

# THE ALGOMA

SUDBURY, ONTARIO

JULY TO DECEMBER, 1954

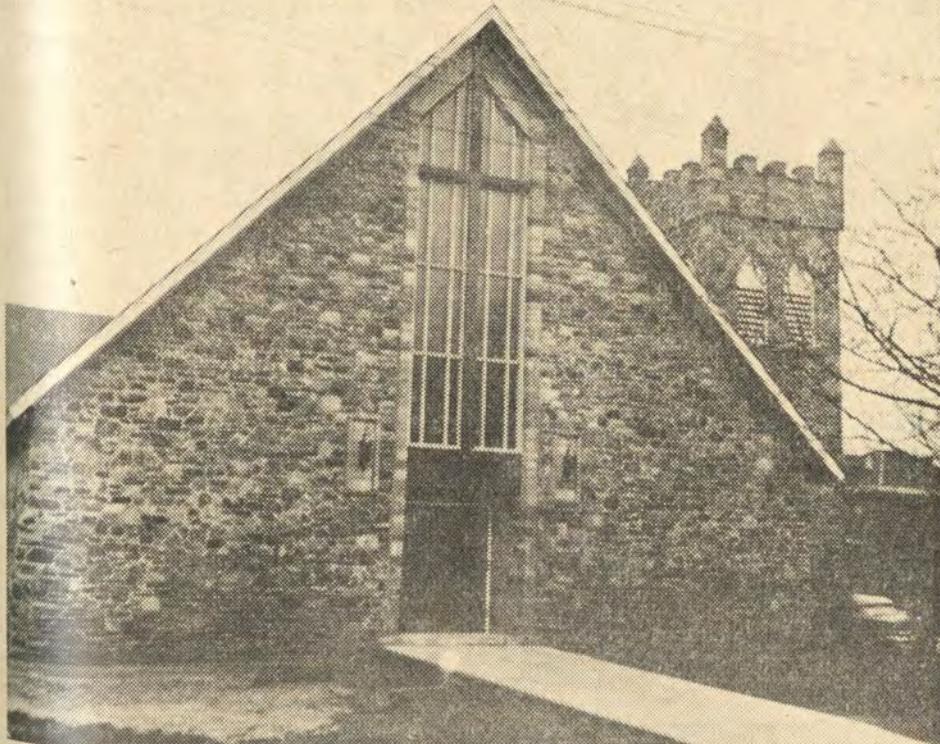
VOL. 80

NO. 5

*Missionary News*

## Our Cathedral

SAULT STE. MARIE



DEDICATED TO ST. LUKE

OCTOBER 27TH, 1954

(PHOTO COURTESY OF SAULT DAILY STAR)

## THE EDITOR'S CORNER

The Bishop has informed us that the year of our next Synod - 1956 - will mark the Golden Jubilee of the Formation of the Diocese of Algoma. The first official synod was held in 1906. This is a major event in the life of our Diocese and plans will be laid at the meeting in February, 1955, for the proper observance of this milestone. The Diocese has progressed greatly during this time, both spiritually and materially - and we have much for which to be thankful to God. We pray that the excellent leadership we have enjoyed during the past fifty years will be continued, and that the ensuing years will see a deepening of our spiritual life and a wide extension of our Church.

### ★ ★ FAIRS AND BAZAARS

The annual season for fairs and bazaars is at hand. Months of crocheting, knitting and sewing have come to a climax. Days of baking and cooking end at the Church. The Parish Hall is crowded with people buying what they have just given and eating food they have previously donated.

It is undoubtedly a time of good fellowship, though sometimes tempers are frayed by the pressure of work. But it is also an economic and a Christian absurdity. It leads to practices that are on the border-line of Christian ethics. There was unwittingly grim truth in the announcement of a rector to his congregation one Sunday morning. "We have tried to raise money in the usual manner for our Church. We have made an honest effort. Now we are going to hold a bazaar."

But there is an even deeper evil

than incipient gambling. Parishes begin to depend upon fairs and bazaars for their financial support. The budget is balanced by the profits from the fair. The Parish Hall supports the Church. Such a situation does not mend easily. Communicants give less in the Every Member Canvass because of the cost of going to the fair. Christian stewardship cannot be taught or practised in such an atmosphere.

Let us have good times and good fellowship in our Churches. Let's have dinners and dances and parties. But let us rid the Church of this unworthy dependence upon bazaars to support the work of the Lord. A well-worn anecdote of Horace Greeley still has application today. A lady wrote to him telling of the sad financial plight of the Church. She said that they had tried having cake sales, dinners, strawberry festivals and bazaars until they were at their wit's end. Could the eminent editor offer any suggestion to them?

His answer was given in two words: "Try religion!".

The Southern Churchman.  
**URGE NT**

Everyone is speaking about Canada's North!

The Indian and Eskimo Residential School at Aklavik will require a new Principal in the spring - here is an opportunity for a young clergyman with a practical turn of mind and administrative abilities to make a great contribution to the work of the Kingdom of God in Canada's Northland.

Who will offer now and go north in the spring?

Write to Field Secretary, M.S.C.C., 600 Jarvis Street, Toronto 5, Ontario.

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## OUR CATHEDRAL

Wednesday, October 27th, was a day long to be remembered in Sault Ste. Marie and in the Diocese of Algoma. This day marked the Re-opening of St. Luke's and the Dedication of our Diocese's first Cathedral. The re-opening marked the culmination of two years hard and unremitting toil on the part of Dean Jennings, the Wardens and Building Committee of St. Luke's, and it was a day of joy and happiness for all our widespread Anglican Family. Clergy and their wives, lay members from all parts of the Diocese, gathered during the day for the solemn and joyful service to be held in the evening. Almost one thousand gathered for the service and many were unable to gain admittance. There were four Bishops in attendance: The Most Rev. W. F. Barfoot, D.D., Primate of All Canada, the Rt. Rev.

W. L. Wright, D.D., our Diocesan, the Rt. Rev. H. R. Page, Episcopal Bishop of Northern Michigan, and the Rt. Rev. L. B. Whittemore, retired Bishop of Michigan. The choir and all the Diocesan clergy and bishops, except the Primate, entered the spacious building in silence. At the door of the Cathedral, the Primate, with his chaplains, knocked three times and said "Open me the gates of righteousness, that I may go into them and give thanks unto the Lord". The Rector's Warden replied "This is the gate of the Lord; the righteous shall enter into it". Then the Primate marked the threshold with the sign of the Cross with his Pastoral Staff, saying "Peace be to this house, and to all who enter here; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."



Before

When the Primate and his chaplains, the Dean and Wardens had reached the Sanctuary, the 122nd Psalm was recited responsively and Bishop Wright then led in a very impressive Litany for the Church. Following the Litany, Archdeacon Smedley read the Lesson: I Kings 8: 1-30. At the conclusion of the Lesson, the congregation knelt for the Dedication which we print in full:

Primate: The Lord be with you.  
Congregation: And with thy spirit.

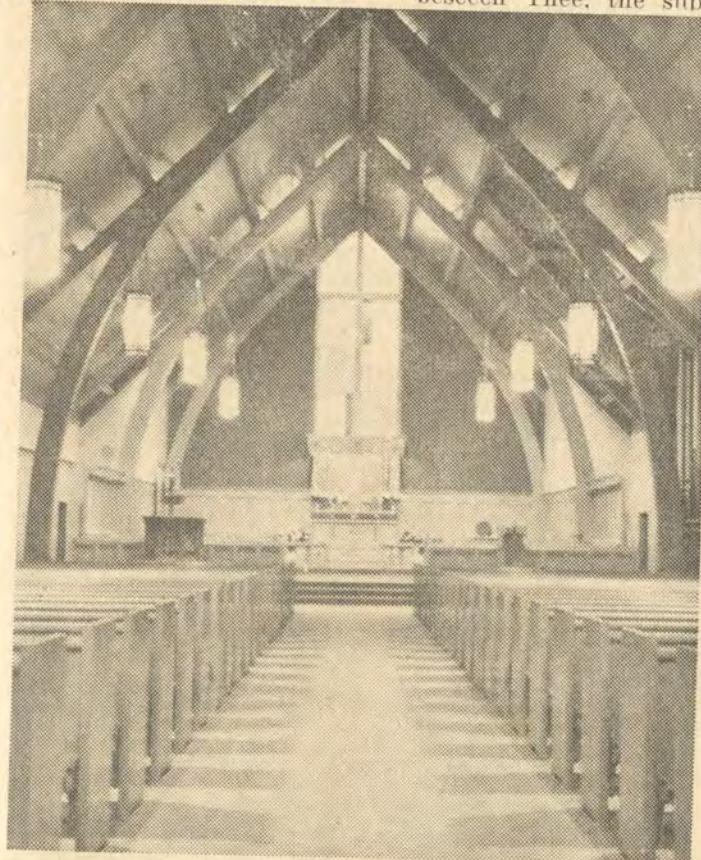
Primate: Lift up your hearts;  
Congregation: We lift them up unto the Lord.

Primate: Let us give thanks unto our Lord God;

Congregation: It is meet and right so to do.

Turning to the Altar, the Primate continued:

"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, who dwellest in the heavens, yet hast Thy habitation among the sons of men, who by Thy blessed Son, our Saviour Jesus Christ, didst cleanse the temple, that it might be a house of prayer for all people; Regard, we beseech Thee, the supplications of



After

Thy people, cleanse and sanctify this house which we desire to dedicate unto Thee, that being devoted henceforth to the proclamation of Thy glorious Gospel, the ministrations of Thy Holy Sacraments, and the offering of prayer and praise, it may be filled with the glory of Thine abiding presence, and may be an holy temple acceptable unto Thee; through the same Jesus Christ, our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

"Blessed be Thy name, O Lord, that it hath pleased Thee to put into the hearts of Thy servants to build and dedicate this House to Thy glory. May Thy Holy Spirit guide and direct those who minister in this place, and fill the hearts of Thy people that they may rightly take their part in and profit by that which is done in Thy name. Hear the prayers which all faithful souls shall offer Thee in this place. Grant that all children born again in Baptism and strengthened by Thy gift in the Laying on of Hands may walk before Thee in newness of life. Give to all who in true repentance seek it, the Absolution and Remission of their sins. Bestow Thy blessing upon the preaching of the Gospel herein, that many who know Thee not, may turn with all their hearts to Thee and rejoice in Thy service. Grant that all who partake here of the blessed Body and Blood of Thy dear Son may evermore dwell in Him and He in them. Encourage and strengthen the Faithful by Thy presence, that they may continue before Thee in holiness and righteousness all their days; through Jesus Christ our Lord. Amen.

"Almighty God, we humbly beseech Thy blessing upon the members of all societies and guilds who shall labour within this building in Thy service and to Thy glory. Give them grace evermore to be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord. And graciously prosper the work of their hands; through Jesus Christ, to whom with Thee and the Holy Ghost be all honour and glory, now and forever. Amen.

"Heavenly Father, who hast promised that they who seek Thy heavenly wisdom shall find it, and find it more precious than all the treasures of this world; grant we beseech Thee, Thy favour and blessing to the children of this parish who assemble within these walls. May they be brought up in the nurture and admonition of the Lord. May they choose Thy way and depart from it no more forever. Through Jesus Christ our Lord. Amen".

The Primate then poured water in the midst of the Sanctuary floor in the form of a cross, and said:

"I dedicate this temple to the glory of God, and in honour of St. Luke:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen".

Then was music heard for the first time, with a joyful rendition of the Doxology by the full choir and congregation of nearly 1,000 voices. It was a thrilling moment.

During the singing of the Te Deum by the Cathedral choir, the Sanctuary floor was dried and the Altar was vested, the ornaments were placed upon it and the candles were lighted. Our Cathedral was official-

ly open for the Worship of God!

The Primate was the preacher for the occasion and based his well-chosen thoughts on the Lesson from the Service. "I consider it a great personal pleasure" he said, "to be present tonight, and I am happy to share your joy of completion and to have a part in the dedication of this Cathedral. I join now my friend, the Bishop, your Dean, and the clergy and people of this diocese in the offering to God of this finished work." The Primate expressed his belief in the inexplicable joy of regarding a work completed, a joy "which is shot through and through with love and devotion." "That joy is yours tonight," he continued. "The service, sacrifice, devotion, time and hard labour which have been poured into this project is revealed here, in this Cathedral." He spoke of the first recorded act of dedication, noting the repetition of history and the appeal to the past, in the ceremony of the evening. The Primate spoke of the offering of the Cathedral as a cumulative, indeed, a living monument of historic faith. "In the psalms of the Holy Bible, we find ourselves in an atmosphere of constant contact with God and with a vivid perception of His presence. The very real perception of God is in His temple of worship, and the church has never abandoned the heritage of the psalms".

Continuing with his theme centred upon the holiness of the house of God, the Primate said: "Some persons have no sense of the sacredness of sacred places. One place is as good as another, they maintain, and all places are good." In refutation of this casual and indifferent attitude, the Primate asserted emphatically: "Jesus makes it clear, at

the beginning and near the end of His ministry, that there are places of sacredness." In speaking of Christ, and of the money changers found violating the temple, the Primate said the "slightest secularizing" of the church will lead to a danger involving the loss or destruction of a sanctuary, and that this endangers the sanctuary of man and the soul of the Church. "Holy places are set apart for holy purposes", he said, referring to the promise of Christ: "If two or three are gathered together in My Name, I am in the midst of them."

Archbishop Barfoot spoke of the atmosphere of public worship as the greatest instrument of the Church, in the cause of evangelism. In illustration of the spirit of collective worship, he cited an incident in "The Epicurean" where, for the first time, a pagan wanderer looks upon a Christian congregation. The gathering is described as "the wonderful spectacle of those who believe" and the faces are those from whom discontent has passed away. In conclusion, the Primate spoke of the significance of the name of St. Luke, and of his vision and service. "Luke was, like ourselves, a Gentile", he said, "and was a doctor at the time of his conversion by Paul to Christianity. Luke was faced with the question of every Christian, that of what to do with life, so as to extend the Kingdom of God". The loyalty, self-sacrifice and devoted services of Luke were recounted, as in the capacity of physician to Paul, he met great hardship and trial for Christ. After the death of Paul at Rome, Luke, with an aptitude unsuited to preaching, set upon the task of writing his gospel of the life of Jesus and the Acts of the Apostles,

both precious possessions of the Christian faith.

In addressing his closing remarks to the people of the city and of the diocese, the Primate concluded: "There is a job for each of you in the service of the Church, and you must take pains to find what this is. This dedication, in honour of St. Luke points to you, saying, there is work to do in the world-wide concern of the Kingdom of God. Christ has left His work undone, committed unto us to complete."

The evening was happily concluded with a reception in the Parish Hall when the Bishop, Civic, Provincial and Municipal leaders brought informal greetings and words of commendation to the Dean and congregation. It also afforded the opportunity for clergy and their wives to renew old acquaintances and to make new ones.

On SS. Simon & Jude's Day, October 28th, the Primate led the clergy of the Diocese in a Quiet Hour and all appreciated his helpful and wise remarks. After the Quiet Hour, Bishop Wright, with his usual generosity, provided luncheon at the Windsor Hotel for the clergy and their wives. The two days' proceedings were most refreshing and did much to cement the already strong family life of our Diocesan family.

The Cathedral is very beautiful indeed, and is utterly unlike the old

building which was destroyed by fire. The only connection with the past, besides some furnishings which were salvaged, is the retention of the South Wall with the tower as part of the structure of the new Cathedral. The stone masons did an excellent job of matching the new limestone with that of the old wall. The interior is very spacious, with wide aisles and an extensive Sanctuary. The laminated arches give the building a graceful appearance and the limed oak pews and furnishings give to the whole building a bright but dignified appearance. The lighting is excellent and the floor is of terrazzo. The organ has been completely rebuilt with a new console and is in keeping with the other furnishings of the Cathedral. A Chapel has been included and it is of such a nature that it can be used as a transept for overflow congregations. The altar of the Chapel is the one which used to be in the old Pro-Cathedral. The seating capacity of the Cathedral is 500. Space has been left for the installation of the Archbishop Kingston Memorial Window as the East Window at some later date.

We extend our sincere congratulations to the Dean, the Wardens, the Building Committee, the architect and the contractor for the creation and execution of such a magnificent House of God. It is our Cathedral and we are proud of it.



## DEANERY MEETINGS

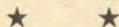
The 5th Annual Meeting of the Woman's Auxiliary of Nipissing Deanery was held at All Saints' Church, Coniston, on October 5th,

1954, with an attendance of seventy. The meeting began with a Celebration of the Holy Community, with the Rural Dean, the Rev. G. Thompson, as celebrant, assisted by the in-

cumbent of the parish, the Rev. L. Peterson. Following the service a nourishing luncheon was provided by All Saints' W.A. in the Community Centre. At this time, Mrs. G. Thompson gave a splendid report of the Dominion W.A. Annual Meeting.

The Afternoon Session began at 2:00 p.m. and the Clergy of the Deanery conducted their business meeting in the men's quarters upstairs. It must be admitted that a few of the younger and more fleet-footed members of the cloth indulged in a rousing game of "snooker" after the business session.

When the ladies had concluded their regular business session, both they and the clergy were privileged to listen to an illustrated address on the World Council of Churches meetings at Evanston, Ill., by the Rev. and Mrs. G. Doolan. Afternoon Tea was then served by All Saints' W.A.



#### MANITOULIN W.A.

The Woman's Auxiliary of the Deanery of Manitoulin held their annual meeting in the Church of St. Francis of Assisi, Mindemoya, on Saturday, 9th October. Almost 100 delegates attended from all parts of the Deanery. In the morning there was a Celebration of the Holy Eucharist at 11:00 a.m. The Celebrant was the Priest in Charge of St. Francis Church, The Rev. Fr. M. P. Thomas. The Sermon was preached by the Rev. L. R. A. Sutherland, of All Saints Church, Gore Bay. In it he explained the meaning of the Eucharist, stressing the fact that we are all one in the continuing action of the Eucharist. "When we go out of Church this morning we shall, in a very real sense, begin preparing for our next Communion", he said. He went on to explain the various

part in the offering up of the Great Sacrifice, and that it is not only the offering of the Priest, but rather of the whole Body of the Church.

After the service the delegates were registered, and then they assembled in the hall where an excellent luncheon was served by the Mindemoya W.A.

At the afternoon meeting Mrs. Tilston, of Whitefish Falls, who is the Deanery Vice-President, was in the chair. The meeting was opened with Prayer, and then an address of welcome was given by Mrs. Thomas of Mindemoya. This was replied to by Mrs. Lee of Gore Bay. The main speaker was Mrs. Lester of Sucker Creek. In her address she spoke of the four aims of the W.A. — To Pray, to Learn, to Work, to Give. She pointed out that these aims are put in that order for a purpose. "No W.A. Branch will be successful if they attempt to alter this", she said. "Through prayer we come to know Him as a personal friend. Therefore we shall want to learn more about Him. Having done this, we shall then long to assist in the extension of His Kingdom on earth by working for His Church, and by giving, in order to help that work."

During the afternoon a solo was sung by Mrs. Leonard Cox of Mindemoya. At the close of the meeting the Benediction was given by the Rural Dean, Father R. W. Stump of Whitefish Falls. This was followed by tea served in the Church Hall. The Annual proved to be a very profitable and inspiring day for all concerned.



#### G. A. RALLY

The St. Luke's Cathedral Branch of the Girls' Auxiliary, under the leadership of Miss E. Page, held a

rally at St. Stephen's Mission, on November 3rd. The Girls' Auxiliary of St. John's and Shingwauk Indian Residential School were invited to attend for the evening.

Miss Giovetti, the Girls' Auxiliary Missionary, principal of St. Anne's School of Palampur, India, as guest speaker, was the highlight of the evening. Miss Giovetti told the Girls' Auxiliary of the girls in India and how their help and prayers were needed for the girls' work in India.

The Rt. Rev. W. L. Wright, D.D., Lord Bishop of Algoma, conducted a worship service in keeping with the occasion.

A delicious lunch was served at the close of the evening by the St. Luke's Girls' Auxiliary. The Rally was a decided success, both spiritually and socially.

★ ★  
**THE BROTHERHOOD OF  
ANGLICAN LAYMEN  
THE ANNUAL MEETING**

The annual meeting of the Brotherhood was held on October 7th in Holy Trinity Parish Hall, Little Current.

Preceding the meeting the first annual Church Service was held in Holy Trinity Church, and was conducted by the following laymen: Mr. Clarence Taylor read the prayers and Mr. Maurice Weight the lessons; Mr. William Russell of Espanola delivered the address and is to be complimented very highly in this aspect, as he was later in an address by the Rev. D. H. Dixon of Little Current.

The meeting in the Parish Hall was opened with prayer by The Rev. Canon R. W. Stump of Whitefish Falls the Rural Dean.

The meeting was ably conducted by the President Mr. Roy LeMasurier assisted by the secretary Mr.

Wm. Russell and the treasurer Mr. E. J. Devon.

Quite a lengthy discussion developed in regard to the apportionments for 1955, but it was decided to leave things as they were for the time being with a possible increase in the offing.

New officers for the coming year were elected; a suggestion by Mr. George Bishop that the same officers hold office for another year met with approval, but Mr. LeMasurier declined as he did not feel that he could carry on for another term because of increased duties elsewhere.

A vote of thanks was extended to all the officers for the work that they had done, the new officers are as follows:

President, Mr. Maurice A. Weight of Little Current.

1st Vice President, Mr. William Ferguson of Mindemoya.

2nd Vice President, Mr. John Kennedy of Whitefish Falls.

Secretary, Mr. Boyne Heis of Little Current.

Treasurer, Mr. George Bishop of Sheguindah.

Mr. Wm. Russell is going to carry on as editor of the Anglican Laymen's News, and was given a vote of thanks for this work. I only hope that I can fill the bill as secretary as well as he did.

The meeting was brought to a close with prayer by the Rev. D. H. Dixon, after which a social hour was spent making short work of the lunch served by the ladies.

The Rev. Peter Park of Manitowaning expressed the thanks of the clergy and the Brotherhood to the ladies and to the Little Current group who were the hosts of the evening.

# A DREAM COME TRUE



The dream of many years came true just recently. The Memorial Window of the Woman's Auxiliary of the Church of the Epiphany, Sudbury was unveiled and dedicated on Sunday, October 31st at 11 a.m. The unveiling of the window was carried out by Mrs. E. L. Allen, Sault Ste. Marie, Diocesan Past President of the W.A., and Mrs. D. H. Andress,

senior member of the parochial W.A. The dedication was conducted by the rector, the Rev. F. F. Nock. Other diocesan and deanery officers were present for this occasion. The service was well attended by members of the Senior, Evening, and Junior Branches. The window is of such a nature that it is a fitting memorial to those members of the W.A. who

have already served their Church and have been called to Higher Service.

The window is composed of two panels. The left panel depicts the Baptism of Our Blessed Lord Jesus Christ by John the Baptist in the River Jordan. This event is a continuation of the main events of Our Lord's life which form the over-all plan of all the stained glass windows in the Church. Already in place are windows depicting the Annunciation of the Blessed Virgin Mary, the Nativity of Our Lord, the Epiphany or Manifestation of Christ to the Gentiles, the Crucifixion of Our Lord (East Window) and the Ascension (West Window). The symbolism in the apex of the window depicts God the Father and God the Holy Spirit (the Dove). Thus, with the figure of Jesus, we have the complete symbolism of the Holy Trinity. The Baptism of Jesus marked the beginning of Christ's ministry of the Good News of the Gospel, and is thus a fitting subject to be included in any W.A. window as the W.A. is a dominion-wide organization whose main purpose is missionary education and

extension. The inscription in this panel reads "This is my beloved Son in whom I am well pleased."

In the right panel the commanding figure is Doreas who was singled out in Holy Scripture for her good works. She is depicted as distributing gifts to people of all age groups — infants, children, teen-agers, adults. This is particularly fitting, for the missionary, educational, social and welfare work of the W.A. includes people of all ages and of all races. In the apex of this panel there is a Resurrection Angel representing a messenger of God holding the Crown of Glory and the Palm of Victory. The inscription in this panel is the W.A. Motto "The Love of Christ constraineth us."

At the base of the window in each panel there is a representation of the W.A. Cross of the Diocese of Algoma — one in silver, the other in gold. The Memorial Inscription running the width of both panels is as follows: "To the glory of God and in loving and grateful memory of all members of the Woman's Auxiliary of this parish who have been called to Higher Service."



### STURGEON FALLS

Bishop Wright visited St. Mary Magdalene's Church, Sturgeon Falls, on December 10th, at 7:30 p.m. for the Rite of Confirmation. The following were confirmed after preparation by the priest-in-charge, the Rev. B. G. Gosse:

#### Sturgeon Falls

Lorraine Evans, Vera Turcott, Bert Turcott, Bobbie Gauthier, Mervyn Armitage.

#### Warren —

Elizabeth Goddard, Geraldine Goddard, Margaret Wilson, Bobbie Goddard, Ivan Sproule.

The following gifts were dedicated to the glory of God at this service: Prayer Desk and Seat; Litany Desk; Lectern Bible; Pulpit and Canterbury Bible; Prayer Book.

# A. Y. NEWS 'N NOTES

## CONVENTION

During the week-end of the 15th, 16th and 17th of October, the peace of the Manitoulin Island was completely shattered, for the Island was the scene of the A.Y.P.A. Convention. Anyone who has experienced the Summer Schools at Whitefish Falls will have a pretty good idea of how much fun a Convention can be. However, the week-end was by no means entirely given over to entertainments, and, as you will read elsewhere, much serious thought and discussion was given to the theme of the Convention, "Our Glorious Heritage."

On Friday night the delegates arrived and were registered. Addressees of welcome were given by Miss Jean Cranston, the local President (to whom so much credit is due for the smooth running and organization of the whole Convention,) The Rev. D. H. Dixon, the Priest in Charge of Little Current, and the Rev. Fr. M. P. Thomas, the Youth Chaplain. A Social and Dance followed.

Next morning the Eucharist was celebrated in Holy Trinity Church. It was a choral celebration, sung to Merbeck. The service was followed by breakfast, and then we moved into the Shaftesbury hall for a most interesting and informative debate and discussion on the theme. Later in the morning the delegates climbed into a motor coach, and were taken to the Church of St. Francis of Assisi, Mindemoya. After a brief tour D. H. Dixon, the Priest in Charge of the Church of St. Francis, noon day prayers were conducted by the Chaplain, and then lunch was served in the hall by the W.A. of the

Church. In the afternoon we went on to Kagawong where we were shown over the Hydro Plant. From there we went to Gore Bay. Here the business meeting was held. The President, Mr. Gerald Knapp of Sudbury, was in the Chair. At the end of the meeting the Gore Bay A.Y.P.A. served tea, and then we went into All Saint's Church for sing Evensong. The Office was conducted by the Priest in Charge, Father L. R. A. Sutherland, and the lessons were read by the Reverend R. H. Nixon of Sudbury, and Mr. Bill Sleaver of Copper Cliff. Banquet was held in "The Inn". That evening, at Little Current, a After the meal the toasts were given and then the guest speaker, The Rev. Robert Lumley of Capreol, was introduced. Father Lumley is an Irishman, and has the Irish wit. His address was not only witty, but also very thought provoking, and, at times, quite philosophical. He, too, spoke on the Convention theme. The remainder of the evening was taken up with films of various other A.Y.P.A. functions in this area, including one on this summer's A.Y.C. at Whitefish Falls, which caused great amusement. The films were taken and shown by Miss Ann Christakos of Sudbury, commonly known to A.Y.ers as "Little Gertie", due to the fact that she edits the Camp Paper of that name.

On the Sunday morning the delegates attended the Eucharist at Whitefish Falls. The Celebrant was the Rural Dean of Manitoulin, Father R. W. Stump. After the service breakfast was served in the school, and the Convention drew to a close. It was undoubtedly a most profitable week-end to all who attended.

**FROM A.Y.P.A.****"THE NORTHERN LIGHT**

Births: Garson — Mr. and Mrs. A. Garson are happy to announce the arrival of an A.Y.P.A. on October 5th, 1954 — all doing well.

Yes . . . fellow A.Y.'ers we are very happy to announce the organization of such a group and to add another page to your Northern Light. The inaugural meeting was held on Tuesday, October 5th at the home of Herbert Spence. In attendance were 13 boys and girls who became members, with more to come.

We were very happy to be sponsored by St. John's group C. Cliff and to have as our organizer their president Bill Sleaver who ventured our way and gave us a helping hand in organizing our group. Bill is going to coach us along for a while until we get on our feet. Fr. R. Lumley, our Rector, also was on hand to give us information. Bill gave us

★  
**Arthur Edward Minchin**

Deepest sympathy was expressed at the sudden death of the Rev. Canon A. E. Minchin, incumbent of Powassan. He was stricken during a July 4th service and died shortly after. The funeral was held on Tuesday July 6th in the Church at Powassan. Interment took place in Southern Ontario. Canon Blackburn, an old friend, read the opening sentences and the Bishop conducted the service. In attendance were the Rev. L. Willis, the Rev. I. Woolcock, the Rev. F. F. Nock and Mr. C. V. Hodges, Lay Reader. The Church was packed with friends and parishioners, bearing sure testimony of the esteem in which the late Canon Minchin was held by all. Surviving him are his wife, a daughter, Nancy and a son, Kells.

plenty of information and told of the purpose of such an organization. At the end of his address Fr. Lumley thanked him for rendering his services. The aforementioned are planning a trip to Falconbridge to organize a group there.

The following slate of officers were elected:

President: Herbie Spencer,  
Vice President: Ruth Lee,  
Secretary: Sally Crawford,  
Treasurer: David Lee.

This group held their meetings every 2nd and 4th Tuesday from 7 to 9. Meeting places alternate from Garson to Skead Road. We welcome visitors. Our next meeting is to be held at the home of Sally Crawford.

As this is our first organizing in Garson, we are not able to give you a great deal of news, but more shall come in the near future as our group progresses.

**THE EXECUTIVE.****INDIAN LETTER**

St. Paul's High School,  
Palampur, Punjab,  
India.

9th September, 1954

Dear Friends:

Many of you will have heard of the death of Miss O. M. Balderston in April. In my last newsletter I had mentioned her approaching retirement, which she hoped would take place this month. During our cold, wet winter her health was very poor, and it proved too great a strain on her heart. About nine-thirty on the morning of 28th April, I learned that she had taken a rather sudden turn for the worse, and a few minutes later I informed the whole School about it at our assembly. We had special prayers for her, and just as we finished our hymn a note came

to say that she had passed on at the moment that all the boys and Staff were praying for her. The School dispersed in silence, and came together again in the evening for the funeral. The coffin was carried to the Church and to the grave by her own Hostel boys and some of her Staff colleagues. After the service in the Church, at which many non-Christians were present, and for which she had requested joyful, triumphant hymns, the committal took place in our beautiful churchyard, near the grave of Mr. Guiton. Miss Balderston came to India many years ago, and had been in charge of St. Andrew's Hostel for nine years. Although her health was never robust and often confined her to her room, she devoted all her energy to the care of her boys, to the building up in them of self-confidence, cheerful service and a manly faith. Her training as a nurse and teacher, combined with abundant common sense, taught the boys lessons which they will not forget. Her last words to me the night before she died were 'Conrad, tuition'. This was a reminder to arrange for special help in studies for Conrad, one of her boys, and the cost was to be met by her. She was entirely ready for death, and faced it with joy and anticipation, because she felt her work here was finished.

You can imagine the effect of this on the minds of some people here for whom suffering and death are things of terror. It is significant that the funeral service, with its alleluias and its message of Life, filled all of us — boys, teachers, and missionary colleagues — with thoughts of thanksgiving. As one of the boys said, using the title by which she was always known to them, 'Thank God' for Miss'.

Several new Christian boys have come to us since I last wrote, and we now have the largest number of them in the history of the School. Many of them are sons of our Diocesan clergy, and come from the Punjab plains, which are the prairies of India. The language and script in the schools there are different from ours, and we are trying to overcome the problem by getting boys here at an earlier age. There are differences also in background, food, and social customs, and it is good for Christian boys from every part of the Diocese to live together in our Hostels and learn of their unity in the Church and also in their citizenship. The diversity within the Punjab is but one example of the staggering diversity of India as a whole, which presents our Government with its most baffling task.

Palampur suffered a great disaster this year, and has not yet recovered from it. About three a.m. of the morning on which our Annual Examination was to begin, a fire broke out in our main street. It happened to be the height of the wedding season (Hindu weddings are performed only at certain auspicious times of the year) and most of the shop-keepers were out of town, and their flats above the shops were empty. Palampur has no provision for fire protection, and it happened that no water was available in the taps that night. Soldiers came from the local military camp, and our Scouts were awakened, but the fire had been spread through many shops by the strong wind. It was necessary to demolish shops in various sections of the street to create fire-breaks. Our Staff and students worked hard at the dangerous job, and the fire was finally controlled at nine o'clock. Over ninety shops, with the flats above

them, had been completely destroyed; more than half of the main shopping street had disappeared, and two-thirds of its wealth. The loss was about half a million dollars, and only two shops had any insurance! Twenty-five of our students were homeless, and lost all their clothing and books. We took several into the Hostels for some weeks, and provided books and study arrangements for all of them. The Examination was postponed, and our Scout Troops began two weeks of dusty, heavy work removing the debris. Some shops have now been rebuilt, but many merchants were so completely ruined that their land remains empty.

The extraordinary weather of 1954 has also brought hardship to this country. During our holiday in Kashmir, we found crops destroyed by drought; there had been no rain for four months. The same is the case in parts of the Punjab and farther south. Meanwhile Palampur has had 110 inches since the first of July, five times the annual rainfall of most places in Canada. You have read about our terrible floods in Assam, and I expect that many Canadians are speculating, as the Indians are, on the effect of the hydrogen bomb on the weather.

This week the Government has announced that grants have been received for a very ambitious plan for the reorientation of education in the Punjab. As you know, we have been part of a Pilot Project with a few other schools, and now we expect to embark on a much larger programme of experimentation and development. Like all Government schemes, it may start slowly, but we hope (especially with the help of Mr. Samuels after his experiences

in Canada) to make some practical contribution to it.

Mr. and Mrs. Samuels will arrive in Bombay next week, and we are very busy preparing a welcome for them. With them will be Miss E. M. Bonney of Vancouver, a new W. A. missionary, who is coming to take charge of St. Andrew's Hostel. In my last newsletter I expressed the hope that we might have another missionary to join the School Staff, and the prayer was answered very promptly. Within two weeks I learned of the possibility of Miss Bonney's coming. For her too there will be a warm welcome. Mr. Samuels has had an extremely full schedule during the whole of his year in Canada, but I am sure that he has taken advantage of all of it. Canada and the Canadian Church have made a profound impression on him, and his letters have shown him to be an acute observer. We hope that the next few years will see the fulfilment of more of our dreams for St. Paul's, and we have already planned a Staff Seminar for two days early next month, at which Mr. Samuels will be the main speaker. Perhaps you will understand when I say that the way is not always made smooth for Indian nationals who go abroad and then come back to work among their own folk. I would be grateful, therefore, if you would remember him and the School specially in your intercessions during the coming months. May I once again express our thanks to all of you for making possible the visit of Mr. and Mrs. Samuels to Canada.

There is one small mystery which we should like to solve. Some time ago we were informed by the New Yorker that we were to receive a

subscription to the magazine as a gift from St. John's W.A. The magazine has come regularly, and we enjoy it as a refreshing antidote, but we are still in the dark about the kind donors. We are acquainted with at least six St. John's W.A.'s, and would be grateful to receive a line from the "right one", so that we may send our thanks!

We remember regularly our founders and benefactors, and shall be thinking of you as your parishes resume their work in the autumn season. The boys and Staff join me in sending cordial greetings and every good wish to all of you.

Yours sincerely,

REV. T. M. DUSTAN

## The M.S.C.C. IN ACTION

**Rev. Canon A. H. Davis,**  
Field Secretary of M.S.C.C.

The Board of Management of M.S.C.C. in joint session with the Executive Council of General Synod met in St. Paul's Church, Bloor St., East, Toronto, on Tuesday, November 16th, 1954, with the Most Rev. Walter F. Barfoot and the Right Rev. Ivor Norris, presiding in the joint sessions. There was almost a record attendance of members present.

Reports were presented by Canon L. A. Dixon, the General Secretary, who reported that the stipends of married clergy in missionary dioceses were going to be increased to \$2,200 per year in 1955, although to do this, the funds in 1955 were going to be drawn from the quickly diminishing reserves of the Society. The church is asked to accept increases in apportionments in 1955 to enable the Society to increase grants for transportation to the hard-pressed missionary clergy.

Reports on Canadian Missions, Indian Residential Schools, work among Native Peoples, work in the Diocese of the Arctic, and on Missionary Education, were presented by Bishop Hives of the Diocese of Keewatin, Bishop Marsh of the Arctic,

Canon Cook of the I.S.A., and Canon Davis, the Field Secretary.

Bishop Norris reported on the effect being seen in our Overseas Fields of India and Japan through the changing conditions in the social and cultural life of the Oriental peoples.

The missionaries from Overseas coming home on furlough, having had no place in Toronto to stay, will now have the benefit of a house which has been bought by the Society with some of the proceeds of a legacy left for that purpose.

The sum of \$5,846, the balance of the Jubilee Thank-Offering Fund was voted for the extension of the Kindergarten Training College at Nagoya in Japan.

A grant of \$2,000 was voted for the village rehabilitation and agricultural uplift programme of the Rev. F. A. Peter in Pakistan.

Miss Elsa Peter of Pakistan has been transferred from the M.S.C.C. missionary personnel to the ranks of the W.A. Overseas Missionaries.

The grant given by M.S.C.C. to the work of the N.S.K.K. of Japan has been increased to enable the meagre stipends of Japanese clergy in the Diocese of Mid-Japan to be augmented.

The Board of Management heard with gratification of the School for Indian Catechists held last summer at Prince Albert and attended by some twelve Lay-readers. Approval was given for two such schools to be held next summer - one in the Diocese of Saskatchewan for Western Dioceses, and one in the Diocese of Keewatin.

Plans were set on foot for an expansion in the services of the Visual Aids Department of M.S.C.C. to enable Missionary Exhibit material to be professionally created and made available to the whole church as an aid to locally planned Missionary Exhibitions and Institutes.

A report was received from a special Committee under the Chairmanship of Bishop Gower which authorized M.S.C.C. to assume responsibility in part for the work of the Mission to Seamen at Canadian ports. Many urgent sequests for help from fields as varied as British West Indies, Hong Kong and Africa continue to come to the offices of the Missionary Society of the Church of England in Canada. Due to lack of funds and, above all, man-power we are able to do little more than give them sympathetic consideration. We are still confident that in time the people of our church will offer more and more generously of their substance and of their sons and daughters, which will enable action to be taken in respect of these urgent appeals from our brethren to meet the opportunities of the day.



#### MISSIONARY PRAYER CORNER

Let us give thanks

For the Missionaries who have reopened four Arctic Missions at Fort Simpson, Fort Smith, Port Harrison,

(The Rev. L. Willis) and Great Whale River.

—For the witness of Catechists and Lay Readers in isolated areas.

—For the response of the Eskimo people to the Gospel.

Let us pray

—For God's blessing on the work of the Indian Schools and especially for the school at Moose Lake, Manitoba, recently re-opened by Deaconess Postans and Miss Helen Cough of St. Simon's, Toronto.

—For adequate financial support for the re-opening of Missions and repairs to buildings especially in the Diocese of Caledonia.

—For God's blessing and guidance for both teachers and students in the new High School recently begun at St. Hilda's School, Kangra.

—For the work of the Bishop's Messengers of St. Faith's, Manitoba, and for their new Travelling Priest, Rev. Philip Sargeant who has been appointed to the Missions in the Swan River Valley and the area north of the Pas.



#### THE LITURGICAL COLOURS

We are familiar with the symbolism of the white of the bride, the red on St. Valentine's Day, and the red and green of the Christmas colours. But do we realize that the holly gave us the red and green, and do we picture in the holly the Love which came down at Christmas and the Courage which gave those beads of blood and endured the thorns of the leaves and the crown?

The Church commemorated from the very first Christ's Rising from the dead by the observance of the Lord's Day on the first day of each

week, and, remembering year by year the Lord's Passover and the Paschal Lamb sacrificed for us, gave us the Christian Easter. This, today, has the symbol we so readily recognize, the white lily; and white was the first liturgical colour to be used by the Church.

We read in St. Mark IX that "Jesus was transfigured . . . and His raiment became shining, exceeding white, as snow". In the Book of Revelation we read that Christ gives merciful advice to us through St. John: "Thou knowest not that thou art naked, I counsel thee to buy of Me . . . white raiment". In that same Book of Revelation we read that St. John saw "a great white throne and Him that sat on it, from whose face the earth and the heaven fled away," and he tells us that those who stood around it "have washed their robes and made them white in the blood of the Lamb"; that the "armies which were in heaven followed the Word of God clothed in fine linen, white and clean", and that to "the Bride, the Lamb's wife, it was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of saints".

So we see that the garments of the four and twenty elders, of the great multitude around the throne, of the martyrs, of the armies of heaven, of the Bride, which is the Church, are the colour of the garments of the Son of God Himself, symbolizing the unspeakable holiness of God, granted and restored to His servants. White light has in itself all colours; it stands for the perfection of all virtues, the glory of joy and strength, of courage and faithfulness, of truth and love, of innocence

and purity, of the perfect blending of all colours, of all virtues.

So the Church in the earliest days directed that the robes of its ministers were to be of the best, and white, and today our bishops, priests and deacons still wear the white rochet, surplice and alb. In the early days, too, the Church provided the white garments to be assumed by the newly-baptized, and we still feel that it is fitting that the babe's christening robe and the young girl's confirmation dress should be white.

At Easter and Christmas, on the Feasts of Epiphany, Ascension, Transfiguration, and all the days commemorating the joyous events in the earthly life of our Lord, on Lady Day, March 25th, when we think of His coming to us through the dedicated virginity of His Mother, and on the other festivals named by the Church for St. Mary, and for the other virgins in the saintly company, and at Michaelmas, the Altar is decked in white, and the special Eucharistic vestments are of white. On the Feast of Trinity also, white is used as we join in worship with the heavenly company around the great white throne.

Around this throne we read there is a rainbow, an arch, as it were, of emerald. Green is the colour of hope, of growth. God gives us hope, year by year. An Associate living on the prairie passed on a glimpse of her vision, writing this last June: "Our grounds are georgeous now - every shade and tint of green imaginable, and an emerald vista stretching in every direction. To realize that God has given us such beauty with the utilitarian process of raising grain makes me feel very humble." And as God seems to give to farmers an undying hope, so it is

in Him that we find hope for our souls; we gain it from His hope and trust in us and in our growth and fruitfulness for Him. We use, therefore, in the season of Epiphany and in the long season of Trinity, when no special festival is being commemorated, the colour of green.

St. John tells us that during Our Lord's Passion, when He was a prisoner at Pilate's court, the soldiers put on Him a purple robe, and this, with the crown of thorns, denoted their mockery of His Kingship. To Christians He is indeed the King Who is coming to reign, and we in Advent use this royal colour, and in Lent and Passontide remind ourselves by it that we have crucified our King, and that He reigns from His Cross triumphant over sin.

Red, the colour of blood and fire, the symbol of courageous love and of mighty power, is used by the Church on the Festival of the Holy Spirit, Whitsun Day, and for the festivals of those who were so filled with the Spirit of their Lord that they shed their blood in martyrdom. So the cross of St. George (known as "the

great martyr") on our Union Jack is red, and we have adopted the symbol of the Red Cross for a society of world-wide service of mercy and self-forgetting love. As we look at these symbols we too can try to catch the Spirit of those who overcame evil by the blood of the Lamb, who loved not their lives unto the death, and who follow Him whithersoever He goeth.

As we try year by year through the cycle of Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsun, and Trinity to follow the life of our Master, as we commemorate the special days of His greatest followers, by the outward use of these colours as well as by endeavouring to conform our Spirits to His Spirit, our inmost selves become tamed, directed, urged onward. The use of the liturgical colours is no formalism, but rather the expression of what is within, the loyalty to our Master and to His saints, the outward and visible sign of our worship of the Most High God.

S. S. J. D.



PLEASE NOTE:—All renewal or new subscriptions should be sent to the Business Manager, Mr. Murray Tweedale, 9 Edmund St., Sudbury, Ont., not to the Editor or the Circulation Manager. Thank you.

**EXPLANATION OF CONTENTS OF  
EAST WINDOW**

IN

**St. Luke's Cathedral  
SAULT STE. MARIE, ONTARIO**

INSTALLED IN MEMORY OF  
**The Most Reverend George Frederick Kingston**  
M.A., PH.D., D.C.L., D.D.

**PRIMATE OF ALL CANADA**  
1947 — NOVEMBER 20TH, 1950

BISHOP OF THE DIOCESE OF ALGOMA 1940-1944

BY ALL THE PARISHES AND MISSIONS OF THE  
DIOCESE OF ALGOMA

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**THE NATIVITY**

The Window starts at the lower left hand corner with the Birth of Christ. The Baby is being held by Mary. In the foreground are two of the Shepherds, with Joseph off in the upper right hand corner. In each of these spaces there is a double demand. One must put in all the feeling that it is possible to obtain of the actual incident, and at the same time it has to be transposed into glass and lead in such a way that it forms a pleasant colour and design of itself. It also has to fit into the whole twenty two foot space in such a way that the entire window has a beauty and majesty of its own when it is finished. I have a strong personal feeling about such a window.

It should be subtle, so that a person is able to look at it time and again (just as one hears beautiful music over and over again) and each time find something fresh in the way of a visual stimulant.

**BLESSED ARE THE MERCIFUL**

The next section, beside it on the right hand side, is an attempt to sum up one of the beatitudes from the Sermon on the Mount, "Blessed are the Merciful." You will see that on the left hand side in silhouette, there is a man holding out a bowl of soup to the elderly and very weak beggar who is in the middle and being supported by the man on the right hand side whose face appears in the upper corner of this particular picture. In a symbolical way there is also a tree bearing good fruit up in the left hand corner of this section. If you look closely you will observe that this tree is growing out of the

TARIO

1955

NO. 1

ews

TARIO

rocks although it is an apple tree, which might scarcely be expected. This is an attempt to show, as is suggested in the Sermon on the Mount, that "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit." The rocks of course are a necessary part of the background as they show that the beggar has come along a very difficult and tortuous path. You will also notice that even the colour is used as much as possible in a symbolical way. The beggar is done in shades of green and greeny white and dull blues to show that he is very tired and on the verge of collapse. The man that is feeding him the soup is in warm rich colours providing the goodness and comfort of life. Of course, all these colours have to tie into the main colour scheme of the window and must occur at the right places.

## FEEDING OF THE FIVE THOUSAND

When we move to the panel immediately above this we see the depiction of the miracle of Christ feeding the five thousand. In front of Christ and the two disciples are the heads of people and some hands. This has to be done to suggest a crowd, and, as you see, goes off at each end of the little section as though there were an indefinite number of people. Christ is breaking one loaf of bread and the other four are held by the disciple on the right hand side. The disciple on the left hand side has the two little fishes.

This miracle to me, is very spectacular and a fascinating miracle to use from a point of view of turning it into glass and lead. It is, as you doubtless know, one of the few miracles that is recorded in every one of the four gospels.

## PARABLE OF THE SOWER

Moving over to the left hand side we find the parable of the Sower.

Although this is only recorded in three of the gospels, it seems to me to be one of the most fundamental of all the parables. You will see that the Sower is sowing his seed, and that some seed fell by the wayside and the fowls came and devoured it. The fowls are over on the left hand side of this panel, some of them swooping down, with one bird already on the ground picking up the seeds. Some fell in stony places (that is directly down in front) where they had not much earth, and forthwith they sprang up because they had no deepness of earth and when the sun was up they were scorched. Now you see this particular piece of wheat has sprung up and because it has no roots it withers away. I've shown it broken down. Some of them fell among thorns and the thorns sprang up and choked them and there is the thorn over on the side. Then in

the background you get to the other that fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. One has to imagine the numbers but the general idea of a great deal of beautiful wheat growing is what we are showing.

You will notice that I have made the sower green but he is rather yellowish warm green to symbolize the fertility of the earth rather than the cold bluey greens which symbolize the drying up of life in the old man down in the beatitude panel. This is just a small detail, but the little sack out of which the sower is pulling his seed is a design that I found in an old drawing from the Catacombs at Rome and is taken from something that was done in about the year 200 A.D. In designing a work of this sort one must attempt to keep above time and space. Particularly things, like styles of clothing, go out of date in such a short space of time. The clothing I am suggesting anywhere in this window is very fundamental and, if there is any style or mannerism to it, it is taken from very ancient drawings that have been found.

### THE BETRAYAL IN THE GARDEN

Moving directly up from the sower we come to the panel showing the Betrayal in the Garden. As you will see we have compressed a certain amount of subject matter into this one panel as we have used the bit from Mark 14, verse ten and eleven where it says "Judas Iscariot, one of the Twelve, went to the chief priests, to betray Him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him." In Matthew, it even mentions "and they covenanted with him for thirty pieces of silver," and although it does not say exactly when he was paid, it is both convenient, and adds to the dramatic effect, to have him reaching out his hand behind him and receiving the money at the same time as he kisses Christ on one cheek. This kind of thing is of course known as artistic license (as we have no doubt that it did not take place in exactly this way) but it does serve to show what went on in a smaller space, than if we had used an entire other panel.

You will also see that one of the soldiers in the background has already got his hand on Jesus' shoulder as he is about to bind Him, or take Him off, and that the soldier who is in silhouette, in the foreground, in the deep purplish and magenta tones, has been deliberately drawn in a brutal and tough way to symbolize what is about to happen next, in the scourging and Crucifixion.

### THE RESURRECTION

For the final top panel on the right hand side I have used the scene of the two Marys coming down to the sepulchre and

finding the stone rolled away, and the angel (sitting on the right side) clothed in a long white garment and "they were affrighted." You can see that Mary Magdalene over at the left side is holding out her hand and questioning with her eyes as to what has happened, and what is going on. The other Mary, the mother of James (who is kneeling in the foreground) holds the splices that they had brought to anoint Our Lord's Body.

## THE MAN AND THE LION THE OX AND THE EAGLE

In the two V shaped sections above the Cross we have taken advantage of the space, to show the symbolism which we were asked to include in this window. It shows, the Man, the Lion, the Ox and the Eagle as being symbolic of the four gospels. You remember the passage in Ezekiel verse 10 chapter 1 where it says "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle". It goes on of course to say that their wings were stretched upward. Two wings of every one were joined one to another and two covered their bodies. This business of the wings could become frightfully complicated and I have simply suggested the wings as one wing going up the back of each of them and as the whole thing dissolves in a mystery of blues and purple one could easily imagine any quantity of wings.

## THE HOLY TRINITY

The three circles which somehow seemed so conveniently to join up the top of the entire design are, of course, that very old Christian symbol which was used to depict the Holy Trinity.

Perhaps some of you have already read the words of the great Abbot of St. Denis who died in 1150. His idea of windows in a church was, that the pictures in the window are for the sole purpose of showing people, who cannot read the Holy Scriptures, what they must believe.

To me it seems a very charming idea, and while it is rather naive when used with an educated congregation, who all obviously read, and know a great deal about the Scriptures, the fact remains, that the colours and design in a window such as this, give the church a feeling of spiritual music in colour, that is really not available in any other way.

**ANGUS MACDONALD,**  
**ARTIST AND DESIGNER.**