

THE ALGOMA

SAULT STE. MARIE

JULY TO OCTOBER, 1948

VOL. 74

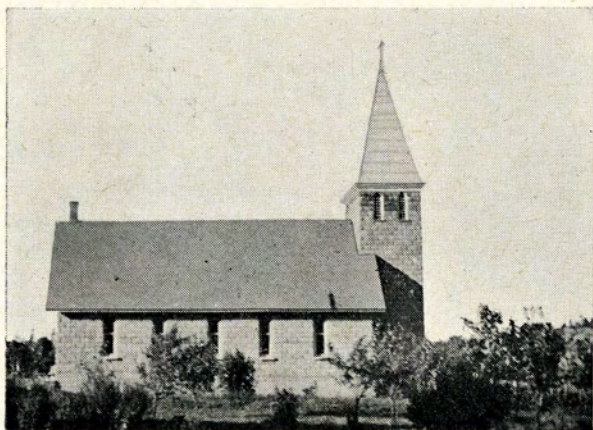
NO. 4

Missionary News



LIGHTHOUSE, POINTE AU BARIL

—Courtesy "The Globe and Mail"



ST. AUGUSTINE'S CHURCH, WHITEFISH FALLS

THE ALGOMA *Missionary News*

VOLUME 74

JULY TO OCTOBER, 1948

No. 4

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ST. AUGUSTINE'S MISSION

St. Augustine's Mission, Whitefish Falls, is situated in one of the most beautiful spots in all this great Northland. It is a tiny village of some three hundred souls, nestling at the foot of the southern slope of La Cloche Mountains. Southward of the village is the Bay of Islands which is part of the North Channel of Lake Huron. Through the village runs the Whitefish River which yearly attracts fishermen from far and wide. Years ago before the railway, it served as a waterway for canoe brigades travelling from Montreal to the Canadian Northwest. Not far from the village up the river is the famous Alligator Rock, so called from small black alligators painted on the rocks by the Indians years ago. Here was the scene of one of the bloodiest battles ever fought between the Algonquins and the Ojibway Indians. Nearby is the burial ground where many who lost their lives that terrible night were interred.

In the year 1790 much of the land around this area belonged to the North West Company. During this time several trading posts were built, the ruins of which may still be seen. The North West Company united with the Hudson's Bay Company in 1821 and from that date until the completion of the C.P.R. railway in 1891 the life of the Mission was largely regulated by that company. One interesting fact recorded by the Hudson's Bay Company reads as follows: "On the 7th day of September, 1830, James D-

Cameron, son of the Chief Factor John Dugall Cameron of the Hudson's Bay Company, arrived here at the head of a mission despatched by the Governor of Upper Canada for the purpose of opening a school at this place for the instruction of the natives in Christianity according to the Rites of the Church of England. Chief Factor MacBean in his next annual report says that the establishment was situated at the end of the Company's garden on the border of the river and on the same side with ourselves. He also makes it clear that every possible assistance was rendered to this enterprise." (These quotations are from Hudson Bay records now kept in Winnipeg.)

During the hundred years while the great fur-trading companies were in control there was much activity and many men whose names are now honoured in the pages of Canadian history stopped and rested here as they travelled from Montreal to the North West.

From the withdrawal of the Hudson's Bay Company in 1890 until 1917, twenty-seven years, the Mission disintegrated and many of the white people moved away. The old tote roads and trails became lost in underbrush. Buildings were removed or burned down and the Mission became almost forgotten.

Under the leadership of the Rev. S. H. Ferris school was again opened on September 13th, 1917 and Mr. Duncan Bell became the first teacher. During the period from

1917 to 1929 the school and Mission were in charge of Mr. Bell, Mr. Gordon, Mr. Newby and Mr. Hardyman. Each in his turn did splendid work and laid good foundations on which the work of the Mission has been built.

In 1929 there were twelve Church families and twenty-five children in the school. The building consisted of a frame schoolhouse, with living quarters in the rear for the Missionary.

It was decided to try and build a church and the fall of 1929 and the winter of 1930 were spent in making plans and raising money. In July, 1930, the corner stone of the present church was laid by the late Ven. Archdeacon Burt. All that summer and fall the work of building went on. By February, 1931, the church was ready for use and the first service was held on February 15th, with a celebration of Holy Communion and the preacher for the day being Mr. Hardyman. It was a cold winter day and yet in spite of all this the church was filled with devout worshippers, some coming miles to give thanks to God for a house to worship Him in.

Throughout that winter, spring and summer, much was done to make the church and grounds more beautiful. On October the 9th, 1931, the church was declared free of debt and was consecrated by Bishop Rocksborough Smith and dedicated to St. Augustine of Canterbury.

By this time the number of pupils attending school had increased to such an extent that it was decided to build a house for the priest and thus use the living quarters in the school for extra school space. The

fall of 1931 was spent in building a vicarage and by January, 1932, it was ready for occupation.

From 1934 to 1936 both the priest and his wife taught in the Mission school. The number of children had so increased that it was necessary to divide the school. Part were taught in the old building and the others were taught in the church basement, which had been converted into a class-room. This was not a good class-room for it was dark and damp. Often after a heavy rain or when snow would be melting in the spring the water would come in through the windows and run in streams across the floor. To come out of the class-room into the light and sun was almost like stepping into a new and wonderful world.

These were the years of depression when there was much want and sickness and yet the light of faith never burned dim, with the result that a new two-roomed school complete with basement, kitchen, community room and a teacher's living quarters was built.

In order to raise some extra money for this school the Bishop gave permission for the priest to go down to New York City and see if any help might be obtained, so equipped with a letter of introduction and his fare paid to the American border the priest set out. It was an experience he will never forget, and often speaks about. While there he found himself with only a quarter in his pocket. Begging had not been so successful until passing Old Trinity Church he went in to rest and pray awhile. There in that beautiful old church he found strength that was needed. When he

passed out into the street again he noticed an office window which attracted his attention. Without difficulty he passed by the office boys and secretaries finally reaching a wonderfully furnished office where an elderly man seated in a high-backed chair heard his story and read the Bishop's letter. He gave him a cheque for a hundred dollars. From then on begging wasn't so hard. The second event was getting into the head office of the International Nickel Company and meeting the heads of that great firm. They promised help and so overjoyed was he that he called his Bishop, who was also in New York, to meet the president of the company. The result was an agreement was reached where, over a period of years the Diocese would receive a cheque each year. This was disappointing at the time but in the end it was used for greater things and in a larger field.

The work in this Mission is divided into three types. First, the work of teaching. Here in this school we teach over fifty children, ten are treaty Indians, thirteen are Roman Catholics, and the remainder Church of England. It is the only school of its kind in the whole Dominion of Canada for it is owned by the Church yet assisted by Government grants. The school board is appointed by the vestry with the Bishop's approval and that of the Minister of Education. Last year the cost of education amounted to over three thousand dollars. The Government grant amounted to two thousand dollars, therefore the Mission was responsible for the balance. This is a heavy burden on the Mis-

sion people but something we have gladly shouldered. The standard of the school has since 1929 been steadily improved and last year those in Grade X passed the required subjects.

The second type of work is purely social service. During the year there are many calls to help those who are sick. The Missionaries in charge must be ready and willing to help from the birth of a child to preparation of the dead for burial. Throughout the year many trips are made to the bale room where used clothing sent to the Mission is given to those in need. No one knows what these bales mean to us and our people except those who carry on a similar work in this great Diocese. To all those good and helpful people who help us in this work we are grateful indeed.

The third part of the work is pastoral; visiting and carrying on the regular Church services. Church organizations take their places in the Mission such as the Woman's Auxiliary, A.Y.P.A., Junior Auxiliary, C.B.L., Sunday School, Choir, and St. Monica's Guild made up of faithful Indian women who work for the Church.

Of late years the school and other Church buildings are used for a week of Youth Camp. It is wonderful to have some of the boys and girls of the Diocese come here and under the shadow of St. Augustine work and play together. It is to be hoped in after years those who have been here will recall some of the happy hours spent in the Mission and the friends they have met.

And so this tale must end, but looking back over the years to 1929

when the present priest first came, much has been done and those who were boys and girls in the school he has watched grow to be men and women. They have learned by the

sacraments of Grace. Now their children are taking their places in the old school while their parents and priest move down the trail another mile. TEMPS FUGIT!

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DOING THINGS

This afternoon the frequent topic of the twin spirals of prices and wages came up. As well the continued shortening of working hours was mentioned.

Of all the dangers of the present time the third is the most ominous. The reason is that the English-speaking part of Canada is, for the most part, woefully lacking in "culture."

Culture is the art of "doing things" not just for the sake of being busy but with the purpose of creating something fine. Culture is something more than mere diversion, mere escape from thought and effort—especially from thought.

Two years ago in Banff, Alberta, it rained for two days. There was "nothing to do." There is only one picture show with changes only twice a week. Then there are beer parlours. It it rains for two days one attendance at the "show" and "you have had it." There is only one thing left if "doing things" in the accepted sense of the term is all that is possible for you. Of course, if you don't like your own company, the beer parlours promise some measure of relief, but unfortunately beer often reveals a rather worse self than the one you are trying to get away from. Yes, Banff way was pathetic. Increasing aimlessness, increasing obscene noise in and out of

the taverns, and increasingly homicidal vehicles.

All this was no fault of Banff, it was a reflection of the bankruptcy of the majority of Canadian and United States population. There were pianos in Banff but few could play them. There were good books in Banff, but the various pulp magazines labeled "True" were preferred if any. There were fine interesting people in Banff—adventures in personality—but if you were to converse with them you would have to think—and who wants to think? The reason why many of our young people will not come to A.Y. Copper Cliff is because they will not think, and their only desire is to be waited on and amused. I hope that they will continue to be disappointed if that is what they want. For our Copper Cliff A.Y. has proven to its members that thinking can be fun, that eating can be fun especially when you can kid John Avery about watery coffee, that playing ordinary games can be fun, that kidding Connie Rogers can be fun, that watching romance bud and bloom can be great fun, that taking part in an aeroplane ride can be fun even for those who are not to be passengers—after all, you can always accuse the Rector of being frightened, that meeting other young people and allowing yourself to be roused to service to the Church can be fun. Then

there is this paper. It is good fun to have a part in it and all the time we are learning things.

Finally, there is no better way to learn about the Faith than to be able to fire questions at the man who is supposed to be able to give the answers, in worshipping together and then asking the meaning of things as they occur to you.

Then you find that the Faith is a great and wonderful thing through which, if you try, you can find the answers to many of the difficulties of life, and if you begin early enough, you know that many of the difficulties of life simply will not appear, for the answer can be often given in advance and the problem avoided.

What has this to do with the continual increase of leisure time? Simply that the Church leads the way toward the creative use of leisure whereby living together in community is practiced on a small scale in preparation for excursion into larger issues.

The abuse of leisure leads not to the moderate dissatisfaction which must always be the lot of people of vision, but to immoderate and destructive dissatisfaction of the revolutionary. We can be rich, as we all are in Copper Cliff, and still through the deadly dissatisfaction

of discontent be ripe candidates for the instigators of violence.

Of course, our efforts at discussion and worship and social life and editing a paper are amateurish and crude, all first efforts are, but as Christians we are able to say these about our efforts and with the right kind of moderate dissatisfaction go on through our practice efforts to greater things.

As a matter of fact, I consider the efforts of our A.Y.P.A. far from "crude," but we would be pretty poor stuff if we chose to be blind to our manifest imperfections. The Prophet Joel says, for God, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. . . ." Let me be one of the old men. As such I dream a dream. In that dream I know that the young men and women in our A.Y. have seen visions. My dream goes on to show me, not all, but the majority of the young people of our parish coming forward to share in that vision of youth in service and in free and joyous association learning to do great things for the King. There is nothing more creative than learning to co-operate with the Creator of all.

REV. J. F. HINCHLIFFE

The Archdeaconry Conference

The Triennial Conference of the Archdeaconry of Muskoka was held at St. John's Church, North Bay, on June 23rd, under the chairmanship of the Venerable J. B. Lindsell, Archdeacon of Muskoka. There were about forty present.

The Conference began with a celebration of the Holy Communion at 8:00 a.m., followed by breakfast in the parish hall. At 10:00 a.m. the Venerable Archdeacon Andrew, missionary from China, was introduced by the Rev. W. W. Jarvis. Archdeacon Andrew gave a vivid and enlightening address upon the political, social and spiritual condition of China, with special reference to the Diocese of Honan. After the Archdeacon's address a discussion was held regarding missionary ap-

portionments and a resolution regarding the method of computing apportionments was passed, to be presented at the next Synod.

After lunch, Professor E. R. Dale presented an excellent paper on the social conditions of the world and the Christian approach to them, with special reference to the aims, objects and organization of the United Nations. Miss Betty Quirt, missionary from the Arctic, then gave a clear account of her work amongst the Indian and Eskimo children of that vast diocese.

Those who were able to attend the Conference were agreed that it was very useful and worthwhile. Our thanks go out to the speakers, to Archdeacon Lindsell and to the Rev. W. W. Jarvis for their efforts.



RELIGIOUS EDUCATION

As bearing on this matter of religious teaching, the following letter from the Very Rev. Dean Rayson of St. John's Cathedral, Newfoundland, which we quote by his kind permission, is full of interest and material for thought.

"You may be interested to know that, thanks to Newfoundland's peculiar system of education, religious instruction is a much simpler matter than in Canada. Every major denomination—R.C., C. of E., U.C. and

Salvation Army has its own system of schools, supported partly by voluntary subscription and partly by Government grants. It sounds as if it might overlap in small places, but as whole villages are usually of one or two faiths the Bishop informs me there is only one place in the whole diocese he knows of where overlapping occurs. There is a separate Secretary of Education under the Government for each school system, and all schools, in secular sub-

jects, meet the same standards, which are those of the Maritime Provinces. All teachers in training at Memorial College are given definite religious instruction in their own religion, both Bible and Christian doctrine, and no Church of England teacher can secure a certificate unless the Bishop approves and is satisfied as to his morals and soundness in churchmanship; each teacher must also be confirmed. In the outposts, where, owing to the scattered nature of the country some of the clergy can visit each station only three or four times a year (six weeks intervals in others) the teachers are licensed lay readers and conduct services and Sunday Schools, using approved books of sermons

and the St. James' system of Sunday School lessons. The incumbent is ex officio chairman of each local school board and thus keeps in touch with what is going on; in places where there is no church the school is so built it can be used as a chapel for the whole community.

"In some districts there are amalgamated schools, especially at Corner Brook and Grand Falls, where two or more denominations co-operate with the Government. The clergy teach regularly in the day schools as well; I take religious education in two of them."

—St. John's "Eagle"



ACCENT ON YOUTH

ALGOMA DIOCESE YOUTH CONFERENCE, 1948

From July 5th to July 10th inclusive, fifty young people of Algoma gathered together at Whitefish Falls for the annual Algoma Diocese Youth Conference which is under the direction of the Diocesan Board of Religious Education. Each year this conference gives Anglican young people, over sixteen, the opportunity to spend a very enjoyable and profitable holiday in the peaceful and pleasant surroundings of St. Augustine's Mission.

The theme of conference was "Jesus Christ in the Fellowship of the Church." The main speaker was the

Very Rev. Malcolm DeP. Maynard, Dean of All Saints' Cathedral, Milwaukee, Wisconsin. Each morning Dean Maynard used the theme as the basis for his lectures and led the conference members to see Jesus Christ at work in the Bible, in the Liturgy, in the Sacraments and in the Saints. Through his lectures and his keen interest and participation in all the phases of camp life, Dean Maynard won the highest esteem and the friendship of all those present.

A distinguished member of the lecture staff, the Rev. T. W. Isherwood, M.A., gave a clear, concise picture of the great work that the M.S.C.C. is doing throughout the world. He impressed upon everyone



BEAUTIFUL WHITEFISH RIVER

the fact that there is an ever increasing need for missionaries and support for our Missions in Canada and abroad.

In charge of the Bible Study Period each day, the Rev. F. F. Nock, B.A., B.D., gave the delegates a greater understanding of the Gospel of St. Mark.

Other members of the lecture staff were: the Rev. J. S. Wetmore, B.A., of the G.B.R.E., the Rev. J. F. Hinchliffe, B.A., of the C.S.S. and Miss Mary I. Hill, Provincial President of the A.Y.P.A. in Ontario. Miss Hill added greatly to the success of the camp through her outstanding efforts as Recreation Leader.

Members of the staff were as follows:

Chairman of Conference and Dean

of Men, Rev. J. F. Hinchliffe; Dean of Women, Mrs. R. W. Stump; Chaplain, Rev. R. W. Stump; Registrar, Rev. J. H. Watson; Nurse, Miss Betty Thompson; Tuck Shop, Rev. L. R. A. Sutherland; Pianist and Church Music, Rev. C. B. Noble; Editor of Little Gertie, Miss A. Christakos.

The person upon whose shoulders rested the greatest responsibility for the contentment of the campers was Mrs. Mary Wilcox. "Our Mary" has been on hand every year since the inauguration of A.Y.C. to cook delicious meals that make all campers crave second and third helpings. She and her assistant, Peter MacNaughton, deserve highest praise for their excellent work.

For the first time, the A.Y.C. had to carry on without "Our Bishop." His presence at camp has always

meant a great deal to the young people and they were glad indeed to receive a cable from him which proved that he missed being at camp as much as they missed having him there.

And now let us turn to the lighter side of Conference. During the week campers enjoyed a boat trip in Georgian Bay as well as a long hike and climb to the Forestry tower. Those of greater fortitude climbed the tower itself and were rewarded with an enthralling view of the beautiful rolling, wooded countryside dotted with blue lakes.

The afternoons were free for swimming, rowing, baseball, singing and square dancing. For the duration of Conference delegates were divided into three teams: the "Little Dears," "Winnie's Wolves," and the "Woody Woodpeckers." Each team made up its own distinctive song and yell and used both of them during competitive games, at mealtime and while washing dishes. Strange as it may seem "doing the dishes" is classed as recreation at A.Y.C.!

After every evening programme of fun and laughter, the ringing of church bells summoned Conference members to the vesper service in the lovely little church of St. Augustine's. During these services, Father Stump, Chaplain of A.Y.C., gave short sermons stressing the importance of keeping the promises made at baptism. He urged the young people to go forth into the world as faithful soldiers and followers of Christ. It is hoped that the inspiration these young people have received at Conference will help them to do that.

While leaving the church one night, a young man was heard to say, "I wish our services back home could be like this!" And those to whom he spoke understood what he meant. The form of service was the same, the prayers were the same, the hymns were the same—but this was a church filled with youth united in spirit and facing the Light. (Should you be able to attend a service during A.Y.C. next year, do so, then you too, will understand.)

ANN CHRISTAKOS



**REPORT OF THE FIRST ANNUAL
CONFERENCE OF THE A.Y.P.A.
NIPISSING DEANERY LOCAL COUNCIL**

The first annual conference of the formation of an A.Y.P.A. Local Council for the Nipissing Deanery was held at St. John's Church in the city of North Bay on May 29th and 30th, 1948.

The following branches were represented by accredited delegates:

North Bay (St. John's and St. Brice's), Sudbury, Copper Cliff, Sturgeon Falls, Capreol, Whitefish Falls, Espanola.

Following a most delightful banquet served by the W.A. of St. John's, Rev. J. F. Hinchliffe of Copper Cliff chaired the proceedings which included introductions of all delegates and members.



"A THING OF BEAUTY. . ."

At 7:30 p.m. the gathering assembled in the "Oliver Hall" to hear a very interesting talk by Mr. H. J. Reynolds, K.C., on Parliamentary Procedure. The Rev. Hinchliffe had his appointed secretary, Don Montemurro record a cordial vote of thanks to Mr. Reynolds. Following this, the meeting was opened for the nomination of officers. Inasmuch as it had previously been agreed upon by all present to elect a president and secretary from the Sudbury area this year, John Avery was a duly elected president and Bill Wilson of Sudbury as secretary-treasurer. Miss Grace Volkes of North Bay was elected vice-president, Anne Christakos as honorary president. Following a short talk on what the A.Y. had accomplished thus far, the business session of the meeting was adjourned.

An informal dance was held and refreshments brought the day to a successful conclusion.

Holy Communion was held at 9:00 a.m. Sunday, followed by a Communion breakfast attended by some 40 members and delegates. Short addresses were given by Homer Granger and Don Montemurro, presidents of Wednesday A.Y.P.A. and the Bible Class A.Y. respectively, the Rev. J. F. Hinchliffe, Youth Administrator of Nipissing Deanery and Herb Wilson, president of the Copper Cliff Branch. The breakfast was conducted by the Local Council President John Avery.

Dinner was served to the delegates in the homes of their hosts.

At 2:00 p.m. the delegates gathered in the church for the installation service, then adjourned to

Thorneloc Hall for its first business meeting. The following subjects were brought under discussion:

That the Rev. L. R. A. Sutherland be installed as our Chaplain.

That the "Northern Light," at present being published by the Copper Cliff Branch should hereafter be published under the auspices of the Local Council and that for the time being the Copper Cliff Branch accept the task of publication.

The subject of fees was left for further consideration.

Date and place of the next executive meeting was left to the discretion of the executive.

The delegates were urged to ask their branches to lend their support to Sunday School by Post.

Pamphlets and registration forms for the Summer Camp at Whitefish Falls were distributed among the delegates.

The meeting was adjourned with prayer and the visiting delegates returned home.

HERB WILSON

Delegate



BEYOND ALGOMA BORDERS

WHERE IS DR. RIGHT?

Dr. Helen Hanson of St. Luke's Hospital, Palampur, writes: "This seems to be a time when we are called upon to exercise courageous patience and goodwill. There are many difficulties, but Mahatma

A WORD FROM THE PRESIDENT OF THE NIPISSING DEANERY LOCAL COUNCIL

A Local Council has been formed in the Deanery of Nipissing. This organization is for your branch to turn to for advice and guidance. We are going to endeavour to reach all branches concerned through this publication, which will be taken over entirely by the Local Council. All branches are asked to contribute to this paper, giving us an outline of what you have been doing in your branch and what you intend to do. The deadline for material for our first issue is **August 15th, 1948**. So let us hear of your summer activities and what you think of A.Y.C. We can put the A.Y.P.A. on the map as far as Algoma is concerned. We made a good start last fall. When the provincial conference came to Sudbury we kept the ball rolling. All material may be sent to Bill Wilson, 7 Edmund Street, Sudbury, or to John Avery, Engineers' Club, Copper Cliff, Ontario.

It is most important that this Local Council be kept going through the medium of this paper so that the A.Y.P.A. continue in this Deanery for Christ and His Church.

Gandhi's death has made India think. Thinking and living in water-tight compartments labelled Hindu, Moslem, Sikh and Christian is out of favour. It appears that we are standing on the threshold of great opportunity. Are we pulling our

weight? Certainly now we could make a much bigger contribution to the Lord's work in this small corner of His vineyard did we but have that Dr. Right. **Now is the time to send him.** Palampur is growing, it has a very different population compared with that of a few months ago. The Moslems have all gone and with them the last reason for having a purely women's hospital. Ludhiana became a General Hospital overnight, and if we are wise, we will do the same thing. If there were reasons for men's work before, the need is far greater today when we have so many educated Hindus who have been used to going to hospital, and to such famous Mission Hospitals as those in Bannu, Peshawar, Kashmir and Quetta. The Canadian Church must have many a doctor who could be a second Pennell, or Neve, or Holland, or Cox, or MacPherson. These men were able physicians, but it was their surgery and their characters which made them the legends they were and continue to be even today in New India.

"Does adventure beckon anyone? We offer him hard work, problems such as he would never have in Canada, enough money to live, and the satisfaction of doing a worthwhile job for Christ and His suffering humanity."

THE JAPANESE WANT TO KNOW

Bishop Powles writes: "I am glad that I always took an interest in labour conditions and labour legislation, though I realize now that my knowledge is inadequate. Here I must guide the young people in

new labour ventures. All out-coming missionaries should know what is what about unions and labour difficulties, and be able to give strong Christian leadership. Everywhere I am being asked to address young people's groups. On Easter Eve I had to speak to the office staff of a cotton company on 'How Christian ideals work out concretely in Canada.' I had to confess that sometimes they were squelched, but thank God, I was able to give a good series to the credit of our Faith. It was most interesting to sit about the long table of a boardroom and discuss the fundamentals of our religion and their application to life and work. (They have since bought 50 Bibles.)

"This month I have to address the farmers of a large community on 'Christianity and the Farmer as seen in Canada.' What they want to see and hear is practical Christianity.

"Already I have had two Confirmations and have ten more booked. The candidates are very promising."

THE FALL OF KAIFENG, HONAN

Excerpts from a letter to Canon Dixon from Miss S. F. Ch'e, Dean of the Girls' Department, Yu Chung Middle School, who recently spent two years in Canada.

"I find it very painful to sit down and write you people what has happened in these past two weeks. And yet on the other hand I feel I must write in detail as I know you are concerned and you are deeply interested. First of all I must say how wonderful our Heavenly Father is. His grace has proved more than sufficient. All members of both the

Church and the schools are safe. This is all due to His marvellous protection.

"We had had a relatively peaceful time for more than two months and we paid little attention to any trifling upsets. Both the school and the Church were having a prosperous time. In the Cathedral the Rev. Francis Tseng was getting so many young people together in various activities. The school was going on happily—the senior and the junior grades had just had their examinations and we planned to have a big programme on graduation day—June 21st. We planned to have the graduation exercises in the morning followed by a parents' tea-party, a display of the students' work and then a full programme in the afternoon. On the 16th, we were rehearsing the plays when news came to say the situation was tense. We did not pay much attention partly because we were so absorbed by our coming affair and partly because we were so used to rumours. However, that night after the students were sound asleep, my co-worker and I kept our ears open. We tried to be especially vigilant because on the north compound there was no other person taking responsibility but us two. Archdeacon Tseng had gone to Hankow. By twelve o'clock there was faint firing; as it sounded nearer all the time we had to wake the students and lead them down to the basement. By five a.m. it sounded so close that we believed the fighting was near the station. By nine a.m. it had more or less stopped. We were advised to take the students to the city. With a lot of trouble we were given permission

to go through the gate, carrying what we could carry. We refugeed in the Cathedral compound. Fighting was severe that night. We all had to sit in the basement. The suburb was taken on the 18th. Bombs and cannons aimed at the taken areas. Naturally our buildings were the targets and they suffered terribly, especially the girls' school. A big bomb fell right in front of it and left the building in a mess though it is still standing. All glass gone, windows and doors stripped out; the big pine tree was cut in two, and the t'ung (catalpa) tree was uprooted. Beside this there were numerous small hits both by the planes and cannon shots. We were fortunate to have no direct bomb hits. Though all the buildings were badly tattered and damaged, they still have their four walls and roofs. On the 19th the Cathedral was taken for one whole week; day and night there was severe street fighting. More than 200 people—ten children under five years—crowded into the basement about thirty feet square. The windows had to be closed and covered by heavy quilts to stop flying bullets. We ate little and only had unboiled bitter water to drink. I wondered whether hell could be worse. On the 22nd the whole city was taken. There was no more fighting but incessant bombing, during which there was general looting. The boys' school lost all its wheat; teachers' salaries and the Honan International Relief Committee stuff. The girls' school was looted clean, even the beds, students' desks and chairs. All that was left were the assembly hall benches which were probably too heavy to carry.

We teachers and students lost everything we owned except the little that we took to the city. The Cathedral by being in the city suffered less in this respect. On the 26th the city was all clear again. So the city was occupied for four days. The damage my pen cannot describe. Countless households were burned to death. Dead bodies were shipped out by truckloads. There were more houses on the ground than standing. War is horrible. This civil war is many times worse than the Japanese war. Kaifeng then did not suffer nearly so much. It is such a heart-breaking situation. And one's little efforts seem so hopeless. I feel there is only one way to save China, that

is prayer. Please do pray for us, pray that we be forgiven, pray that we be spared. In Kaifeng now more than 20,000 people are homeless. They must be helped.

"Rev. Francis Tseng was very sick during those days of severe fighting. He had a fever of 105 and had to be on his feet to face all problems. He was the only man and such a sick man to be on duty twenty-four hours a day, while bullets shot back and forth like a shuttle."

Miss S. Ch'o's letter, after asking again for the prayers of her friends, ends with a note of triumph, "I believe that He will win in the end."



THE RURAL CHURCH

TORONTO CONFERENCE ON RURAL CHURCHES (Selected Portions)

The Rev. Canon W. W. Judd, Secretary of the Council for Social Service of the Canadian Church, told the conference members the story of the attempts made within our Church in rural work. He told how the General Synod had appointed a Rural Church Commission some years ago, how this commission hadn't been able to accomplish very much, had finally decide to dissolve and had asked the C.S.S. to take over its work. This was the present situation and Canon Judd appealed to the Conference, which consisted almost entirely of men actively engaged in the rural field, to give him some suggestions as to how the work

could best be done. There was no lack of suggestions, among which were the following:

Make a survey of the rural work all across Canada—local clergy to organize in their own areas under the inspiration of the C.S.S. Committee—have a joint committee of the three General Synod Boards—a Secretary or rural expert to supply information and advice—to put the rural work under domestic missions, as in the Church in the States—to give more publicity to what is now being done in different parts of Canada—that the rural parishes send more delegates to diocesan synods, men who would attend and actively participate—to elect more rural men (clergy and laity) to the General Synod and its Boards—there is need

for more specialized training for rural clergy and the colleges ought to provide it—the setting up of Deanery and Archdeanery Committees on Religious Education, Social Service, etc., to deal with such matters as they affect our own specific work—Field Service Training for students—get possible buyers of rural property into touch with those who want to sell.

Canon Judd stated that he would convey these many suggestions, together with a full report of everything discussed at the Conference, to his Committee. He went on to say that he had been greatly impressed with what Fr. Samuelson had told concerning the work in the rural Church over the border, and that he was sure that it would help the Canadian Church meet its problem more effectively.

The chairman invited Fr. Samuelson to point the discussion and give his opinions thereof and in response he said that obviously the Canadian Church, or at least those present at the Conference, had passed the "viewing with alarm" stage and had come to the stage of taking definite action. He thought that we were in a position, as a result of the way in which our Church is organized, to establish some form of rural church committee or office which would express the work of all three Boards, but rural work needs to keep its own separate entity, it cannot be carried on satisfactorily by any one of the Boards.

In the discussion the members all agreed that the rural Church work should not be under any one of the three Boards, as the rural parish

was just as much concerned in the whole work of the Church as any urban parish was. The suggestion most favoured was that a joint committee be set up, for the present representing the three Boards. On the other hand, it was generally recognized that should any central officer be appointed he should definitely be a rural specialist. He would in himself represent the three main branches of the Church's work but his main concern would be the rural work of the Church as such.

PUBLICITY

—was the next item on the agenda and two papers were presented on this subject (one of these was printed in full in the last issue of this paper) by the Rev. John Peacock and the Rev. Kenneth Brueton, in that order. There was a good discussion following these two papers, embracing the whole subject. Canon Judd offered to issue two C.S.S. Bulletins a year on the work of the rural Church, its problems and blessings, etc., if the Conference would appoint a committee to prepare them. This offer was enthusiastically received and a Publicity Committee was named to do this work, as well as to undertake the task of preparing other material to be submitted to the editors of the various Church papers. Any interesting news or article of value to the rural clergy and laity ought to be printed in one or more of these papers. To that end the Conference members were urged to send such material to their Diocesan representative on this Committee and to invite brother clergy and members of their parishes to do so as well. Members, to whom such material is to be sent are:

Rev. E. G. Bruton, chairman, Diocese of Toronto, Port Perry, Ont.; Rev. K. F. Blatchford, Diocese of Ontario, Kingston, Ont.; Rev. K. N. Brunton, Diocese of Montreal, Abbotsford, Que.; Rev. S. M. Craymer, Diocese of Algoma, Bala, Ont.; Rev. H. F. Cross, Diocese of Huron, Watford, Ont.; Rev. K. R. Cowan, Diocese of Ottawa, Eganville, Ont.; Rev. N. Green, Diocese of Niagara, Palmerston, Ont.; Rev. E. R. Lemon, co-opted member, Brighton, Ont.; Mr. A. C. Savage, co-opted member, 28 Duke Street, Toronto, Ont.

Three outstanding laymen engaged in rural work conducted the evening session on Tuesday: A. C. Savage of the Ontario Co-operative Union, Clare Burt, Ontario Farm Forum Secretary, and T. V. Millburn, Ontario Federation of Agriculture. Mr. Savage was in the chair and introduced the two speakers. Mr. Burt gave an interesting account of Farm Forums and their relation to the Church, while Mr. Millburn gave a graphic outline of the organization and work of the O.F.A. Both speakers emphasized the important place the Church still holds in the rural community life. Mr. Savage spoke too, urging that young ordinands be encouraged to take up rural work, and should be brought to know the recent developments that have taken place in rural community life, such as the Farm Forum, Federation of Agriculture, etc., etc. He also urged the clergy to teach their people that rural people shouldn't wait for the Government to do things for them, but should do as much as they could for themselves. He instanced co-operative medical services and implement buy-

ing co-operatives as examples of what could be done by the people themselves.

Are Farm Forum members good church goers? All three laymen agreed that they were and Mr. Millburn stated that most of the officers of the O.F.A. are regular church attenders and that there has never been any tendency to hold meetings on Sundays. The three laymen also said that they thought that the clergy should show the people in the cities what the farmers are doing, what their problems are, etc.

The Reverend H. C. Vaughan of the Diocese of Ottawa spoke to the Conference on Wednesday morning, giving a very interesting account of the developments in the rural work of that diocese. As he has promised to give an account, a full account, of that work for this paper, we will not go into great detail about it at this point. He tells in a simple, straightforward way about a Bishop who is actively engaged in leading his rural clergy in their work; of a Committee which, under the inspiration of their Bishop, has accomplished a very great deal in the rural work of the Church.

TRANSPORTATION

--and transportation expenses were discussed next, under the leadership of the Rev. Lloyd J. Delaney. It was obvious that the speaker had done considerable research in this matter, both from a diocesan and a national standpoint. He said, "The cost of transportation is a major factor in the financial problems of the rural clergy. The need for increased stipend, or specific travelling allowances is recog-

nized by all in the rural field. The Church must find ways and means of coping with the situation. The late Archbishop Owen said in the Toronto Diocesan Synod. "The Church has yet to get out of the horse-and-buggy days, we have never caught up to the automobile." Mr. Delancy recommended the reading of a book by Ralph A. Felton, "The Size of the Rural Parish." This book makes a survey of 119 rural pastors throughout the U.S.A. and comes up with some startling information, such as the fact that the average mileage in a year was 8,350 at a cost of \$417.50 (which would be a lot higher in Canada). The speaker presented a wealth of information which covered the operating costs of cars, depreciation, proper care and proposed schemes for buying cars under the "fleet" plan; travel allowance, amounts of pay, minimum and basic stipend proposals, and so on. Out of all this perhaps the most startling information was that in 1939 the following stipends were paid in the Diocese of Toronto:

7 incumbents outside Toronto received less than \$1,000; 17 incumbents outside Toronto received less than \$1,200; 18 incumbents outside Toronto received less than \$1,400; 16 incumbents outside Toronto received less than \$1,600; 18 incumbents outside Toronto received less than \$1,800; 14 incumbents outside Toronto received more than \$1,800; 4 Toronto city incumbents received \$1,800 or less; 71 Toronto city incumbents received more than \$2,001.

Discussion arising from all this brought forth some interesting disclosures, such as the fact that the

Diocese of Niagara has a loan fund of \$25,000 from which a priest may borrow up to \$1,000 interest free and repay at the rate of \$15.00 per month, for the purchase of a car. Toronto has set aside a similar amount but the money is given, not loaned, which will result in the eventual extinction of the fund. The Rev. E. Rigby, Secretary-Treasurer of the Diocese of Niagara, told how Bishop Broughall had sent out a letter asking all vestries to contribute towards the clergy travelling expenses. The response was much greater than had been expected.

The closing address was given by the Conference leader, Father Samuelson. He said that the problem was not so much the pastoral care of our people as the reaching out to the unchurched. We must think of the whole community. We Anglicans have become Protestant and denominational in ministering to our own people only, a "chaplaincy ministry." As a result we have become worse "circuit riders" than the old-fashioned Methodists ever were; we are often only fulfilling the function of "Mass Priests" with little pastoral care of the scattered groups to which we give occasional services. Our laity should be helping in the work of the ministry, reaching after the unchurched, to which work they have been dedicated in Baptism and Confirmation. He thought that the need was not so much for more machinery in Church organization, but the "inspiring" of the machinery we now have.

He found the Canadian Church away ahead of the Protestant Episcopal Church in that we do have a rural church to inspire! We also

have many problems similar to theirs. He recommended the Felton pamphlets, which his Church helps to underwrite. Publicity is a necessity but it should not emphasize our troubles, nor ought it to be too "rosy." Children's work is especially important. As far as the central work is concerned he advocated that we get a programme going if we possibly can—if the work is seen to be necessary the money will follow! Make it a venture of Faith!



CHOIR CAMP 1948

In 1947 St. John's Church, Copper Cliff, made history when they sent their choir boys to Whitefish Falls for a five day Choir School and Camp.

This year, on August 16th, another chapter was begun when the boys again left for camp, there to be joined by a group of boys from Espanola, accompanied by their Rector.

The staff of the 1948 camp was made up as follow.:

Director, Rev. J. F. Hinchliffe, Copper Cliff; Assistant Director, Rev. John Watson, Espanola; Organist, Mrs. A. J. Flowers, Copper Cliff; Cooks, Mrs. Don Wright, Copper Cliff and Mrs. J. F. Hinchliffe, Copper Cliff; Junior Staff Member, Miss Alison Hinchliffe.

The general outline of camp days was as follows:

Services—7:30 a.m. Holy Eucharist, 9:30 a.m. Matins, 9:00 p.m.

The outstanding feature of this Conference seems to have been that here was a group of rural clergy from Ontario and Quebec, fully awake to the possibilities and needs of the rural Church, and who are determined that the Church in the rural areas shall play her full part in the whole life of the Church. This was a group of men "dedicated to the rural Church work" and whenever such a group meets there is bound to be a surge of life follow after!

Evensong. Meals—8:00 a.m., 12:00 noon, 5:00 p.m. Practice—10:00 to 11:00 a.m. Lights Out—10:00 p.m.

Camp chores took up part of the day and the balance was given over to sports and recreation.

On Monday, after all boys had arrived in camp, all assembled in the recreation room, where Mr. Hinchliffe, for the benefit of new campers, and to refresh the memories of veterans, outlined the programme, rules and regulations of the camp. Teams were picked with Lewis Rogers and Harry Phillips as Team Captains. Tom Rogers was made custodian of pocket money. (No boy was allowed to bring more than seventy-five cents for pocket money, and this being turned in on arrival was returned to him, a little each day.) The teams were to compete for points which would be awarded for: bed making, keeping hut tidy (each team had its own side in hut) washing dishes, cleaning dining hall and resetting tables; points



THE ANGELS?

also would be given for second helpings at meals, for taking part in all sports, for obeying the rules and for "No Bellyaching"; points would be deducted for untidy blankets, not cleaning plates (eating all food served) and for disturbances in bunks.

After Assembly all went swimming at the Frog Pond, returning in time for supper. After supper the camp boys played a game of baseball against the Whitefish Falls boys, the latter being the winners. Following the game a lunch was served to all boys taking part, then the boys went over to the church for Evensong, and then to bed.

Tuesday, the first full day in camp, began with the rising bell at 7 o'clock. Holy Eucharist was celebrated by Mr. Watson of Espanola with Stillman Calford as server. Choir practice immediately after Matins, was the first at which all

boys were together. The period was mostly taken up with trying voices and starting work on a descant. In the afternoon, following an hour's rest period, all went swimming, and in the evening went on a hike to the base of the fire tower.

On Wednesday, at the early Eucharist, celebrated by Mr. Hinchliffe, with Tom Rogers as server, Mr. Watson read instructions, explaining the service step by step. At Practice the boys were divided into their respective groups and points given to the group doing the best job on the descant. In the afternoon, through the kindness of Mr. E. Spry of Whitefish Falls, members of the camp were taken on a cruise through the Bay of Islands. As this was a regular freight trip, stops were made at several camps at one of which the boys grouped and sang their descant. When leaving, some of the campers were seen taking moving pictures of the boat and its "crew." In the evening, baseball

was between the camp teams, with Harry Phillips' team winning. After baseball Mr. Thomson of the Spanish River Reserve, gave a short programme of moving pictures.

Thursday, instructions were continued at the early Eucharist with a demonstration and explanation of the Eucharistic Vestments by Father Stump and Father Watson. The afternoon was taken up with a hike to the fire tower, this time to the top of the tower, where the visitors' book was signed by every member of the party which included all the boys of Choir Camp, two Whitefish Falls boys, Mrs. Flowers and Mr. Hinchliffe. Points were awarded to all who did the complete journey on foot, but alas, only four boys received points, all other members of the party got tired, on the last lap of the journey, and boarded a highways truck. Evening baseball was once again between Choir Camp and Whitelsh Falls, with the camp boys the losers.

On Friday, last day in camp, routine was changed somewhat. After breakfast, blankets had to be folded, kits packed, and hut inspected. After Matins, boys had to clean and tidy the church, school, hut and grounds. After dinner, results of the point system were announced and Lewis Rogers' team declared the Winning Team. A silver cup donated by Rev. J. Watson, for the best all round camper, was won by Bob Phillips of Copper Cliff. Mr. Watson made the award and announced that the cup is to be competed for annually until won for two consecutive years by the same boy, when it will become his prop-

erty and be suitably engraved. A vote of thanks to the cooks for good eats was given by the boys. After rest period the boys went swimming, the juniors to the Frog Pond and the Seniors in the river. A snack served in the dining hall was signal to the boys to prepare for the hike back to the railroad station, and thus ended Choir Camp for 1948.

PREACHING MISSION ON ST. JOSEPH'S ISLAND

A week of inspiration and uplift came to the mission of St. Joseph's Island during the last week in May when a six days Mission was conducted by the Rev. R. J. Morley, S.S.J.E. Holy Communion services were held each morning alternately in Richards Landing, Hilton and Jocelyn churches. Largely attended services marked each evening of the Mission which took the form of an address on the Church's teaching, the theme being, broadly speaking, the Apostles' Creed. Well known hymns were sung with Mrs. Humphrey Young and Mrs. Tranter at the organ. The outstanding features of the Mission were the intercession box and the question box. Folks brought their intercessions on slips of paper and the prayers were offered at the close of the service. 32 questions entered the question box, a wide variety of subjects coming out, although questions on points of doctrine were the most numerous. To the answering of these the Missioner brought a trained and theological mind and this part of the Mission proved highly profitable.

IN MEMORIAM

RICHARD KELWAY-BAMBER

The Reverend Richard Kelway-Bamber died after a short illness due to an attack of coronary thrombosis on Wednesday, August 4th, at Sturgeon Falls. Fr. Bamber was born at Teddington, England, on February 15th, 1903. He served as an altar boy at St. Peter's Church, Teddington, and studied at Kings' College, London. He came to Canada in June, 1928, and worked as a Lay Reader in charge of Missions in Alberta. In 1930 he was ordained Deacon at St. Luke's Pro-Cathedral, Sault Ste. Marie, and was Priested at Huntsville in 1931. His ministry was spent in the Diocese of Algoma at Emsdale and Sprucedale, Massey, Blind River and the last two years at Sturgeon Falls. He was married to the former Dorothy E. Mairs of Exeter, England, at Parry Sound in May, 1935. They had one child, Mary Elizabeth, born in 1938.

A Requiem was held at St. Mary Magdalene's Church, Sturgeon Falls, and burial was by cremation in Toronto.

A beloved and faithful Priest of the Church.



Garden River 116th Anniversary

In spite of the extremely warm weather, the anniversary services at St. John's Church were well attended last Sunday and Tuesday. The chancel of the church was beau-

tifully decorated for the occasion with a profusion of lovely gladioli.

“Rest eternal grant unto him, O Lord and may light perpetual shine upon him.”

MARGARET HANNAH McDERMOTT

Mrs. Margaret Hannah McDermott, who died on June 10th at the age of 84 was Jocelyn's senior communicant. She was confirmed in 1881 by Bishop Fauquier at a service held under the maple trees at Jocelyn. This was the first confirmation service held on St. Joseph's Island and the church at Jocelyn was not built until the following year. Mrs. McDermott's father, the late Christopher Young, was one of the Island's pioneers and a founder of the church. She herself was a regular communicant for the long period of 67 years and it would be interesting to know whether or not she was the last survivor of those confirmed by the first Bishop of Algoma. She had lived at Jocelyn for 71 years. Her husband predeceased her four years ago. There were no children of the marriage.

She is survived by two brothers and four sisters, one of whom is the widow of the late Rev. Samuel Ferris, for many years the missionary at Garden River.

The Rev. Donald Dixon was the celebrant at the Tuesday morning Holy Communion service and also

guest preacher in the evening. Mr. Dixon took for the basis of his sermon the inscriptions on the beautiful chancel window which was given to St. John's Church by Miss Alice Longfellow, daughter of the famous poet, nearly 50 years ago.

Mr. Dixon referred to the steadfast faith of the early Indian chiefs and Ojibway people of bygone years. He also recalled the coming of the first grist mill and the growing of the first wheat in Algoma which was introduced by the Rev. James Chance during the years 1854 to 1870. Mr. Dixon stated that the 116 years of history and tradition associated with St. John's was really the history of the Gospel here, and in conclusion exhorted the congregation to be loyal and true to the faith that had been handed down to them through the years.

The Rev. C. B. Noble assisted in the anniversary service.

To the visitor, a day or two spent on the Garden River Reserve amongst the Ojibways, is both an education and a revelation. For the Anglican Indians their historic and beautiful church is the centre of their community life. Their romantic legends have been immortalized by the poet Longfellow in the "Song of Hiawatha" and their religious history has been similarly served by Canon Colloton in the centennial issue of "The Algoma Missionary News" published in 1932.

That the labours of the early missionaries have not been in vain is amply testified by the seriousness with which the Garden River Anglicans take their religion. They preserve a number of old Anglican customs among their purely tribal ones. While I was there a parishioner died. Early in the morning a churchwarden came to inform the missionary at the rectory. Next, he went over to the church and tolled the passing bell. The same evening the whole congregation gathered at the deceased one's home for a vigil of hymn singing, prayer and Bible reading. This is an event not to be missed. Men, women and children too, are gathered around the tiny rooms. All are very solemn and grave but there is no mourning of the weeping and wailing type. The whole atmosphere is one of stoical resignation and truly Christian belief in "sure and certain hope" of the Resurrection. The corpse reposes in the undertaker's cheapest casket over with a lace curtain. In the middle of the room stands a small table on which is a huge glass jug full of a home-made fruit drink. The precentor, as I shall call him, sits by the table. He, and he alone, shall taste of the jug for he is going to sing a lot of hymns before morning comes and his throat is going to be very dry. The incumbent arrives with two six-quart baskets full of books from the church. One basket has the Canadian hymn and prayer books and the other the little green-backed Ojibway hymn books. A hymn in Ojibway is chosen and the precentor leads off in full voice, beautifully in tune. He is a middle-

aged man. He does not try to sing as loud as he can. All join in and all voices are remarkably tuneful. The singing is reverent and melodious. He is full-voiced and confident. No one prefers to sit moonily meditating his grief or broodingly nursing his sorrow. The immediate relatives seek seclusion in another room, just round the corner. Here their tears fall silently and secretly but they are listening to every word that is sung and spoken. They are not persuaded to come out and take the most prominent seats where their grief may be paraded for all to see. Three hymns in Ojibway and two in English are sung. The incumbent leads in the Prayer Book prayers and Scripture readings. Then a short address and the hymns again. A plentiful lunch is served at midnight and is partaken of not as a pagan feast, but as much needed sustenance for the body which will be very weary by the time daylight appears. Everyone remains silent during the meal.

On the day of the funeral, the church is draped. Black coverings conceal the altar frontal, altar rails, lectern and prayer desk. The coffin bearers who are usually the same four men, wear black sashes edged with white and with black and white rosettes on their arms and pieces of black muslin. At the graveside the bearers pass around shovels full of earth. Each bystander, including the relatives, takes a handful and scatters it on the casket. The bearers know exactly

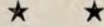
what to do and do it, the undertaker's men remaining in the background. The flowers on the casket are removed by the bearers and handed to the chief mourner who holds them until the grave is filled in.

At this Mission, folks bring their babies to be baptized as soon after birth as can be arranged. They never have to be hunted up by the incumbent. A wedding in the Mission is a real gala event. This is the only occasion on which both church bells are rung. The whole community is invited to the wedding breakfast and it is a great feast judged by any standard. However, they would not think of being married in Lent nor even in Advent and they will not hold social functions in Advent.

At their church services they sing strongly, but always reverently and in tune; and the children go to church too and follow their prayer books. Average church attendance is 30-35 at each service and there were 15 communicants at a recent early morning midweek celebration. At the recent anniversary services the collections totalled \$32.00. Many of the special offering envelopes contained two-dollar bills. The patient and devoted work of such missionaries as the Rev. James Chance, Canon Frost, McMurray, O'Meara, Anderson, Wilson, Holland and the present missionary, the Rev. A. L. Privett is much in evidence and the

casual visitor finds it easy to understand how so many missionaries have given the whole of their lives to work amongst the Indians. It would be a fine experience for A.Y.P.A. groups to make a visit to a service at Garden River. There is

a wonderful site on the river bank for a picnic and to see the church with its beautiful east window and Ojibway inscriptions and to join in the singing of hymns in Ojibway would be both inspirational and educational.



ECHO BAY ANNIVERSARY

The anniversary service held at St. George's Church on Sunday, August 22nd, proved to be an inspiring and happy event.

The congregation was privileged to have the Rev. Gowan C. Williams from Glen Ellyn, Ill., as guest preacher. He also assisted in the Holy Communion service. In his sermon, Mr. Williams referred to his happy associations with the district. He recalled his boyhood summers at St. Joseph's Island and his associations with the Rev. P. T. Rowe and Archdeacon Gillmor.

After telling of the mission's history of the past 70 years, he exhorted the congregation to look forward to progress in the future. He stated that there was no virtue in numbers either large or small and that the object of a congregation should be the building up of the Church of God. To accomplish this purpose, Mr. Williams said, each individual member had a definite witness to make to the world and definite responsibility towards the work of the Church.



OPEN AIR SERVICE

The open air service at "Outlook," St. Joseph's Island, on Sunday afternoon, August 29th, under the auspices of the Algoma Deanery Laymen's Council, was wonderfully inspiring and uplifting to the many who gathered at this beauty spot overlooking the channel where the great freighters pass.

Here in this beautiful setting under the shade of giant maples and oak trees a large congregation of people from the Sault to Blind River and from every part of the Island including many summer tourists listened in rapt attention to the service opened by the Very Rev. J. H. Craig, Dean of Algoma, of St. Luke's Pro-Cathedral.

The Rev. D. Dixon, who is in charge of the Anglican Church of the Island spoke words of welcome to the visitors and all gathered.

Mr. I. L. Robertson, past president of the Algoma Deanery Laymen's Council, gave a splendid address explaining the Council, their aims and ambitions and the Bursary Fund to which the offering of the day was devoted and which is to assist young men of the parishes in their Ministry training.

Dr. H. S. Trefry, president of the Council, took the Scripture reading. Dean Craig conducted the service of Creed, prayers, psalm, hymns and benediction.

The Rev. Gowan C. Williams of Glen Ellyn, Ill., delivered a wonderfully impressive and uplifting sermon on "The Power of Faith and Works." Mr. Williams has been coming to the Island since a young lad every summer to Llewellyn Beach, the summer settlement of Episcopal Bishops and clergy from the United States at the head of the Island. The first to locate and build a summer home here was Bishop Llewellyn Williams, the Rev. Williams' uncle. Being associated through his family with life of the Island in the early days, he told interesting things of the great outdoor life and the nearness of God of those days back in the 1870's and '80's when his father was a missionary at Garden River.

The only discouraging part of the service was when it was estimated

that 100 or more who started on their way from the Sault and all down the North Shore as far as Blind River to attend the service were held up at the Pine Island ferry crossing. The boys at the ferry plied back and forth as fast as possible but dozens of cars in a line-up half-way across Pine Island were obliged to turn back home. This with the Kensington ferry being out of commission on this day of days was just too bad. The wishes of all who got across, as well as those who did not, were for a bridge.

There were 136 people present and the offering for the Bursary Fund totalled \$105.00.

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LIST OF NEW AND RENEWAL SUBSCRIPTIONS

Rev. G. A. Barclay, Maidstone, Kent, Eng.; Rev. Allan Haldenby, Emsdale, Ont.; Mrs. Fred Brett, Hugel, Ont.; Mr. Frank Hoyle, Hamilton, Ont.; Mrs. W. H. Cressey, Sudbury, Ont.; Mrs. Emma Bousell, Burks Falls, Ont.; Mrs. Geo. Freemantle, Beaumaris, Ont.; Mr. and Mrs. David Nock, Toronto, Ont.; Mrs. Florence Bishop, Richards Landing, Ont.

★ ★

CONGRATULATIONS

BORN

To the Reverend Alvin J. and Mrs. Thomson (formerly Violet Anderson) on August 29th, at the Port Arthur General Hospital, a daughter. Both well.

LIFE IN ENGLAND

by the Rt. Rev. W. L. Wright

It has been said that one of the most engaging qualities of the Englishman is his incurable optimism. He cannot imagine the possibility of defeat. Wherever one goes in England, from the south coast to the Scottish border, the story is the same. His optimism is unbounded.

I think this quality is of the greatest value to him at the present time in view of the stringent economic outlook and various tensions placed on home life. Two great wars have very much exhausted overseas investments, deprived England of some of her foreign markets and in many parts upset industry at home.

For the past two years she has been trying to re-establish her economy by the use of the American loan, which of course, cannot last indefinitely. Naturally she desires to develop her foreign markets and towards this end many shop windows are filled with goods marked "For Export Only." One would think it would be a humiliating experience to the local residents in cities and towns to view these articles with envious eyes and watch Canadians and Americans walk up to the counter and procure what they desire. But not so, for the people realize if they lose their markets abroad through the competition of the United States and other countries, then it would be difficult to avoid mass unemployment.

Those in the government circles whom I met stated that the present

crisis can only be overcome by wise leadership, constant sacrifice and hard work. The Englishman is optimistic and he believes that although it may take years, and providing a third world war can be escaped, and with a 20 per cent. increase on the present output of food, the country will pull through.

In regard to the love of home life, there is no doubt that this quality is still being maintained, even under adverse conditions such as overcrowding in tenement houses. Houses which long ago had been condemned as unhealthy are now again occupied. Overcrowding is worse than it has been for many years. But the English love their homes. They take pride in their modest plots of land and use every inch for garden space. Their hospitality knows no end and the optimism of all will be the means of cementing their family ties toward the building up of the nation.

THE ALGOMA ASSOCIATION

The majority of the Anglican Bishops from all parts of the world arrived in London for the Lambeth Conference towards the end of June. I left Sault Ste. Marie at the end of April in order to spend the months of May and June, and part of July, visiting the various branches of the Algoma Association. This association has been functioning in England for fifty-nine years. The foundress, Miss Burnard Tucker, Bath, is still living but is blind and bedridden. She is a devout Christian soul and I shall never

forget my visit with her on the Monday following my preaching engagement in Bath Abbey. For many years my predecessors, Bishops Fauquier, Sullivan, Thorneloe and Rocksborough Smith made periodical visits to England presenting the missionary challenge of Algoma and receiving support in ordinands and money. In 1940 at Stratford the Church of England in Canada adopted the slogan "take the load off England" and from that time Algoma made up her mind not to ask for any further material assistance from England. My main reason therefore in visiting the various branches of the Association was to thank them for all their past assistance and enlighten the people of England of the opportunities in Canada and the work which the Church is accomplishing as a result of past Missionary effort.

I received a warm reception everywhere. The Reverend Frank Hall, Malvern, the indefatigable Secretary of the Association, had drawn up my itinerary which I received on my arrival in England on May 8th. Many will recognize the following towns, villages and cities, where the Association was deeply interested in Canada, their friends in Algoma District, and in the Church at large—Salisbury, Plymouth, Lapford, Exmouth, Brixham, Torquay, Newton Abbot, Backwell, Bath, Dudley, Malvern, Evesham, Bromsgrove, York, Chesterfield, Warrington, Manchester, Frodsham, Bury, Gorton, Newcastle, Darlington, Durham, Clacton and many other centres.

Although the "austerity pro-

gramme" is in force to a marked degree in all parts of Great Britain, without exception the people still wished to make a definite contribution to the work of the Church in Algoma! Canadians helped us during the war. The boxes we received from our friends were overpowering. You all were so wonderful to us during those dark days. We still wish to help." These were typical remarks heard on all sides.

ANNUAL MEETING

The Annual Meeting of the Algoma Association was held in the parish hall of Kensington Parish Church the first week in July. Princess Alice, Countess of Athlone, presided. Three successive Bishops of Algoma were in attendance. They were Bishop Rocksborough Smith, the Archbishop of Nova Scotia (Primate of All Canada) and the present Bishop. At the meeting it was decided to continue the Association for fellowship, prayer and information. Archbishop Kingston paid a tribute to the Church in England. The love of worship, the parish churches all over the land, the Church system with its emphasis on the sacramental life was what had meant so much to the people of Canada. Such an organization as the Algoma Association is duplicated by other Communion. I believe the bond of fellowship between the Old Land and Canada through the intercessions and good works of these noble people is one of the greatest undergirding elements in cementing the ties of common kinship. It was a privilege to visit these good souls even if I had to give eighty-one addresses and sleep in thirty-eight different beds!

The Charm of Canterbury

The Lambeth Conference officially opened on July 1st at Canterbury Cathedral. It was an occasion long to be remembered. A special Episcopal train left Victoria Station, London, the morning of the service. Over three hundred Bishops boarded this train for the opening service which was scheduled for 3 p.m. that day. There were, however, only Anglican Bishops on the train. There were also representatives of the Greek, Russian, Jugo-Slavian and Lutheran Churches. On arrival at Canterbury the Bishops were invited to luncheon at St. Augustine's College. The warden of St. Augustine's greeted the Bishops and said that he hoped that all would enjoy the simple meal which was being provided. He also stated that on a similar function in the early 16th century 13 oxen, 200 pigs and 200 sheep had been eaten at a sitting. I must confess that there were times when I should like to have tasted a sample of the above. An hour and a half before the service in Canterbury Cathedral great queues lined up. Newspaper men and photographers were seated on benches, formed up around the west door in order to procure pictures of the procession. Among the early arrivals were the Mayor and corporation of the City of Canterbury followed by the foreign delegation which included the Old Catholic Churches; the Scandinavian Churches, including Denmark, Iceland, Finland and Sweden; the

Orthodox Churches, including Greek, Serb, Polish and Russian Churches; the Free Churches of England; a group of foreign clergy from London. These were followed in procession by the Anglican Bishops who entered the Cathedral according to the country or province from which they came. Each group was led by a bearer who carried a cross which bore the name of the country. There were Chinese, Japanese, African and Indian Bishops. A choir sang the 122nd psalm in procession followed by the majestic hymn "Alleluia, Sing to Jesus." After the choir had taken their places over the Rood screen the service continued with the Dean of Canterbury reading the lesson followed by the Nicene Creed and intercessions for the Lambeth Conference and the world Church.

When the Bishops of the English provinces of York and Canterbury had taken their places on the steps near the High Altar trumpeters from Kneller Hall stood with their gaily adorned instruments under the Bell Harry Tower playing the fanfare. It was a glorious sight and an inspired moment. The Metropolitans of the Anglican Communion followed by the Archbishop of Canterbury and his chaplain went to the High Altar, before which the throne of St. Augustine had been placed. It was from that chair that Archbishop Fisher gave his address

of welcome to all the Bishops. The service was comparatively short. The Archbishop of Canterbury paid tribute to his immediate predecessor, the late William Temple, whose powers of scholarship and personality ranked him as an outstanding Archbishop. Dr. Fisher stated the purpose of the Lambeth Conference, which was not a legislative body but a consultative assembly of Anglican Bishops from all over the world, was to discuss some important problems of the day in relationship to the Church. (I shall outline these in a later article.) He stated that in these momentous days there could be no delivery from the problems of the time unless man responded to the will and purpose of the Living

God. Following the opening service the Dean of Canterbury and Chapter gave a garden party which was held on the grounds surrounding the Cathedral. This was a wonderful opportunity to meet one's brother Bishops. I was fascinated by a coloured Bishop from the heart of Africa in gaiters and full Bishop's attire. He gave me an outline of the life of the Church in Nigeria. I told him something about Algoma. He replied, "Too cold for me up there." How the poor man could tolerate being dressed up as a western Bishop still puzzles me. He should have come in his native costume. Lambeth Conference gradually got under way with the impressive pageantry at Canterbury.

Form of Service

of

**Praise and Thanksgiving to be
Offered to Almighty God**

on

**SS. Simon and Jude's Day
October 28th, 1948**

in

**St. Luke's Pro-Cathedral
Sault Ste. Marie**

In Humble Gratitude

For the many blessings bestowed upon

The Diocese of Algoma

During the Past 75 Years

The Processional

¶ While the Bishops, clergy and lay delegates are proceeding to their places, this hymn shall be sung, the congregation standing:

Alleluia! sing to Jesus!
His the sceptre, His the throne;
Alleluia! His the triumph,
His the victory alone.
Hark! the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His Blood.

Alleluia! not as orphans
Are we left in sorrow now;
Alleluia! He is near us,
Faith believes, nor questions how.
Though the cloud from sight received
Him,
When the forty days were o'er,
Shall our hearts forget His promise,
"I am with you evermore"?

Alleluia! King eternal
Thee the Lord of lords we own;
Alleluia! born of Mary,
Earth Thy footstool, Heaven Thy
throne:
Thou within the veil hast entered,
Robed in flesh, our great High
Priest;
Thou on earth both Priest and
Victim
In the Eucharistic Feast.

Alleluia! Bread of Heaven,
Thou on earth our Food our Stay;
Alleluia! here the sinful
Flee to Thee from day to day.
Intercessor, Friend of sinners,
Earth's Redeemer, plead for me,
Where the songs of all the sinless
Sweep across the crystal sea.

Alleluia! sing to Jesus!
His the sceptre, His the throne;
Alleluia! His the triumph,
His the victory alone.
Hark! the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His blood
Amen.

(Tune - Hyfrydol)

The Bidding

¶ Then the congregation shall be called to the following Bidding, all standing:

DEARLY BELOVED, we are met together to worship Almighty God and to offer him humble thanks for the life and worship within the Diocese of Algoma during the past seventy-five years. Let us therefore pray that all we now do may be acceptable to God: that we may be so animated by his Grace, that his holy Name may be glorified and we all may be built up in the knowledge of the truth.

The Prayer

¶ Then shall the congregation kneel:

Let us pray for Christ's Holy Catholick Church; that is, for the whole congregation of Christian people dispersed throughout the world: that it would please Almighty God to purge out of it ail schism, error and heresy; and to unite all Christians in one holy bond of faith and charity.

Let us pray for our Sovereign Lord, King George; for the parliaments in his dominions and especially in Canada, and for all in authority under him; and for all other rulers and their governments: that God would convert them and receive them into his care, and make them instruments of his glory and the welfare of mankind.

Let us pray for the ministers of God's holy Word and Sacraments, and especially for the Bishop and clergy of our Communion in the Diocese of Algoma: for all lay workers; and for all Christian people: that each in his own calling may serve truly and diligently to the glory of God and the edifying of his Church.

Let us pray for all Church organizations: that God would advance them in his Grace, and use them to bring men and women, boys and girls, to the joy of his salvation.

And let us commend to God's mercy those Bishops departed from us with the sign of faith: FREDERICK DAWSON FAUQUIER, EDWARD SULLIVAN, GEORGE THORNELOE, DERWYN OWEN, former Primate of All Canada, CHARLES ALLEN SEAGER, former Metropolitan of the Province of Ontario; with other clergy and laity: praying that they may rest in peace, and that we, continuing in God's fear and love, may be granted with all his Saints the final vision of his glory.

For which, as for all other needful blessings, let us say together the prayer which our Lord has taught us:

OUR FATHER, who art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

The Apostles' Creed

¶ Then shall be said the Apostles' Creed, all standing :

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ ANTHEM — DUTCH HYMN OF THANKSGIVING

The Psalm of Thanksgiving

¶ The following Psalm shall be sung :

O PRAISE God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

Let everything that hath breath : praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Sermon

¶ Then shall all be seated for the Sermon.

Preacher: The Right Reverend Herman R. Page, D.D.,
Bishop of Northern Michigan

Hymn

¶ The Sermon ended, the following Hymn for the Festival of St. Simon and St. Jude shall be sung, during which the Collection shall be taken and presented:

Thou who sentest thine apostles
Two and two before thy face,
Partners in the night of toiling,
Heirs together of thy grace,
Throned at length their labours
ended,
Each in his appointed place.

Praise to thee! thy fire within them
Spake in love, and wrought in
power;
Seen in mighty signs and wonders
In thy Church's morning hour;
Heard in tones of sternest warning
When the storms began to lower.

Praise to thee for those thy
champions
Whom our hymns today proclaim;
One whose zeal by thee enlightened
Burned anew with nobler flame;
One, the kinsman of thy childhood,
Brought at last to know thy
Name.

God the Father, great and wondrous
In thy works, to thee be praise;
King of saints, to thee be glory,
Just and true in all thy ways;
Praise to thee, from both proceed-
ing,
Holy Ghost, through endless days.
Amen.

(Tune - Oriel)

The Lesson

¶ Then shall be read from the Epistle of St. Paul to the Ephesians, the fourth chapter, verses 1-13, the congregation being seated.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the

unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Thanksgiving

¶ Then shall be sung:

Te Deum Laudamus

WE praise thee, O God : we acknowledge thee to be the Lord.
 All the earth doth worship thee : the Father everlasting.
 To thee all Angels cry aloud : the Heavens and all the
 powers therein.
 To thee Cherubin and Seraphin : continually do cry.
 Holy, Holy, Holy : Lord God of Sabaoth;
 Heaven and earth are full : of the Majesty of thy glory.
 The glorious company of the Apostles : praise thee;
 The goodly fellowship of the Prophets : praise thee;
 The noble army of Martyrs : praise thee;
 The holy Church throughout all the world : doth acknowl-
 edge thee;
 The Father : of an infinite Majesty;
 Thine honourable, true : and only Son;
 Also the Holy Ghost : the Comforter.

THOU art the King of Glory : O Christ.
 Thou art the everlasting Son : of the Father.
 When thou tookest upon thee to deliver man : thou didst
 not abhor the Virgin's womb.
 When thou hadst overcome the sharpness of death : thou
 didst open the kingdom of heaven to all believers.
 Thou sittest at the right hand of God : in the glory of the
 Father.

We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants : whom thou has
redeemed with thy precious blood.
Make them to be numbered with thy Saints : in glory ever-
lasting.

O LORD, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee;
And we worship thy Name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in
thee.
O Lord, in thee have I trusted : let me never be confounded.

The Dismissal

¶ Then all kneeling, the Bishop of Algoma shall say :

The Lord be with you;
And with thy spirit.
Let us pray.

O ALMIGHTY GOD, who hast built thy Church upon the
foundation of the Apostles and Prophets, Jesus Christ him-
self being the head corner-stone: Grant us so to be joined
together in unity of spirit by their doctrine, that we may
be made an holy temple acceptable unto thee; through
Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, by whose Spirit the
whole body of the Church is governed and sanctified: Re-
ceive our supplications and prayers, which we offer before
thee for all estates of men in thy holy Church, that every
member of the same, in his vocation and ministry, may truly
and godly serve thee; through our Lord and Saviour Jesus
Christ. Amen.

THE peace of God, which passeth all understanding, keep
your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord: And the blessing of
God Almighty, the Father, the Son, and the Holy Ghost, be
amongst you and remain with you always. Amen.

The Recessional

For all the saints who from their labours rest,
Who thee by faith before the world confessed,
Thy Name, O Jesus be forever blest.

Alleluia!

Thou wast their rock, their fortress, and their might;
Thou Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true light.

Alleluia!

O may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.

Alleluia!

O blest communion! Fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in thee, for all are thine.

Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.

Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors comes their rest;
Sweet is the calm of Paradise the blest.

Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array:
The King of glory passes on his way.

Alleluia!

From earth's wide bounds, from ocean's farthest coast.
Through gates of pearl streams in the countless host.
Singing to Father, Son, and Holy Ghost,

Alleluia! Amen.

(Tune - Sine Nomine)

¶ There will be a Celebration of the Holy Communion in the Pro-Cathedral on Friday morning at 7:30 o'clock, to which the congregation are invited.