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# THE ALGOMA

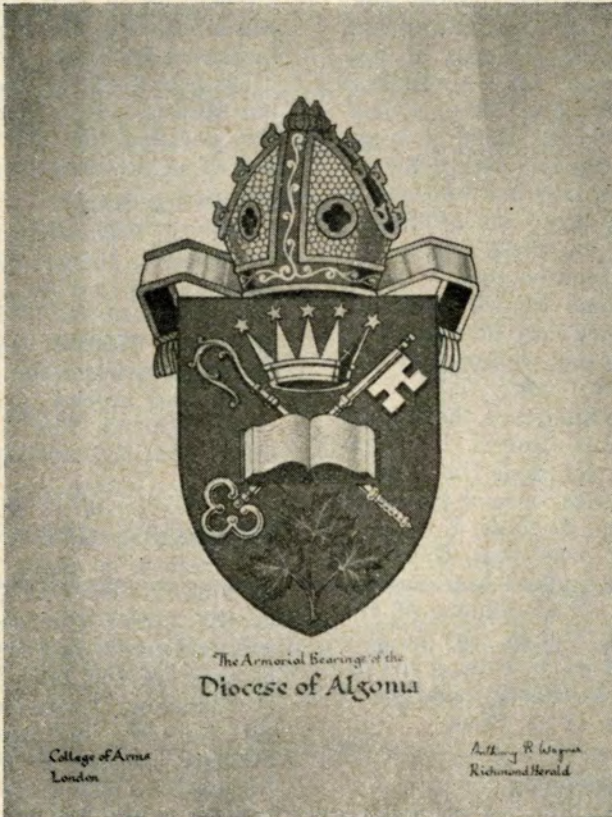
SUDBURY, ONTARIO

JANUARY TO APRIL, 1951

VOL. 77

NO. 1

*Missionary News*



## THE EDITOR'S CORNER

We have at hand the winter issue of the Algoma Association Quarterly. As we read it again we are once more humbled by the keen interest of our friends in England in connection with every phase of our work in Algoma. Their devotion to our work ought to spur us on to greater efforts on our own behalf. We are indebted to the Association for the funds to procure our official coat of arms. They are also willing and eager to pay the passage of any prospective clergy for our Diocese coming from England. They remember us particularly in their prayers. They are constantly seeking for information regarding our Diocese so that they may have an intelligent interest in it. In these and many ways, the Association makes its interest in Algoma known and felt. We pray that we may be worthy of this interest in our welfare.

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We regret to announce that Canon Yeomans was forced to relinquish his work for some time due to ill health. He has been a tower of strength in the Diocese for many years and we pray that God will strengthen and uphold him and endow him with an abundance of His healing gifts so that he may be able to continue his work. During his illness the parish was in charge of the Rev. Canon H. A. Sims.

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### CONGRATULATIONS

At the last meeting of the Executive Committee a letter from the wardens at St. Michael's, Port Arthur, was read, giving an account of the rapid progress of the Mission and suggesting the necessity of separating it from the Mother Parish

of St. John's in order that the Incumbent might be able to cope with the expanding work. This was approved by the Executive Committee.

A letter was also received from the wardens of St. Brice's relating the progress made in the parish. In the last fifteen months the mortgage has been reduced from \$5000 to \$1800 and it is hoped that it may be all paid off in 1951. In addition the contribution to the stipend has been increased \$300.

On behalf of the Diocese we offer our sincere congratulations to these two parishes for their splendid record of achievement.

### MILFORD BAY

A letter was received from Canon Hankinson, Incumbent of Milford Bay, stating that St. Mark's Church had increased its local quota from \$650.00 to \$750.00; also that he had opened a new mission at Bardsville which had agreed to pay \$50.00 towards stipend. The Committee was much gratified at this evidence of advance.

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### MEMORIAL GIFT

A collection plate purchased by St. John's Servers' Guild for use in St. John's Church, North Bay, was dedicated on December 24th in memory of the late Archbishop G. F. Kingston. It was decided to dedicate the plate in memory of the late Primate because he was previously Bishop of Algoma Diocese and also because one of his last official visitations in Algoma was to this parish at its Annual Laymen's Dinner on Shrove Tuesday, 1950. This is probably the first memorial throughout Canada to be given in memory of Archbishop Kingston.

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VOLUME 77

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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. Thomson, St. Michael's, Port Arthur, Ont.

## OUR COAT OF ARMS

Towards the end of 1948 the Editor of "Crockford's Clerical Directory" wrote a letter to a number of Bishops throughout the Commonwealth drawing attention to the incorrectness of certain diocesan Armorial Bearings appearing in that authoritative publication, many of them never having been authorized by the College of Arms, the official authority for Armorial Bearings. This was followed shortly afterwards by a letter from the Archbishop of Canterbury to the same effect. His Grace stated that, in order to encourage the Dioceses to have their Arms regularized, the College of Arms had made a very generous reduction in its fees.

The Diocese of Algoma was one of those which had been using an unauthorized design and it was obviously desirable that this should be corrected. The Bishop therefore made application in due form to His Grace the Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, for a grant of Arms for the Bishop and Diocese, and His Grace issued a Warrant to the College of Arms for the grant of the necessary Letters Patent. It was found that the design which had been used for so many years was suitable with one exception. The Crown in the familiar design appears to be what is known as an "Imperial Crown," while the laws of Heraldry call for a "Celestial Crown." So the new design will not be altogether unfamiliar, but it is now correct and can be used without question, as having been duly sanctioned by the only authority entitled to do so.

The Patent, an imposing document on heavy vellum and beautifully engrossed, is granted by the College of Arms in the names of Sir Algar Henry Stafford Howard, K.C.V.O., C.B., M.C., Garter Principal King of Arms, Sir Henry William Steuart Cochrane, K.C.V.O., Clarenceux King of Arms, and Sir Gerald Wollaston, K.C.B., K.C.V.O., Norroy and Ulster King of Arms; and to it are attached their respective seals protected in heavy brass cases.

The Armorial Bearings are officially described in heraldic language as "Azure a Pastoral Staff and a Key ward upward in saltire Or surmounted by an open Book proper in chief a Celestial Crown of the second and in base a sprig of Maple of three leaves slipped also proper," and is beautifully painted in the margin of the document. An enlarged copy in colour has also been secured for framing, and this will hang in the Bishop's study.

The Bishop and Executive Committee are deeply grateful to the Algoma Association, which undertook the payment of the fees for the Patent and the enlarged copy. The latter was on display at the annual meeting of the Association in London last year and was much admired, as it has been since its receipt here.

### NEW DEAN

As we go to press Bishop Wright has announced the appointment of the Rev. W. B. Jennings of St. Paul's, Fort William, as Rector of St. Luke's Pro-Cathedral and Dean of Algoma. Mr. Jennings assumes his new duties near the end of June.

## DEANERY MEETING

On January 16th, St. John's Church, Chapleau, was host to the clergy of the Deanery of Nipissing on the occasion of their regular Deanery meeting. This was the first Deanery meeting to be held in Chapleau since it was incorporated into the Diocese of Algoma. The clergy were met at the train by the rector, the Rev. E. R. Haddon. After a delicious luncheon served by the Senior W.A. a business session was held from 2:30 to 6:00 p.m. On the agenda were such subjects as: "Laymen and Clerical Deanery Meeting, April 25th," "The Bishop's Visitation to the Deanery," "Indian School Staff," "Car Purchase Plan," etc. Following the business the members were entertained at dinner by the Evening Branch of the Woman's Auxiliary.

At 8:00 p.m. a Service of Witness



## TRINITY CHURCH

### PARRY SOUND

Trinity Church, Parry Sound, was favoured with a day-long parochial visit from the Right Reverend William Lockridge Wright, D.D., Lord Bishop of Algoma, on Sexagesima Sunday, January 28th, 1951. The Bishop was the celebrant at the Holy Communion at 8:30 a.m. and also gave an inspiring address to the parishioners at the 11 o'clock service, taking as his text the 34th verse of the 14th Chapter of the Book of Proverbs, "Righteousness exalteth a nation, but sin is a reproach to any

people." The Bishop reminded his hearers of the prophets of old who refused to be led afield from what they held was God's command but stood fast in spite of the troubles which assailed them, in the end conquering because of their faith and steadfastness, and made mention of the nations, great in strength, who through the ages have declined and fallen for lack of this very attribute. Of today, he said that in answer to the claim that science has led us too far in this present world, that rather science has progressed satisfactorily but that the world has

was held in St. John's Church with a large congregation present. A number of the clergy took part in the service and the sermon was preached by the Rev. W. W. Jarvis, Rural Dean, who based his remarks on the Gospel for the day, "the miracle at the wedding feast." The clergy were billeted throughout the parish and were all treated royally by the good people of Chapleau. Those present were: the Rev. W. W. Jarvis, Rural Dean, North Bay; the Rev. A. B. J. Whyham, North Bay; the Rev. F. F. Nock, Sudbury; the Rev. G. Doolan, Sudbury; the Rev. G. Thompson, Copper Cliff; the Rev. A. L. Chabot, Coniston; the Rev. D. D. Macqueen, Sturgeon Falls and the Rev. E. R. Haddon, Chapleau. Unable to attend were: the Rev. L. R. A. Sutherland, Capreol; the Rev. A. E. Minchin, Powassan; the Rev. L. Willis, Sundridge.

not spiritually kept pace with it, so that we have not been able to use the products of science in a way beneficial to mankind, as we should have done. He affirmed his belief that today the peoples of the world must apply themselves to spiritual things more diligently or be lost, and prayed that those at Lake Success would realize this and be just and righteous in their dealings with other nations.

In the evening the Bishop confirmed fifty-two candidates. This was by far the largest class to be presented in the history of this parish. More than half of the class were adults.

The Bishop spoke to them, addressing them as "Soldiers" of Christ, which indeed they were to

be from now on, and instructed them in the meaning of and need for the rite of Confirmation, and its privileges to be shown forth in their future lives. It was a beautiful service. The congregation, which was the largest in the memory of the oldest member of Trinity Church, now in its 75th year, and overflowed into the parish room, listened in still silence to the words of their Bishop, and joined in their hearts and minds in the beautiful service of Confirmation or the Laying on of Hands.

The words of the Bishop, the flowers on the altar, the white Confirmation veils of the women and girls, the music of the choir, and the silent reverence of the congregation throughout, made this a memorable occasion, the glories of which will never quite fade from those who were privileged to share in it.

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## GLAMOUR GIRLS

An event of novel interest was held in the Church of the Epiphany Parish Hall, Sudbury, Ontario, on January 27th when the A.Y.P.A. of the parish presented their Fashion Tea—with the gentlemen of the group as models! Bewigged and glamourized to the utmost, the "gals" strutted and curtsied in tune with the background music to the delight of a very appreciative audience as each tried to outdo the others in showing "her" ensemble to the best advantage; (in spite of a little difficulty with the high-heeled shoes). Sport togs, business and afternoon frocks, evening gowns and even the traditional wedding party were previewed for mi-

lady's pleasure. The models were judged on their gracefulness (?) and poise by Mrs. F. F. Nock, Mrs. R. R. Jessup and Miss Ann Christakos. First prize was awarded to Richard Llewellyn for a skating costume with a close second and third going to Gerald Knapp in a blue formal and Don Cowell as the demure bridesmaid. Other models included Norman Fraser, Don Jurden and Abe Kelly. The witty commentary for the show, which was written by Mr. F. Carmichael who also directed it, was given by Ann Riley. Doris Riley, President of the A.Y. presented the prizes on behalf of the group.

# IN MEMORIAM

## **ROBERT HATHERLEY LOOSEMORE, 1907 - 1951**

The Canadian Church, as well as the Diocese of Algoma, and the Society of St. John the Evangelist, has suffered a severe loss in the sudden passing of Fr. Loosemore, S.S.J.E., as a result of a heart attack in the evening of January 15th. Born in 1907, Fr. Loosemore was ordained to the priesthood in 1931 and entered the Society in 1933. He was in the fourteenth year of his Religious Profession.

Fr. Loosemore belonged to the fast-fading generation of ordinands whose education has a strong classical foundation. This foundation produced two great gifts which the Father used to the full, in the service of God and man. Having learned, for the sake of learning, he could walk with princes and yet not lose the common touch. An example will suffice. Fr. Loosemore was as acceptable at a Golf and Country Club dinner as he was in someone's farm house. Both gatherings contained children of God. Father could think and did think. These gifts enabled him to suffer fools gladly, but they made him despise the hypocritical and the insincere. While his people in the local Missions loved him, he will be best remembered for his Mission preaching throughout Canada and the United States. His log-book of contacts reads like the engagements of a great ruler. His success was phenomenal both in the first Missions and in the almost inevitable follow-up ones. For many years he was master printer for the S.S.J.E. and he is the author of

many tracts and booklets sold by the Society. Perhaps his most successful booklet was "The Living Voice" which told in simple language the relationship between Church and Bible. His controversial works show the impetuosity of his nature. If this was a defect, it is well to remember that he was impetuous in the service of Holy Church. He would have been happier if he had lived in more peaceable times for the Church and the world. It was God's will that he should live in these strenuous times, God allowed him to see some of the corners turned and somewhat less confusion before He took him unto Himself.

On Wednesday evening, January 17th, the Community received the body and escorted the remains to the Collegiate Church, chanting the first part of the Burial Office. Vespers of the Dead was said at 7:45 p.m. and Mattins of the Departed at 9:30 p.m. The Solemn Watch, taken by the Fathers and Brothers in relays, lasted until 6 a.m. Thursday. From six o'clock until nine-thirty, on Thursday, the Community offered the Eucharist and the offices for the soul of Fr. Loosemore.

Long before 10 a.m. the Collegiate Church was filled to capacity for the solemn Eucharist and Absolutions of the Dead. Besides the Community, the choir stalls were occupied by the Sisters S.S.J.D., the chief mourners, the clergy of the Rural Deanery of Muskoka-Parry Sound. The Bishop assisted at the throne and gave the absolution. Fr. R. J. Morley, the Superior, was celebrant of the Solemn Requiem, assisted by Frs. Hawkes

and Frith, as deacon and subdeacon. The Rev. John Watson of Gravenhurst, was Bishop's Chaplain. After the Requiem the Fr. Superior recited the Absolutions of the Dead over the bier. Led by the subdeacon, the Bishop, the Sacred Ministers and the Community escorted the bier to the hearse with the strains of the ancient Gregorian chant.

Fr. Loosemore is survived by two brothers, Philip of Toronto and the Rev. George Loosemore of Rouyn, Quebec. Fr. Loosemore's death is the first among the Cowley Fathers in Canada.

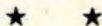
### REV. ST. GEORGE MOSSOM BOYD

The Mission House of Bracebridge suffered its second severe loss within two months in the death of the Rev. Father St. George Mossom Boyd at the Toronto General Hospital, Tor-

onto. He had been ill for several months. He was thirty-six years old.

Father Boyd was born at Bobcaygeon, son of Marjory Sterne St. George Boyd and the late Winnett Wornibe Boyd. He was the grandson of the late Mossom Boyd of Bobcaygeon. He received his early education in Bobcaygeon schools and Trinity College School, Port Hope and graduated from the University of Toronto. Following graduation from the General Theological Seminary, New York, he was ordained in 1940 to the priesthood in the Anglican Church at St. James' Cathedral. Prior to joining the Cowley Fathers at Bracebridge he was stationed for a short time in New Westminster, B.C.

He leaves, besides his mother, two brothers, Winnett Boyd, Toronto and Lawrence Sidney Boyd, Calgary and one sister, Ann de Grassi Boyd, Bobcaygeon. Funeral services were held at Bracebridge.



## BISHOP'S UNIVERSITY

In a closely contested election John Jordan, second year divinity student from our Diocese, was elected President of the Students' Association for 1951-52. John is a native of Sault Ste. Marie, where he was active in the parochial life of St. Luke's Pro-Cathedral. He resided for some years in Sudbury and took a leading part in the young peoples' activities of the Church of the Epiphany. His qualities of leadership have been evident since enrolling at Bishop's University. Interested in newspaper work he worked as a reporter on the "Campus" and last spring was appointed editor. De-

bating and public speaking have also been important to John. Besides being on the winning Shinner teams he placed second in the forensic tourney held at McMaster University last year. Last year he organized the Women's Glee Club and has been directing it since. He has also been active in the Men's Glee Club and choir. In addition to these activities John is a member of the Theological Society, the Canterbury Club and the Guild of the Venerable Bede.

We congratulate John on this honour and are confident that he will do full justice to his new position.



# ST. GEORGE'S, MAGNETAWAN

(Editor's note: This letter reveals what a fine work a consecrated layman can do for the Church. We take off our hat to Mr. Wilson. We would urge the young men of our Diocese to study for their lay reader's license if at all possible. Information regarding the requirements can be secured from the Warden, the Rev. W. W. Jarvis, St. John's Church, North Bay.)

Lent, 1951

My Friends:

This letter is slightly late and for good reason. What a year I chose to start in my new life; the coldest since 1934. It has been above zero only three days since the middle of January and was twenty-three below at seven o'clock this morning. The low for this month so far was forty-five. Anything I may have said of my temporary quarters being reasonably comfortable is unconditionally withdrawn. Despite the fact that my own house is far from complete I moved the last day of January with only the necessary furniture. We are not comfortable but even the morning it was forty-five below we were not cold.

Since my Advent letter attendance at church has been spotty. Some of our country congregation have been snowed in for an average of three days a week since Christmas. Our People's Warden wrote saying that he had been able to get to the post office only twice in three weeks. Our senior sidesman works for the Department of Highways and has averaged eighty hours per week since December 15th. We have had a heavy snowfall every Satur-

night for five weeks. But we have had a congregation every Sunday. My own Warden is a wonder; his largely self-imposed duties include keeping the financial records, banking, envelope secretary, chairman of Every Member Canvass Committee, lighting the fire in the church every Sunday at 6 a.m., shovelling snow and drops in to see members of the country congregation when passing in the course of his business of life insurance agent.

Our first annual Vestry Meeting for many years was held on January 24th and the reports presented would have cheered the most extreme pessimist. The financial returns showed that a large variety of needed supplies were bought and paid for, small repairs made and all other expenses met, with a substantial balance carried forward to 1951. The Wardens presented a most ambitious budget for 1951 and were able to justify their estimates. The Every Member Canvass resulted in 14 pledges, 11 of which included both sides of the envelope, and three annual donations. This was not only the first canvass, but the first time duplex envelopes were introduced. Despite the small attendance since January 1st my Warden tells me that most of the pledges are up to date. The W.A. report was amazing; total receipts for 1950, not including the amount carried forward from 1949 were \$166.40, with contributions for extra-parochial purposes \$31.68. There is a balance of more than \$200.00 on hand from which the Wardens are planning large bites in 1951. How is that for four-

teen women? This small congregation really loves its Church.

The prospect for 1951 is good. I do not know how long it is since a Bishop made an official visit to St. George's, but our Bishop will be here this year and we are very favoured, with two weeks allotted to the Deanery of Muskoka. We get a Sunday evening in our best month — July. I am hoping to present a small Confirmation class and the Burks Falls class will this year be presented at Magnetawan. The Sunday School by Post Mission Van will be at my disposal for the first week in August.

I am, after my many years in the Diocese of Toronto, constantly amazed at the amount of administrative work delegated to the Rural Deans and Archdeacons. In Algoma a Rural Dean is really somebody; both the Bishop and the Executive of Synod plan by Archdeaconries, the Archdeacons in turn pass the actual work on to the Rural Deans, who call the clergy together and everybody knows where they are going several months in advance. This was my experience at our deanery meeting at Gravenhurst on February 1st. The Archdeacon had allotted two weeks of the Bishop's itinerary to our deanery, the Rural Dean presented a tentative itinerary for those two weeks, minor changes were made and we all went home knowing what plans we had to make and this applies to every major project.

Attending a deanery meeting involves planning our travelling, as I laid up my car for the winter and am I glad I did. I had to leave here on the evening of January 31st, spend the night at Gravenhurst. If I had not been fortunate in getting

a ride I would have arrived home at 2 a.m. on February 2nd and the last fifteen miles would have had to be by taxi. Regardless of where the meeting is held it involves 175 to 200 miles travelling for somebody. Most of the clergy are fairly young and are accustomed to driving under our climatic conditions, so, except for myself and one other, they can leave home at six or seven in the morning and expect to be home about ten or eleven the same night. Of course when driving conditions are better I can do the same.

Despite the hard winter and home inconveniences, we have not been unhappy. I have devoted a lot of time to laying floors, etc., in the house and my Pastoral work may have suffered, but there is little I can do until the weather breaks and a few days more will see all the work on the house finished until the frost is out of the ground. So I can get around the village commencing next and as soon as driving conditions improve, get out to the country.

HORACE WILSON,  
Resident Lay Reader

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### SUNDAY SCHOOL CARAVAN

Miss Eva Hasell has again written an urgent plea for volunteers for the Vans of the Sunday School Caravan. She writes, "I need 16 teachers and 19 drivers! I have 25 returning, among whom are the 14 Canadians and British who are in settlements this winter. Three have given eight to ten years service. Unless Canadians come forward and volunteer I shall have to ask Britain and the

U.S.A. to fill the gaps. Teachers must be communicants of the Anglican Communion and be trained. Drivers must be really experienced and willing to take a course in running repairs. After April 1st please write c/o Synod Office, Trinity Hall, Winnipeg, Manitoba. All applications should be accompanied by a clergyman's reference.



**THE BISHOP'S ITINERARY**

- April 11th—Chapleau.
- April 12th—Missanabie.
- April 13th—White River.
- April 14th—Schreiber and Terrace Bay.
- April 15th—Marathon.
- April 16th—Franz.
- April 22nd—Dedication window, St. Paul's, Fort William, a.m.; Confirmation, St. John's, Port Arthur, evening.
- May 7th—Dominion House of Bishops.
- May 8th-11th—Board meetings, Toronto.
- May 13th—3 p.m., Parry Sound; 9 a.m., Sanitarium, Gravenhurst; 11 a.m., St. James'; 7:30 p.m., All Saints', MacTier.
- May 14th—8 p.m., St. Thomas', Bracebridge, Confirmation.
- May 15th—Executive Committee meeting, Gravenhurst.
- May 16th—3:30 p.m., Bardsville; 8 p.m., Milford Bay, Confirmation.
- May 17th—8 p.m., Port Sydney, Confirmation.
- May 20th—St. Paul's Cathedral, Detroit.
- May 29th-31st—W.A. Annual, Sudbury.
- May 30th—Preach Synod Service, Toronto.

"Communists are seeing that their views are never without people who will give up everything to propagate their ideas. They are also never short of funds. It is no use deploring the state of the world unless we all pull together and use the one weapon which can bring peace—a real life faith which no obstacle will daunt."



- June 5th—Metropolitan's Visit, North Bay.
- June 6th—Metropolitan's Visit, Sault Ste. Marie.
- June 7th—Metropolitan's Visit, Lakehead.
- June 10th—8 a.m., Haileybury; 11 a.m., Charlton, Confirmation; 3 p.m., Chamberlain; 7 p.m., New Liskeard.
- June 11th—St. Barnabas' Dav. 10:30 Ordination, Cobalt; 2:30 p.m., Executive Committee, Haileybury; 7:30 p.m. Haileybury, Confirmation.
- June 12th—7:30 p.m., Elk Lake.
- June 13th—7:30 p.m., Cobalt, Confirmation.
- June 14th—Afternoon, Bear Island.
- June 23rd-29th—Manitoulin Deaery.
- June 30th-July 7th—Whitefish Falls Camp.



**ARCHBISHOP KINGSTON MEMORIAL**

The Bishop has appointed the following as members of a committee for the Archbishop Kingston Memorial: Mr. R. R. Jessup, Sudbury, Convener; Archdeacon Lindsell, Archdeacon Smedley, Mr. H. M. Monteith, Sault Ste. Marie, Mr. Chancellor Babe, Fort William, Mr. A. V. Chapman, Port Arthur, Mr. George Bishop, Manitoulin, Mr.

(Continued on page 14)

# COMMISSION ON EDUCATION

(Editors' note: Mr. Johnston Elliott of North Bay, one of our prominent laymen, is a member of the Inter-Church Committee on Protestant-Roman Catholic Relations. During its meetings of late the Committee has been making a study of the Hope Report on Education. The Report of the Commission has been made public and practically all the recommendations made by the Committee have been incorporated in the report of the Commission. Following is a press release supplied by Mr. Elliott.)

The following are a few of our recommendations which have been accepted by the majority report of the Commission.

1. All denominational symbols including the garb of religious teachers shall be excluded from classrooms in Public and High Schools and also from all other provincially controlled educational institutions, which will include Normal Schools.

2. The Course of Study in Religious Knowledge for Separate Schools and the time allotted shall be approved by the Department of Education and printed in the course of study, the same as is done in the course for Public Schools.

3. Teachers and trustees in Separate Schools shall have the same duties and obligations and be subject to the same penalties as teachers and trustees in Public Schools.

4. Teachers from religious orders must have individual contracts with school boards.

5. In reckoning grants payable by the government to Separate

Schools, the salary of teachers in religious orders who take vows of poverty shall be fixed so as to equal approximately the cost of food, clothing and shelter; in this way no part of legislative grants paid by both Protestants and Catholics shall go to the support of Roman Catholic religious orders.

6. Before the formation of a Separate School Corporation, there shall be consideration and consultation between all the parties, including the Public School trustees and representatives of the Department of Education and grants shall be deferred until such consideration and consultation takes place and until the central Advisory Council reports on the formation.

7. A central Advisory Council, representative of the different interests, shall be appointed by the Minister of Education to advise him on such matters as it deems advisable.

8. That Section 21 of the Separate School Act, which permits a Separate School to be established in a school section in an unorganized district of Ontario before a Public School is formed shall be repealed.

9. The supporters of a Separate School shall consist of those rate-payers who send in a notice in writing to the municipal clerk to that effect and the assessor shall accept this list and have no power to put a person on the list of Separate School supporters merely because he knows that he is a Roman Catholic.

10. All corporation taxes shall be used for the support of High Schools

and Junior Colleges and none for elementary schools.

11. The contract with the University of Ottawa for the use of the University of Ottawa Normal School shall be cancelled and teachers-in-training for schools for French-speaking pupils shall be trained with other teachers-in-training at the Normal Schools in Ottawa and North Bay.

12. An English Supervisor of Education shall be appointed, whose chief duty will be to see that the English language is thoroughly taught in the schools for French-speaking pupils.

13. Both the supervisor of French and of English shall live in or near to Toronto and have their offices in the parliament buildings.

14. All official correspondence of these supervisors shall be in English and all official records, letterheads, names of schools, etc., shall be in English.

15. Any Board of Education shall have power to make French a subject of instruction.

The critics of the Hope Report have directed their main attack against one small item, namely the restricting of the Separate School to six grades instead of eight as at present. While this change is recommended, the reasons for it, presented by these critics, are misleading. The range of the Separate School is not shortened in order deliberately to curtail their power nor to lessen the period for religious teaching, but for the best of educational reasons.

The commission recommends that instead of having two stages of education, elementary and secondary, there shall be three: elementary, secondary and post-secondary.

Elementary education shall include six grades instead of eight as at present and the transition from the elementary to the secondary school shall take place at twelve years (sixth grade) instead of at fourteen years (eighth grade) as at present. There is nothing new or revolutionary in such a change, as it has been tried and adopted in Great Britain, Australia, New Zealand, other Canadian provinces, in almost every state of the Union and most other progressive countries.

The division between elementary and secondary education at twelve years of age is neither accidental nor arbitrary, but based on purely scientific reasons.

The most profound psychological and physiological changes in the whole life of the person take place during this period. The person is changing from a child to an adult and his whole intellectual and emotional life takes on new phases of development. It is felt that during this period a course of study and training suitable to these profound changes should be taught. This training should equip the pupil for his life work, since at sixteen years compulsory education is completed and the great majority of pupils launch out into the world to earn their living or to prepare for an occupation or profession. Moreover, on account of the profound sexual changes during this period, these adolescents should be separated from the younger children of the elementary school and the young adults of the Junior College. Consequently for moral, intellectual, emotional and disciplinary reasons, this stage of education should be a unified whole and should be separated from the elementary school below and the junior college above.

The Separate School Act of 1863 allowed Roman Catholics to form their own elementary schools, but gave them no power to establish secondary schools nor to teach secondary school work in their elementary schools. As this Act was agreed by all parties to be a final and permanent settlement, this new division allows the Separate School to teach only to the sixth grade. But as the Report of the Commission shows how the work of the first seven grades can be accomplished in six grades by eliminating duplication, it really means that in the majority of Separate Schools they are deprived of only one grade as far as scholastic attainment is concerned.

It is thus clearly evident that the purpose of the Commission was not to restrict teaching in the Separate School, but to formulate a plan which would lift Ontario out of the obsolete state and allow it to march proudly with the other members of the British Commonwealth. The change is educationally as beneficial to Separate as to Public Schools.

In earlier times when pupils began to stay longer at school and High Schools were few and not available because of the conditions of transportation, the course of the elementary school was extended to include grades nine and ten. Though

Public School supporters disliked this extension of Separate School teaching they uttered no protest because the change was educationally justified. But now improved educational practice demands a change in the opposite direction, namely to restrict elementary education to the first six grades, the Separate Schools should accept the change in the same spirit as the Public School supporters did when the range of the Separate School was widened and educational progress should not be held back forever by the dissent of a minority.

Indeed, financially and educationally the change will be of greater value to the Separate than to the Public School, as the assessment of the average Public School supporter is almost two and one-half times that of a Separate School supporter. Separate School tax rates are high, their teachers' salaries are low and the school buildings and equipment are inferior. Even now in prosperity their taxes are burdensome and a depression will bring desperate financial straits. The Separate Schools are constantly calling for equal educational opportunities. By confining their efforts to six grades instead of eight or ten this laudable aim is within their grasp and at a lower rate of taxation.



### Archbishop Kingston Memorial (Continued from page 11)

Lorne Woods, New Liskeard, Mrs. Allen, Robert Dudley, North Bay and Mr. Arthur Hutcheson, Huntsville.

Mr. Jessup had sent in for information the letters he had received

from members of the committee so far, containing various suggestions as to the form of the memorial. A few members of the committee had not been heard from. The committee reported progress.

**DEAN CRAIG**

We regret that the Diocese must say au revoir to Dean Craig and his family. The Dean has accepted the position as Dean of the Diocese of Calgary (Rt. Rev. H. R. Ragg) and leaves shortly after Easter. He succeeds the Very Rev. G. B. Snell who moves to St. Clement's Church, Toronto. The Dean is a graduate of Trinity College, Toronto and was a former rector of St. Mary's, Kerrisdale, Vancouver. He was installed as Dean of Algoma and Rector of St. Luke's Pro-Cathedral, Sault Ste. Marie, in October, 1944. The Dean has also served as lecturer on the staff of Huron College in the Diocese of New Westminster, B.C.

The Dean has fulfilled his functions as Dean and Rector admirably. He has been a tower of strength on the Executive Committee and has headed many important committees. He has also given valuable help to a number of important General Synod Committees. The Deanery was open to all and sundry who visited Sault Ste. Marie and the hospitality of the Dean and his charming wife will be greatly missed.

We say, "Thank you" to the Dean for his leadership and pray for God's blessing upon him and his family.

★ ★

**THE MISSIONARY PRAYER CORNER**

Let us give thanks

- For the Gospel of newness of life, and for Christ's power to make all things new in the lives of men and women.
- For the wide open doors of opportunity for the spreading of the Good News, and pray that God will give us the will and the grace to enter in.

**Let us pray**

- That by prayer, understanding sympathy and trust we may maintain a sense of fellowship with the Chinese Church in the coming days.
- For the Christian Chinese leaders that they may be wise in counsel and judgment and may have the grace and strength to lead the Church forward in worship and witness.
- For the refugees in Korea, especially the children and the aged, that their suffering may be relieved.
- That the Korean Christians may be strengthened by their consciousness of fellowship with Christians all around the world.
- That the Holy Spirit may direct Bishop Wilkinson in his work as administrator of the East Punjab; and that he may find the assistants needed in this heavy task.

—M.S.C.C.

Publications Department

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**JAPANESE BISHOP SAYS CHURCH GROWTH THERE IS RAPID**

"This is a wonderful missionary age," declared the Rt. Rev. Matthias Jiro Sasaki, Bishop of Kyoto, Japan. "The churches, especially in the cities, are becoming too small for their increasing congregations."

Kyoto is one of the dioceses of the Nippon Sei Kokwai (Holy Catholic Church in Japan) which is aided by the Episcopal Church in the United States and, like the Episcopal Church, is a branch of the Anglican Communion.

In a year, 288 persons were baptized and 228 confirmed in the Di-

ocese of Kyoto, bringing the communicant total to 1327. Contributions were about \$5,580. All priests were supported by their own parishes or the diocese. Of seven churches destroyed in the war, four have been rebuilt and the other three will be built in the near future. There are nineteen kindergartens in the diocese, three of them rebuilt since the war.



### A FINE T.S.A. PROJECT

Miss Elsa Peter, Director of the Women's work of Technical Services Association in Pakistan in which our Church shares together with several others, has brought together about 200 women in a work centre. Most of them are married, with small children and have been deserted by their husbands. In this work centre these women make garments out of the odds and ends of

material sent to them by Church World Service. These garments are sold in the T.S.A. Sales Centre and the profit, after the women are paid and the Centre maintained, goes for the buying of wool so that they can knit.

These women, who otherwise would be on the street, are earning their living and finding joy and new hope in the accomplishment and in the fellowship. Each week the Rev. Chundu Ray, Bishop-elect of Sind, who is at present in Lahore, goes to give them Christian teaching.

This is just one of the many worthwhile projects of T.S.A. in an effort to bring the abundant life to destitute Pakistanis.

Miss Peter and her brother, the Rev. F. A. Peter, are loaned to T.S.A. and maintained by the Church of England in Canada.



### FINANCIAL STATEMENT OF THE A.M.N.

December 1st, 1949, to December 31st, 1950

#### RECEIPTS

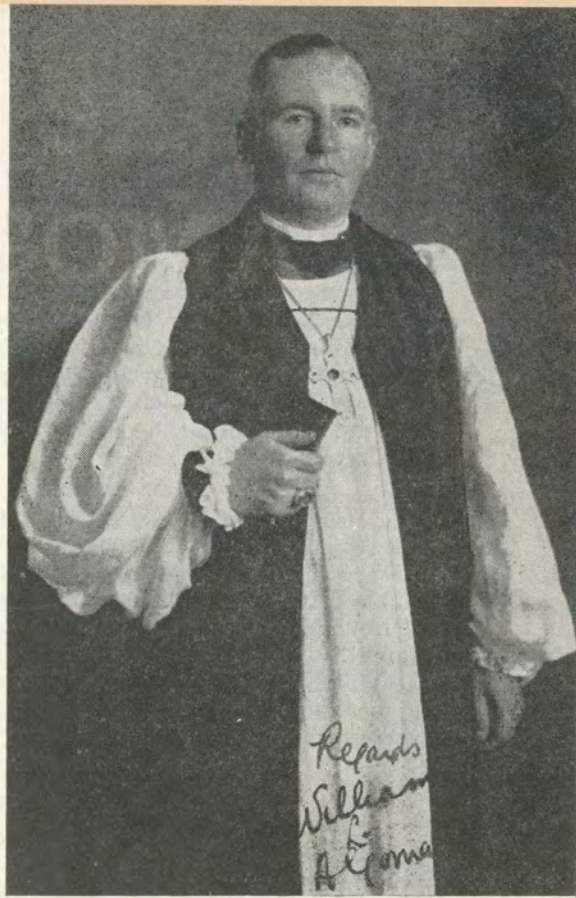
Balance on hand November 30th, 1949 .....	\$32.23
Subscriptions received .....	180.95
Advance from Algoma Mission Fund .....	400.00
Bank interest .....	.26
Postage recovered .....	.78
	\$605.22

#### DISBURSEMENTS

Printing (Cliffe Printing Co.) .....	\$551.00
Postage .....	10.00
Engravings .....	29.85
Exchange .....	.15
	\$591.00
Balance in bank December 31st, 1950 .....	14.22
	\$605.22



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*from*

*The* **BISHOP**

TO OUR

**CHURCH FAMILY**

IN

**ALGOMA**

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## **ALGOMA DIOCESE** IS IN THE MIDST OF

sensational opportunities for expansion. Larger towns are overflowing into suburban areas. Hundreds of Anglican children are available for Sunday Schools. New areas are opening up in other parts of the Diocese. Now is the time to build additional modest churches and place additional clergy in these areas. I am thrilled by the loyalty of our diocesan family in maintaining our Church work during the past few years. You have responded nobly.

We have assisted the work of the Church outside our Diocese. When the Missionary stipends were increased from \$1600 to \$1800, the Missionary Society of the Canadian Church promised to pay \$100 if each Missionary diocese would assume \$100 per Missionary. Algoma promised to take over the entire amount, which, with 30 Missionary clergy involved, amounted to \$7000. Each year the diocese has subscribed a generous overpayment to our Missionary work in other parts of Canada and overseas. Well might we be proud of Algoma!

### **HERE ARE A FEW RECENT DEVELOPMENTS IN OUR EXTENSION WORK**

1. We now have a full time Ojibway Catechist to assist in our Indian work. This has increased our Missionary expenditure.

2. New Church centres have been established:—

(a) JAMESTOWN — 100 miles north of Sault Ste. Marie. A thriving town of 1800 people. Formerly there were no proper facilities for our own Anglicans. A new church has been built and a clergyman appointed. For a few years this entails additional diocesan expenditure.

(b) CURRENT RIVER — PORT ARTHUR. St. Stephen's Church for many years has been attached to St. George's but one clergyman cannot cope with this growing area. Two hundred new homes have been erected around St. Stephen's. Now is the time to take advantage of the spiritual opportunity of ministering to our Anglicans in a competent manner here. We need another clergyman and more money for this particular challenge.

(c) ST. MICHAEL'S, PORT ARTHUR is now on its own. That is, it is officially separated from St. John's, Port Arthur. Church developments in this section of Port Arthur have been sensational. A modern basement, including new kitchen, heating system, lighting, have all been installed. Before this new parish can be self-supporting, the diocese must assist with the stipend. This necessitates new money.

(d) CREIGHTON MINE—A recent housing development has been undertaken here. For years our Anglican people have been deprived of a church and a clergyman. Now we have the opportunity of supplying both. But we must act at once. Our entire diocesan family must assist financially.

(e) MINNOW LAKE AND LOCKERBY—Two new churches are in process of erection in these growing suburbs of Sudbury. We have had a clergyman there for some time and results have been gratifying. In a few years this may become a self-supporting parish. But for the time being, the newly formed mission needs family assistance.

(f) EAST END OF SAULT STE. MARIE — A thriving Sunday School of 100 pupils has been meeting in a dilapidated frame building for over a year in this area. Parents will not send their children to this type of Sunday School. All are eager to assist in building a new mission, but the effort demands a diocesan-centred push. These are only a few of the new opportunities before us now.

## HERE IS MY PROBLEM - *It is two-fold*

I. I NEED MORE MEN. We could use five additional clergy immediately. I am trying my best to cope with this problem. We must not have our Anglican families without a shepherd. Pray that an increasing number of young men from your parish may feel the Call to the Sacred Ministry. Substantial financial assistance in the form of bursaries will be provided. The laymen in the deaneries are doing a splendid service in providing money to assist in College fees. The Woman's Auxiliary is contributing generously as well.

## II. I NEED MORE MONEY TO CARRY OUT THESE NEW OPPORTUNITIES

This is what I desire you to do :

(a) If you are in a Mission, that is, if your clergyman is partially dependent upon the Algoma Mission Fund for his stipend, I ask you to contribute more money to the "local quota." What is the local quota? It is that part of your clergyman's stipend which your Mission gives. In some Missions it is only \$450 a year. As the minimum stipend is \$1800 a year this means the diocese must give a grant of \$1350 a year. This is impossible to carry on, if we are to meet the new challenge of expansion. If a Mission will increase its local quota, then part of the diocesan grant can be used for new work. If the missions fail to increase their amounts, then these new areas will be lost to the Church — possibly forever. I know you will respond!

(b) If you live in a self-supporting parish, I want you seriously to consider increasing your mission givings. If a parish gives \$1000 a year to Missions, why can't that amount be increased to \$1500. I don't mean Diocesan Expense Fund or Pension Assessment, but **Missions**; that amount of money which will be available to further the cause of our Anglican Communion in this Diocese.



I am entering my eighth year as Bishop of the Diocese of Algoma. This is my first personal appeal to my people for recruits and money. You have always responded in the past. I know you will now. This is no special effort to be duplicated from time to time, but an appeal to build up our Diocesan stewardship in the Faith of our Fathers which we all cherish.

I want each Mission and parish to rise to the occasion in 1951. I am counting on clergy and laity including the young people, to assist.