

THE ALGOMA

SAULT STE. MARIE

MAY AND JUNE, 1948

VOL. 74

NO. 3

Missionary News

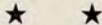


PATIENT AT ST. LUKE'S HOSPITAL, PALAMPUR, INDIA

Courtesy M.S.C.C.

THE EDITOR'S CORNER

We welcome another little Algoma paper which has recently made its bow: "Hilltop and Valley". It is produced by the Sisters of St. John the Divine, Bracebridge, Ontario and is a worthy successor to "God's Rock Garden" which was produced by the Sisters of St. Margaret. We wish "Hilltop and Valley" long life and success. We are sure that it will make many friends. The article reproduced in the A.M.N. deals with a Kindergarten class held by the Sisters this past winter and spring.



Included in this issue is an article reprinted from a rural publication "Church--Farm--Town". Its Editor is the Rev. John Peacock, Cowansville, Quebec. The article has been included not so much because of the "Rural Church Publication" problem but because the article raises the whole question of the prevalent attitude toward the rural ministry. It was a paper presented by the Rev. John Peacock to the General Conference on the Rural Work of the Church, April 13th, in Toronto. It is an article which should make us think long and hard upon the whole problem of the Rural Ministry.

SUMMER STUDENTS

Algoma has been fortunate once again in securing a number of fine young men to staff its summer missions. We wish them every success and every happiness in their work. Following are their names and the places to which they have been assigned.

Mr. Harry Janki to Port Carling;
Mr. Shafter to Fox Point and Port

Cunnington; Mr. Lawrence Robertson to Wawa; Mr. P. C. Dodd to assist the Rev. C. Noble at Goulais Bay; Mr. Wm. Peeling to Silverwater; Mr. Jim Jackson to Orville and Broadbent; the Rev. T. Harris to Point au Baril.

ORDINANDS

Those who were recently ordained at St. Luke's pro-Cathedral have been assigned to the following parishes:

Vickers Heights—Rev. Robert Wright. This parish is allied with St. Paul's, Fort William.

Lockerby and Minnow Lake—Rev. G. Doolan (Deacon).

Temagami—Rev. B. Willis (Deacon).

Emsdale—Rev. A. Haldenby (Deacon).

Coniston, Markstay — Rev. A. Chabot (Deacon).

STAFF REQUIREMENTS INDIAN RESIDENTIAL SCHOOLS

These vacancies must be filled before September 1st:—Three (3) Head Matrons; Twenty-one (21) Teachers; Six (6) Kitchen Matrons; Five (5) Assistant Kitchen Matrons; Two (2) Female General Assistants; Seven (7) Male General Assistants (single); Four (4) Boys' Supervisors; Three (3) Girls' Supervisors; Two (2) Sewing Matrons; Three (3) Laundry Matrons; Two (2) Farmers (single); Three (3) Engineers (2 single).

Please apply to:—The Superintendent, Indian School Administration, 102 Bank Street, Ottawa, Ont. THE NEED IS URGENT.

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THE PRIMATE'S LETTER

It is gratifying to learn that the Presiding Bishop of the Church in Japan, Bishop Yashiro, and possibly two other Japanese Bishops will be attending the Lambeth Conference. Their presence will do much to help re-establish the work of the Church in Japan, both through a response which will inevitably come from their description of conditions in their own country, and more particularly from the closer fellowship which all Bishops throughout the Anglican Communion will feel with their Japanese brethren.

A short time ago the following message came to the Church in Canada from the Bishop of South Tokyo:

The Synod of the diocese of South Tokyo, of the Nippon Sei Kokwai, which is now being held on this the 2nd day of February 1948, being the feast of the Purification of the Blessed Virgin Mary, expresses cordial thanks for the deep love shown, and the wonderful help given to us by the Mother Church in Canada since the end of the war. This Synod wishes to express its resolution to respond to the good will of the Church in Canada by restoring the destroyed churches of our country and by spreading the knowledge of the Gospel with all our strength.

The Rt. Rev. Light Shinjiro
Maekawa,
Chairman of the Synod of
the Diocese of South Tokyo.

The Rev. Goro Hayashi,
Secretary of the Synod.

This message reveals the depth of appreciation felt by Japanese Christians for the help which is being given by the Canadian Church, alongside the Episcopal Church in U.S.A., and the Church in England to rebuild the Church in Japan.

Our missionaries in the past have not laboured in vain, for they have laid foundations which have stood firmly against violent destructive forces. And now it is highly encouraging to see the Native Church rising from apparent ruins and determined to build again on those foundations in the name of our Blessed Lord, Jesus Christ.

Surely this is a happy omen of the building of a new world, when the Gospel shows "still its ancient power"!

We will wish to pray for the Holy Catholic Church in Japan, and I am confident we will do everything in our power to help in a challenging missionary enterprise.

Let us remember to pray for the Bishops who are going to Lambeth; let us pray for Bishop Powles, our own Canadian Bishop recently consecrated, and now assisting in Mid-Japan; and let us pray for the clergy and people of Japan who in the midst of difficulties innumerable are working steadily for the advancement of Christ's Kingdom in the Far East.

GEORGE FREDERICK
NOVA SCOTIA

Annual Meeting of the Woman's Auxiliary

**Annual Meeting of the Woman's
Auxiliary for the Diocese of
Algoma, May 1948**

The Annual Meeting of the Algoma Diocesan Board of the Woman's Auxiliary, was held in Huntsville, Deanery of Muskoka, May 11th, 12th and 13th. The President, Mrs. E. L. Allen, presided at all sessions and there were 78 delegates registered but many others were present during the sessions.

The opening service of Holy Communion was held in All Saints' Church with the Rev. E. R. Nornabell, Rural Dean of Muskoka, as celebrant. The preacher was the Very Rev. J. H. Craig, Dean of Algoma, taking as his text, "They found the church there" from the book by Henry Van Dusen. Greetings were conveyed by the Dean from the Lord Bishop then in England. Mrs. W. M. McKibbin was soloist, singing 'Consider the Lilies' by request. News of the sudden death of Canon R. H. Fleming was received and deep sympathy was extended to the bereaved family.

The address of welcome was given by Mrs. E. Anselmi, President of All Saints W. A. and the reply by Mrs. G. A. Andrews, President of St. Paul's W. A., Fort William. Messages of good wishes were received from the Honorary President, Mrs. W. L. Wright, the Dominion President, Mrs. R. E. Wodehouse and the Rt. Rev. W. L. Wright, Bishop of Algoma.

Greetings were received from the Diocesan Boards of British Columbia, Brandon, Fredericton, Keewatin, Huron, New Westminster, Nia-

gara, Nova Scotia, Ottawa, Quebec, Qu'Appelle, Saskatoon, Yukon, Ruperts' Land, Prince Edward Island, Toronto.

An address was given by Ven. J. B. Lindsell, Archdeacon of Muskoka, from the words "May we who seek Thy service, find Thy peace." The President, Mrs. E. L. Allen, gave her address with the Vice President of Muskoka, Mrs. Cameron Milner, in the chair. A moment of silence was observed in memory of those who have passed to higher service.

A committee composed of Mrs. Milner, Port Carling, Mrs. Manly, Port Arthur, Mrs. Wonch, North Bay, was appointed to consider the President's address and report later.

Reports of the Corresponding and Recording Secretary's were read, also Algoma Deanery, Little Helpers and Living Message.

A Junior meeting was held with Mrs. A. W. Stump, Junior Diocesan, in charge.

News of Diocesan happenings were given Wednesday morning by Very Rev. J. H. Craig, who conveyed a message of appreciation from the Lord Bishop of the prayers and intercessions of the W. A. on his behalf, as well as of the financial assistance to the work of the Church in the Diocese.

Many young men and women are offering for the ministry and missionary work and some may require financial help from the Divinity Students Fund.

The Sunday School van which wintered at the lakehead would start their work shortly.

It is hoped that by September every parish and mission will be filled which means additional calls on the Expense Fund of the Diocese.

The President in expressing appreciation to the Dean for his inspiring sermon and address, also paid tribute to our former Bishop, now Archbishop of Nova Scotia and Primate of all Canada and our present Bishop who have kept the W. A. informed as to all that was going on in the Diocese.

Message of greeting was received from the Thank-offering Secretary, Mrs. F. B. Moran, who recently underwent a serious operation in Toronto. Messages of sympathy and flowers will be sent.

All officers of the Board were re-elected for a 3-year period.

Reports of Junior Secretary, Dorcas Secretary and Thunder Bay Deanery were presented.

The Treasurer, Mrs. W. Cole-Bowen, presented her 32nd Annual Financial Statement, showing receipts of more than \$13,000.00.

Muskoka Deanery Report, Thank-offering Report, E.C.A.D. Report, were given at this time and it was announced that the Annual Thank-offering amounted to \$360.98.

Noon-day prayers were said in the church with short address by Rev. F. F. Nock, Bracebridge, Ont.

In the report on the President's address, it was recommended that a message be sent to our beloved Primate expressing our deep interest and happiness in his onward and upward march for God and his Kingdom.

Approval was given to the action of the Executive Committee in presenting the Lord Bishop with a cheque for \$100.00 as a parting gift.

Delegates were asked to impress on members of their branches the importance of being subscribers and readers of the Living Message.

It was recommended that some assistance in the publishing of a Hymn Book in the Ojibway language be given to a young man working in the Spanish River Reserve, also that whenever possible parishioners offer the use of their own cars for transportation of clergy who serve a number of Missions.

Assistance for clergy and their families be given in a material way by gifts of layettes, bedding, etc. Vice Presidents of Deaneries have been requested to take charge of this work.

The assessment for each child in the Residential Schools will be raised by \$2.00.

A letter was sent to Mrs. R. E. Wodehouse, Dominion President, expressing pleasure to the honor of being chosen as a delegate to the World Assembly of Churches to be held at Amsterdam in August.

A Resolution was sponsored by Sister Cecilia, Bracebridge, asking that a survey be made by the Government, in the rural areas of Muskoka, with a view to installing a Social Welfare Unit.

Reports of Educational Department, Nipissing Deanery, Social Service, Church Boy's League, Girl's Department, Temiskaming Deanery, Prayer Partner's Secretary, Manitoulin Deanery, were presented.

The President explained that the office of Dominion Secretary for Boy's Work (C.B.L.) will terminate at the Dominion Annual in September but that the Lord Bishop has

requested that Mrs. A. J. Flowers, our Diocesan Secretary, remain in charge of the C.B.L. in Algoma until definite action is decided by the D. B. R. E.

An increase of \$250.00 in the Dominion Pledge and \$500.00 in the Pledge to the Diocese was accepted.

A public meeting was held Wednesday evening with the Girls' Secretary, Mrs. W. M. McKibbin. Addresses were given by Mrs. D. Kenney, regional worker, and Mrs. H. Wolfenden, Dominion Secretary, of Living Message.

Corsages were presented to the speakers by Mrs. E. L. Allen, President.

Sessions resumed at 9:30 a.m. Thursday morning with the appeals from the Bishop as the principal business.

The following received assistance—Emsdale, Coniston, Biscotasang, Latchford, Goualis Bay, Murillo, Restoule, Sheshegwaning, Nipigon, Walford, Sundridge. Any balance in funds received later will be given to the Bishop toward expenses of students working during the summer months.

The sum of \$50.00 was voted to the Van workers, and branches were urged to provide showers of

canned goods, etc., for Van workers in their locality.

It was explained that sheeting by the yard has been found more suitable than made sheets for use in the Residential Schools.

An invitation to hold the Annual Meeting in Sault Ste. Marie in 1949 was accepted.

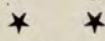
It was decided that \$25.00 would remain the price for Diocesan Life Membership and that funds for this purpose should be raised by voluntary donations or some special activity.

Many messages of thanks and resolutions of appreciation were presented.

Bouquets of roses were presented to the President and Treasurer and a hearty vote of thanks to all officers of the Board, was adopted unanimously.

All meals were served in the Parish Hall and were much enjoyed and hearty appreciation to the Senior Branch of the W.A. and the Parish Guild, was expressed by all present.

The closing service was held in All Saints Church with a devotional address by Canon E. F. Pinnington, Gravenhurst.



THE NURSERY SCHOOL

"We're here." "Good morning."
 "What shall we do today?" "Our baby has another tooth." All this and more in one tumbled breath calls the teacher to school as in former times a bell called the children. Each day these tots come to their nursery school, enthusiastically sharing their delights and accept-

ing the challenge of the moment with wholesome open mindedness.

When their wraps are off, with little or no help now that they are getting BIG, a circle of friendship is formed in our sunny room. There is a moment of expectancy. We are now ready to rejoice together and

be glad in this day that the LORD has made. We sing and sing with much joy. Then we thank GOD, our loving Father, for everything that He gives us. He is very close to use while we remember His gifts, but never more so than the moment when a four year old said, "My mother smiled," and then with closed eyes and tightly clasped hands he breathed, "Thank you, GOD, for Mother's smile".

Story time is the highlight of the day. A story of Jesus and His friends is always first on our list. We remember His stories and retell them often, taking turns in sharing parts that we especially like.

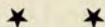
The remainder of the morning is spent in developing mind and muscle, learning the simple courtesies of group play, and trying our hands at tasks which will help us to become independent members of the larger society of public school when its doors open for us.

There is, however, another side to this picture; it is made up of

twenty other boys and girls for whom there is no room in our little sunporch school room, for whom there are not enough blocks and books and drums. These others are awaiting the completion of the Sunshine House with its wide school room and ample play space. They are awaiting gifts of new or used standard play equipment to supplement the present improvised means of physical and social development. They are awaiting the fulfilment of the vision of the Community which includes an adequate educational program for pre-school children.

"GOD has no hands but our hands
To do His work today

GOD has no will but our will to modify the ways of earth. Our will in union with GOD'S will must certainly bring these children along the road toward maturity by the four steps achieved by our Lord in His Boyhood: "Jesus increased in wisdom and stature, and in favour with GOD and man."—Hilltop and Valley—S.S.J.D.



THUNDER BAY DEANERY

VICKERS HEIGHTS

Sunday, April 11th, marked another great step forward in the very progressive Mission of Vickers Heights. On this day there was held a special service of Dedication, when the new Church furnishings and ornaments were set aside for their sacred purposes. While St. Mary's Church still retains the character of a Church-Hall, (such provisions being necessary for the

accomodation of Social functions in the Mission), we now have completely finished the arrangement and furnishings of a permanent Sanctuary which is screened off when the Church is used as a hall.

The gifts that were dedicated on April 11th, include the Altar Cross, Candle Sticks, Flower Vases, Linens, Communion Vessels, Bishop's Chair and Credence Table, Lecturn and Prayer Desk, and Hymn Boards.

The Service was most impressive and happy, and was attended by about 150 people, including many friends from the city Churches. The Rev. Stephen Gilbert read the first part of the Evening Prayer, the Lessons were read by Canon Yeomans and Mr. H. W. Ellard, Lay Reader, and the conclusion of Evening Prayer was conducted by the Rev. M. L. Goodman. Mr. Gilbert then read the list of gifts to St. Mary's with the names of the donors, and after the singing of a hymn the Rev. J. S. Smedley, Rural Dean, proceeded to the dedication of the gifts. Canon Yeomans gave the address, and congratulated the people of St. Mary's on their good and faithful work. He reminded the congregation of how, in every age, men have built and dedicated temples to be the Houses of God; but at the same time he urged the people to remember that these are only outward symbols, which must be impressive of the character of our personal faith and devotion.

With the accomplishment of this notable step in their life as a Mission in a new area, their friends and fellow Church people in all our Missions extend to the people of St. Mary's most hearty congratulations and good wishes for the future.

TRINITY CHURCH, MARATHON

The dedication of Trinity Church, Marathon, was an event of historic significance. The Bishop of Algoma officiated at the dedication and at the subsequent induction of the Rev. Owen G. Barrow, L.Th. as rector. Dr. C. H. Best, Superintendent of Home Missions, Board of Missions of the United Church of

Canada, was the preacher. This is probably the first time that an Anglican bishop and a leader of a non-episcopal church have been associated together in a Service of this kind and on such an occasion.

In his address, Dr. Best conveyed to the large congregation the pleasure that his church took in being associated in the venture to serve all Protestants under such circumstances. He expressed abundant confidence in the common sense and high purpose of the minister and his Church board to continue a work splendidly begun. He hoped that the work of the United Church in the neighbouring town of Terrace Bay would be not less happily served.

Bishop Wright spoke briefly at a reception held in honour of the two dignitaries. He referred to his earlier visits when Mr. Barrow had been holding Services in cookeries and dining-rooms. He recalled his own hopes at that time that one day the Church of England and the United Church would be able to work out a satisfactory solution of the man-power shortage, particularly as it affected the work in vast areas of the Canadian scene. On behalf of the Diocese of Algoma, he assured Dr. Best that the Church of England would be as sympathetically interested in the work at Terrace Bay as the United Church had been at Marathon. The bishop warmly commended the splendid quality of the mutual trust and esteem with which Mr. Barrow and the Rev. A. F. Lavender (U.C.) of Schreiber had been working out their common problem in Schreiber, Marathon and Terrace Bay.

It was announced that Mr. Barrow had accepted the unanimous invitation of the executive of the United Church, Manitoba Conference, to attend its sessions in Winnipeg next June as a guest of the Conference. This is the first time that an Anglican priest has been so honoured by any non-episcopal denomination.

OWEN G. BARROW.

BISHOP'S VISITATION

The Lord Bishop of Algoma, the Rt. Rev. W. L. Wright, made his annual visitation in the Deanery of Thunder Bay April 14-19, and crowded many activities into this brief period. His Lordship arrived at Franz on the 14th and between trains called on many of the Church people of that centre. He was met here by the Rev. W. J. Parnell of White River, priest-in-charge of this large missionary area. The bishop's first official act in the deanery was the dedication of Trinity Church, Marathon, and the induction of the rector, the Rev. Owen G. Barrow. At this Service the sermon was preached by the Rev. C. H. Best, superintendent of missions, Manitoba Conference of the United Church. The Rev. A. E. Lavendar also represented the United Church. Anglican clergy present were the Rev. C. F. Large of Nipigon, the Rev. W. J. Parnell of White River, and the Rev. J. S. Smedley of Port Arthur. This church, while under the direction of the Anglican Church, is meant to minister to the whole non-Roman population of this new town. At present it is the only church building in that town.

Friday the 16th the bishop visited Red Rock and Nipigon in the evening, administering the rite of Confirmation to a class of candi-

dates presented by the Rev. C. F. Large, and leaving on the late train for Fort William where he was guest of the Rev. W. B. and Mrs. Jennings at St. Paul's Rectory. Saturday evening an informal meeting of the clergy of the Lakehead was held in the rectory of St. Thomas' Church, Westfort, when the bishop announced, that owing to the shortness of his visit, he would plan another visit to the deanery the last week of November and the first week of December. Owing to his departure for England May 1st to visit the Algoma Association and attend the Lambeth Conference, all confirmations at the Lakehead were held in St. Paul's Fort William, and in St. John's, Port Arthur.

At St. Paul's, those presenting classes, besides the rector, the Rev. W. B. Jennings, were Canon S. F. Yeomans, St. Luke's; Rev. M. L. Goodman, St. Thomas', Westfort and the Rev. S. Gilbert of St. Jame's, Murillo.

At St. John's, classes were presented by the Rev. T. Cann of St. George's and St. Stephen's, the Rev. A. J. Thomson of St. Michael's, and the rector, the Rev. J. S. Smedley. At this Service the Rev. A. J. Bull acted as bishop's chaplain.

Monday, April 19th, the bishop and Rural Dean Smedley visited Schreiber, Terrace Bay, and the camp at Hydro where a huge new hydro-electric installation is being made. In the evening the Rev. A. J. Bruce, locum tenens of St. John's, Schreiber, presented a large class for confirmation. The bishop left on an early train for Sault Ste. Marie on the 20th thus ending a short but intensive visit to Thunder Bay.

THE RURAL CHURCH

DO WE NEED A RURAL CHURCH PUBLICATION?

A paper presented to the General Conference on the Rural Work of the Church in Toronto, April 14th, by the Rev. John Peacock.

To answer the above question properly it is necessary to back-track a bit and answer the question, "What has caused the all-too-obvious division between the city and the rural church? In the first place the term "rural" as it is used here embraces villages and small towns, as well as strictly farming communities. For any person to deny that there is a serious distinction between the rural church, in the above sense, and the city church, is like denying any difference between Christianity and Hinduism, or Anglicanism and Romanism. There is a division, and it is deep. The division is there because of a lack of understanding of Christian Theology by the mass of people who belong, more or less, to our Churches of all denominations. The primary ignorance is the belief that Christianity is a Creed, a formula, and not a way of life, a standard of living. Because of this ignorance as to the mode of living of Christianity, many thousands of people cling to the belief that demands of the majority, or popular concepts, ought to mould the church's behaviour. It is this ignorance which causes people to believe that the "important" congregation is the one which has the large, imposing edifice; or the highest paid rector. This same ig-

norance causes some of the clergy to believe that work in the rural areas is a testing ground, that the time spent there is extra training, leading, of course, to a good job, an important post, in the city. At no point does Christian Theology support such views. On the contrary it states categorically that the Church is the Body of Christ and as the body has several members with different functions, so the members of the Church do their work according to their capabilities and peculiar talents, but each is a full member, of equal value in the sight of God.

In other words, the fact is that the Church organization has, at least in this respect, become secularised, has followed popular opinion; it has become moulded to fit secular beliefs and outlooks. You see, secular society seeks powers in every form and the greatest power is usually the possession of money and wealth. Because of this people are awed by 'big' things, buildings, industries, men and countries. It sometimes seems to me that men are awed by the greatness of anything and anybody except God! It ought not to be necessary to labour this point. All you need to do is look at secular society about you and you will see the truth of it. An ambassador from a major nation is given more awe and attention than one from a minor nation. A 'big' business man can give an opinion on any subject at all and receive attention, even though he knows little or nothing about the subject, while a professor whose field that subject is

often goes unheeded. In the very courts of justice there is a difference in the attention paid to people who stand before the court, not on the merits of the people concerned, but on their 'bigness' according to the world's standard of bigness.

Thus the Church organization today. In Synods it is often the men who hold positions of prominence according to secular standards who receive the most attention, whereas many a time the real Christian saint receives little or scant attention because he hails from a small rural parish!

It is because of this ignorance, then, that there is a division within the Church between rural and city areas. The accent of this division is not cultural, academic or spiritual, but material. That is, the main difference is in possessions. The city churches, as we all know, need much more equipment and manpower in order to have them function as well as they ought to among the great masses of people who dwell in the cities. The need of these masses is great, in fact I would go so far as to say that, by and large, their needs are greater than ours who are in the country. Nevertheless, in proportion the rural churches are on a starvation diet of both men and material; there is a decided lack of equity, proportionally. Unfortunately this is so because of the worldly attitude that small places and small numbers are not important enough, and that the country is, after all, the place where a man works for awhile in order to "win his spurs"! Again, surely this point needn't be laboured.

Up until recently rural clergy and congregations' were not moved to take things in hand for themselves

and provide their own material and men. Rather, the tendency was to do the minimum and no more. Raise the stipend guarantee, have few Services, be content to have the parson visit—and no more—and so on. The Rural Movement, however, has changed and is changing that attitude in many places, so that the country is becoming virile, energetic and purposeful—for which we thank God! The result of this is an apparent 'schism' between the rural and city parts of the Church. Actually, however, this appears so only because there is such a clamour going on, such a joyful, loud noise arising from the country, that the real difference, viz., material, is being seen by many people for the first time. There is no schism—the rural arm is simply awakening and doing its full share on behalf of the Kingdom of God, or trying so to do. As it tries it finds that it lacks so much equipment, and so many workers, that the work cannot be done fully. As a result the city churches are, in a few instances, helping their rural brethren but for the most part are turning inward and rationalising their existence. Evidence that this is so is seen in the strenuous efforts being made to kill the introduction of a basic stipend scheme wherever it is proposed, or to smother such efforts by introducing some such plan as "car allowance for country clergy" (I almost said "poor" country clergy), which we are only too glad to get, but which might easily obscure the real issue for several more years.

Now this same division exists in the realm of church publications. Rural problems are discussed and perhaps a special page or column is allotted to the country church news, we know that, but not in propor-

tion to the needs, nor is the quality in proportion to the intellect of the people concerned. These pages and columns must still be used, in fact, they must be used to a greater degree. Until that day when the division no longer exists and the Christian, rather than the secular and worldly, belief governs the attitudes and actions of the organized churches, we must have a unique rural publication, perhaps several, so as to reach our rural people **completely!**

By means of the radio, the press and various secular community enterprises, rural dwellers are getting more and more education, and closer and closer to their brethren in the cities in respect to possessing the conveniences and some luxuries of life. We in the Church needn't worry about that except where it touches a peculiar local situation. What we have to take to our people, though, is Christian Fellowship and Christian Education, with the accent on the term "Christian." The best means of doing this is through distinctively rural media. We must reach these people efficiently and effectively, and certainly this must be done in their own language, through their own culture and with respect to their own conventions. Far from accentuating the 'schism' this will help the rural church people to stand on their own two feet, gain respect in their own eyes and make them better able to meet the city-folk on the same educational, cultural and material level. Neither side **wants** this division and by doing our utmost to understand ourselves and to provide our own leadership, we will be doing a lot towards removing it.

We **cannot** get the same fellowship and understanding, the same

education and information through a general publication, or city paper, as we can by means of distinctively rural paper; not because they don't want to give it to us, or to help us, I am sure they do, but simply because the city outlook and temperament is incapable of getting it across. In the field of education and fellowship by means of a publication, as in most fields, we can best serve God by using our peculiar talents in our own peculiar way—and those talents are rural and that way is rural. We need a rural publication, of that I am sure.

The actual work of that publication would, I think, take the same general line as "The Church, Farm and Town," for the reason that what is needed is not a publication for the sake of a publication, but one which will fill a need. The printing and business end would, of course, be conducted in a way more suited to a national Church paper, that is, it would be printed, the paper itself would be of a better quality, it would take pictures and would be able to call on many more important people than we are for articles. By and large, however, it would have to supply outlets for ideas, experiments, plans and experiences; it would have to provide fellowship for those in distant rural places; it would have to be "homey" in a sense. If it did otherwise, and became smooth, comfortable and "big"; if it was city-centered and supported by advertising matter from large firms; if, in short, it conformed to the almost irresistible pressure of secular trends and become more interested in itself than in the people it served, then it would do more harm than good. Several rural church papers in the United States have made that

grave error and now reflect in no uncertain manner that they are no longer acting as a vital part of the rural churches, but are rather magazines which "must get out by the dead-line." Informality should be the keynote of our Canadian Rural Church's paper!

Above all, perhaps, it ought to be controlled by its readers and staff, not by an official committee or group of the General Synod. To this end it ought to be financed by the rural churchmen for the most part, grants from the Synods not being refused, of course. A semi-official paper would best fill the bill and the editorial board must definitely be made up of clergy and laity who are actually working in the Country.



BEYOND ALGOMA BORDERS

NEWS FROM HONAN

In spite of appalling difficulties the Honan Church goes forward

"The long dead Lunghai (railway) line was alive again on the first of April," writes Canon I. H. Wei. This enabled the delegates for the Honan Synod to make the journey to and from Kaifeng safely. "On the second day of the Synod Bishop Tsen conducted a special devotion after which we proceeded with the election of an Assistant Bishop. Dean Francis Tseng received an unanimous vote from both Clerical and Lay orders." Later "It was agreed that each Parish should raise in this year, a sum **twenty times** as much as that of 1947. It will be pretty hard on those parishes where well-

It is not imperative to have a national paper. It might be better to have four or five papers like our little one, each serving a given area and keeping in close touch with each other so as to enrich each other. Such a plan would eliminate any chance of the papers becoming "big" and impersonal, while it would assure continuous contact with the real problems and triumphs of the men and women of our Church in rural Canada.

I think that either of the two plans mentioned would succeed so long as we who are in the rural work would make the paper, or papers, ours and would never let it become too big for its own shoes!

to-do members have fled to other main cities on account of constant change of hands. However, they will do their best."

St. Paul's Hospital Kweiteh Continues

"Dr. Hsu (who carried on all through the Japanese occupation and whose health is impaired) resigned after Miss Kelsey left. It took us quite some time," writes Canon Wei, "to reach a decision to keep the hospital open. Francis Tseng was fortunate enough to get Dr. Samuel Ho to be our new Superintendent. Dr. Ho is an Anglican from childhood. He graduated from an Episcopal High School in Hankow and from St. John's Medical

School in Shanghai. Three years ago he joined C.N.R.R.A. in Honan as Head of the Public Health Department. He will go to St. Paul's shortly taking with him two well-experienced doctors. Dr. Ho, being of C.N.R.R.A. personnel, is the ideal one to go to Kweiteh in view of the unusual conditions. We are sure he will do well in St. Paul's."

St. Paul's makes a good contribution through the Training of Nurses

"The Nursing School has also had a good year," writes Miss Kelsey as of March 15th. "We capped six girls, graduated a class of nine in September and took in eleven probationers in October. There are at present thirty-two girls in the school who are all doing well both in classes and in their practical work on the wards."

BISHOP STEPHEN NEILL VISITS JAPAN

(The Right Rev. Stephen C. Neill who spent twenty years in South India, six of which he was Bishop of Tinnevely, is now assistant to the Archbishop of Canterbury and co-director of the Study Department of the World Council of Churches. Bishop Neill was on the leaders at the Whitby Conference in July 1947, and it is hoped that he will be in Canada next January for a Universities Mission. In Church circles he is considered one of the intellectual leaders of the day. This, coupled with a deep humility of spirit makes him one of the truly great men of the time.)

On his Far Eastern journey on behalf of the World Council of Churches Bishop Stephen Neill has recently visited Japan. His visit resulted in the acceptance by the Kyodan (Church of Christ) and the Sei

Kokwai (Anglican Church) of membership in the world Council.

Bishop Neill, accompanied by Dr. Decker, Secretary of the International Missionary Council, had also interviews with the Emperor and General MacArthur. Concerning the interview with the Emperor he writes: "The Emperor spoke feelingly of the moral and spiritual deterioration that had been brought about by the war among the people of Japan, and his desire is that spiritual forces from outside Japan in the recovery of a better moral standard. He expressed the desire that Japan as it is now is for friendship with all nations."

Concerning the interview with General MacArthur Bishop Neill writes: "The General himself is a devout though undogmatic Christian. He has never concealed his conviction that, for Japan, democracy and acceptance of the basic principles of Christianity must go together. Christianity, as he sees it, with its insistence on the value of human personality, on rectitude in conduct and purity of heart, is the greatest idea in the world. 'But', said General, 'if you agree that now is the chance to bring the Japanese people under the direct influence of Christian teaching, your missionary enterprise is on far too small a scale. You have something like twelve hundred missionaries; you want to multiply your effort about a hundredfold. In the past the missionary has gathered round him a little flock of faithful Christians, their life has been inward-looking, they have been a segregated flock. Now you have got to get your message broadcast. **The only way is for the missionary to create an immense army of Japanese who will go out**

to be missionaries to their own people, and get this message out to the whole nation. That is going to cost money. But the generosity of Christian people, when they see a need is illimitable. If you can get the Christian world convinced of the greatness of the call, surely there is no doubt of its rising to the height of the opportunity.' "

INDIA

Palampur,
East Punjab, India,
9 March, 1948.

To the Supporters and Friends of the Mission High School, Palampur
Dear Friends,

You will all have heard by now of the great loss which the School suffered in the death of Mr. Guiton last October. He had just returned from a holiday trip with a few boys to Kashmir, and was exhausted by the terrible experiences of the journey. They came through dangerous districts at the height of the troubles, and were able to give some help to some of the sufferers. He was ill only a short time, and his death was a shock to the whole district. In his thirteen years as Principal, he had seen the School grow in numbers and influence until it became one of the best-known in all North India. The marks of his work are all around us, and he is greatly missed.

The School, like all of India, has had some serious problems to face during the past months. India must have been in your headlines on many occasions, and it is probable that you knew more of the happenings here than we did. For many weeks we were cut off completely. The country is now settling down to work for its future, and I think that even the most ardent sceptics

have been surprised at the way in which the Government of free India have taken over control of this vast land and are making a fine attempt to solve the complicated problems involved in it.

Most of the schools in East Punjab were closed from July until last week. Our vacation is August and September, but by the end of last September many schools had been damaged in the troubles and a large number were being used to house some of the millions of refugees. We were able to open at the end of October, but had to close from Christmas until March 1st. Many refugees have joined our School, and the teachers' task has not been lightened by the fact that all the boys have had at least five months of holidays in the past twelve. Matriculation exams usually come in March, but this year they will be in September, so that all the children may not lose a whole year of schooling. This of course affects the School as a whole, and means that we shall have to stay open during August and September, which are the monsoon - and - malaria months.

In addition to this, there is a probability that within a short time a new language will be adopted as the official language for the province. The Provincial Government is already using Hindi, which is very different in script and vocabulary from Urdu, which is our language here. Scarcity of essential food-grains, and rising prices have not helped us in keeping the Hostels operating. However, these problems are all part of the day's work here. We have as many boys as we can accommodate; the teaching staff

and the hostel workers are all loyal and diligent in serving the School, and the boys are happy.

There have been some changes in the list of our boys since last summer. About 20,000 Muslims lived in this District. Those who survived the horrors of those weeks (probably about half) have all gone to Pakistan. We have no Muslim boys in the School. In their place we have refugees who suffered equally in Muslim districts. We have gone through some terrible experiences and are hoping that, with apparent penitence on both sides, there will be no recurrence in the future. We are quite close to Kashmir, and are anxiously waiting for an early solution of that dispute. We have lost several Anglo-Indian boys and three teachers, whose homes are now in Pakistan. The number of Christian boys at the present time is therefore slightly smaller.

During the last two months, we organized about twenty senior boys to help in Refugee Relief. They made collections from several villages near Palampur, and their major effort was the presentation of a Drama, "The Call of Mother India." This was written and directed by one of our teachers, and the boys displayed real talent in performing it. We have presented it four times so far, and would have had two performances this week if the weather had been kinder. It has been well received, and the boys have raised a good sum for the Refugee Fund.

I must not ramble on! It would be easy to write a small book about the School and the boys. It do wish that all of you who are doing so much to help us could come here and see these lads and indeed the

whole of the Mission's work. If any of you know boys in your parishes who would like to correspond with one of our boys (especially any who are interested in stamp collecting), please ask the boy to write a letter to me and I shall pass it on to a boy here.

It would be quite impossible for us to keep these Christian boys in School without the financial help which you send, and I can assure you that it would be hard to find a better investment. We are most grateful for your good work. The boys join me in sending greetings to all of you.

Sincerely yours,
T. M. DUSTAN,

★ ★

Girls' School,
Kangra, Punjab, India,
March 22, 1948.

To all our Supporters in Canada warmest greetings and thanks for all your interest, financial and otherwise, from Kangra.

Dear Friends:-

The disturbances in India, particularly in the Panjab, during the past year have affected us in school as everywhere else. Fortunately the worst of the local disturbances took place while school was closed for the summer holidays but we have been here for the aftermath. Four of our staff have not been able to return from their homes in Pakistan, one who was with her sister in Kashmir State only came back in February, another in November and another in December. None of the children who came from the Western part of the Panjab, now Pakistan, have been able to return but that means only five girls from the hostels. All Moham-

medan girls have gone from the day school and from the district. This has changed the character of our school somewhat but the numbers are not greatly reduced. Some of the children of the Criminal Tribes people were not sent back to hostel as their parents seemed to be afraid there might be further trouble and also the rumour went around that we had not enough food for them. It is true that the grain ration was small and the grain of poor quality for a time but we were given special permission to buy off the ration if we could find grain in the villages so we did this for the hostel and were never in any danger of being hungry. One of the admirable points in the general characteristics of the Criminal Tribes is their devotion to family and particularly children. It seems even stronger in them than in most Indian communities. Gradually these children too have been returning and we are having to re-open the second hostel which had been closed since the trouble last summer.

But school affairs have not yet got properly straightened out. Some schools were closed for two months in the winter as well as not re-opening until November, while others, including our schools, were open. Now, all examinations which normally take place in March have been postponed until September but schools which had no winter holiday are to close for two and a half months from July 15th. As most of these pieces of information come to us only through the newspapers or the radio, and are contradicted from time to time, you can imagine how difficult it is to plan anything. Another fresh difficulty is language. Urdu has always been our medium

of instruction in school and a short time ago it was decided that either Hindi or Punjabi must be the medium for all schools in the East Punjab. We began having Hindi taught throughout as a special subject with the teachers all learning it at the same time as only some of them have any knowledge of Hindi as a written language though as spoken colloquially it is not so different from Urdu used here. Then came a further notice that only the first two classes would be expected to change for the present year, this after all the changes had been made.

In spite of such things we manage to carry on happily. A week after we had re-opened school in October we had word that we must close again but those who had returned to the hostels remained here. They did some study with the few teachers who were here and spent the afternoon knitting for the refugees who had fled from their homes with little but their lives. It was very good for the girls to have any opportunity to help in a practical way and, incidentally their knitting, a compulsory part of the school course, is much better now than it was. One of the older girls, Meroy Fateh Masih, was unable to return from her home in Amritsar until December so she helped with refugee work in the Missison hospital there where her mother is a worker. It has fired her with enthusiasm for nursing and she expects to train as soon as she has passed her Matriculation examination.

Ppari Mulik Raj was also very late in returning as her home is in one of the worse affected areas and travel was unsafe for her. We were

able to send an escort for her in January and she is now safely back in the hospital. She is a delicate girl and, as her step-father died of tuberculosis, we take special care of her.

The David girls, Lilawati, Cham-pawati and Mohini Shila, have been away from school for some time on account of their father's illness. He has had to go to the Sanatorium where he will occupy one of the beds made available for our patients by the generosity of the Canadian Church. Their mother is a nurse but has six children to support so they are more than ever in need of the help that you send. Lilawati is to be confirmed this year.

Nur Begam, who came to us from the Danish Mission, one of the 'orphaned Missions' during the war, should be finishing here this summer and is to go back to her Mission in Pakistan and take a nurse's training so we should be grateful if St. Peter's Sunday School would take Zeb un Nissah Patras in her place.

Zeb un Nissah and her sister Khurshid came to us about a year and a half ago after a rather varied life. Their father was a convert from Mohammedanism many years ago and married a Christian girl from here. When these children were tiny he recanted and went back to the Mohammedans taking his wife and family with him. About three years ago his wife, who had never changed, managed to escape

with some of the children and came home, then a little later the father repented and returned to his family and to Christianity. The children in the meantime had had very little teaching of any kind and must have been somewhat confused by it all. They are both very bright intelligent girls and have got along very well in school in the short time they have been here. Guzlar Ditta, who is one of the West Punjab girls, has not returned so would St. John take Khurshid Patras in her place. They are VERY poor and the father nearly blind.

Selma Jalal Din who was baptised and confirmed last year is living up to our high expectations for her and this year her sister is being prepared for baptism and confirmation. They are from the Criminal Tribes and their parents and brothers are still non-Christian but a sister is a teacher in our school and a very fine Christian.

Tara Masih Charon has been having extra milk and eggs for the past year as she has grown very tall and very fast and seemed not at all strong but she is now looking much better and does better work in school. She is a very affectionate child and an orphan so needs someone to take a special interest in her as Havergal Junior School have done.

I am asking each of the girls to write to you themselves and shall send the letters on when they have been translated.

Yours faithfully,

MARIANNE NATTRESS

FROM THE EXECUTIVE COMMITTEE

DEATH OF CANON FLEMING

Archdeacon Lindsell spoke feelingly of the death of the Rev. Canon R. H. Fleming of Sundridge who had passed away very suddenly on the 10th May.

Moved by Archdeacon Lindsell; Seconded by Mr. R. R. Woods: That this Executive Committee of the Diocese of Algoma desires to place on record its sincere sorrow on the death of the Rev. Canon Fleming. His faithful service as a priest in this Diocese for the past 33 years is gratefully appreciated. We extend our most sincere sympathy to Mrs. Fleming and Dr. Paul Fleming in their bereavement. The resolution was passed by a standing vote and the Dean offered prayers.

CANTERBURY CATHEDRAL APPEAL

The Secretary-Treasurer reported that to date the sum of \$1586.83 had been received on the Diocesan allotment of \$1800.

APPORTIONMENTS

It was reported that the proposed increase of 5 per cent. on apportionments for 1949 had been approved by five Rural Deaneries.

KAKABEKA FALLS

A letter was received from the Rev. J. S. Smedley, Rural Dean of Thunder Bay, suggesting action in proceeding with the erection of a new church at Kakabeka Falls. The matter was deferred for further information and consideration.

M.S.C.C.

A letter from Canon Dixon, General Secretary of the M.S.C.C. was read, stating that a grant of \$2,000 a year for three years had been authorized towards the stipends of six addi-

tional clergy and ordinands. The Bishop had allotted this to the five recently ordained in the Diocese, the Rev. C. E. Darlington at Mindemoya, and two students.

STIPENDS

A discussion took place regarding the stipends being paid to Deacons, and it was agreed that in view of present conditions these were not sufficient.

Moved by Rev. C. Goodier, Seconded by Dr. E. H. Niebel: That the rate of stipends for Deacons be raised from \$900 to \$1,000 per annum.-- Carried.

ANGLICAN ADVANCE APPEAL (INDIAN WORK)

The Secretary-Treasurer reported receipt of a letter from Canon Dixon stating that the sum of \$5,700 had been allotted to the Diocese of Algoma from the Anglican Advance Appeal funds for Indian work, as follows:

Shingwauk Chapel - new furnace and repairs	\$1,000
Garden River Reserve parish hall	\$1,000
Whitefish Falls School.....	\$1,700
Repairs and replacements	\$1,900

BISHOPHURST

A tender of approximately \$500 was received from R. J. Hallam for the painting of the exterior of Bishophurst, including storm sash and garage.

Moved by Archdeacon Lindsell, Seconded by Dr. E. H. Niebel: That the tender of Mr. R. J. Hallam for painting Bishophurst be accepted and the work proceeded with. Carried.

VAN WORK

It was reported that the "St. Luke's" Van would work in the Diocese this summer, starting in Thun-

der Bay, proceeding to Muskoka and thence working towards Sault Ste. Marie. Miss Hasell had furnished a teacher and driver.



A CHAIN OF PRAYER

1st day of Month—Diocese of Algoma—The Bishop, William Lockridge Wright, his 64 clergy and his people.

2nd day of Month—Diocese of The Arctic—The Bishop, Archibald Lang Fleming, his 15 clergy and his people.

3rd day of Month—Diocese of Athabasca—The Bishop, Arthur Henry Sovereign, his 20 clergy and his people.

4th day of Month—Diocese of Brandon—The Bishop, Wilfred William Henry Thomas, his 38 clergy and people.

5th day of Month—Diocese of Br. Columbia—The Bishop, Harold Eustace Sexton, his 52 clergy and his people.

6th day of Month—Diocese of Caledonia—The Bishop, James Byers Gibson, his 20 clergy and his people.

7th day of Month—Diocese of Calgary—The Bishop, Harry Richard Ragg, his 43 clergy and his people.

8th day of Month—Diocese of Cariboo—The Bishop, Frederic Stanford, his 12 clergy and his people.

9th day of Month—Diocese of Edmonton—The Bishop, Walter Foster Barfoot, his 24 clergy and his people.

10th day of Month—Diocese of Fredericton—The Bishop, William Henry Moorhead, his 94 clergy and his people.

11th day of Month—Diocese of Huron—The Archbishop, Charles Allen Seager, his 176 clergy and his people.

12th day of Month—Diocese of Keewatin—The Bishop, Joseph Loft-house, his 21 clergy and his people.

13th day of Month—Diocese of Kootenay—The Bishop, Frederick Patrick Clark, his 35 clergy and his people.

14th day of Month—Diocese of Montreal—The Bishop, John Harkness Dixon, his 142 clergy and his people.

15th day of Month—Diocese of Moosonee—The Bishop, Robert John Renison, his 25 clergy and his people.

16th day of Month—Diocese of Newfoundland—The Bishop, Philip Selwyn Abraham, his 83 clergy and his people.

17th day of Month—Diocese of N. Westminster—The Bishop, Francis C. C. Heathcote, his 84 clergy and his people.

18th day of Month—Diocese of Niagara—The Bishop, Lewis Wilmot Povell Broughall, his 90 clergy and people.

19th day of Month—Diocese of Nova Scotia—The Archbishop, George Frederick Kingston; The Coadjutor Bishop, Robert Harold Waterman, their 148 clergy and their people.

20th day Month—Diocese of Ontario—The Bishop, John Lyons, his 65 clergy and his people.

21st day Month—Diocese of Ottawa—The Bishop, Robert Jefferson, his 79 clergy and his people.

22nd day of Month—Diocese of Qu'Appelle—The Bishop, Edwin Hubert Knowles, his 63 clergy and his people.

23rd day of Month—Diocese of Quebec—The Archbishop, Philip Carrington, his 60 clergy and his people.

24th day of Month—Diocese of Rupert's Land—The Archbishop, Louis Ralph Sherman, his 62 clergy and his people.

25th day of Month—Diocese of Saskatchewan—The Bishop, Henry David Martin, his 33 clergy and his people.

26th day of Month—Diocese of Saskatoon—The Bishop, William Thompson Hallam, his 40 clergy and his people.

27th day of Month—Diocese of Toronto—The Bishop, Alton Ray Beverley; The Assistant Bishop, George Anderson Wells, their 267 clergy and their people.

28th day of Month—Diocese of Yukon—The Archbishop, Walter Robert Adams, his 7 clergy and his people.

29th day of Month—Diocese of Honan—The Bishop, Philip Lindel Tsen; The Assistant Bishop, Francis Y. Tseng, their clergy, missionaries and people.

30th day of Month—Diocese of Mid-Japan—The Bishop, Kensuke Onishi; The Assistant Bishop, Percy S. C. Powles, their clergy, missionaries and people.

31st day of Month—Diocese of Kangra, India—The Secretary-Treasurer, Canon C. R. Heber Wilkinson, the clergy, missionaries and people.

PREACHING ENGAGEMENTS DURING LAMBETH CONFERENCE

July 11th—11:30 St. Mary Abbots
6:30 St. Mary Magdalene Tooting.

July 18th—10:30 St. Paul's Cath.
6:30 Borden.

July 25th—11:00 All Saints' Ben-
hilton, Surrey.
6:30 Ilford.

August 1st—11:00 St. Augustine's,
Croydon.
6:30, preach at Westminster
Abbey.

August 8th—Conclusion of Lam-
beth Conference.

IN MEMORIAM

ROBERT HENRY FLEMING

In the sudden passing of Canon R. H. Fleming, Incumbent of the Mission of Sundridge and South River, the Church in Algoma has lost a faithful and devoted priest. Born in 1886, Robert Henry Fleming, after graduating from high school, seemed destined for the profession of Pharmacy. In preparation for this he worked under various druggists and it was while working in a drug store at Gore Bay that he came under the influence of Magistrate Major, one our prominent Algoma laymen and through him offered himself as a candidate for Holy Orders in the year 1911. He entered Bishop's University, Lennoxville, graduating in 1914, when he was ordained Deacon and placed in charge of the Mission of Murillo, advanced to the Priesthood in 1916, he became Rector of the parish of Schreiber where he laboured faithfully till 1923. He then became Rector of St. John's Church, Sault Ste. Marie, where his sterling work in a workingman's parish made an impression which will not soon be forgotten. After more than ten years' faithful work, he became Incumbent of St. John's Church, New Liskeard and it was during his tenure of office that the present beautiful edifice was freed of debt and consecrated in 1943. Shortly before this Mr. Fleming had been appointed to the Mission of Sundridge and South River, but was present at the consecration amongst his many warm friends and former parishioners. In 1947 in recognition of his long and faithful service he was created a Canon of St. Luke's Pro-Cathedral, Sault Ste. Marie, but he did not live

long to enjoy this honour. On Monday, May 10th he was seized with a sudden heart attack which caused his death. The funeral was held in Christ Church, Sundridge, and was largely attended. The Rev. W. W. Jarvis, Rector of St. John's Church, North Bay, a personal friend of the late Canon, conducted the service, assisted by the Ven. John B. Lindsell, Archdeacon of Muskoka, representing the Lord Bishop, the Rev. Stanley Hatt, the Rev. R. K. Bamber and the Rev. Cyril Goodier.

Present in the congregation were the Rev. F. E. Jewell, Vicar of All Saints', Burks Falls and the Rev. J. F. Hinchliffe, Rector of Copper Cliff.

Interment was made in St. John's Cemetery, Norway, Toronto.

To Mrs. Fleming, wife of the deceased and their only son Dr. Paul Fleming, we extend our sincere sympathy.

The Bishop, who was in England, telegraphed his sincere sympathy to Mrs. Fleming.

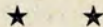
AMY ELIZABETH BROWN

The Diocese of Algoma lost a devoted friend in the death of Mrs. Percy Brown early in the year. We record something of her life.

Mrs. Brown's maiden name was Amy Elizabeth Sirett and she was born on June 3rd, 1861, at Weston and came to Rosseau in 1866 with her parents, the late Mr. and Mrs. Ebenezer Sirett. She married Joseph Percy Brown in September, 1883,

who predeceased her in June 1897. Mrs. Brown died at St. Joseph's Hospital, Parry Sound, on February 13th, 1948. She was a staunch member of the Woman's Auxiliary and a willing helper in every good cause and to anyone in trouble. The Church records have been lost, unfortunately, but from what we can learn the Rosseau W.A. must have had its beginning between 1886 and 1888 as a parish aid. Mrs. Brown was the first Vice-President and there were nine charter members, of which only one, Mrs. H. J. Coate, is now living. Shortly after the Rev. Gowan Gilmore came to this church in 1891 this parish had become affiliated with the Algoma Diocesan Board of the W.A.

We revere the memory of this fine Churchwoman.



TRAINING COURSE FOR INDIAN SCHOOL WORKERS

—at Anglican Women's Training College, 217 St. George Street, Toronto 5, Ontario.

This special two-year course arranged by the W.A. for Boys' and Girls' Supervisors and other workers in Indian Schools contains eight hours a week in skills and crafts, five hours in academic work and eight hours in practical work.

Qualifications for Indian School workers — Junior matriculation or its equivalent desirable, but not a necessity. For further information apply to Mrs. L. P. Hunt, Dominion W.A. Candidates' Secretary, 69 High Park Blvd., Toronto 3, Ontario.

**TRAINED WORKERS ARE
URGENTLY NEEDED!**

THE "RECORD," YORK, JUNE 18TH, 1948

The visit of the Bishops of Algoma, Colombo, Lebombo, Upper Nile, and Willochra, has been the outstanding feature of recent diocesan activity. Beginning with a reception at the Mansion House, York, by the Lord Mayor, on Thursday, June 3rd and ending with a great meeting in Middlesbrough Town Hall, the Bishops were fully engaged the whole of their time in the diocese.



THE NEW GOVERNOR- GENERAL OF INDIA

Sir C. Rajagopalachari, the first Indian Governor-General of India, sworn into office on June 21st, used the following to close his broadcast in Calcutta on February 27th: "This is my commandment, that ye love one another, as I have loved you." This is what Jesus told his disciples when he knew that the hour of his departure had arrived. The same must have been Gandhiji's last thoughts at the moment of his departing. Let us then not turn a deaf ear to his ceaseless appeal for love and goodwill."

"C. R.," as he is affectionately known, was a close friend and confidante of the late Mohandas K. Gandhi, though he at one time differed sharply with him regarding Gandhi's non-violence and non-resistance campaigns.

Though the new Governor-General is not a Christian he is an extremely fine and able man in whose mind is a deep concern for the out-caste.