

THE ALGOMA

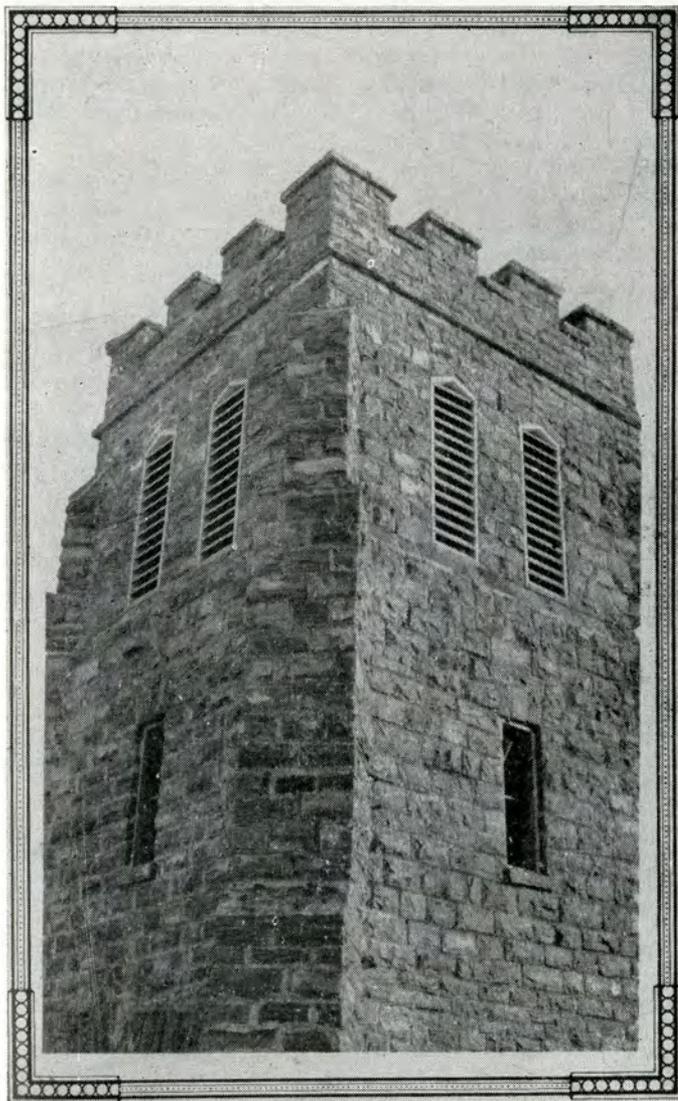
SAULT STE. MARIE

NOVEMBER AND DECEMBER, 1946

VOL. 74

NO. 5

Missionary News



The Church - The Hope of the World

THE EDITOR'S CORNER

Every year the President of the United States broadcasts to the nation on the subject "The State of the Union." In our Corner of this issue we are not attempting anything as grandiose as that, but we do want to bring before your attention the state of the A.M.N. finances. In a word, we are very poor. Without the assistance of the Algoma Mission Fund the A.M.N. could not exist! This will appear vividly to you as you read the Financial Statement which our business manager, Mr. Tweedale, has made up for us.

There is one very valuable way in which you, the Reader, can help remedy our poor financial condition. Look at the expiration date on the address on your copy and see if it is paid up to date. If it is not up to date please see that it is paid immediately. There are a number who are some years in arrears; we would appreciate your co-operation in this matter. If this co-operation is not

forthcoming we shall be forced to delete your name from our mailing list. We do not want to do this, however, if it can be avoided. (Note—Members of the Algoma Association of England are exempt from the matter of the above paragraph; we are glad to send their copies gratis in appreciation of their help to Algoma.)

We are doing everything in our power to improve the A.M.N. and have recently taken steps to boost the circulation. To this end we have appointed the Reverend Arthur Privett, Echo Bay, as Circulation Manager. He will use every means possible to increase the circulation and we beseech the co-operation of the clergy in whatever plans he places before them. The A.M.N. is your magazine—boost it wherever and whenever you can!

Coniston reports twelve new subscribers! Let's hear from more parishes in Algoma.

★

★

NEW AND RENEWAL SUBSCRIPTIONS

J. H. Elliott, North Bay; Mrs. W. Wadsworth, Bracebridge; Mrs. E. E. Wonch, North Bay; Mrs. W. S. Blackwell, Haileybury; Mrs. S. H. Glassford, Haileybury; Thomas Dowler, Barrie; Mrs. C. Cunliffe, Kirkland Lake; E. H. Fairs, Schreiber; Mrs. C. A. Stewart, Acton; Mr. A. Meek, Bruce Mines; Mrs. Humphrey Young, Richards Landing; Miss E. Evans, Toronto; Mrs. Ellen Hutton, Port Carling; H. Height, Port Arthur; Miss Ann Christakos, Sudbury; H. I. Lloyd, Temagami; Mrs. A. Greaves, Sault Ste. Marie; Mrs. R. Penhorwood, R.R. 2, Sault Ste. Marie; Mrs. E. Jeffrey, Sault Ste. Marie; Mrs.

W. L. Allen, R.R. 2, Sault Ste. Marie; Mrs. Grenville Nickalls, Huntsville; F. A. Clement, Thessalon; Stump and Spry, Whitefish Falls; Mrs. Tom Abbotssaway, Little Current; Miss Isabel M. Retter, Kirkland Lake; Miss Isabel M. Retter, Toronto; Mrs. Gilbert, Falkenburg; Magistrate S. Atkinson, Haileybury; Mrs. E. L. Allen, Sault Ste. Marie; Davida M. Ames, Minett; H. R. Hayward, Scotia; Mr. J. Burt, Mindemoya; Mrs. D. E. G. Hughes, Niagara Falls; Mrs. Walter Wilson, Creighton Mine; Mrs. G. W. Smith, Creighton Mine; Mrs. Leila M. Cope, Treas. W.A., Port Carling; H. S. Trefry, M.D., Richards Landing; L. V. Bell, Haileybury; R. A. Taylor, Sault Ste. Marie.

THE ALGOMA *Missionary News*

VOLUME 74

NOVEMBER AND DECEMBER, 1948

No. 5

CONTENTS OF THIS ISSUE

ARTICLES	PAGE
SEVENTY-FIFTH ANNIVERSARY	4
INDUCTION SERVICE	9
KAKABEKA FALLS	10
A HISTORY OF BLIND RIVER	13
WAR MEMORIALS DEDICATION	18
BEYOND ALGOMA BORDERS	20
Letter from India	
The Church in Honan	
Eldon Davis Writes from India	
Orphaned Missions	
The Missionary Prayer Corner	
HERE AND THERE	25
Bishop's Visitation	
Timagami News	
Deanery Laymen Conference	
New Liskeard	
CONFIRMATION AT ST. JAMES', GRAVENHURST	28

All items of news and other communications should be sent to the Editor,

REV. F. F. NOCK,
Church of the Epiphany,
Sudbury, Ont.

Remittances for subscriptions should be sent to the Business Manager,

MR. M. TWEEDALE,
38 Albert St. W.,
Sault Ste. Marie, Ont.

Circulation Manager Rev. A. Privett, Echo Bay, Ont.

SEVENTY-FIFTH ANNIVERSARY

On SS. Simon and Jude's Day, October 28th, the Diocese of Algoma observed the Seventy-fifth Anniversary of its incorporation as a diocese. About two hundred clergy and laity were present at the celebrations.

On the morning of October 28th, 1948, at St. Luke's Pro-Cathedral (Very Rev. J. H. Craig) Mr. Anthony J. Whyham was ordained to the diaconate by the Bishop of Algoma, the sermon being preached by the Rev. E. Wrightson of Blind River, Rural Dean of Algoma.

Although beginning officially with a banquet, the Bishop and Mrs. Wright entertained many of the visiting clergy and laity before at a reception at "Bishophurst." The banquet was held in St. Luke's parish hall under the chairmanship of Chancellor F. Babe of Fort William. He introduced the clergy to those present and we were glad to welcome many new men to the Diocese. Alderman T. Rahilly brought to those present the congratulation of Sault Ste. Marie to the Diocese of Algoma on the occasion of its Anniversary. After dinner the Bishop gave an interesting and humorous account of his visit to England and Lambeth.

After the banquet the clergy and laity assembled in the parish hall for the procession to the Pro-Cathedral. The service began with the singing of the hymn "Alleluiah! sing to Jesus." This was followed by the Bidding Prayer which was introduced by Archdeacon Lindsay and said by Dean Craig. The Apos-

toles' Creed was then said by all present and this was followed by an anthem, the Dutch Hymn of Thanksgiving, sung by the combined choirs of St. Luke's Pro-Cathedral and St. John's Church. Psalm 150 was sung as a psalm of thanksgiving. The preacher for the Anniversary Service was the Right Reverend Herman R. Page, D.D., Bishop of Northern Michigan, who preached on the text.

After the sermon a hymn for the Festival of SS. Simon and Jude was sung and the Lesson, verses 1-13 of the fourth chapter of the Epistle to the Ephesians was read by Father Palmer, S.S.J.E. The Te Deum was sung as an offering of Thanksgiving. The Dismissal was taken by Bishop Wright. The recessional hymn was "For all the saints who from their labours rest."

On October 29th there was a Celebration of the Holy Communion in the Pro-Cathedral at 7:30 a.m., followed by breakfast in the parish hall.

After breakfast Bishop Page conducted a Quiet Hour for clergy and laity in the Pro-Cathedral. This consisted of two parts; and in the first part he based his remarks on Isaiah 35 and I Corinthians 14. He exhorted those present to thank God that He has challenged us to live in days like these. He reminded us that there is no room for pessimism on the part of Christian people; that many are hungry spiritually today and that we Christians—both clergy and laity—must feed them. To do this three things are necessary, the



RT. REV. F. E. FAUQUIER, D.D.
FIRST BISHOP OF ALGOMA

Bishop said: Firstly, that we should study our parishes intelligently and plan intelligently. Secondly, that we should know our people through constant and regular visitation. Thirdly, that we should ourselves know God spiritually, which requires a disciplined life of study and prayer.

In the second part of the Quiet Hour the Bishop based his remarks on St. Matthew 14, particularly the incident of Peter walking on the sea. He indicated that Peter's loss of faith was natural and that we must build up our faith, since we cannot give to others what we do not have

ourselves. He made it vividly clear that the basis of our faith lies in the Fatherhood of God. With a strong faith we must constantly strive to do our very best. Second-rate service to God is not acceptable. If we give to God the very best that is in us then we can with confidence leave the issue to Him.

Father Jarvis expressed the thanks of those present to Bishop Page for his thoughtful and inspiring leadership during the Quiet Hour. Thus ended the Seventy-fifth Anniversary. If the feeling of the writer is indicative of the feelings of all those present, then he is sure that all returned to their parishes with renewed consecration to further the work in the Kingdom of God in this Diocese during the coming years.

A brief review of the history of the Diocese may be of interest to our readers.

Seventy-five years ago, on the Feast of St. Simon and St. Jude, the first Bishop of Algoma, in the person of the Right Reverend Frederick D. Fauquier, formerly Archdeacon of Brant in the Diocese of Huron, was consecrated in the Cathedral Church of St. James, Toronto, thus beginning the history of Algoma as a Diocese.

Previous to that the Church of England in that region had had a history of over forty years, first as part of the Diocese of Quebec and from 1839 as a part of the Diocese of Toronto.

In 1832 Mr. William McMurray was sent under the auspices of a missionary society formed at York (now Toronto) and established a

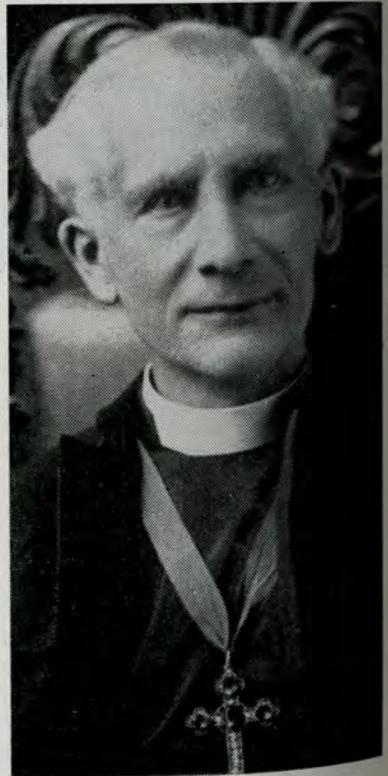


RT. REV. EDWARD SULLIVAN, D.D.
SECOND BISHOP OF ALGOMA

mission to the Indians at Sault Ste. Marie. He was ordained to the diaconate by the Bishop of Quebec the following year and laboured successfully until 1837. He was followed by the Rev. F. A. O'Meara, who soon afterwards was moved to the mission of Manitowaning on Manitoulin Island. There he carried on a very successful mission among the Indians and translated the New Testament and Prayer Book into the Ojibway language, which translations are still used in some Indian missions. Others followed, but gradually the nature of the work

changed with the advent of the white population and the need of setting the district apart as a missionary diocese became urgent. On many occasions Bishop Strachan had spoken of the necessity of creating a diocese in the northern part of the Province, which he proposed to call the Diocese of St. Mary, but the plan was not carried out until a few years after his death.

In 1870 a small stone church, St. Luke's, was erected at Sault Ste. Marie, so when in 1873 Bishop Faucher began his episcopate he had a church which could become a Pro-Cathedral. On taking charge of his

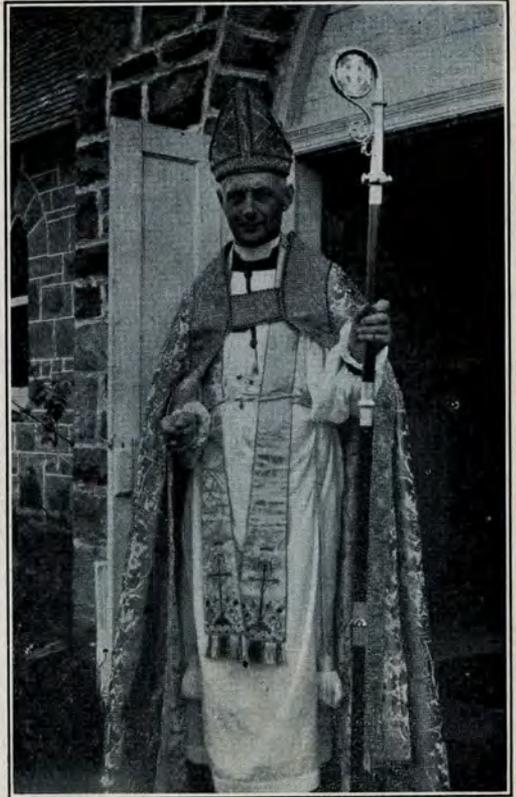


MOST REV. GEORGE THORNELOE, D.D.
THIRD BISHOP OF ALGOMA

new missionary diocese the Bishop found only seven clergymen labouring within its limits, four in priest's orders and three deacons. There were nine churches, of which four were in an unfinished condition and more or less encumbered with debt and one parsonage. It was a formidable task, but the Bishop set to work courageously and for eight years laboured unceasingly in the face of many hardships and discouragements. He passed to his rest in December, 1881. The number of clergy was then fifteen, ministering to some ninety congregations; there were in the diocese thirty-six church buildings and six parsonages. So in this short time substantial progress had been made.

The second Bishop, the Right Reverend Edward Sullivan, formerly Rector of St. George's, Montreal, was consecrated in that church on St. Peter's Day, 1882. During his episcopate of fourteen years he carried on the work most effectively, strengthening the spiritual life of the Church in the diocese and beginning the establishment of its endowment funds. He also began to assemble the clergy and lay representatives together in Triennial Councils, the forerunners of the Diocesan Synod. During the later years of his tenure of office he carried on his work under the burden of ill health and in 1896 was compelled to resign his See, becoming Rector of St. James' Cathedral, Toronto, and passing to his reward in January, 1899.

Following the resignation of Bishop Sullivan the Provincial Synod of Canada chose the Reverend



RT. REV. R. R. SMITH, D.D.
FOURTH BISHOP OF ALGOMA

Canon George Thorneloe, Rector of Sherbrooke, as third Bishop of Algoma and he was consecrated in the Cathedral of the Holy Trinity, Quebec, on the Feast of the Epiphany, 1897. Thus began a long and fruitful episcopate, fraught with great blessing to the Church in Algoma. For thirty years he laboured faithfully, endeavouring with much success to have the Church keep pace with the expanding development of northern Ontario. He greatly strengthened the financial structure of the Diocese and in 1906 succeeded in establishing the Synod, which



MOST REV. G. F. KINGSTON, D.D.
FIFTH BISHOP OF ALGOMA

from that time has governed the temporalities of the Diocese. In 1915 Bishop Thorneloe was elected Metropolitan of the Ecclesiastical Province of Ontario and Algoma became for the time being an Archdiocese. He, too, found the strain of the work too great for his advancing years and in 1926 the Synod elected a Coadjutor Bishop in the person of the Reverend Rocksborough R. Smith, Dean of Divinity of Bishop's College, Lennoxville. On the Feast of the Epiphany, 1927, exactly thirty years from the time of his consecration, Archbishop Thorneloe handed over to his Coadjutor the oversight of the Diocese and Dr. Rocksborough Smith became Algoma's fourth Bishop. Archbishop Thorneloe lived in retirement until 1935.

Under the leadership of Bishop Rocksborough Smith the Diocese continued to progress, in spite of the discouraging years of financial depression which coincided with his episcopate. New churches were built and great improvements made in existing churches. A good beginning was made in the establishment of an endowment fund in memory of Archbishop Thorneloe, which has been carried on by Bishop Rocksborough Smith's successors. In 1939 the Bishop visited England and while he was there war broke out and he was prevented from returning. Being offered the secretaryship of the Church Union in the Motherland he accepted and resigned his See. Today he continues his heartfelt interest in the Diocese as Chairman of the Algoma Association in England.

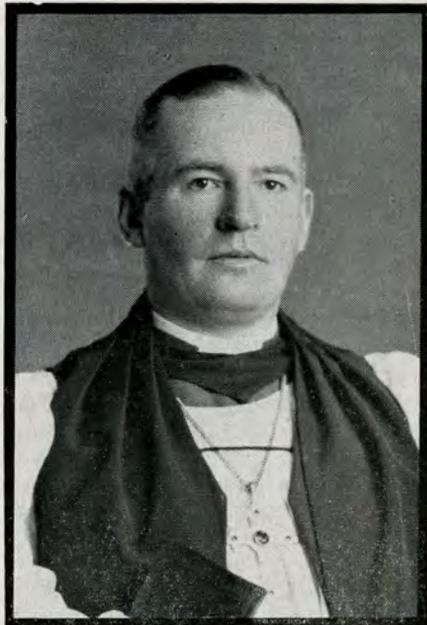
Bishop Rocksborough Smith was succeeded by the Right Reverend George Frederick Kingston, who during his short four years in the Diocese accomplished much for the spiritual and material life of Algoma. It was with deep regret that his people learned of his election to the See of Nova Scotia, which he felt constrained to accept. He is now the highly honoured Primate of the Church in Canada and always a welcome visitor in his former diocese.

On Bishop Kingston's resignation in 1944 the Synod elected the Very Reverend William L. Wright, Dean of Algoma, as sixth Bishop of the Diocese. Under his inspiring leadership the work continues to go forward and he is greatly beloved by his people throughout the length and breadth of his vast Diocese. The response of Algoma to the Anglican Advance Appeal is an outward sign

of the zeal and loyalty of the people of this missionary diocese. Algoma was asked for \$73,500 and to date has contributed over \$80,000.

Algoma looks forward hopefully to the remaining twenty-five years of its first century of existence. The blessing of God has been with us in the past and if we are faithful to our trust it will be with us still.

With the recent industrial development within the Diocese, two new churches have been built at Marathon and Red Rock on the north shore of Lake Superior. Plans are being made for the erection of additional buildings in the suburbs of the larger cities to cope with the growing population. It was reported at the Anniversary that Laymen's Councils have been formed in all the deaneries of the Diocese and that parochial Missions were conducted in the majority of the parishes and missions during the past year.



RT. REV. W. L. WRIGHT, D.D.
BISHOP OF ALGOMA



INDUCTION SERVICE

On Tuesday evening, November 2nd, the Reverend F. F. Nock was inducted as Rector of the Church of the Epiphany, Sudbury, by Bishop Wright. Many clergy from widely separated points in the Diocese were present and the church was well filled for the service.

The service began with the singing of the hymn, "Great God to Thee our hearts we raise." The Bishop then dedicated a number of gifts given by parishioners as follows:

Two brass flower vases, by the family in loving memory of their mother, Agnes Janet Bowen.

Two collection plates by Mrs. Morden Birbeck in loving memory of her father and mother, Mr. and Mrs. F. C. Busby.

An altar book stand by B. Kathleen Dales in loving memory of her mother, Mary E. Ross.

An altar book by Jean Ross Stevenson, Eva Murray, Anita MacDonell and Marie Brien, in loving memory of Mary E. Ross.

A rug for the Chapel of the Nativity, a bequest of the late V. T. Chapple.

The Institution began with the Bishop reading the Exhortation, fol-

lowed by prayers for the Rector designate. The Declarations and Oaths were then read aloud before the congregation by the Reverend F. F. Nock. The Very Reverend J. H. Craig, Dean of Algoma, read aloud the Letter of License and this in turn was received by the Incumbent at the hands of the Bishop, who also presented the customary Bible and Prayer Book.

During the Induction the Rector received the keys of the church from the Churchwardens and there followed the perambulation to the Font, Prayer Desk, Lectern, Pulpit and Altar. The Scripture passages were read by various clergy and the hymn, "We love the place, O God," was sung.

The Choir then sang the anthem "All praise to Him who came to save." The preacher was the Reverend W. W. Jarvis, Rector of St. John's Church, North Bay. He took as his text the following passage from Psalm 16: "The lot has fallen unto me in a fair ground: yea, I have a goodly heritage."

★

★

KAKABEKA FALLS

This is the mythical Indian tale of Kakabeka Falls, the great waterfall on the Kaministiquia River some sixteen miles west of the twin ports of Lake Superior, the cities of Fort William and Port Arthur, and which is known as the Niagara of the North. In retelling this legend of one of the show places of Ontario, we make no attempt at editing. This is the way it was told to us.

An informal reception in the newly decorated parish hall followed the service. The general W.A. under the leadership of Mrs. R. McCurdy, convened the refreshments. The Rector introduced the Bishop who congratulated the parish on the decorations which had been recently completed in both parish halls and the church. He also introduced the new Parish Worker of the Church of the Epiphany, Miss Barbara Onions. The Reverend D. H. Easter, President of the Sudbury District Ministerial Association, brought greetings on behalf of members of that Association.

Those in attendance at the Induction were, Canon F. W. Colloton, Bishop's Chaplain, the Rev. W. W. Jarvis, North Bay, the Rev. S. B. Hatt, North Bay, the Venerable J. B. Lindsell, Gravenhurst, the Very Rev. J. H. Craig, Sault Ste. Marie, the Rev. J. G. M. Doolan, Sudbury, the Rev. A. L. Chabot, Comiston and the Rev. L. R. A. Sutherland of Capreol.

Many years ago, before the coming of the white man, invasion and conflict were rampant among the rival Indian chiefs. The Sioux Indians, having travelled south as far as Dog Lake, sweeping everything before them, camped on the shores of Dog Lake to muster their full forces before attempting to take the Ojibway stronghold at the mouth of the Kaministiquia River. Ogama Eagle, chief of the small band of

Ojibway Indians who made their home on the shores of Dog Lake, finding himself outnumbered by the ferocious Sioux invaders, offered the hand of his daughter, Green Mantle, in marriage to Ogama Dog, chief of the Sioux invaders, in an effort to effect a peaceable settlement. However, Ogama Dog had no wish for the hand of Green Mantle, but he conceived the idea that if he could force Green Mantle to guide his warriors down the treacherous lower reaches of the Kaministiquia River, he could secretly steal upon the Ojibway tribe at the mouth of the river and thereby gain an important victory. With this in mind, he ordered his warriors to make ready for departure. Then, in the still of the night, his warriors went to the tepee of Green Mantle, and unknown to her father or the rest of the band, carried her to the waiting flotilla where she was placed in the leading canoe, while the others were tied behind with rawhide thongs so there would be no possibility of any of them going astray, thus assuring Ogama Dog his full forces upon arrival at the mouth of the river.

Green Mantle, realizing the scheme of Ogama Dog, and the ultimate result to her people if the

★

A FAREWELL LETTER

Rev. Canon F. W. Colloton,
B.A., B.D.,
Sault Ste. Marie, Ont.

Dear Canon Colloton:

I am now saying farewell to Algoma Diocese and in fact all Canada

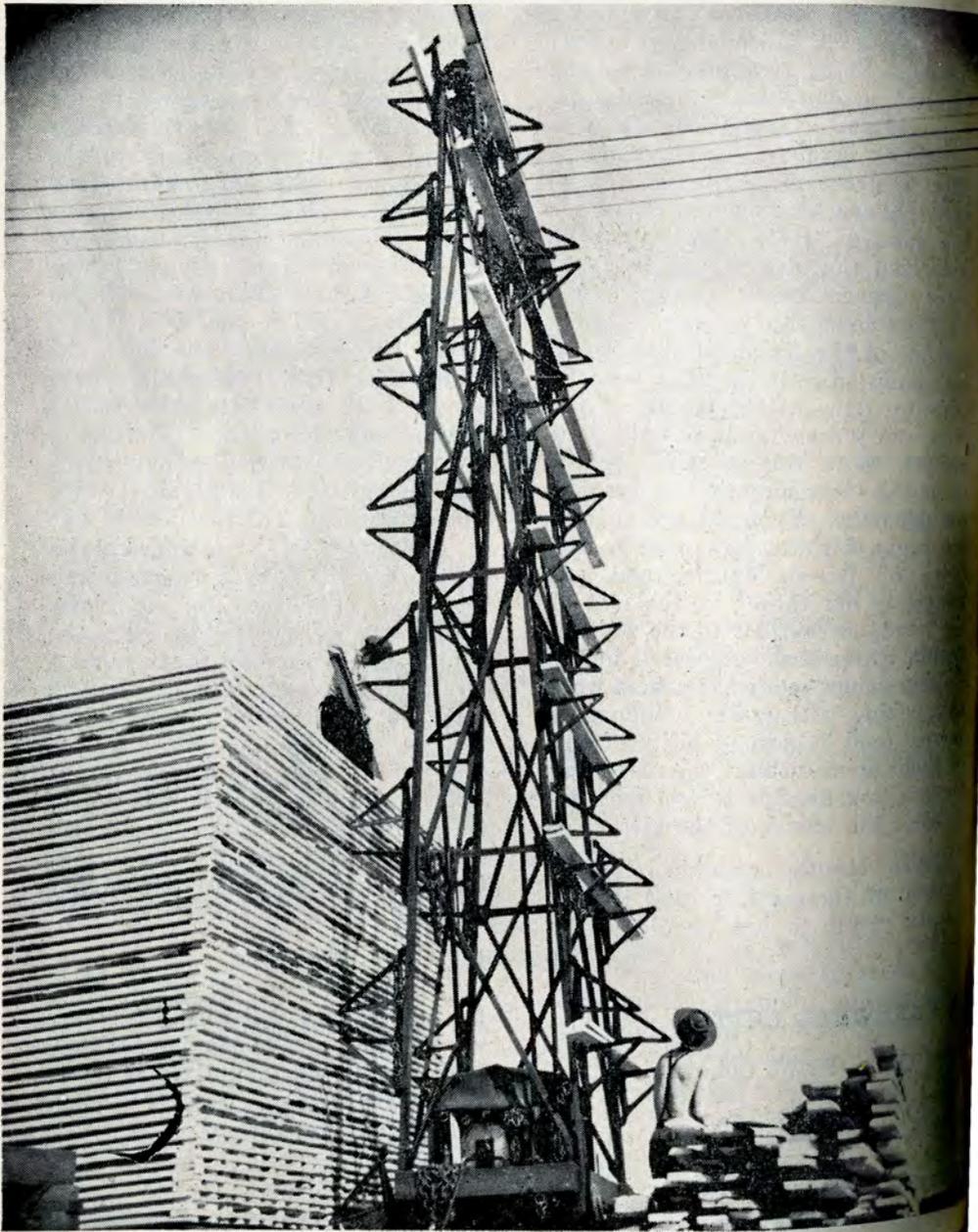
scheme was successful, calmly guided the invaders down the river till they came to Kakabeka Falls. Here, instead of guiding the canoes to the bank and portaging to the river below the falls, she guided her canoe over the falls, trailing the other canoes with her, where many of them were dashed to death on the rocks below the mighty Kakabeka Falls. Green Mantle herself was killed, but the gods of war, who so carefully guarded the Ojibway tribes, decreed that henceforth the white mist rising from the gorge would shape itself into the form of the Indian maiden who by her brave deed averted catastrophe to her tribe and completely disorganized the Sioux invasion. To this day, if one is fortunate to be at Kakabeka Falls when the flow of water and atmospheric conditions are just right, there can be seen rising from the centre of this mighty cataract, a wraith-like column of mist shaping itself into the form of an Indian maiden, which had become known to the red man as the Maid of the Mist. And now, with the passing of the Indian warrior, the legend still lives, and will continue to live as long as water pours over this mighty Niagara of the North.

★

for a time and will soon be on my way to my new work in Africa—but always I shall most warmly remember Algoma and the many friends I found there.

Yours very sincerely,

(Mrs.) DORIS L. KENNY



A MODERN LUMBER PILER IN ACTION

K. M. ANTON

A HISTORY OF BLIND RIVER

By D. H. Smith

Most of the people in the Province have heard of Blind River. In the following article the author endeavours to give the reader a description of its location, its consequence as a lumbering and sawmill centre, and how it grew to importance in the lumbering industry through the efforts and stamina of its citizens.

The town of Blind River stands on the north side of the North Channel of Georgian Bay, Lake Huron, with Manitoulin, Cockburn and Drummond Islands dividing the North Channel from Lake Huron.

The North Channel has a width of about 20 miles at its widest point. Its length is approximately 150 miles, from Cape Smith at the eastern extremity, to St. Joseph's Island at the western extremity. St. Mary's River flows into Lake George, thence into St. Joseph's Channel north of St. Joseph's Island, thence into the North Channel. There are four outlets from the North Channel into Lake Huron, all navigable for deep water craft—Detour Passage, False Detour Channel, Mississagi Straits and Little Current.



OPERATING A GANG SAW

K. M. ANDRESEN

Detour Passage is the main passage for all shipping on the Great Lakes. It belongs to the United States of America and divides the upper peninsula of the State of Michigan from Drummond Island. False Detour is the International Boundary between the United States and Canada. It divides Drummond Island from Cockburn Island. Mississagi Straits is purely Canadian waters dividing Cockburn Island and the great Manitoulin Island. Little Current Passage is situated on the north side of Manitoulin Island dividing the north shore of Lake Huron from the main Manitoulin Island. Practically all the North Channel shipping going in and out of Georgian Bay passes through Little Current.

Blind River is the largest lumbering town on the north shore and one of the largest lumber manufacturing centres in the Province of Ontario. It has one of the most modern and up-to-date sawmills in the Dominion of Canada, with a daily capacity of 500M feet B.M. It is owned and operated by J. J. McFadden Limited of Blind River.

During the latter part of the nineteenth century, most of the lumber manufactured at Blind River was secured from areas situated along the north shore and those townships adjacent to the Blind River. The river flows through the town. The name "Blind River" originated from the fact that the voyageurs and explorers of the early days, in making a survey of the north shore, missed the river. They wrote of the Mississagi and years afterwards when the river was discovered, it was named "Blind River" from the fact that it

was not visible from the channel. When the settlement was taking shape after the Indian Reservation was mapped, the people living at the mouth of the river chose to name the settlement after the river. This was in or about the year 1870.

The first sawmill to be erected in Blind River was built, owned and operated by William Silvoy. It was a water-power mill situated at the mouth of the river. The power was derived from a water wheel. The dam and flume stood approximately, or immediately south of, where the Canadian Pacific Railway bridge crosses Blind River. The sawmill stood on the east bank of the river and the lumber yard was along the east shore, south of the sawmill. The water there was of sufficient depth to ensure perfect loading facilities for lake craft. In those days, water shipping was their only means of transportation. The railway was not built until many years later.

Many changes had taken place during this time. The wilderness was moulded into a settlement and from a settlement into a village. The capacity of the sawmill was not great—mostly mining timbers and heavy planks for the copper mine at Bruce Mines. This, and the lumber sold to the settlers, was practically the only market Silvoy had. He operated this small mill for six years. It does not appear that he paid the Crown any dues. The timber came off the Townships of Cobden or Striker in the immediate vicinity of the present town location.

In the year 1881, Williams and Murray of Goderich built the second sawmill in Blind River, directly

south of the dam, and on the east bank of the river. They put in two turbines and brought the capacity of the mill to 35M feet per day. It was in this sawmill that Lawrence Tulloch and John Howick were killed in 1882. This sawmill was sold to William Butterfield in 1886.

When Mr. Butterfield was negotiating the purchase of the sawmill, he discovered that Mr. Murray was the Sunday School superintendent and his bookkeeper taught the Bible Class and held worship on Sundays. If the preacher was unable to make his rounds on account of bad weather or poor snowshoeing, the accountant was always there with a sermon. There has not been a lumber company in Blind River since with such a record. Sunday School teaching has never mixed with the sawmilling or the lumbering industry. Please do not ask the reason why—we just know it has not happened since. Mr. Butterfield ran this water-power sawmill for two years or until 1888, when he sold it to Wallace Laughton. Mr. Laughton ran the sawmill three years and then sold to Hanes, Rod, Wiggle and Fader. They had the town plot mapped and surveyed.

It was in the year 1893 that the municipality of Blind River came into being as an actual fact. About this year Hanes, Rod, Wiggle and Fader sold the water-power sawmill to S. O. Fisher of Bay City. Mr. Fisher converted the water power into a steam-power sawmill, speeding up production from 35M feet to 60M feet per day. Mr. Fisher then sold to Dolson and McEwen, who operated the mill for about four years before selling to the Dominion

Lumber Company who in turn sold to the White Pine Lumber Company. This company operated the sawmill until 1911. The sawmill burned down after their operations had been completed.

It has been said that Peter Murray built the first sawmill in Blind River. This is virtually true. The sawmill on this location ran almost continuously from 1881 until 1911, thirty years. The small sawmill Silvoy had in the late 1870's may easily be forgotten and has been even by oldtimers in the district.

Eddy and Jordon came over from Bay City about the turn of the century, bought timber lands on the upper waters of Blind River and built a sawmill on the west side of the town with a capacity of 125M feet per day. This firm was later absorbed by the Eddy Lumber Company who ran this sawmill until 1920. It was then sold to J. J. McFadden Limited, who accumulated further concessions or timber limits from the Crown on the Mississagi. In 1925 they sold the sawmill, their timber holdings and other possessions pertaining to their lumbering operations to Carpenter-Hixon Company, a subsidiary of Shevlin-Clark of Fort Frances, Ontario. This company removed the old sawmill and erected one of the most modern and up-to-date sawmills in the country, including planing mills and dry kilns of substantial capacity, to take care of their enormous trade.

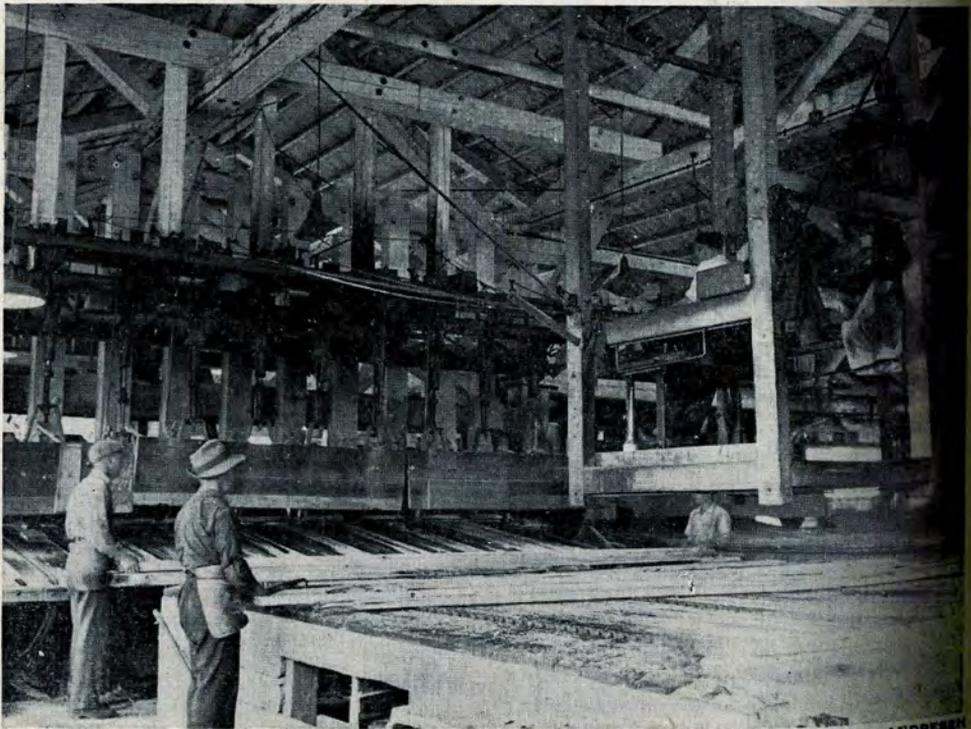
The Carpenter-Hixon Company operated this mill for several years, taking their first drive down the Mississagi River in the spring of 1926. In the year 1930 they decided the lumbering proposition was un-

profitable. The limits and sawmill lay idle for several years. In 1936 J. J. McFadden again took over the sawmill and a portion of the timber concessions from the Department of Lands and Forests, giving the town new industrial life. They have operated the sawmill ever since.

Several other operators located at Blind River in a small way—White Falls, The Maple Leaf and John Potvin. Apparently their operations in minor forest products were unsuccessful and were discontinued during the depression. They have not been revived since.

John Hawkins came from Goderich to Blind River by stage and on foot, during the early part of 1875.

He was followed in the early spring by his two sons, Stonewall and John A., who came by sail-vessel. The two boys were in their 'teens. The story is told that during their trip up the lake, the captain of the sailing sloop was unable to keep them under control. They enjoyed climbing the rigging to the masthead. He was afraid harm might come to them so when night came, he made them prisoners and locked them below deck. Later the same summer, arrangements were made to move their mother and four sisters to their new home. They sailed on the steamer "Briehie" from Goderich. When Mrs. Hawkins was purchasing their transportation at the company's office, she discovered the nearest point of call to



FEEDING LUMBER TO THE AUTOMATIC TRIMMER

K. M. ANDRESEN

Blind River was Cockburn Island. She enquired how she was to get from Cockburn Island to her destination. The ticket agent could not inform her. A man, overhearing the conversation, came forward, told her he would be travelling with her to Cockburn, and that he would see her safely to her destination. He was a fisherman on the north shore by the name of Tolsma. The steamer "Briehie" arrived at Cockburn during the night. Mrs. Hawkins and her daughters waited until daylight when the fish tug was made ready and the family was transported safely to Blind River. The Hawkins family may well be called the founders of the town. They, or some part of the family have lived continuously in Blind River ever since. John A. Hawkins, brother of Stonewall, is still living there.

In 1872, Alex McNabb came to Blind River. He had his first experience in lumbering in the Township of Ora, Simcoe County, during the late '60's, having worked in a lumber camp with Charles Drury, father of the ex-premier of Ontario. He sailed from Collingwood on the steamer "Wabino," his destination being what is now known as Algoma Mills. Mr. Gunn of Barrie, Ontario, owned the entire area at Algoma Mills. The place was then called Ullin and was the post office for that portion of the north shore. The settlers living at Mississagi and Blind River on the west and Spragge on the east came to Ullin for their mail in canoes. Mr. McNabb spent the season of 1872-73 in a lumber camp in the Township of Thompson above French Island, west of the mouth of the Mississagi River. The wages

were \$20.00 per month and the logs (white pine) were put on the dump back of French Island for \$3.00 per M feet. During that winter, Mr. Gunn sold his holdings to the Hilborn Lumber Company. Mr. McNabb was taken from the lumber camp to manage the store and post office at Ullin.

The name "Algoma Mills" does not appear much before the coming of the Canadian Pacific Railway in 1887. Mr. McNabb continued running the store and post office for several years after the Hilborn Lumber Company had discontinued their lumbering operations in Algoma. In 1882 Alex McNabb married Christina Hawkins and moved to Thessalon, then a thriving lumbering and sawmill town, the manufacturing centre for the Dymont Lumber Company. He kept a general store there for ten years after which he returned to Blind River where he followed the lumbering business as a culler of sawlogs and lumber, in an advisory capacity. His judgment on timber cruising was never questioned by lumbering interests. With the exception of the ten years that he kept store in Thessalon, he lived in Blind River, or the immediate vicinity, from 1872 until his death in 1936.

Alex McNabb's son, Allen, married Margaret Grey of Thessalon. A daughter, Christina, was born, and is now the wife of E. E. Grainger, of the Abitibi Power and Paper Company of Sault Ste. Marie. Mr. Grainger is well known in this Department, having worked a number of years in its various branches.

Fred Thompson of the Blind River post office, came to the north shore in 1881 and has lived continuously in the town ever since. Blind River owes a considerable amount of its wealth, stability and existence to the Hawkinses, McNabbs and Thompsons. During its darkest depressions they always had faith in its return to industrial activity.

Previous to 1870, very little was known of the country on either the Blind River or the Mississagi River watersheds. It was a beautiful, dense wilderness covered by an immense canopy of green tree tops. Millions upon millions, yes, billions of feet of white and red pine stretched for mile upon mile. Crystal lakes and sparkling rivers were fringed by the most beautiful of the most valuable trees that ever grew in Ontario. The silence of this vast expanse was broken only by the tread of moccasined feet or the sound of the Indian's paddle, the clear pure

notes of the birds in the morning and the voice of the wind rustling the leaves in the undisturbed limits of virgin timber. Fur bearing animals were in abundance, beaver, otter, marten, mink and muskrat.

Blind River was incorporated as a town on May 4th, 1906. It is now a thriving town of more than 2,000 persons. There is sufficient area to the north to grow trees to keep the wheels of industry rolling in perpetuity—all tributary to the Mississagi and Blind Rivers, the natural outlets for logging.

AUTHOR'S NOTE:

The author would like to express his appreciation to Mr. Fred Thompson, Mr. John A. Hawkins, Mrs. Margaret McNabb, Mr. Morris Dyke and Mr. Jas. A. MacGillivray for their kind co-operation in assisting in the gathering of material for this article.

Articles and Photographs through courtesy of "SYLVA"—Lands and Forests Review.



WAR MEMORIALS DEDICATION

In St. Luke's Pro-Cathedral, Sault Ste. Marie, on Sunday, November 21st, a Book of Remembrance and a Bishop's Throne were dedicated. The service began with the hymn "Great God, to Thee our hearts we raise." Following the National Anthem and the Invocation, the Venite and Psalm 46 were sung and the First Lesson, Ecclesiasticus 34:1-15 was read. After the Te Deum the Second Lesson, Revelation 7:9-17 was read. After the Responses and Collects, the Bishop dedicated the Memorials in proud and loving memory of those of St. Luke's con-

gregation who made the Supreme Sacrifice in the Second World War.

Isaac Barrow, Earl W. Bock, Dennis A. Davey, A. Kenneth Evans, George H. Fetherston, Ernest H. Garber, Hubert G. Goodwin, Gordon R. Grattan, R. Borden Gray, Robert F. Grigg, John Douglas McDonald, Michael J. McDermott, E. Roy McIntyre, Herbert E. Miles, C. Leslie O'Hara, Allan H. Rathwell, James A. Tanner, Roger C. Thomas.

After due silence had been observed the Book of Remembrance was unveiled by Mr. Raynor Woods

and then the Bishop dedicated both the Book of Remembrance and the Bishop's Throne. The Sermon was preached by the Dean, the Very Rev. J. H. Craig. The Offertory Hymn was "For all the saints," and the Recessional Hymn "Hark, creation's Alleluiah."

The Book of Remembrance contains the names of two hundred and forty-seven men and women of St. Luke's congregation who served in the Second World War, 1939-1945. Special pages are devoted to those who made the Supreme Sacrifice. The Book contains forty-eight pages beautifully illuminated and inscribed by hand on parchment leaves. It is bound in red morocco leather and bears the inscription in gold letters: "Book of Remembrance, 1939-1945, St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario. Mr. S. Chiapetti inscribed and illuminated the Book.

The Bishop's Throne and the stand are fitting additions to the fine

furnishings of the Pro-Cathedral. They were made by the Globe Furniture Company of Waterloo, Ontario, and are of finest oak, hand carved and of excellent workmanship throughout. The throne bears the coat of arms of the Diocese of Algoma. Attached to it is a handsome brass plate containing the names of eighteen men who died in the war.

The Book of Remembrance and stand will be placed near the west end of the Pro-Cathedral where all may see it. The Book will rest beneath a plate glass cover, so that it may be read without being handled unnecessarily. A fresh page will be turned each week so that every year each name will appear once.

The committee charged with the responsibility of choosing and erecting these memorials consisted of: Mr. W. E. Morley, chairman, Mrs. George Ramsay, Mr. H. M. Monteith, Mr. E. J. Peplow and the Dean.



THE BIBLE READING FELLOWSHIP

Dear Sir:

Before the war the Bible Reading Fellowship produced some special Passiontide readings and notes from Passion Sunday until Easter Sunday inclusive. There was a very wide demand for and sale of these and I am now writing to ask you whether you will be good enough to bring to the notice of your readers the fact that a re-issue of these notes will be ready in time for Lent 1949, price 5d each including postage.

We should also be glad if you could call to the attention of your readers our set of children's illustrated books, giving the actual Bible text, an illustration and a simple background explanation throughout. Those now available are:

"The Sower," "The Good Samaritan," "The Prodigal Son," "Joseph," "Jesus the Child," "Moses" and "Ruth." Price 1/- each post free.

Yours truly,

A. MARGERY SYKES,
General Secretary

BEYOND ALGOMA BORDERS

LETTER FROM INDIA

Dear Friends:

We wish to thank you all for the many and varied gifts which we have received from time to time from those of you at home, who have shared in our work through your interest, your prayers and your gifts. We like to feel that we are not alone in the task in which we are engaged as your representatives in endeavouring to establish the Church of God in this part of His Kingdom. Not only are we conscious of the guiding hand of God upon us but we also feel a strong sense of fellowship with you at home who, in your own way, are sharing in the work with us. You may not hear from us frequently but you may be sure that we are greatly encouraged by your support and are most grateful for your help.

A few days ago, on August the 15th, we commemorated the first anniversary of India's Day of Independence. It has been a momentous year in India's history, a year fraught with tragedy and sorrow out of which new hope and new promise is being born. Let us pray that peace and good will may prevail in India, so that it may enter into a new era of progress and prosperity. At a public meeting of the people of the town held here on August the 15th, I a foreigner was asked to take the chair and to speak on freedom which I was glad to do. The year of trial has drawn people together into closer unity. We are no longer considered as representatives of a rul-

ing race but as fellow citizens of a new country.

The work of our Mission has gone on as usual during the past year. The Boys' High School at Palampur has continued to develop under the able leadership of the Rev. T. M. Dustan, who is the Principal of the school. There are some 800 scholars in the school. As I write, the Matriculation examinations are taking place and Matriculation candidates from other schools have come to our school, which is an examination centre. Our school hall is not big enough to accommodate them all and temporary arrangements have been made in one of the High School Hostels to accommodate the overflow. We have the foundations laid for a fine new High School Hall and Science Laboratory, which will be a memorial to the late Rev. Geoffrey Guiton, who was the Principal of the school for many years. We have the money from the Anglican Advance Appeal funds to complete the work, but we cannot get the essential material for the construction, as there is a great scarcity of building material. We hope that conditions will improve soon so that we shall be able to compete the work.

Many of you have been helping with the support of Christian boys in the school whose parents are unable to pay for their education in full. The boys live in the Christian hostels attached to the school under Christian leadership and influence. Their parents pay as much as they can towards the boys' expenses but as the cost of everything is very

high at present, it is impossible for them to pay the necessary amount in full. Through your gifts we are able to make up the deficiency and thus provide Christian education for boys who may become leaders of the Church in the years to come. It is essential that we should have a strong, literate, self supporting Christian Church in India and that is why we put so much emphasis on the education of Christian boys. Some of them, through your help, have gone on to college and after taking degrees and teacher training have returned to the school as teachers. Their expenses have been advanced to them in the form of a loan which they have repaid when they commenced to earn salaries in the school.

A graduate of our High School, who was a pupil of mine years ago, came in to see me recently. He had spent alternate years teaching in the school and attending college. I had helped him financially and he had repaid every anna in regular installments. He now has the degrees of Master of Arts and Bachelor of Teaching and is a valuable member of the staff with a real loyalty and devotion to the institution.

When we were travelling home to Canada by way of the Far East in 1946, our ship stopped at Macassar in the Celebes. There we found a battalion of Dogras, mostly from our district and amongst them were some forty former pupils of our school. We had a grand re-union and they were all most helpful and kind to us. The bond that is formed with pupils in the school is often lasting and delightful and when we go into villages where a school grad-

uate lives, we always receive a warm welcome. The influence of the institution and the Mission becomes widespread and the friendly associations and contacts formed strengthen our endeavours in other branches of the work.

There is a greater need than ever that the truth as it is in Jesus Christ should be made known unto all men so that they may be drawn unto Him and united together in Christian peace and brotherhood. This is our task in which you join with us.

In my next letter, I shall write of our Leper Home and of some of our work there. Our interests are many and varied and we hope to tell you of different phases of our work, from time to time. Please be assured of our most sincere thanks for your generous help and support and I am sure that through it you will discover with us the joy of service. We wish you could share some of our experiences here.

Yours sincerely,
 C. R. H. WILKINSON,
 Secretary-Treasurer,
 Kangra Misison

**THE CHURCH
 IN HONAN, CHINA**

Statistical Picture

Confirmed members	1,779
Baptized	1,739
Catechuments	1,210
Total constituency	
in Diocese	4,728
Primary schools	7
Middle and high school	1
Women's Bible schools	3
Teachers	143
Parishes	19
Sunday schools	10
Priests	14

Deacons	5
Catechists	7
Deaconesses	1
Bible women	10
Doctors	10
Nurses	38

Every parish except Chengchow and Kweitech has been a battlefield, most of them more than once.

ELDON DAVIS WRITES FROM INDIA

The Rev. Eldon S. Davis of Ottawa who joined the staff of our Kangra Mission early in 1948, writes to Canon Dixon, August 28th, upon his return from Language School at Landour where he has been studying Hindustani.

"The journey from Landour to Palampur was somewhat exciting. On the steep road which leads from Mussoorie to Derha Dun, a landslide nearly buried a car which was travelling just ahead of the bus on which I was riding. It was very fortunate for the occupants that the car was not in the direct path of the landslide, which seemed to flow down like a great river of mud and boulders. When it became dark many people kept peering up the steep slope in fear that another slide would start in another place. After five hours a bus came up on the other side of the slide and we walked over to it. I may say that we left that particular place with something of a sense of relief. The danger of landslides is always present in those parts at this time of year, due to the fact that the almost continuous rains loosen the earth on the steep hillsides.

"At Saharnpur I arrived too late to get the 1 a.m. train so had to wait for the 5:20. I spread my bedroll out on the station platform and in company with about a thousand other people tried to get some sleep. What a diverse group! My next door neighbour was a Dogra soldier with two fierce-looking prisoners chained to his waist. They looked to me like Pathans. The chains which were very sturdy-looking, were on both ankles and wrists. The prisoners reminded me of captive eagles. Nearby was a man who appeared to be a merchant. He did not attempt to sleep, but sat on his luggage and held a small black bag close to his heart. Half-naked coolies slept soundly on the stone platform with not even a trace of a cover over them. Women and children in hundreds slept on these hard stones. Trains rushed in and out of the station with the usual gusto and yet the wild-looking prisoners, the coolies, the refugees, the poor and others slept on. Only the merchant and I seemed to be awake on our particular part of the platform, he from a feeling of fear and I from curiosity. Here were people, some of whom had no homes and whose only possessions were what rags they were wearing and perhaps one small cooking pot. Each day they labour for each day's food. If they get work the family eats, if not they remain hungry. Among these people were a number of cripples. Deformity is tragic enough at any time, but when it is attended by poverty, the tragedy seems to be multiplied many times.

"On the 15th of August we had celebrations in every part of the

country. Feelings of patriotism were in evidence on all sides. I think however that it is only fair to say that there were also feelings of disappointment and frustration. Many people thought that all India's troubles would be over when independence came. Now there are some who say that India was better off under British rule.

"It seems that many people are shocked at the increase in graft and corruption which is in evidence in the political, social and industrial life of the country. I am enclosing letters to the editor of one of the daily papers, which will give you some idea of how this problem is catching the attention of thinking people all over India. As you can see by one of these letters, selfishness is set down as being the root of all the country's ills. Some of the people who worked hard for freedom, are now working just as hard to fill their own pockets.

"One Indian with whom I talked made a very significant statement. He said, 'The real difficulty is that neither Hinduism nor Mohammedanism lay any moral obligation on a man to care for his fellow man.' I was amazed to hear such a statement from a non-Christian nationalist Indian. This is, however, the crux of the whole matter. As you and I know, democracy can only come in a land where a large number of people believe in the brotherhood of man. We know, too, that without the cross of Christ and the guidance of God the Holy Spirit, the brotherhood of man becomes a fleeting will-o'-the-wisp, unattainable because of the greed and selfishness of individuals. One might add that each of

these individuals expects everyone else to be honest and generous in public and private life.

"You will understand that I do not make these observations in a cynical way. I believe in the future of India. In a few months I have come to love this great land and her peoples, but as the days go by I feel more and more certain that Christ is the only answer to India's problem. It is, of course, only natural that this land should feel the birth pains of a newly-born freedom and that they should look for the best way on which to travel. The difficulty is that many thinking Indians are, as it were, up against a stone wall. They cannot see a clear way out of the present troubles.

"There is an opportunity before the Christian Church in India, such as has never been present before in the history of the land. With the coming of freedom a great deal of prejudice has been removed, but most important of all is a deep feeling of the need for a way of life. Two texts come to my mind as being of particular significance to India and to the Christian Church. 'The harvest truly is plenteous but the labourers are few,' 'The fields are white unto harvest,' or again, 'I have come that they might have life, and that they might have it more abundantly.'

"Here in India we Christians feel as men about to enter a great battle. The enemy forces of materialism which are trying desperately to get control of the masses, are very real, and powerful, and ruthless. Pray God that we will prove worthy of the hour in which we live and of the cause which we serve.

"I hope the people at home realize that the work of Christ is indivisible. As St. Paul says, 'One sows and another waters, but God gives the increase.' The battle which is going on here is every Christian's battle, whatever his station in life, and wherever he may be living. I thank God for the many good friends who pray for me daily. God bless them for this best of all gifts."

ORPHANED MISSIONS STILL REQUIRE AID

The provision for the Orphaned Missions of the European Churches during and since World War II by the Christians in free lands has proven above all else the sense of oneness among the Lord Christ's followers.)

It is now abundantly clear that the need for financial aid to the Orphaned Missions of the European Churches will not end in 1949, as hoped.

No peace treaty with Germany is as yet even in prospect and as long as the Allies have to subsidize this nation, according to a British Government spokesman, she cannot be allowed to send funds abroad, e.g., for the support of overseas missions.

In other European countries currency restrictions make it necessary to renew help to missionary societies which had resumed support to their foreign work.

Mere maintenance of missionaries and skeleton staffs of essential workers is no longer adequate. Unless the cause is to suffer, work budgets must be provided.

These and many other considerations make it imperative that this

Orphaned Missions Fund be continued and generously supported for another year.

THE MISSIONARY PRAYER CORNER

"Some things God can never do until He finds a man who prays"—
H. E. Fosdick.

Let us give thanks—

—for the increasing interest in missionary work among members of the Student Christian Movement.

—for the work of the Bishop's Messengers and other women workers in the Western Provinces.

—for the safe arrival of the Rev. F. A. Peter in Pakistan and for the launching of the rehabilitation programme amongst the destitute Christians.

Let us pray—

—that in the Churches of North America there may be a great awakening to the true mission of Christ's Church in the world.

—that the great urgency of our making an adequate response to the widespread opportunities for proclaiming the Gospel may be fully realized.

—for the clergy in the missionary districts of the Canadian West, that God may bless them in a very special way at this time.

—for the Rev. Francis Tseng, Bishop-elect of Honan upon whom falls the responsibility of the Diocese in these tragic days; also for all Church leaders throughout China, that they may be given wisdom and courage.

—for the missionaries of our Church who are still in China—the Rev.

Wm. H. Simpson and his family, Sue Kelsey, Greta Clark, Frances Howard and Constance Williston.

—that the Holy Spirit may give to all clergy and missionaries in Japan special wisdom to meet the tremendous social needs in building the new Japan.

★

★

HERE AND THERE

BISHOP'S VISITATION OF GARDEN RIVER- ECHO BAY MISSIONS

On Sunday, October 24th, his Lordship Bishop Wright made his official visitation to the Garden River-Echo Bay Missions. In the morning his Lordship was the celebrant for the celebration of the Holy Communion service held in the little country school at Echo River. The Bishop was assisted by the Incumbent, the Rev. A. L. Privett. Here amid the beautiful surroundings of the Echo River country the Bishop gave a helpful address to the children and adults on "Jesus, the Good Shepherd."

In the afternoon a Confirmation service was held at St. George's Church, Echo Bay, when five candidates received the Apostolic Rite of the "Laying on of Hands." In addressing the newly confirmed the Bishop stressed the importance of being faithful to Christ and His Church, preaching on the text, "Be thou faithful unto death and I will give thee a crown of life."

In the evening his Lordship visited the historic St. John's Church, Garden River. The Bishop

—that the Holy Spirit may inspire many young men and women of our Canadian Church to offer for missionary service.

—that the male doctor, so urgently needed for St. Luke's Hospital, Palampur, India, may offer for service.

was accompanied by the Rev. Canon F. W. Colloton who acted as Bishop's Chaplain. During the evening service the Bishop, assisted by Canon Colloton, baptized the infant son (George Leslie) of the Rev. and Mrs. A. L. Privett. In his address the Bishop emphasized the importance of Holy Baptism. A goodly number were out to welcome the Bishop and a number of visitors were present from the "Sault."

TIMAGAMI NEWS

The Reverend J. Selwyn Rhodes celebrated the Holy Communion in St. Simon's Church, Timagami, on Sunday morning, October 17th. Before the service Mr. Rhodes dedicated the bell. This bell had recently been put up on the church and was a gift of the Sucker Creek Indians of Manitoulin Island. It was procured for St. Simon's Church through the good offices of Canon R. Haines of Little Current, a former Rector of St. Paul's Church at Hailbury. Assisting at the dedication ceremony was Mr. W. P. Lowe, the Rector's Warden, under whose supervision the belfry was erected and the bell installed.

At the service Mr. Rhodes read the Encyclical, a message from the Bishops assembled at Lambeth which was read to all congregations throughout the world in their own languages.

The congregation of St. Simon's welcomed back the Reverend J. S. Rhodes who had been on the sick list for some time. They expressed themselves as being pleased to see him fully recovered and able to minister to them once again.

DEANERY LAYMEN CONFERENCE

Members from four parishes of the Anglican Church in the Temiskaming Deanery held a get-together Tuesday night, October 19th, New Liskeard Laymen being the hosts. This was the first of what it is hoped will be a semi-annual gathering of Laymen of the district Deanery and was the outcome of the meeting held some months ago, at which a Deanery Laymen's Council was organized.

Local committees of Laymen are being organized in each parish, as well as in the various Deaneries and and dioceses for the purpose of facilitating the discussion of matters affecting Church work and also as a body of organized Laymen who might be able to act in an advisory capacity to the Bishop when matters of lay interest are concerned. The semi-annual meetings will not only afford the opportunity for inter-parish discussion of mutual problems, but will also afford an opportunity for a social meeting of members, which should assist in

harmonizing the district and Diocese efforts.

The New Liskeard Laymen were hosts to visitors from Cobalt, Haileybury and Englehart and provided a social hour and refreshments following the formal work.

NEW LISKEARD

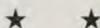
The Lord Bishop of the Diocese, when visiting the Deanery of Temiskaming in the early spring of this year, suggested that a Deanery Laymen's Council be formed, and that each parish form a Laymen's Committee to act in an advisory capacity in matters affecting the Deanery and parishes. As a consequence of this suggestion the Deanery parishes (Cobalt, Haileybury, New Liskeard and Englehart) sent delegates to a meeting held at New Liskeard in May, when a provisional list of officers was appointed. At this meeting, the provisional President, Mr. J. White, outlined the objects of the Council and it was suggested that a general meeting of laymen of the Deanery be held at Haileybury in June.

On June 4th the first meeting of the Council was held at Haileybury, and in the absence of President White, Mr. Buffam of Cobalt occupied the chair. Parish delegates were named and alternative delegates appointed. Matters of interest to laymen were discussed and one suggestion entered in the minutes, to the effect that the clergy of the Deanery consider the matter of exchanging pulpits for two services each year, the laymen of each parish to be responsible for transportation.

The question of a general meeting of Deanery laymen was discussed and it was generally agreed that two such meetings a year would add to the fellowship between men of the parishes.

New Liskeard entertained laymen from all four parishes in the parish hall on October 19th. Thirty members assembled. President White reviewed the objectives of the Laymen's Association and read a letter from the Primate of All Canada asking that Sunday, October 24th be

Laymen's Sunday, when as far as possible, laymen would take part in all services. A resolution was passed, asking Mr. R. R. Woods to act as the Council representative at the meeting to be held in Sault Ste. Marie the latter part of the month and to carry this Council's greetings to the assembly. It was further requested that Mr. Woods suggest to the proper officials at the Sault meeting that a constitution to govern Laymen's meetings be printed. This meeting concluded with a social hour and refreshments.



FINANCIAL STATEMENT OF THE A.M.N.

December 1st, 1947 to November 30th, 1948

RECEIPTS

Balance in hand December 1st, 1947	\$5.00
Subscriptions received	142.15
Advance from Algoma Mission Fund	310.00
Bank interest08
	<hr/>
	\$457.23

DISBURSEMENTS

Printing (Cliffe Printing Co.)	\$359.20
Postage	6.55
Engravings	40.44
Exchange15
	<hr/>
	406.34
Balance in bank November 30th	50.89
	<hr/>
	\$457.23

NOTE—Of the above balance in the bank we have two outstanding printing bills to be paid to Cliffe Printing Co. amounting to \$248.80, which should be taken into consideration in the above statement. This makes our printing charges \$608.00. This will necessitate a further advance from the Algoma Mission Fund of \$190.00, increasing our advance from that Fund to \$500.00.

M. TWEEDALE,
Business Manager

BISHOP OF ALGOMA HOLDS CONFIRMATION IN GRAVENHURST

The diamond jubilee of the present edifice and the 75th anniversary of the founding of the parish were celebrated at St. James' Church, Gravenhurst, on Wednesday, December 15th, 1948, when the Bishop of Algoma, the Right Reverend W. L. Wright, D.D., administered the rite of Confirmation to a class of 17 presented by the Rector, Canon E. F. Pinnington.

The predominant note of the impressive service, attended by a large congregation, was one of thanksgiving. In his sermon Bishop Wright traced the history of the parish and described its development from a missionary outpost to its present status as a flourishing self-supporting church.

Linking the past with the present were the sidesmen, Messrs. W. J. Leigh and Wilfred Passmore. Mr. Leigh attended Sunday School in the old church at the south end of town and has been a communicant at the present church from its beginning. Mr. Passmore's parents were the first couple to be married in this church.

The choir under the direction of Mr. Allan Lauder and with Miss Irene Wasley at the organ, sang the anthem, "Rock of Ages," with George Walling as boy soloist.

At a reception after the service Bishop Wright gave an interesting informal description of his visit to England for the Lambeth Conference. He told of meeting the Algoma Associations in the Midlands, south and west of England and of the garden parties given by Their Majesties the King and Queen at Buckingham Palace and by Prime Minister Attlee at 10 Downing Street.

Refreshments were served by the ladies of the church and a beautiful birthday cake was cut by Mr. Leigh.

Members of the Confirmation class were: William Norman Gregory Johnstone, Beverley Cator, Phyllis McDonald, Joan McKenzie, Nelda LaBretton, Cora Bradley, Joan Nixon, Jean Wichmann, Nancy Palmer, Shirley Hill, Arlene King, Inez Quantz, Esther Quantz.

Sunday, December 12th, 1948, was a red letter day in the history of St. James' when the Rector baptized 13 members of the parish.



St. Luke's Pro-Cathedral

Sault Ste. Marie, Ontario



Service of Dedication

of

War Memorials

Sunday, November 21st, 1948

11:00 a.m.

"Their Name Liveth for Evermore"

Order of Service

¶ Processional Hymn 337.

- 1 GREAT God, to thee our hearts we raise
In joyful adoration;
With saints above we hymn thy praise
In notes of exultation:
They, round thy throne a shining throng,
Stand, thy dread might confessing:
We at thy feet pour forth our song,
And humbly seek thy blessing.
- 2 To thy great glory, Lord, we place
Within thy shrine most holy,
These hallowed gifts, thy courts to grace,
With thankful hearts and lowly.
Accept, we pray, these works of love,
And seal them thine for ever:
Thy gracious unction from above
Pour thou on gifts and giver.
- 3 Fountain of good, and God of love
Dwelling in light supernal:
Of all thy gifts from heaven above,
Grant us the life eternal.
And when within this shrine we kneel,
Our sacred Master meeting,
O may our hearts his presence feel,
And joy in heavenly greeting.
- 4 God of our fathers, thee we hail,
One God from everlasting,
While saints their crowns within the veil
Before thy throne are casting.
On us and on ours, O Lord, we pray,
In joy and in affliction,
Shed forth thy Spirit, day by day,
In hallowing benediction. Amen.

THE NATIONAL ANTHEM

BLESSED be thou, O Lord God of our fathers, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. . . . In thine hand is power and might; and in thy hand it is . . . to give strength unto all.

¶ Then shall be sung:

The Venite

¶ Psalm No. 46.

- GOD is our hope and strength : a very present help in trouble,
- 2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea;
- 3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

- 4 The Rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.
- 5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.
- 6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.
- 7 The Lord of hosts is with us : the God of Jacob is our refuge.
- 8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.
- 9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.
- 10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.
- 11 The Lord of hosts is with us : the God of Jacob is our refuge.
- 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.

¶ First Lesson — Ecclesiasticus XLIV, 1-15.

¶ Then shall be sung :

Te Deum Laudamus

¶ Second Lesson — Revelation VII, 9-17.

¶ Then shall be sung :

Jubilate Deo

The Apostles' Creed

¶ The Responses and Collects.

¶ The Children's Hymn, No. 694, verses 1-3.

¶ The Dean will then request the Lord Bishop of Algoma to dedicate the Memorials in proud and loving memory of those of St. Luke's congregation who made the Supreme Sacrifice in the Second World War.

ISAAC BARROW
EARL W. BOCK
DENNIS A. DAVEY
A. KENNETH EVANS
GEORGE H. FETHERSTON
ERNEST H. GARBER
HUBERT G. GOODWIN
GORDON R. GRATAN
R. BORDEN GRAY

ROBERT J. GRIGG
JOHN DOUGLAS McDONALD
MICHAEL J. McDERMOTT
E. ROY McINTYRE
HERBERT E. MILES
C. LESLIE O'HARA
ALLAN H. RATHWELL
JAMES A. TANNER
ROGER C. THOMAS

¶ After due silence has been observed, the Book of Remembrance will be unveiled by Mr. Raynor Woods.

¶ The Bishop will then proceed to dedicate the Book of Remembrance and the Bishop's Throne.

¶ Then shall be sung the anthem:

“What are these that are arrayed in white robes?”

—Stainer

¶ After the Announcements the Choir and Congregation will sing Hymn No. 632:

O VALIANT hearts, who to your glory came
Through dust of conflict and through battle flame;
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved.

Proudly you gathered, rank on rank, to war,
As who had heard God's message from afar;
All you had hoped for, all you had, you gave
To save mankind—yourselves you scorned to save.

Splendid you passed, the great surrender made,
Into the light that never more shall fade;
Deep your contentment in that blest abode,
Who wait the last clear trumpet-call of God.

These were his servants, in his steps they trod,
Following through death the martyred Son of God:
Victor he rose; victorious too shall rise
They who have drunk his cup of sacrifice.

O risen Lord, O shepherd of our dead,
Whose cross has bought them and whose staff has led,
In glorious hope their proud and sorrowing land
Commits her children to thy gracious hand.

Amen.

¶ Sermon:

The Very Rev. J. H. Craig, M.A., D.D., Dean of Algoma

¶ Offertory Hymn No. 209:

1 For all the saints who from their
labours rest,
Who thee by faith before the world
confessed,
Thy Name, O Jesu, be for ever blest.
Alleluia!

5 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!

2 Thou wast their rock, their fort-
ress, and their might;
Thou, Lord, their Captain in the
well-fought fight;
Thou, in the darkness drear, their
one true light.
Alleluia!

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

3 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!

7 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!

4 O blest communion! fellowship di-
vine!
We feebly struggle, they in glory
shine;
Yet all are one in thee, for all are
thine.
Alleluia!

8 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.

¶ Closing Prayers and Benediction.

¶ Recessional Hymn No. 280:

HARK, creation's Alleluia,
Rising from a thousand shores,
Vibrates sweet as angel voices,
Loud as many waters, roars—
'Blessing, glory, power, salvation
To our God upon the throne,
Father, Son, and Holy Spirit,
Infinite, supreme, alone.'

Gathering strength from every na-
tion,
Every kindred, tribe, and tongue,
Hark, that everlasting anthem,
Hark, that glorious tide of song,
Floods the valleys with its music,
Echoes from the lasting hills,
Onward, upward, till the temple
Of the living God it fills.

Hark, it mingles with the raptures
Of the armies of the sky,
Who have passed through tribula-
tion
Into perfect rest on high,
Clothed in robes of spotless beauty,
Palms of triumph in their hand,
Harping on their harps hosannas,
As before his face they stand:

'Glory unto him who loved us,
Him who washed us with his
Blood,
Kings and priests henceforth for
ever
To our Father and our God.
Alleluia! saints and angels,
Raise your loudest, loftiest
strains!
Alleluia! hell is vanquished;
God, the Lord Almighty, reigns.'
Amen.

The Book of Remembrance contains the names of two hundred and forty-seven men and women of St. Luke's congregation who served in the Second World War, 1939-1945. Special pages are devoted to those who made the Supreme Sacrifice. The Book contains forty-eight pages beautifully illuminated and inscribed by hand on parchment leaves. It is bound in red morocco leather and bears the inscription in gold letters: "Book of Remembrance, 1939-1945, St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario." We are deeply indebted to Mr. S. Chiapetti for his magnificent work in inscribing and illuminating the Book.

The Bishop's Throne and the stand are fitting additions to the fine furnishings of the Pro-Cathedral. They were made by the Globe Furniture Company of Waterloo, Ontario, and are of finest oak, hand-carved and of excellent workmanship throughout. The throne bears the coat of arms of the Diocese of Algoma. Attached to it is a handsome brass plate containing the names of the eighteen men who died in the war.

The Book of Remembrance and stand will be placed near the west end of the Pro-Cathedral where all may see it. The Book will rest beneath a plate glass cover, so that it may be read without being handled unnecessarily. A fresh page will be turned each week so that every year each name will appear once.

These memorials were made possible by the generous gifts of members and friends of the congregation. To all who had a share in the enterprise the thanks of the whole congregation is expressed.

The Committee charged with the responsibility of choosing and erecting these memorials consisted of: Mr. W. E. Morley, chairman; Mrs. George Ramsay, Mr. H. M. Monteith, Mr. E. J. Peplow and the Dean. To all these and especially the chairman for his persistence and skill, the thanks of all are due.