. Hearing and answering the call to the Sacred Ministry, he entered Trinity College in

1909 and began a very brilliant academic career. He graduated in Arts in 1913 with the Governor-General's Medal for the best degree of the year. In the following year he earned the degree of Master of Arts. During his Divinity course at Trinity he did post-graduate work in Philosophy in the University of Toronto, leading in 1923 to the degree of Doctor of Philosophy with first class honours. In 1917 he received the degree of Bachelor of Divinity from the University of King's College, Windsor.

The future Primate was ordained deacon in June, 1916, by the Co-adjutor Bishop of Ontario, the Right Rev. E. J. Bidwell, for the Bishop of Nova Scotia, and in December of the same year he was raised to the priesthood by the Right



MOST REV. G. F. KINGSTON  
M.A., PH.D., D.D.



Rev. C. L. Worrell, Bishop of Nova Scotia.

On his ordination he was appointed Professor of Philosophy in King's College, a position which he held with distinction until 1922. For two years, 1919-21, he was granted leave of absence to continue his studies at Oxford and Harvard Universities, thus adding to his already high academic attainments.

In August, 1919, he married Florence Belle, daughter of the late Harry Brown of Wolfville, N.S., a talented musician and a woman of great charm. They have a son, Temple, who is following in his father's footsteps, and two daughters.

In spite of his brilliant scholarship, Dr. Kingston's interest were not all academic. He was interested first of all in people. During his service at King's he spent his vacations, not in relaxation nor in further study, but in actual mission work in some of the small villages of Nova Scotia, where he was greatly beloved by the simple fisher folk and others to whom he ministered.

In 1922 he accepted the appointment of Professor of Ethics and Apologetics in the University of Trinity College, Toronto, and from 1926 on he also held the office of Dean of Residence. For eighteen years his influence on the men passing through Trinity was very great, his fine philosophic mind coupled with his firm Christian faith exerting a steady and inspiring influence on all who came in touch with him.

On the 17th January, 1940, he was elected by the Synod of the Diocese of Algoma to become the fifth Bishop of that missionary diocese, and on the 25th April, the Festival

of St. Mark, he was consecrated in St. Luke's Pro-Cathedral, Sault Ste. Marie, by the Right Rev. John G. Anderson, D.D., Bishop of Moosonee and Acting Metropolitan of Ontario, assisted by the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate, with four other Bishops.

For four years Bishop Kingston devoted himself wholeheartedly to the work of the Church in Algoma. His short episcopate was marked by steady advance and a strengthening of the work both spiritually and financially. During that time he endeared himself to the people of that wide-spread diocese in a remarkable manner; and it was with a feeling of sorrow and dismay that they learned in January, 1944, that he had been unanimously chosen by the Synod of the Diocese of Nova Scotia to become Bishop of that historic See; and after a period of careful consideration had decided to accept. The wisdom of his decision has been shown by the splendid work he has accomplished in that diocese in the last three years, where also he has won the hearts of his people. The high sense of duty and the qualities of leadership he has shown in every position in which he has been placed have impressed the people of the Church throughout the Dominion, and have led to his being chosen for the highest office in the Canadian Church.

At fifty-eight Archbishop Kingston is in the full vigour of his strength, and all this strength will be needed in facing the many problems which confront our country today, in the solution of which the Church must play a dynamic part.

Archbishop Kingston has often been described a man's man. He is in great demand as a speaker at men's gatherings, and has always an



inspiring message to give. He is fond of sports. In his college days he played on the first rugby team, and in more recent years he greatly enjoys golf and tennis. He has been for years an active Freemason.

That His Grace may be spared for many years to devote his great tal-

ents to the welfare of the Church in his high position of responsibility is the prayer of those who now look to him for leadership in the great task of helping to make this Dominion, which now stretches "from sea to sea," a living part of the Kingdom of our Lord and of His Christ.



## LAKEHEAD NEWS

### ST. JOHN'S SEVENTY-FIFTH ANNIVERSARY

(Ed. Note—We extend through the A.M.N., the congratulations of the Diocese to St. John's Parish, Port Arthur, on the occasion of its Seventy-Fifth Anniversary. We pray that its light may never wane as it enters its next quarter of a century of worship and service.)

#### THE PRIMATE PREACHES

In his first sermon since his elevation early in September to the Primacy of the Church of England in Canada, Archbishop George F. Kingston urged the congregation of St. John's Anglican Church at their 75th anniversary observance September 14th to maintain the "faith of their fathers" and adhere to other spiritual qualities of service, holiness and courage. The church was filled and many had to be accommodated on chairs in aisles.

Archbishop Kingston said it was a great privilege to preach his first sermon as Primate from the pulpit of St. John's, especially on this important occasion of the 75th anniversary of the founding of the church.

He said it was a joy to see Rev. A. Thomson as assistant rector at the church and he voiced the hope that a great many boys from the parish, with its great traditions, would hear the call of God and enter the priesthood.

Archbishop Kingston took his text from the 40th verse of the 11th chapter of Hebrew: "God having provided some better things for us, that they without us should not be made perfect."

He said the whole chapter was a chronicle of the achievement of faith of the men of the Hebrew world. Reading that chapter led one to the conclusion that the present needed the past "as an example and inspiration."

"There are some people who become so involved in things of the present," he said, "that they are inclined to scrap the past and think the past is all wrong. That is a very short-sighted attitude. We must remember the great inspiration of history of the Church. The best remedy for the drooping spirit is to read history."

Archbishop Kingston said he had read Somerville's history of 27 civilizations of the world recently, in which it was interesting to notice the pattern of things being worked out. "God in His great mercy is working out a great pattern for us."

"We are not downhearted by the turn of events in the world for God can work out a great pattern for His glorification."



As Primate, the Archbishop said he would become more and more a careful student of the history of the Church of England in Canada. It was an inspiring story of great pioneers from the Atlantic to the Pacific, who had gone as far as the land of the Eskimo to preach the great Gospel of Jesus Christ.

"I need the inspiration of that past, of the great men of the Church—the Bishops, the clergy and the laity alike. That is true of this parish of St. John's. Many of you here today will be thinking of those men and women who served the Church faithfully and well in the past 75 years. They have gone to their rest, and we are grateful for their sacrifices."

Yes, the present needed the past as an example, an inspiration, but the past needed the present to make the past perfect, he held.

Today the Church was found right around the globe. True, there were many dark corners, but it would be a great satisfaction to those who served in an age gone by that attempts were now being made to preach the Gospel everywhere.

As to the future, he believed the Church and the world generally needed to observe certain principles.

"We need faith—the faith of our fathers—in our old Church. We believe that nothing else can solve the problems of the world apart from the faith of Jesus Christ.

"We need holiness—and by holiness I do not mean religion as a kind of exterior we put on. Holiness is a quality that is part of the very soul itself."

People of the Church must also have the quality of service. There were many tasks undone and great things lay ahead.

#### THE CHALLENGE OF TODAY

A call for a spiritual awakening of a prophetic Church of God was sounded by Rt. Rev. W. L. Wright at the Sunday evening service, September 14th, in St. John's Anglican Church.

On the observance of the 75th anniversary of St. John's, Bishop Wright took as the text of his sermon two sayings of Samuel to the Israelites as they were about to be attacked by the Philistines: "Hitherto the Lord hath helped us. High time to awaken out of sleep."

As the loyal laymen and laywomen of St. John's had struggled and persevered in the past to carve a living temple of the living God, so the Church must continue to be a spiritual watershed in the city and in the district in the years to come, the Bishop said.

The attitude of the people in the district and in the city was the same as the attitude of the people of the world toward Christ.

Bishop Wright divided those people into three categories: first, those who showed open hostility to the Church; second, those who were apathetic or indifferent to the Church; third, those who showed a supreme devotion to the Church and to Christ.

"It is a great challenge to us today and to those who will come after us to awaken out of sleep and to go forward with the realization of the responsibilities that rest on each one of us," he stated.

There were three challenges, he said. The Church of today and of the future must be a worshipping Church. It was man's chief glory and privilege to put God first and a sin to neglect the worship of God. Sunday must not be prostituted as it had in other places which could



only lead to the disintegration of the Christian faith.

The Church of today and of the future must be evangelical.

“We must believe in Christ’s good name and the love of God and in God the Father Almighty. We must believe Jesus is our friend and walks with us day by day.”

The third challenge was that the Church must be a prophetic Church in the teaching of righteousness and justice.

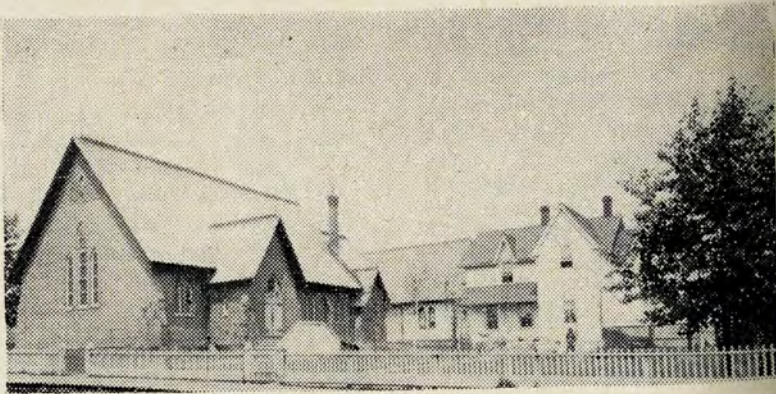
It was not the duty of the Church to associate itself with any political platform but it must adhere to strong stirring principles of what was right.

“What has been hitherto in the past will be henceforth in the future. The opportunity of the future

is yours. It is your privilege and opportunity to remind your fellow man of the living God in your day to day activities. Let us go forward knowing that God walks with us and knowing that He will be able to say, ‘Well done thou good and faithful servant.’”

Rev. J. S. Smedley, rector at St. John’s sang the evensong service. Rev. T. Cann of St. George’s, Port Arthur, read the first lesson, and Canon S. F. Yeomans of St. Luke’s, read the second lesson. Rev. M. L. Goodman of St. Thomas’, Fort William, was Bishop’s Chaplain. Mrs. J. W. Peacock was soloist during the evensong.

Prior to the evensong service Rev. Alvin James Thompson was licensed as assistant curate at St. John’s and in charge of St. Michael’s Parish by the Bishop.



OLD ST. JOHN'S CHURCH

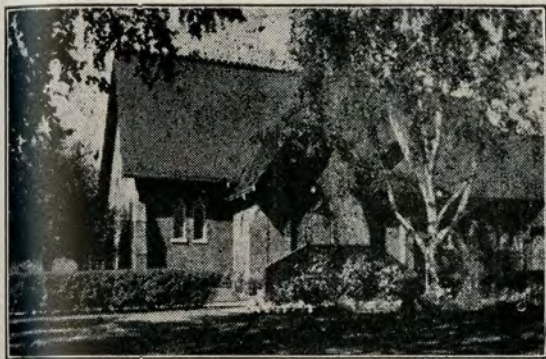
#### MORTGAGES BURNED

Attended by a capacity congregation, mortgage burning ceremonies signalling freedom from debt, were performed by the Most Rev. G. F. Kingston, Primate of the Church of England in Canada and Archbishop of Nova Scotia, and Rt. Rev. W. L.

Wright, Monday evening, September 15th, in St. John’s Anglican Church Hall. The event commemorated the 75th anniversary of the founding of the church.

“This is a very wonderful occasion for me,” said His Grace, in his first official pronouncement, as he





PRESENT  
ST. JOHN'S CHURCH

brought sincere felicitations from the whole 27 dioceses on "your great achievement."

"A flare has been lit and a note sounded that we should not slacken down. I trust that this flame will set akindle every heart with the urge to go out and help to bring more light into the world that is dark in so many ways—that it may burn forever in our souls to go on and do greater things for the Kingdom of God in our day."

He thanked the Ministerial Association and civic officials of the City of Port Arthur for their cordial evidence of goodwill. He also paid tribute to Church officers, ladies of the Woman's Auxiliary, men of the Diocese, W. F. Langworthy, K.C., Chief of Police George Taylor, J. K. Benner and all others for their splendid work.

In introducing and welcoming Archbishop Kingston and Mrs. Kingston, Bishop Wright and Mrs. Wright, speakers, Rev. J. K. Krogh, president of the Thunder Bay Ministerial Association, Canon S. F. Yeomans of St. Luke's, Mr. Langworthy and F. Babe, K.C., Fort William, Chancellor for the Diocese of Algoma, Rev. Julian S. Smedley of St. John's, Port Arthur, paid tribute to the laymen for labouring so long

and so hard to bring about the occasion of the celebration of the burning of the mortgage on the 75th anniversary.

Nothing worth while was ever achieved without a struggle, remarked W. F. Langworthy, K.C., one of the fathers of St. John's Church.

It was a heroic resolve of the early builders of Prince Arthur's Landing, and adherents of the Church to erect an Anglican Church, and it was built on the present site of St. John's, Mr. Langworthy remarked. Seventy-five years was practically the entire history of Prince Arthur's Landing and the City of Port Arthur. They were trying times through the loss of the church by fire in 1881, and the rebuilding under adverse circumstances in 1884. Self-supporting in 1886, St. John's was the first parish to achieve that goal, the speaker outlined.

"When the little torch was lighted, it would have flickered out but for the assistance given from Church funds both in Canada and England. And now that the time of affluence has arrived, we should re-





INTERIOR OF ST. JOHN'S CHURCH

member past favours, and repay those benefits," Mr. Langworthy suggested.

In paying tribute for assistance given in dispelling the debt, Rev. J. S. Smedley called to the platform Mrs. F. B. Moran, Mrs. M. Eynon, J. Maunder, F. Birch and Mr. Langworthy for the mortgages to be burned. Mr. Langworthy lighted the candle, Archbishop Kingston set fire to one mortgage, and Bishop Wright the other, and the documents were consumed to black ashes.

As he thanked Mr. Langworthy for a fine address, Bishop Wright said, "I bring to St. John's the greetings of the entire Diocese of Algoma—we all rejoice with St. John's on this the 75th anniversary." In looking forward to a period of progress, "we have great cause for thanks to God," and he added, "I hope that this part of the Diocese will become its heart, and I rejoice in the success."

Congratulations were extended to Rev. J. S. Smedley and the people of the parish by Rev. J. K. Krogh.



## GREETINGS FROM ST. PAUL'S

Chancellor Babe, president of the Laymen's Council, brought heartiest congratulations from St. Paul's, Fort William, to St. John's, in the achievements of the past few years. He noted the progress of the Diocese, one of the most outstanding in all Canada.

Canon S. F. Yeomans, representing Anglican clergy at the lakehead, brought congratulations on the occasion, and God's blessing for the future.

Congratulatory messages were received from Archdeacon C. W. Bal-

four, former rector of St. Paul's; Madeline Wodehouse of Montreal, Dominion president of W.A.; Mrs. Eva C. Allan, president of the Diocesan Woman's Auxiliary of Algoma.

Mrs. Millicent Peacock, James Anderson, Patricia and Doris Corcoran contributed to a musical programme. Frank Hutchins was accompanist.

Mrs. Neil McDougall cut the birthday cake and refreshments were served by the ladies of the parish.



## INDUCTION SERVICE

St. Paul's Anglican Church, Fort William, was filled September 14th, at 4 o'clock, for the induction of the Rev. W. B. Jennings, at a ceremony conducted by the Rt. Rev. W. L. Wright and attended by the Most Rev. G. F. Kingston, Primate of the Church of England in Canada.

Present were members of Anglican clergy at the Lakehead and many ministers of other denominations.

A full choir under the direction of Fred Parish, choirmaster, sang

special choral music. H. H. Browne, L.R.C.M., was organist.

Bishop Wright who was a classmate of Mr. Jennings in college, said, "he saw a growing paganism in the world today under the disguise of other factions. This could only be combatted by Christianity."

The rector's warden, R. W. Lof-free, and the people's warden, F. T. Degaty, took part in the induction ceremony.

Rev. W. B. Jennings officiated at Communion at 8 a.m. and conducted the 11 o'clock service.



## JUNIOR GIRLS' CAMP

Thunder Bay Deanery Junior Girls' Camp, Algoma Diocese, was held from July 14th to 19th at "Camp Gitchigomee," Sandstone Lake, 54 miles from Port Arthur. Some 54 girls and 15 leaders enjoyed this happy camp.

The staff included a camp nurse, camp mother, handicraft instructor,

naturalist, six cabin leaders known as "Aunties or Uncles," two clergymen and two cooks.

The girls ranged in age from 9 to 15 years and were divided into groups of 9, with a cabin leader in charge of each group. The girls entered into all activities with keen enthusiasm, and whether rain or shine their cheerful spirits never flagged. The activities included Bible Study,



handicrafts (weaving, shell work, clay modelling, spool knitting and landscape painting), swimming, boating, music, first aid, nature hikes, dramatics, organized games. The day began with morning worship and ended with prayer around the camp fire. The tuck shop was a popular corner of the camp grounds. The daily clean up of the camp and cabin inspection kept everything orderly and shipshape.

The highlights of each evening were the fairy tale skits with Bible story plays for the final evening, all of these being composed by the girls themselves. A naturalist from Toronto University conducted delightful and educational nature hikes and the girls collected flowers of the neighbourhood which were mounted and displayed on the final afternoon.

A camp paper, "The Mosquito Messenger," was read each day after the supper meal recording events unsuspected by the camp members and provoked much merriment among all.

The Bible study was conducted indoors, as were also the handicrafts and other activities of the camp. The music period each day included

Church music and a Children's Eucharist late in the week was partly choral and was led by a choir from the girls themselves. The groups each took their turn in assisting the cook with the duties of the kitchen.

Thus "Camp Gitchigomee" drew to its close—a time of happy fellowship, study and play, with Christ as its centre.

We are attaching the daily timetable of the Camp:

A.M.	
7:30	..... Rising Bell
8:15	..... Breakfast and clean up
9:00	..... Morning Worship
9:30	..... Bible Study
10-11	..... Handicrafts
11-11:30	..... Swimming and boating
11:30-12	..... Music
P.M.	
12:15	..... Dinner
1-2	..... Quiet Hour
2-4	..... Games

Hikes (other 3 groups)

Swimming

First Aid (3 groups)

4:30	.... Clean up of camp grounds
5:30	..... Supper
7:30-9	..... Dramatics, Camp fire
9:00	..... Evening prayers
9:30	..... Lights out



(Continued from page 24)

## HAD YOU HEARD . . .

. . . that in response to a plea from the 1,500 Christians on Okinawa, still living virtually in concentration camps, two mission boards are joining in a united programme of rehabilitation and spiritual ministry for them?

Mrs. C. Goodman, Sault Ste. Marie; Mrs. Humphrey Young, Richards Landing; Mrs. J. T. Leishman, Haileybury; Mrs. Fred Bennett, Burks Falls; Mrs. A. Hughes, Copper Cliff; Mrs. W. J. Cressy, Sudbury; Edgar T. Read, Ottawa; W. F. B. Cadman, New Liskeard; Mrs. J. Ingram, Bruce Mines; Miss H. A. Pulford, Thessalon; Mrs. H. Elizabeth Smith, Oakville; Mrs. J. H. Hughes, Niagara Falls; J. H. Elliott, North Bay; Mrs. S. C. Frost, Victoria, B.C.; Fred Babe, Fort William; Mrs. H. Linklater, White River; The Rev. W. J. Parnell, White River; Mrs. M. G. Britton, Port Arthur.



## SPIRITUAL ADVANCE COMMITTEE

Diocese of Algoma

### A CHAIN OF PRAYER

At the mid-week Communion or some such suitable occasion, each parish is urged 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 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

1947

WEEK OF—

November 30th.—Advent 1.—

St. John's and St. Michael's, Port Arthur.—Rev. J. S. Smedley.

December 7th.—Advent 2.—

St. George's and St. Stephen's, Port Arthur.—Rev. T. Cann.

December 14th.—Advent 3.—

St. Luke's, Fort William.—Canon S. F. Yeomans.

December 21st.—Advent 4.—

St. Paul's, Fort William.—Rev. W. B. Jennings.

December 28th.—Christmas 1.—

St. Thomas', Fort William.—Rev. M. L. Goodman.



- January 4th.—Christmas 2.—  
Murillo, Slate River, Hymers, Kakabeka Falls.  
—Rev. S. W. L. Gilbert.
- January 11th.—Epiphany 1.—  
Nipigon, Dorion, MacDiarmid, Jellicoe, Hydro, Beardmore, Red  
Rock.—Rev. C. F. Large.
- January 18th.—Epiphany 2.—  
Schreiber, Jackfish, Heron Bay.—Rev. A. J. Bruce.
- January 25th.—Septuagesima.—  
Marathon.—Rev. O. G. Barrow.
- February 1st.—Sexagesima.—  
White River, Missanabie, Mobert, Franz, Nicholson's Siding, Dalton.  
—Rev. W. J. Parnell.
- February 8th.—Quinquagesima.—  
Church of the Epiphany, Sudbury.  
—Canon P. R. Beattie, Rev. L. R. A. Sutherland.
- February 15th.—Lent 1.—  
Copper Cliff, Burwash.—Rev. J. F. Hinchliffe.
- February 22nd.—Lent 2.—  
Coniston, Biscotasing, Bigwood, Markstay, Monetville, French River,  
Wanapitei, Cartier, Levack, New Cobden.  
—Gerald C. Robertson, Student-in-Charge.
- February 29th.—Lent 3.—  
Capreol, Garson, Falconbridge, Milnet.—Rev. J. E. M. Massie.
- March 7th.—Lent 4.—  
Sturgeon Falls, Cache Bay, Warren.—Rev. R. K. Bamber.
- March 14th.—Lent 5.—  
St. John's, North Bay.—Rev. W. W. Jarvis.
- March 21st.—Lent 6.—  
St. Brice's, North Bay, Callander.—Rev. S. V. Hatt.
- March 28th.—EASTER DAY.—  
Powassan, Restoule, Chisholm, Trout Creek, Nipissing.  
—Rev. G. A. Stone
- April 4th.—Easter 1.—  
Sundridge, South River, Eagle Lake.—Canon R. H. Fleming.
- April 11th.—Easter 2.—  
St. John's Church, Chapleau.—Canon H. A. Sims.  
St. John's Indian Residential School.—Rev. C. A. Crawley.
- April 18th.—Easter 3.—  
Little Current, Sucker Creek, Sheguiandah.—Canon R. Haines.
- April 25th.—Easter 4.—  
Gore Bay, Kagawong.—Rev. G. Thompson.



- May 2nd.—Easter 5.—  
Manitowaning, The Slash, Hilly Grove, South Bay Mouth, Bidwell.  
—Rev. A. E. Carding.
- May 9th.—Sunday after Ascension Day.—  
Mindemoya, Providence Bay, Big Lake.—Miss Maude Johnson.
- May 16th.—Whitsunday.—  
Silverwater, Sheshegwaning.—Miss Benna Fuller.
- May 23rd.—Trinity Sunday.—  
Whitefish Falls, Birch Island.—Rev. W. R. Stump.
- May 30th.—Trinity 1.—  
Española, Webbwood, High Falls, Nairn, Worthington.  
—Rev. J. H. Watson.
- June 6th.—Trinity 2.—  
Massey, Walford, Spanish River, Spanish Station.  
—W. H. Thompson, Lay Reader.
- June 13th.—Trinity 3.—  
Haileybury, Elk Lake, Matachewan.—Rev. C. Goodier.
- June 20th.—Trinity 4.—  
Cobalt, Latchford, Temagami, Bear Island.—Rev. J. S. Rhodes.
- June 27th.—Trinity 5.—  
New Liskeard, Harley.—Rev. S. Turner.
- July 4th.—Trinity 6.—  
Englehart, Charlton, Heaslip, Chamberlain.—Rev. A. I. Woolcock.
- July 11th.—Trinity 7.—  
Parry Sound.—Rev. C. G. Peto.
- July 18th.—Trinity 8.—  
Emsdale, Kearney, Novar, Sand Lake, Sprucedale, Seguin Falls,  
Broadbent, Orrville, Ilfracombe.—Rev. E. C. Bowyer.
- July 25th.—Trinity 9.—  
Burk's Falls, Midlothian, Magnatawan, Dunchurch.  
—Rev. F. E. Jewell.
- August 1st.—Trinity 10.—  
Rosseau, Ullswater, Cardwell, Windermere.—Rev. W. T. Swainson.
- August 8th.—Trinity 11.—  
St. Thomas' Church, Bracebridge.—Rev. F. F. Noek.  
Collegiate Church of St. John the Evangelist, Chapel of the Convent  
of St. John the Divine.—Rev. J. W. Hawkes, S.S.J.E.
- August 15th.—Trinity 12.—  
Gravenhurst, St. James'.—Canon E. F. Pinnington.  
Sanitorium Chapel.—Ven. J. B. Lindsell.
- August 22nd.—Trinity 13.—  
Bala, MacTier, Mortimer's Point, Torrance, Southwood.  
—Rev. S. M. Craymer.



- August 29th.—Trinity 14.—  
Huntsville, Grassmere.—Rev. E. R. Nornabell.
- September 5th.—Trinity 15.—  
Port Carling, Port Sandfield, Gregory.—
- September 12th.—Trinity 16.—  
Milford Bay, Beaumaris.—Rev. W. A. Hankinson.
- September 19th.—Trinity 17.—  
Ravenscliffe, Beatrice, Beatrice Town Line.  
—Rev. E. R. Lockyer, S.S.J.E.  
Macauley, Zisca, Stoneleigh.—Rev. H. G. Garrard, S.S.J.E.
- September 26th.—Trinity 18.—  
Furbrook, Rocksborough, Vankoughnet, Clear Lake.  
—Rev. N. H. Thornton, S.S.J.E.  
Uffington, Matthiasville, Allen's Corner, Lewisham.  
—Rev. R. H. Loosemore, S.S.J.E.  
Baysville, Dorset and Norway Point.—Rev. R. J. Morley, S.S.J.E.
- October 3rd.—Trinity 19.—  
Port Sydney, Allensville, Martin's Siding, Parkersville, Lancelot.  
—Rev. J. G. McCausland, S.S.J.E.  
Port Cunnington, Fox Point, Aspdin, Stanleydale.—Vacant.
- October 10th.—Trinity 20.—  
St. Luke's Pro-Cathedral, Sault Ste. Marie.  
—Very Rev. J. H. Craig, Canon F. W. Colloton.  
Shingwauk Indian Residential School.—Rev. A. E. Minchin.
- October 17th.—Trinity 21.—  
St. John's Church, Sault Ste. Marie.—Rev. R. F. Webb.
- October 24th.—Trinity 22.—  
Christ Church, Korah; St. Peter's, Sault Ste. Marie; Trinity Church,  
Tarentorus.—Rev. C. B. Noble.
- October 31st.—Trinity 23.—  
Garden River, Echo Bay, Sylvan Valley.—Rev. A. Privett.
- November 7th.—Trinity 24.—  
St. Joseph's Island, Hilton Beach, Jocelyn, Richard's Landing and  
Llewellyn Beach.—Rev. D. H. Dixon.
- November 14th.—Trinity 25.—  
Thessalon, Bruce Mines and Desbarats.—
- November 21st.—Sunday next before Advent.—  
Blind River, Dean Lake.—Rev. E. Wrightson.



# BEYOND ALGOMA BORDERS

## ST. LUKE'S HOSPITAL, PALAMPUR

DR. HELEN HANSON

In last year's report I stressed the need of doing ante-natal work more thoroughly. This year both the 7th Gurkha Rifles Centre and the 10th Gurkha Rifles Centre became family stations. Both Centres set up small hospitals for the women and children of Gurkha officers and soldiers and I was asked to supervise the maternity work. . . . These two Centres have provided a new interest in our work, and give us valuable experience, which would have been impossible in the ordinary course of events. . . .

Plans for our own Clinic continue to occupy our minds. One long-cherished hope has been realized in the shape of a buffalo—we can now give pure milk to our patients and expectant mothers. This is a blessing, as, although the price of milk has almost trebled since 1939, it is more generously-diluted with water—often far from pure.

Another notable departure from the commonplace in our lives has been attendance on Indian Royalty. The Nawab of Bhowalpoore, whose State is situated in the South Punjab bordering on the desert wastes of Rajputana, visited Palampur in 1935. He fell in love with our beautiful green valley, snow-capped mountains and abundance of water. He never rested until he acquired a large estate about six miles away from the Mission. He has called the place "Alhalal," which means "the Glory of the Rising Moon." It is a very select town. It has its own Post Office and shops. The palace is entirely on the lines of an English country

house, with modern conveniences. It stands in a lovely park, and the gardens near the house have been laid out by an expert European gardener. The family come up here in the hot weather. In time various officials began to call on me and to be most gracious. I was sent flowers and fruit. Knowing my India, I know better than to ask questions. This was the first stage in the game. Next I was asked what I charged for cases outside the hospital. I stated my usual fee—and the Private Secretary hastily tried to hide his amusement—it was so very small compared to what he was used to hearing. However, I had decided to show that their money and position were not important to me. Next I was asked if I would undertake a case at the Palace. I said I would. I did not in the least want the case, but I realized that it would be one up for us if I took it. Cases in palaces are the last thing in nightmares! Hardly anything could be worse.

There are the State doctors and their lengthy discourses—their poor nerves! The women relatives—the women servants whose name is legion and whose wiles and intrigues are infinite. Lastly, the life of the patient and the baby are the doctor's very special responsibility. Up to this time I did not know who was to be my patient. I had no Sister, Sister Apps having gone on furlough at the end of May. The first Saturday in July I got a letter from a Sister Cowdery in Dharmasala, asking if she could come and visit us for two days and see Nurse Shabin,



OUTPATIENTS  
AT ST. LUKE'S  
HEAR  
THE GOOD NEWS



who is on our staff and whom she had trained. I had met Sister Cowdery years ago in Lucknow where she worked in the Kinnaird Hospital. Well, she came. At tea it transpired that she had been on leave since January, and was still waiting for a ship to Australia. She was weary of going the rounds of the hill stations and homesick for hospital, since she could not go home. When I said, "You need not go further, Sister. Will you stay and help me?" her face shone. Sister Cowdery was certainly a great help to us in hospital. During this particular case she was a tower of strength to me. At the end of the first week in July I knew that my patient was the wife of the Heir Apparent. I asked to examine her. They were very reluctant to give permission. Being Muslims, very strict purdah is kept. I said I would not undertake the case without first knowing what conditions to expect. Said the Personal Physician to His Most Exalted Highness the Nawab of Bhawalpore, "She is a healthy young girl. Why should anything go wrong?" I answered, "I don't know why, Dr. Sahib, except that it is my experience that Dame Fortune and Mother Nature often play us scurvy tricks." Seeing that I was quite firm, eventually permission was given. Sister and I drove to the Palace in a resplendent Rolls

Royce—the chauffeur was in keeping with the car! Arrived at the Palace gates, the sentry saluted smartly, the chauffeur got out and his place was taken by an old man. The Personal Physician also got into the car. We drove down the long avenue and could scarcely believe our eyes. The beautiful garden and the house before us must surely have been transplanted whole from England by some genii. We waited in an ante-room, while a serving woman went to announce us. From the open windows we could see the aviary and the bright plumage of rare birds. . . .

On the 23rd of July the Princess had a son. All was well—and we felt almost light hearted now that the great event was safely over. This is the first time in three hundred years that a ruler of Bhawalpore has seen his grandson! "An heir, an heir—and the mother safe!" they shouted wildly. The State Band played. Coloured water was thrown and sprayed on all. Money was distributed freely. Prayers were offered and speeches made. It is a wonder that Sister Cowdery and I still take the same size in hats, for we did get "some" praise. The sequel came in November. I was asked to go to Bhawalpore to attend another Princess. I refused as graciously as I could. . . .



Congress has a firm hold in the district, but the most important and ardent Congressites are our faithful patients. This is an encouragement to us when we think of the future they had in New India. "Oh, you can stay—but there must be no proselytizing!" Mission Schools and Hospitals are needed. They won't be closed. The evangelists will have a harder time, but they have lots of work in the Mass Movement areas and among Christian children and their families. Freedom of worship is promised, so we need not despair.

Here I want to emphasize that now is the time for us to begin men's medical work. That which is established will be accepted, although many annoyances will be our daily portion. There is a lot of work to be done in India, and we are the people to do it. We will be allowed to do it, for it is well known that we have the integrity and the ability to enforce

discipline without which no good work can be done. . . .

Here is a challenge to the Canadian Church. What about it? We need a men's hospital and a training school for nurses. Above all, we need Dr. "Right" in charge.

Our Out-Patient Department has been renovated and is looking very spruce. We have a beautiful new picture, a pencil sketch of Christ healing a leper. It was done by Signo de Rigo, the Italian artist who has done a window for the Leper Home Church. The picture carried its own message; people stand and gaze at it and often ask me about it. . . .

The Lesson of the year has been that difficulties are our opportunities. We have no right to run away from them. We expect changes and difficulties in plenty, but we know that we have the Canadian Church behind us and the Lord with us always.



### MAPLE LEAF HOSPITAL, KANGRA

DR. FLORENCE HASLAM

The hospital has been badly overcrowded throughout the year, and we still look forward to the time when we shall be in a position to build, equip and staff a hospital large enough to provide for all needing care. A suitable piece of level land has been purchased in the town itself and we are slowly going forward with plans for a hospital worthy of the name of the Canadian Church. The present hospital has sufficient accommodation (on three different levels) for 42 patients, but the AVERAGE number of patients during the year 1946 was 59.69 with the number frequently going well above 70 during the busy season. The crowded scene includes

beds on verandahs, beds in the centre aisles of the larger wards and frequently doubling up in private wards. There is almost invariably a waiting list of patients who want private wards, and frequently a line-up for public ward beds as well.

Certain types of elective surgery and treatment can be postponed until the less busy winter months, but naturally the bulk of the work must be dealt with as it comes. It is frequently difficult to decide which cases seem to be the most urgent when more patients require admission than we can possibly take in. A maternity case is never refused admission. Formerly it was the poor and needy (and frequently they



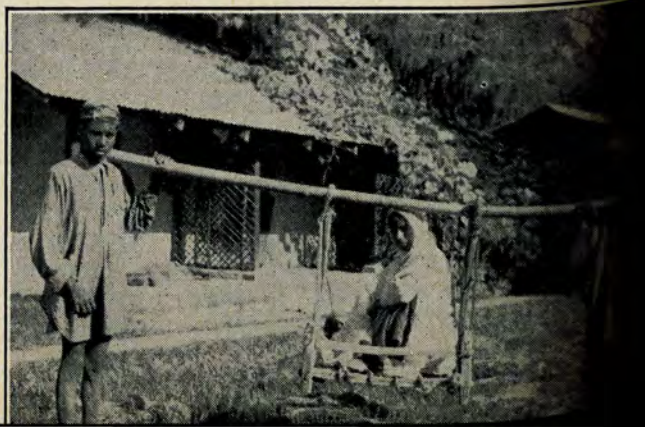
were far beyond any hope of help) who were brought to hospital for delivery. Now, in addition, the educated and better class folk—even very orthodox Hindus or violently anti-British Congress people—are seeking treatment under safer conditions. This trend shows itself not only in a steady increase in the total number of deliveries in hospital (172 in 1946, as against 74 in 1936 and 92 in 1941) but in the percentage of cases which can be classed as “normal.” This percentage has risen from 40-43% ten years ago to nearly 70% in 1946. This change, gradual but steady, gives us a great deal of satisfaction.

We notice too, compared with conditions 10 years ago a gradual but steady breaking down of “caste” restrictions and superstition amongst those admitted to hospital. Very rarely now do we ever have a complaint from even the highest caste Hindu should an outcaste happen to occupy the next bed. Even cooking and water customs have to be modified when there are so many more patients than can be arranged for comfortably. Ten years ago if a patient died in hospital many of

the others, sure that the spirit would return to haunt them, in a very short space of time would be among the missing. Those who decided to brave the spirit of the departed would neither eat or drink; nor even prepare food until the body had been taken away; then they would bathe, change and wash their clothes, and finally be able to prepare food and eat it. Now, the usual reaction to a hospital death seems to be, “Too bad she didn’t come to hospital sooner and she likely would have recovered,”—and business as usual. The changed attitude has come about gradually and it is only by comparing conditions with those existing 5 or 10 years ago that one notices the difference. But it is a very positive and encouraging sign.

Now we expect to advance into a stage of even greater change and new development. We look forward to the day when we shall serve the people of India with a new, well-equipped hospital; firmly believing in the possibility of obeying our Lord’s command, “Go ye into the world, proclaiming the Gospel,—whilst healing the sick.”

A PATIENT  
BEING CARRIED TO  
THE MAPLE LEAF  
HOSPITAL





# M. S. C. C. NEWS

## INDIAN CHILDREN HELP CHINESE

Recently the Indian children of Old Sun School on the Blackfoot Reserve in Alberta raised \$40.00 which was sent to Bishop Lindel Tsen for work in the Diocese of Honan.

## THEIR FIRST FOREIGN MISSIONARY

One of the first decisions taken by the newly united Church of South India has been to form a Missionary Society, and for the first time in the history of the Christian Church in India an Indian missionary will leave his country in order to bring the message of the Gospel to another land.

"A great congregation crowded to do honour to the Rev. Satya Joseph and his wife . . . It was a moving service. The great moment was when, first Mrs. Joseph, and then her husband told us of their call and spoke of their purpose in going out to Papua."

## NEW CANADIAN INDIAN LEADERS ORDAINED

Sandy Clippings the first Chipe-  
wyan Indian to receive Ordination  
into the Ministry of the Church was  
ordained this summer by Bishop  
Lofthouse of Keewatin Diocese. Af-  
ter many years of testing and train-  
ing as a catechist, Sandy, a highly  
respected leader among his people,  
was presented for ordination by the  
Rev. H. S. Hughes-Caley who ac-  
companied the Bishop to Duck Lake.  
The service was conducted in the  
recently erected church which was  
built entirely by the Indians of the  
mission led by their catechist, now  
the Rev. Sandy Clippings.



REV. SANDY CLIPPINGS

Within the last two years two other Indians, men who have been tried and tested as catechists, respected and beloved by their people, have been ordained in the Diocese of Moosonee. They are the Rev. Samuel Iserhoff, Jr. of East Maine and the Rev. Matthew Shekapiro of Mistassini. Both men, past middle age, have been ordained after many years in the service of their Church. In fact Matthew Shekapiro's service goes back to 1903 in the time of Bishop Newsham. "Here is the type of man who should fill many of our northern missions," says the Bishop of Moosonee.

## 10,000 MEMBERS IN 1948

It is the aim of your Missionary Society to build up a prayer group of 10,000 members across Canada to intercede on behalf of missionary work. Our prayers of faith in the hands of God constitute a greater power than any of us realize. The Church today needs all of this power which can be brought to bear upon its work, if it is to meet the challenge of the times.



## DO YOU BELIEVE IN PRAYER? WILL YOU BECOME A MEMBER OF THIS PRAYER FELLOWSHIP?

Samples of the quarterly leaflet of prayer topics will be sent free on request to Miss A. V. Clark, Publications Dept., M.S.C.C., 604 Jarvis St., Toronto 5, Ont.

Subscription rates (to help cover cost of printing and mailing):

Single copy .....	.25 per year
12 copies .....	.75 per year
(to one address)	
50 copies .....	\$2.00 per year
(to one address)	

### THE 1948 CANADIAN CHURCH CALENDAR

This popular gift calendar, now in its twenty-seventh year of publication, appears this year in an attractive red cover.

Well up to its usual high standard, this issue contains eight full colour reproductions and many interesting black and white photographs illustrating mission work in various parts of the world. Special display type titles add attractiveness to each page.

The daily texts and significant quotations on each page supply inspiration for all who will read them.

This calendar, which has been described as "the best piece of publicity published by M.S.C.C.," carries its message into many homes where a missionary book or pamphlet would never be read. Do make use of it in your parish. An edition of 95,000 copies is being printed this year.

Our aim—

"A Canadian Church Calendar  
in every Anglican Home."

The calendars are now available. Please order early to avoid disap-

pointment. A calendar and posters have been sent to every parish clergyman.

## ENLARGING THEIR VISION

One of the good things which has grown out of the recent war is the recognition that we are **One World**, each nation interdependent on the others. This brings with it the realization that there must be friendship between the nations if the world is to live in peace; and that friendship must be on a solid foundation. This foundation the Church has been proclaiming since the first century.

For this friendship there must also be knowledge, one person of another; one people of another; there must be sympathy and understanding one of another; there must be appreciation one of another.

How can we in our parishes help to build this world friendship? How can we give that knowledge of other races which will result in this sympathy and understanding?

### BEGIN AT THE BEGINNING

Well, we must begin at the usual place, the beginning; or, in our Sunday Schools, in the Beginners' Department. A great deal can be done there by means of pictures, stories, sand tray models, friendship friezes and flannelgraphs to awaken in our little ones a friendly response toward other children. Let us begin where the children are—in their homes with their parents and brothers, sisters, playmates and pets, to enlarge their horizons. Introduce them to the parallels in other lands, stressing the similarities rather than the strange differences. Help the little ones to a feeling of interest and friendship.



This is the beginning of what is known as Missionary Education, which is a very important part of our Church's programme. Its aim has been expressed this way—"To develop within the Church a generation of men and women whose lives and actions are inspired by a sense of Mission, or Commission."

From the Beginners' Department the next step is to the Primary. Here, in addition to those methods used with the Beginners, among other things the project method can be added. A native village, African, East Indian, Canadian Indian, or Eskimo, could be built and a great deal of information given and interest aroused in the doing of it. Pre-session time could be used if time cannot be spared from the regular session.

A poster to illustrate a story you are to tell or have told provides another project in which the boys and girls can take part. The designs of some of our Lenten posters provide attractive headings or basic designs for these, the children bringing in other pictures to be added.

We suggest that Sunday School teachers keep a file of posters, bulletins, calendars and leaflets issued by the M.S.C.C. and of pictures obtainable from other sources, so that illustrations will be at hand when needed.

Though some missionary lessons come in the courses, these are not sufficient. Special missionary lessons are now prepared for use during Epiphany, with worship services, including a story, for use during Lent on the same topics. But even these additional things are not sufficient. So much depends on our boys and girls being brought up with the larger vision and wider concern for

those other people. You see missions are not something separate which can be relegated to a special group of people. Missions is the Church going forward, reproducing itself in other areas. It is like a maple tree. It grows to maturity, its seeds are caught by the wind and carried away. They fall to the ground, take root, grow into trees, shed their seeds and the process continues. So with the Church—the seed of the Gospel is carried to other areas, it takes root; a new Church grows and it in turn sends out the seed.

Perhaps you are thinking—I don't like upsetting my course of lessons for special missionary lessons. Well, special missionary lessons are needed but there are other ways of doing it, too. Watch out for missionary implications in your regular lessons and make use of them. Then in your worship services, before a missionary hymn is sung, show two or three slides on one of the fields of work, tell about them briefly, and your missionary hymn will mean much more to the children. Make use of the Bulletin Board for missionary pictures with captions; for brief items of interest, which are always kept fresh and new. And, in the Superintendent's time, instead of taking up so much time with notices, tell well and briefly an incident or story from one of our fields of work.

Excellent slides and movies are available for the asking (please ask well ahead of your needs) plus carriage, from the M.S.C.C. Visual Aids Department.

Another way is to illustrate a large map of the world as from week to week you tell a story, show slides, or by some other means introduce the various types of work, by pasting on or by the country a suitable picture.



For juniors or teen-agers contact with a national or someone right from the field of work is one of the best means of arousing interest. If you have your own missionary, there is your point of interest in that particular field. Letters, pictures and gifts exchanged with that person should prove a constant source of interest, and that worker should be a live topic of prayer both in Sunday School and in the private prayers of the boys and girls. If you haven't a missionary out from your parish, why not adopt one?

We suggest that you appoint a missionary convener from among your pupils, and a small committee to work with him to plan how this part of the Church's work can be made a live issue in your Sunday School.

Be alert to the educational value of missionary offerings, Pyramid boxes, special seasons, or anything which gives opportunity to enlarge the vision of your Sunday School pupils, and to bring home to them their individual responsibility for this part of our Church's work.



## EXECUTIVE HIGHLIGHTS

### THE PRIMATE

Moved by Canon Colloton, seconded by Mr. Johnston Elliott:

We, the Executive Committee of the Diocese of Algoma, desire respectfully to extend to the Most Reverend George Frederick Kingston, M.A., Ph.D., D.D., our sincere congratulations on his election and enthronement as Primate of All Canada.

We recall to mind His Grace's happy and successful tenure of office as Bishop of this Diocese, and the great work he did for the Church in Algoma.

We pledge our loyalty to him in the high office to which he has been called by the voice of the Canadian Church, and pray for the divine blessing upon him as he undertakes his great task. Carried.

M.S.C.C.

A letter was received from the Rev. Canon L. A. Dixon, General Secretary of the M.S.C.C., asking

permission of all the dioceses to the allotment of \$22,000 from the amount to be paid them from the Anglican Advance Appeal for Diocesan Local Needs, in order to secure the minimum stipend of \$1,400 for married missionary priests for the year 1947. The amount required for 1948 would be covered by the apportionment.

Moved by Mr. T. J. Foster, seconded by Rev. A. E. Minchin:

That the Diocese of Algoma agree to the proposal of the M.S.C.C. to use a proportionate part of this Diocese's share of the Anglican Advance Appeal moneys for Diocesan Local Needs for the securing of a stipend of \$1,400 for married missionary priests for 1947. Carried.

### PENSION FUND

A suggestion of the Secretary of the Pension Board that the capital of the Algoma Pension Fund be turned over to the Pension Board of the Church of England in Canada



was discussed and letters from the Chancellor of the Diocese and the Secretary of the Board were read. The Chancellor's opinion was that the proposed transfer would not constitute a breach of trust, but that the question should be decided by the Synod in full session.

Moved by Rev. J. D. Wall, seconded by Mr. J. D. Tipton:

That the Executive Committee recommend to the Synod at its next session the transfer of the capital of the Algoma Pension Fund to the Pension Board of the Church of England in Canada. Carried.

**CONSOLIDATED TRUST FUND**

In reference to the suggestion made in the Synod that the invested funds of the Diocese be transferred to the Consolidated Trust Fund of General Synod for management, a letter was read from the Hon. Treasurer of General Synod, explaining the working of the fund. The Bishop stated that it was likely that this matter would be considered at the

meeting of the Provincial Synod in November and that he would appoint a committee to go further into the matter.

**THE REV. J. D. WALL**

In view of the approaching departure of the Rev. J. D. Wall, to the Diocese of Eau Clair, it was:

Moved by the Very Rev. J. H. Craig, seconded by Mr. F. S. Dent:

That the Executive Committee has learned with much regret that the Rev. J. D. Wall, Rural Dean of Algoma, is about to leave the Diocese. We extend our best wishes for his future success in the work of the Church and for the well-being and happiness of himself, Mrs. Wall and Kathleen. Carried.

**SPIRITUAL ADVANCE**

Dean Craig reported that the Committee in charge of Spiritual Advance had made plans to have a series of parochial missions in 1947 and 1948. Nineteen of the clergy had expressed a desire to have such missions in their parishes.



IN MEMORIAM

**REV. HENRY GODFREY LONGMORE WATTS**

We regret to record the death of a former clergyman of this Diocese, the Rev. Herbert Godfrey Longmore Watts. Mr. Watts was born in December, 1878, at St. Osyth, Essex. He served in Algoma, first as a catechist and later as a teacher in the Indian School at Sheguiandah from 1908 to the time of his ordination as deacon in October, 1924. He was then given charge of the mission of

Murillo, where he served until January, 1927, when he was transferred to the Diocese of Qu'Appelle. He laboured for some ten years in the West and then retired on account of ill health.

The funeral service was held at St. Mary's Church, Nipissing, on the 11th August and was conducted by the Rev. G. A. Stone, priest-in-charge of the mission of Powassan. To his widow we extend sincere sympathy.



## SIR HENRY JERVIS

The man who turned his back on the peerage, but grinned when friends called, "Hi, Cap'n," stowed his gear for a last sailing in Callander on September 18th. In the rambling white frame home where he had lived quietly for many years, death claimed Sir Henry Felix Jervis-White-Jervis, a former lake captain and fifth and last baronet of his line.

When death came to him at 87, "Cap'n" Jervis had completed 57 years of residence in this tiny community, famous since the early 30's as the birthplace of the Dionne quint. He left his home in England at 17, went to Norway and Sweden where he studied forestry before coming to Canada, where, at 18, he settled near Woodstock. In 1890 he moved to Callander and entered the lumber business.

In addition to skippering such boats as the "Northern Belle," "Van

Woodland" and "Sea Gull" on Lake Nipissing, Sir Henry worked for a time with the Department of Lands and Forests.

Like his brothers, he leaves no sons. Two daughters, Mrs. S. Nethercott, Kearney, and Mrs. Elaine Andrew, who reside in England, survive him. A third daughter, Mrs. Roy Eades, of Smooth Rock Falls, predeceased him.

## MRS. H. R. KING

Sincere sympathy is extended to Mayor H. R. King of Gravenhurst on the occasion of his wife's death on August 26th. Mrs. King was born in Birmingham, England and lived in Gravenhurst for twenty years. She was a devoted member of the Church and of the Woman's Auxiliary.

The funeral was held in St. James' Church, Gravenhurst and was conducted by the rector, the Rev. Canon E. F. Pinnington, assisted by the Venerable J. B. Lindsell.



## THE BOOKSHELF

**JACOB MOUNTAIN** — A study in Church and State — by Thomas R. Millman, University of Toronto Press — \$4.00.

The Rev. Thomas R. Millman, rector of Dunham and St. Amand East, Quebec, has given us a welcome addition to the history of the Church in Canada by his recent book "Jacob Mountain, A Study in Church and State." Mr. Millman has used his sources well and succeeded in combining information from a multitude of sources which it would be difficult for the average student to find. His work shows care and pains-

taking work among the archives. The book is written in a clear, straightforward style and is well printed and indexed.

This work gives us a clear picture of the immense difficulties which confronted a colonial Bishop in the eighteenth and early nineteenth centuries. The size of the territory under Bishop Mountain's jurisdiction, the "red tape" involved in dealing with the Government in all ecclesiastical matters, the difficulties of travel and administration — all leave a lasting impression and increase our respect for Bishop Moun-



tain. One of the most useful chapters in the book is that dealing with the Clergy Reserves, for it throws considerable light on this vexed problem.

The author's estimation of Jacob Mountain's character and achievements appeals to the reader as fair and just, revealing him, as he does, as a man of devotion and sincerity, tenacious in his attempts to improve the lot of his clergy and in his desire to see the Church of England as the Established Church in Canada. As

one closes the book one can agree with the author as he writes "If one remembers that he was not a pioneer missionary but an eighteenth-century bishop who came to vitalize a well-meant but actually unworkable ecclesiastical policy, his conduct appears both coherent and correct; we see him as a man of stern loyalties, inflexible determination, unfailing resource and outstanding ability."

We would commend "JACOB MOUNTAIN" to all students of Canadian Church history.



## THE BISHOP REPORTS

On Thursday evening, September 18th, the Primate and Mrs. Kingston were given a reception in St. Luke's Parish Hall, Sault Ste. Marie, when His Worship the Mayor and other civic officials brought greetings. Archbishop Kingston preached in St. Luke's Pro-Cathedral on Sunday, September 21st, before proceeding to Prescott, his home town.

The Laymen at Thessalon are quite active and I was present at a dinner meeting on Thursday, September 25th, when I outlined the activities that took place at Saskatoon concerning the Executive Council and the election of the Primate. All the men of the parish in Thessalon prepared the supper and there were over twenty-five present. The Rev. Roy Webb is doing good work there.

I expressed regret to St. John's congregation, Sault Ste. Marie, on September 28th in Rural Dean Wall's going to the Episcopal Diocese of Eau Claire and thanked him for all that he had done during the past ten years at St. John's. No ap-

pointment has been made as yet, but it is hoped that a new Incumbent will be placed there sometime before the end of November.

The Rev. Gower Stone bought a hearse and had it changed into a station wagon. He bought three seats and put them in the back of the hearse and painted it a wine colour with a yellow stripe. As many of his parishioners live in isolated districts with no means of getting to Church, he is thereby able to pick them up en route to Nipissing and Restoule. The car will carry from twelve to thirteen. This is real news!

A very beautiful altar was dedicated in the Church at Restoule, the gift of Mrs. Hall of Brampton, in memory of her husband, who for years visited that part in the summer.

Numerous improvements are being made to the church at Sundridge and a new foundation has been laid with new steps.

On October 6th over 100 people were present at the Confirmation at Surgeon Falls. A very beautiful



font ewer was dedicated in memory of one of the boys who was killed overseas from that parish.

A new church is being contemplated for Warren and the Rev. R. K. Bamber reports that the people in that part of the mission are most enthusiastic.

The Rev. A. L. Privett and the people of Echo Bay have placed a new foundation under the church there, and numerous improvements have been made to the rectory and at Garden River. He and his wife are the proud parents of a new baby daughter.

A new basement is being contemplated for St. George's Church, Port Arthur, to take care of the many parochial activities.

The Laymen of Algoma Deanery are meeting at St. Joseph's Island this coming Friday night, October 10th, and plans are being laid for the observance of Laymen's Sunday on October 26th.

WILLIAM L. ALGOMA

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### AN AMBITION REALIZED

A 10-year ambition will be realized shortly by S. Rocksborough Smith, who has arrived from England to head the first Borstal system of prison inmate rehabilitation to be established in Canada.

Born in the Far East, Mr. Smith was educated at Bishop's College School, Lennoxville, Que., when his father, later Bishop of Algoma, was dean of divinity at University of Bishop's College. He graduated on social work from University of Toronto in 1937.

Mr. Smith then went to England and studied in the Borstal division of His Majesty's prison service with a view to returning to Canada to make the Borstal system work here. War intervened, however, and he joined the Toronto Scottish Regi-

ment as a private, rising later to rank of captain.

Now Mr. Smith has arrived in British Columbia to become director of the New Haven School near Burnaby, set up under the authority of the B.C. attorney-general's department.

He said he was looking forward to beginning installation of the progressive ideas he learned in Britain.

"The system really amounts to the re-education of offenders," he said. "It is an attempt to instil a new outlook on life. The system, of course, depends on the influence and example of the prison staff."

Ordinary education of such offenders usually failed, the 33-year-old director said, and the object of the Borstal system is to develop a standard of social behaviour that will prove of lasting benefit when the prisoner is discharged.

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### SUBSCRIPTIONS TO DATE

D. M. Stuart, Missanabie; J. D. Tipton, F. Harmer, Cirencester, Gloucester, Eng.; Marie; Miss Mary W. Castle, Bala; Mrs. Sault Ste. Marie; E. W. Shell, Sault Ste. Somerset, R.R. 1, Atherley; Mrs. Alice B. H. R. Brooks, Ganges, B.C.; Mrs. W. F. Hodgins, Geraldton; Mr. J. H. Maunder, Sr., Garson Mine; Mrs. T. Atkinson, Dor. L. C. Irwin, Fort William; Mrs. A. Lye, Port Arthur; Harry Height, Port Arthur; Mrs. Kailey Baurensky, Dorset; Mrs. D. H. Clayton, Dorset; H. Stockley, Port Arthur; Dr. L. V. Bell, Haileybury; H. S. Gowan, White River; Fred Gard, Sault Ste. Marie; Allan Haldenby, Silverwater; A. L. Chaput, Toronto; F. Matters, Chapleau; The Rev. G. A. Crawley, Chapleau; R. B. Jessup, Sudbury; R. G. Stevens, New Liskeard; Dr. S. A. Solomon, Blind River; Arnold Armstrong, Cobalt; H. A. Flowers, Copper Cliff; George Bailey, Sault Ste. Marie; Mrs. Gertrude Robison, Aspdin; Mrs. J. Hargreaves, Toronto; Mrs. E. F. Thornton, Walford; The Rev. R. K. Trowbridge, Princeton; Miss Winnie Barker, New Liskeard; Mrs. W. Wadsworth, Bracebridge; Mr. D. G. E. Orr, Toronto; Mr. and Mrs. D. Nock, Toronto; Mr. W. B. Benson, Thessalon; Miss Marjory Colloton, Lorne Park; John A. Hawkins, Blind River; Miss V. I. Barker, Port Arthur;

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