

The Rt. Rev. W.L. Wright, D.D.
Bishophurst,
Sault Ste. Marie, Ont.

Apr. 50

THE ALGOMA

APRIL AND MAY 1955

VOL. 81

NO. 2

Missionary News



CLAUDE VIKORIC

ST. ALBAN, ALGOMA
CHURCH, RESTOULE

THE CHURCH OF ST. ALBAN

RESTOULE, ONTARIO

THE EDITOR'S CORNER



Many sincere wishes and congratulations have been poured upon our new Metropolitan of Ontario, the Most Reverend W. L. Wright, D.D., but none are more sincere and heartfelt than those which we offer on behalf of all the clergy and people of Algoma. The Archbishop has endeared himself to all his diocese by his sincerity and hard work, his spiritual devotion and his friendly humanity, and we rejoice that this honour has come to him and to the Diocese. We assure him of our continued loyalty.

Archbishop Wright was born at Roslin, Ontario, and attended public schools in Kingston. After graduation from Trinity College, Toronto, in 1926, he was ordained priest at St. George's Cathedral, Kingston in 1927, and later was for two years curate of the Church of St. George the Martyr in Toronto. His first parish was at Tweed where he was rector from 1928 to 1932. Then he was appointed assistant to the Very Rev. L. W. B. Broughall, Dean of Hamilton Cathedral. In 1936 he returned to the Church of St. George the Martyr as rector and four years later he was appointed to St. Luke's Pro-Cathedral in Sault Ste. Marie, Ontario. In 1944 he was elected Bishop of Algoma, one of the youngest prelates in the Church.

Archbishop Wright has served as secretary of the House of Bishops for Ontario and secretary of the Dominion House of Bishops. He is active outside his Church, being Deputy Grand Master of the Grand Lodge A.F. and A.M. of Canada in the Province of Ontario. He is an active member of the Sault Ste. Marie branch of the Canadian Legion, an honorary member of the Sault Kiwanis Club and a member of the Sault Boy Scouts Association.

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LIFE AT CHURCHILL

St. Paul's Mission House,
Churchill, Manitoba.

Dear Friends:

In order to catch up with our correspondence, we have decided to attempt a general letter which can be mimeographed. This may not seem quite so personal as a letter should be, but it is the best and most efficient way we know of to record our first impressions of this new work and surroundings.

As some of you doubtless know, Churchill has changed very rapidly during the past decade, from a sprawling, scattered collection of homes, to a populace, thriving community. Prior to the arrival of the Armed Forces in 1942, the chief factor, economically speaking, in Churchill, was the Grain Elevator, operated by the National Harbours Board, (hereinafter called N.H.B.). The building of a Railway line (first called Hudson Bay R. R. but now C.N.), and the erection of the elevator facilities are matters of history which you can study elsewhere, so we shall not burden you with further details.

This is still unorganized territory, and we are classified by the rather cumbersome but grandiose title: "The Unincorporated Urban District of Churchill." Just as The Pas is called the gateway to the North, so Churchill prides itself on being the Gateway to the Arctic; and this latter fact is of great strategic importance for us. We are some 200 miles North of the 58th parallel of latitude, and this is often pleaded as an "excuse" for doing or not doing certain

things. Indeed, there are some individuals (extremists) who speak and act as though even every man were a law unto himself. We hasten to add that this is not a lawless jungle town, as so many "outside" have been led to believe.

Both the M.P. and the M.L.A. for this district have their residence in Flin Flon, which fact is bemoaned by every red-blooded Churchillian and political feelings are pretty much the same wherever one lives. The local governmental agency is the Urban District Committee, which has three elected members, drawn from the 80 or so ratepayers in town. There is also a Town Planning Committee, which group looks after such affairs as do not come under the jurisdiction of the Province. Although the town has mushroomed so rapidly, there are no indications that it will be organized in the near future, even as a hamlet.

In the early days, homes in the community were built a good distance apart; but with the influx of population, new homes have pretty well filled up the "wide open spaces" to such an extent that the place looks not unlike any town or large village outside. While it is a thing to have neighbours close by, it is rather hazardous, owing to the danger that if fire breaks out in one dwelling and cannot be controlled, it would soon spread and wipe out a whole section of dwellings. We do have fire fighting equipment, but in a high wind — and these are a common element here — it is hard to keep the flames and sparks from igniting everything in sight. Then, too, if the wind chill happens to be

around 2200-2300, a human being cannot stay out in it for any prolonged period without endangering his life.

At the centre of the townsite area is a "square" of open property about the size of a city block. No building lots are being sold from this area; it is being retained as a fire-break between the two major sections of the built up area. Most of the town business and activity radiates from this square. There are several stores, a bowling alley, theatre, bake shop and post office, all within easy distance of one another. (We are fortunate in having a general store just a few steps down the road.) Overlooking the square from the North end is the new R.C.M.P. Barracks.

Residences, for the most part, are small, bungalow style, one storey buildings. These are built right on the perma-frost — no basements, few attics. They are purposely kept small and compact to make it easier and more economical to heat them. The Mission house, originally built for use as a Church and Hall, has been remodeled several times, until now it boasts eight rooms — quite a palatial mansion from the Churchillian point of view. We have been quite comfortable so far; but there are a few improvements which could — and we hope will be made. Most of the homes are heated with coal stoves and heaters. Wood is at a premium — we are north of the timber line. Some of the newer homes have installed oil heating units. We are hoping to install oil heating in the Church for next winter.

Few homes in Churchill have water piped directly into them.

There is a huge pipe line, operated by the N.H.B., running round the townsite area. The water running through this pipe is pre-heated in winter to keep it from freezing. It is rather difficult to describe this pipe line in detail; you really have to see it to understand how it operates. We are not too far from the line, and hope that it may be possible to have the water piped into the house before another winter. Most of the residents have a supply of "ice water" piled outside the door; some have water delivered twice a week by one or other of the local "water merchants." Our experience with these gentlemen has been that if you depend too much on them, you are usually out of water! We have been able to "scrounge" some water from the R.C.A.F. supply truck which delivers water to Air Force personnell living in the townsite area.

One could almost write a book dealing with the N.H.B. alone. Sufficient to note here that besides providing water and ice, they supply the townsite with electric power; and of course we must not forget their primary function of handling a tremendous volume of Canadian wheat for export — 37 shiploads last season, and the capacity of the elevators is being doubled this year.

The Canadian National Railways have a roundhouse and a small shop here. They employ a large number of Indian and half-breed people on the section gangs. The result is that a lot of natives are moving in from the trap lines to take up residence in or near the townsite. We are not sufficiently familiar with this sort of situation to make much of an observation as to how this change in the

economic and cultural life is affecting the native.

The residents of the town and surrounding area are really a very cosmopolitan group, comprising the following elements — Chipewya, Cree, Eskimo, Half-breed (many of these latter claim Scottish fore-bearers, French Canadian, European and American.

Where, you ask, does the Church fit into this picture? We reply — right in the centre. If we do not confront this turbulent, changing scene with the Good News and the demands of the Gospel of Jesus Christ, then surely we will be judged for having missed so wonderful an opportunity. As in all situations of this type wheresoever they may arise, there is a strong tendency to moral and spiritual laxity. The native peoples (to say nothing of their white brethren) need the Anchor which our Faith alone can give. They are confused. They observe the white brother trying to uphold a double standard of morality — and of course they cannot help but see how miserably this fails. The natives are an example to many of the white people in their faithful attendance at services. They are hungry for the Life giving Word, and ours is the privilege and responsibility to hold it forth to them. We need your prayers that we may not fail in this situation.

The Anglican Communion has a long history of association with Churchill, dating back to 1825 when the Rev. John West first came here to preach the Word to the Eskimo. Actually, the first record of contact of Christianity with this area dates back to 1620 and the illfated Jans

Munck expedition. We hope it will not be too long ere we can accumulate enough factual information to produce a pamphlet outlining our heritage in this Mission.

Just a short piece across from us in the Roman Mission and Eskimo Museum. Churchill is the See for the Hudson Bay Vicariate and the Mission House is really the Bishop's Palace. Certainly they have an imposing array of buildings. Unfortunately, the Roman Communion has tried in various ways to create the impression that they were the first to bring the Gospel to this part of the world — a fact which is historically suspect to say the least.

While our Mission has been vacant for 2½ years, two sectarian groups — Pentecostal and Gospel Hall have come to Churchill and gathered a following. However, we still have plenty of work amongst those who still desire the ministry which our Mission is here to provide, without being in conflict with those who may differ from us. The one unfortunate part of this situation is that it has only added a further source of confusion for the natives, and that at a level where we least want them to be confused.

The widespread abuse of beverage alcohol with its twin sisters gambling and immorality, are playing their own brand of havoc among our people. The police authorities, both R.C.M.P. and Military, are much concerned with this problem, and I believe there is to be a concerted effort to at least crack down on the more flagrant violations.

One place of interest and industry we have not mentioned is the Whaling Factory. This only operates for a short period in the summer while the whales are schooling in this area of the Bay. We are told that whales are used extensively in the manufacture of oleo-margarine — so those of you who use same share with us the privilege of indulging in "blubber"!

The Tri-service Military camp is situated about 5 miles south east of the townsite area. One could write a small book on his own as well. It is in reality a very well organized and highly efficient town, with all the services and amenities that could possibly be desired or imagined. The Department of National Defence have not spared themselves in endeavouring to provide comfortable and attractive conditions for personell coming to serve on this outpost unit. We have been treated very kindly by the people at camp. Medical facilities are available at any time for all the townspeople as well as the military. The hospital is very well kept and well equipped. The congregation of the Protestant Chapel have been very kind and generous in helping with the work of our Mission. Since our arrival they have given a generous donation toward the redecorating and repair of our Church building.

Such a long letter already, and we have not mentioned anything of the school facilities nor about the social and cultural life of the town. The school is a [four room building, grades from one] to eight. The school at camp is much more elaborate — along the line of a good city school — and runs to grade twelve. There are the [usual run of community groups — Legion, Masons,

Eastern Star (newly formed), Legion Auxiliary, Ladies Community Club, hockey and curling leagues, etc. etc. To date we have not comitted ourselves too deeply with any of these groups. We want to get our own work well established and running smoothly first, then perhaps we can participate in these extras.

One aspect of our work we would especially stress is the work with our children and young people. We do have about 75 pupils enrolled in the Sunday School, and we are gradually getting things organized for them. However, there are a large group of teen-agers for whom we have no organized activity. Unfortunately, we do not have a building other than the Church in which to hold meetings and conduct activities, and our funds are non-existent at present for this work. Anything that our friends may feel led to do in aiding this vital work will be greatly appreciated.

All in all life here is very interesting. We are liking our new experience very much, and our constant hope and prayer is that we may be enabled to make full use of this opportunity which is before us. There is much more that one could ramble on about, but I think by this time you will have formed a pretty complete picture of what life is like up here North of 58. One thing in closing — when you write, would you be specific with your questions—ask us definite questions about those aspects of our work and life which interest you most. Thus we will be able to write a more intelligent and we hope more interesting letter.

Yours in Christian fellowship and service, Anne, Bert, Lynne & Barry Willis.

ORDINATION

Trinity Church, Bala, was the scene of an impressive Sacrament on Friday, March 25th. The Sacrament was the Ordering of Priests. Those raised to the Priesthood were the Rev. Harry Morrow, L.Th., the Rev. George K. Menzies, B.A., L.Th., the Rev. Peter S. Park, the Rev. Roy H. Nixon, the Rev. Leslie Peterson, B.A., L.Th.

It was a beautiful sunny day and the Church was crowded with clergy, relatives and friends. After the opening hymn "Praise we the Lord this day," the sermon was preached by the Rev. J. Ditchburn. Archdeacon Lindsell presented the candidates to the Bishop and the Rev. C. Peto, R.D., said the Litany. The twenty-five clergy present all joined with the Bishop in the solemn act of the Laying of Hands. The Bishop was Celebrant at the Sacrament of Holy Communion and the newly-ordained priests were joined at the Altar in Communion by their relatives and the clergy.

After the Ordination, all present were invited to a delicious buffet luncheon provided by the ladies of Holy Trinity Church. Thus ended a very happy and joyful day.

Sermon: The Rev. J. S. Ditchburn Eph. 4:11—And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

We have come together to witness and to do an important act. In a few moments we shall change the status of five young men. We shall

place on them an indelible mark, a sign that will not be erased.

For all of us who participate in this important moment, there is a deep satisfaction and a clear hope. This is a time fraught with the possibility of highly multiplying good.

This is not something which we do by ourselves alone. God is in it. He has already taken part in it. He has spoken to these young men secretly in their hearts. He has worked with them through their parents in their homes, through their pastors, through their teachers. God has spoken to them through books, through the Church, through the Bible, through the events of their personal lives. By these means He has made His purpose known to them. Thus there has been a broad and general horizontal preparation for this moment, stretching over many years and occurring in many places. All of these past events come to a focus in this solemn service.

What we do today has a different dimension. It has a vertical significance. Today God reaches down through the office of the Bishop and the ministers of His Church to touch into full stature and flame that which He has seen germinating and smouldering for years. Thus His vertical action vitalizes His horizontal action. This is a time to say Alleluia.

Today we set aside five young men to have a special ability — the ability of priests. This is the ability to administer the Sacrament of Holy Communion, and in the Name of God and the congregation, to say words of forgiveness and blessing. These acts we consider so sacred, so central that they should be performed by

those especially set aside for that purpose and by no other.

These acts on their material side are simple acts. The method of performing them may be learned in a short time. Is it therefore a small thing that we do in setting aside these men as being properly qualified to perform them? By no means. It would be a very easy thing to place the insignia of high military office on the uniform of a soldier. But it is not an easy thing to make a general. Many years of study and seasoning experience go in to make a high ranking military officer. A general's badge is the outward and visible sign of the confidence that has been placed in him and a sign of the authority he wields.

The mark of a priest, which we place on these men, sincerely and humbly believing that we act for God, stands as a qualifying mark which proclaims an array of other abilities which anyone may possess but in which these men should be considered leaders.

THESE MEN ARE TO BE PASTORS. They will occupy a position of headship in the family of faithful people; to enter with sympathy and understanding into the joys and sorrows of many people; to be an outward and visible sign of God's tender love; to stand by the bedside of the dying; to enter into the innocent joys and festivities of young and old; to help the outcast and the beggar; to stay the hand of the would-be suicide; to direct the people as they worship God; to encourage and restore the fallen; in baptism to take little children in the arms and bless them; to stand with the grief-stricken at the side of the grave; to place warnings over ways which lead to destruction; to know

the way of life and show it to many. These are the duties of the pastor.

THESE MEN ARE TO BE TEACHERS. The name of teacher is an honorable name. By no name was our Lord Jesus more often called than that of teacher. He commanded all of us to be teachers and to go teach all nations. Christian teaching is more difficult than secular teaching because, while secular teaching aims to inform the mind, Christian teaching aims to strengthen and beautify the will. Secular teaching endeavours to impart knowledge, but religious teaching, while imparting knowledge, aims to develop persons and bring them to true adulthood. The fallacy under which secular education has so largely laboured is the belief that there is something essentially good in the intellect, guided by which informed people will spontaneously work together to make a better world. We of the Church can see that high intelligence itself can lead only to darkness unless the eyes are educated to see the vision of the city of God; and the heart is educated to love the will of God; and the feet are educated to walk in those paths of service, sacrifice and adoration by which alone the city of God can be approached.

A teacher of religion must know the goals of life. He must know this not as one who knows facts, but as one who knows truth. The knowledge of this truth must be an inner light in him. It must be a kind of glow, a kind of glory, which is within him and yet not of himself. It must be an experience of Christ which for him is a foretaste of that dim, far-off event toward which all creation moves. In that experience centres all that he can teach, all

that he can ever do, all that he can ever be.

To the end of furthering these high purposes a teacher of the Church must be skilled in the use of his tools. He must aim to be a master craftsman in the techniques of the Church, the Church's organization, the Church's law, the Church's teaching methods. He will aim to know the history of the Church not that his mind must always run to the past, but to help him understand the present, and to appraise the various movements which today swirl and eddy through the framework of organized Christendom. More than that, he must have a clear insight into the BIBLE, the Word of God. To be an interpreter of that book, he must be at home in its pages.

WHAT A DAY IS for one to start out upon the task of being a priest, a pastor, and a teacher of God's ways! For two thousand years the spirit of God has been working through His Church upon the stubborn wills of men. For two thousand years it has been moulding history and gradually, steadily, expanding its power. It has been raising the dignity of Man. It has been proclaiming the sanctity of the home. It has thrown merciful protection around the weak and needy. It has honoured womanhood. It has been demanding justice. It has been proclaiming the sovereignty of God's Will for the nations. Uncounted thousands of Christian souls have answered God's call to bear the burden of these things, and the burdens have turned out to be not burdens which weigh men down but burdens which lift them up. Slowly men's minds and hearts have been liberated, slowly democracy has come.

But in our century the whole structure of ideas of which we have

been speaking has come three times in head-on collision with a monster of steel and fire and poisonous hate. Christ's way of life has three times been under furious attack. For the dignity of man we have been offered slavery. For mercy to the weak we have been offered the destruction of the so-called unfit and unwanted. The concept of justice has been sneered at with contempt. For the sovereignty of God's will we have been offered the self-styled "superior" people headed by a selected self-chosen few who in turn look to a self-exalted single individual with semi-religious devotion.

Three times we have seen this pattern of evil arise with its blood baths, its treachery, its torture chambers and its brain washings. Twice it has been overthrown by stout hearts and great sacrifice. We are challenged once more by the threat of frightful physical harm, worse than before. We live under the shadow of a black cloud where we are driven to terrible thoughts by stark necessity. This is the power of evil. May God save us from it and show us the end.

Solemnly in this lovely Church today in the midst of our peaceful Muskoka country, five young men have come to take up the challenge of evil. They take up the fight just as really as do those who enlist in the armed forces, or who work on atomic weapons, or build guided missiles. Our military forces work to ward off the material manifestations of evil. These men who are ordained fight the same evil in the realm of the spirit. Military people fulfill their time of enlistment and may turn to other pursuits. These ordinands are taking their orders for life.

By our presence here we symbolize the fact that the warfare of the spirit which they undertake is ours too. We stand with them. All of us are conscious of our frailty, but we are conscious also that this God's task and we can not lay it down.

Our task, and the task of the priest, and the pastor, and the teacher, is to reveal constantly and progressively the love of God and the glory of the realm where Christ is King. It is a slow task and many take us for laggards, but, to quote the words of Canon Barnett of Toynbee Hall:

"In the history of the world the race has not been to the swift. In the long run, victory remains to those who, hiding themselves, have shown God. Be it then ours to let the world see that God is served for naught, and that goodness is a fact."



EVANGELISTIC CAMPAIGN

The Anglican Church plans a Canada-wide evangelistic campaign in 1956 to deepen the spiritual life of its members and reach lapsed members.

Announcing the National Mission of 1956, Rt. Rev. W. F. Barfoot of Winnipeg, primate of the Anglican Church in Canada, said it is a natural outgrowth of recent world and national church conferences.

He said that secularization of modern life is so widespread and advanced that the church must renew the spiritual life of members through the efforts of all its branches.

The church announcement said there is a large number of persons in every parish who have fallen away from church attendance.

Archbishop Barfoot said the decision to intensify evangelistic efforts in preparation for a country-

wide mission in 1956 is a natural outgrowth of decision taken last summer at the Anglican congress in Minneapolis and at the World Council of Churches in Evanston, Ill.



RALLIES CHURCH BOYS' LEAGUE

On Saturday, April 23rd, the Church of the Resurrection in Sudbury, opened its doors to welcome some sixty junior boys in the Second District Rally of the Church Boys' League. Five branches participated, two from Sudbury, and one each from Copper Cliff, Lively and Whitefish Falls. A group of boys also attended from St. James Church, Lock-erby with their respective leaders.

The day's activities commenced with a Church Service, which was conducted by the boys themselves. The guest speaker was the Reverend R. H. Nixon, of the Church of the Epiphany, Sudbury, who spoke on The Church Boys' League, as the training ground for a life of Christian Service.

Registration followed, and then a hearty dinner, which was served by the Women's Auxiliary, and to which the boys did full justice.

After a lively game, out-of-doors, conducted by Mr. Bradley (Ch. of the Resurrection), the boys re-assembled for the afternoon activities.

First came the allotting of monies, received in the collection at the morning service. This amounted to \$10.43, and it was decided to send this to Bishop Wilkinson of the Diocese of Amritsar, India to be used in purchasing something for the Boys' School as a gift from the Church Boys' League.

Next was a Pageant, based on the idea of the Anglican Conference in which all groups took part, each "delegation" lead by a "Bishop." The "Presiding Bishop" was represented by Mr. Hardacre, leader of the Lively Branch, who received the delegations and heard their reports:

The Church in Japan, was represented by The Church of the Epiphany.

Work among Indians & Eskimo — Canada 'The Church of the Resurrection.'

The Church in Africa by Christ Church, Lively.

The Diocese of Amritsar, India — by St. Augustine's Church, Whitefish Falls.

The Columbia Coast Mission — Canada by St. John's Church, Copper Cliff.

Following this came a group of plays, based on Mission Study for the current year. Three Branches chose chapters from the Study Book "Pearl Seekers; on branch, a story from the Living Message for Juniors and one branch, work in Africa.

The final group of numbers was "just for fun," an consisted of comic songs; a game, a skit on "How Not to Administer First Aid," a monologue and so forth.

The boys give three rousing cheers, as thanks to their hosts, and voted for a continuance of the Rallies. The Reverend F. Nock of Church of the Epiphany issued an invitation for the 1956 Rally.

Mr. Nock then pronounced the Benediction, and the boys, tired but happy departed for their own homes.

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GIRLS' AUXILIARY

On Friday, April 15th, approximately one hundred girls and leaders from all over the Diocese, gathered in Sudbury for the first G.A. Rally to be held in many years. Mrs. D. R. Davies of Capreol, the Diocesan Secretary, was in charge, assisted by an efficient group of leaders.

At 9 o'clock in the morning, all gathered, in The Church of the Resurrection, for a service of Holy Communion, with the Reverend G. Honour as celebrant. The address was given by the Reverend G. Doolan of Minnow Lane and Lockerby, who chose as his text the words "And Jesus stood in the midst of them." He urged us to open our hearts to the realization of Christ in our midst, and each to make a decision for service for Christ. Four hymns were sung during the service "Holy, Holy, Holy"; "And Now O Father"; "Youth of the World Arise" and "Fling Out The Banner." Mrs. Flowers of Copper Cliff was at the organ, for this and also the evening service.

During registration, which followed, the girls were asked to indicate which hand-craft group they preferred to join later in the day. After registration, all returned to the church, where the delegates were welcomed by Mrs. Chaddock, of the Church of the Resurrection. Mrs. Davies then introduced the guest speaker, Miss Shirley Priddle of Sault Ste. Marie.

Shirley was one of the two Algoma girls to attend the Dominion Conference, at Lake Couchiching last August, and she gave us a very interesting picture of the various activities at camp, both educational and recreational. She showed how the theme "Show us the Path of Life" had been developed throughout the week by various speakers, also told of activities such as folk-dancing, hand-craft, sports, discussion groups, and religious devotions, all of which went to make up a helpful and inspiring time for the girls who had gathered from all over Canada.

A sing-song followed, led by Mrs. Doolan, Lockerby, assisted by Mrs. A. Thompson of Bracebridge.

The next half-hour was "free time" and gave the girls an opportunity to get out-of-doors for a while, then all returned to the Church Basement for a bounteous lunch, provided by the girls of Nipissing Deanery.

In order to have more space for games and craft-groups, all delegates and leaders were transported by cars to the Parish Hall of the Church of Epiphany.

Mrs. M. Thomas of Mindemoya opened the afternoon programme with a group of lively games, in which both girls and leaders took part.

Mrs. Doolan then took over, and conducted a number of Folk Dances which all enjoyed, particularly the one called "Ach Ja" which proved a good "mixer."

It was time then for craft work, and all moved into the smaller hall where five tables had been set up for the various groups. Mrs. Doolan and Mrs. Bingham, both of Lockerby

had groups learning to make nylon flowers, Mrs. Flowers, of Copper Cliff taught how to make plastic bracelets; Mrs. Hornby of Richard's Landing showed her group how to make wall plaques with plywood and alphabet macaroni, and Mrs. Jewell of Burk's Falls had a group making brooches and earrings from rick-rack braid. A very industrious hour followed, but at the end each girl had an attractive souvenir to take home.

Mrs. G. Thompson of Copper Cliff, Diocesan Dorcas Secretary spoke on the work of the Dorcas Department, how it started, where it got its name, and what it does now. Many interesting articles were on display, some of which were made by the girls of the Nipissing Branches, these were a quilt, knitted mittens, dirndl skirts and dresser scarves.

Mrs. Davies announced details of the programme for the G.A. Camp to be held in July, then held a discussion as to future rallies. It was decided to hold another rally next year, during Easter Holidays, and a tentative invitation was received from St. Luke's Cathedral.

When we returned to the main hall, we found the tables set for dinner, which had been provided by the members of the Women's Auxiliary of the Church of the Resurrection. Needless to say we all did justice to the delicious dainties spread before us. Iris Eskimo of Shingwauk School proposed a toast to the Queen, after which the Reverend Gilbert Thompson of Copper Cliff proposed a toast to the G.A., in an address in which he emphasized the importance of G.A. in the life of the Church.

Mrs. A. Thompson of Bracebridge conducted a short sing-song, then the tables were cleared and the hall prepared for the evening programme.

Miss Jenny Muirhead of Shingwauk School gave an interesting picture of life at the school, and answered many questions put to her by the girls who were keenly interested.

A campfire programme, under the leadership of Miss Edith Page of St. Luk's Cathedral then followed, this included songs, games, skits and charades.

The day ended as it began, in church, with shortened Evensong, an address and a Candle Lighting ceremony.

The Reverend F. F. Nock, of the Church of the Epiphany conducted the service, and the Reverend J. S. Ditchburn of Bala gave the address, the main theme of which was "Service." Five hymns were sung "Again as Evening Shadows Fall"; "O Jesus, Master, Whom I Serve"; "Blest Be the Tie that Binds"; "Let There be Light" and "Youth of the World Arise." It was during the singing of the third hymn that the girls taking part in the Candle-lighting took their places in nave and Chancel, forming a large cross. A large central candle representative of "Christ, the Light of the World" was lit on the altar, and from it, the light was passed from girl to girl until all were lit, symbolizing the carrying forth of the light of Christ's word into the world. Hymn 284 "Let there be Light" followed, the Benediction was pronounced and the recessional hymn sung, thus ending the rally. A happy, busy and inspiring day, for all who participated, both girls and leaders.

SERVERS GUILD

The Servers' Guild of Nipissing Deanery held its second Annual Retreat at St. John's Church, North Bay, on Saturday and Sunday, April 16th and 17th. It was a time of deep spiritual refreshment for the forty servers who were present. The Retreat conductor was the Rev. W. W. Jarvis, rector of St. Thomas' Church, Toronto, Ontario.

The Retreat began with a Celebration of Holy Communion followed by an introductory address. After coffee, the retreat resumed from 11:30 a.m. - 12:30 p.m. The Conductor took as the basis for his meditations the Seven Sacraments of the Church. After a delicious lunch, the Retreat continued from 2 - 4 p.m. Evensong was said at 5:30 p.m. and this was followed by a banquet. There was a business meeting and a sing-song after the banquet. The day ended with the saying of Compline at 9:30 p.m.

A number of the servers stayed overnight and attended the two morning services as a group.



Chaplains . . .

A certain domestic chaplain, who habitually accompanied his diocesan in his travels, suffered some embarrassment when, at a Confirmation Service the bishop, catechising the children, asked, "Why do I so often travel round the diocese with a crook?" and received the answer from a small girl: "Because you are trying to convert him."

M.S.C.C. EXECUTIVE

M.S.C.C. Executive under the leadership of Bishop Norris of Brandon at its meeting on May 17th, heard that the givings on apportionment for 1954 amounted to \$497,802, which represented an increase of \$17,190 in 1953. It took all of this amount and \$10,000 more to meet M.S.C.C.'s share of the increase in the minimum stipends to missionary clergy. Mr. John Ligertwood, who made his first appearance as General Treasurer of General Synod and M.S.C.C., reported that in spite of this increase there was a deficit in the general account of some \$282,232.

Canon Alan Greene appeared before the Executive Committee on behalf of the 'Jubilee Fund' of the Columbia Coast Mission which aims at raising \$100,000 to replace the two ships — S.S. Columbia and S.S. Rendezvous. Each of these boats has an annual yearly mileage of 25,000 miles visiting the 10,000 inhabitants in some 225 nilets of the Southern British Columbia Coast. The Executive made a donation of \$10,000 towards this appeal from a legacy of Miss Kathleen Dickson of the Diocese of Huron.

The Committee accepted the offer of an American, Dr. John B. Foote, to serve on the medical staff of Obuse Sanitorium in the Diocese of Mid-Japan.

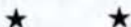
In answer to an appeal from the World Council of Churches a small grant was made to the Christian Council of Kenya to assist in the village rehabilitation work of the Kikuyu tribes in that part of Africa.

A survey of the man-power needs of the Missionary Dioceses revealed to the Executive Committee that there are fifty-eight clergymen needed immediately to fill vacant parishes in those dioceses. Financial requirements to build new churches and rectories and to repair existing buildings in Missionary Dioceses amounted to well over one million dollars. It was agreed that the urgency of the moment called for action at the forthcoming General Synod meetings and a Committee was appointed to prepare a report for those sessions.

Wrapt attention was given to Mrs. Britton Osler, Dominion President of the W.A. who has recently returned from a visit to the Diocese of Amritsar in India. She paid high tribute to the work of Bishop C. R. H. Wilkinson and his clergy and all the workers of the W.A. serving in that Diocese, many of whom work under the most trying conditions. Geographically she described the needs of the young Church in a day when the Gospel is being preached amid difficulties and yet unparalleled opportunity. She spoke of the inadequate hospital facilities, and of the hundreds upon hundreds of children who crowd into the small and inadequate village day schools. Mrs. Osler reported to the Executive Committee that the long anticipated hospital at Kangra is to be built on its original site. This will be a sixty bed hospital serving the thousands of needy folk in the Kangra Valley. She stressed the great need of a male doctor at the Maple Leaf Hospital at Palampur. In concluding her report Mrs. Osler said she left India with the sure confidence that the

Church of India, Pakistan, Burma and Ceylon under its national leadership was a virile member of the family of younger churches. They were eagerly pursuing a vigorous ministry of village evangelism. The influence of the Christian character of its members permeated all walks of life. She pleaded for more help to be given to the overseas budget of the Canadian Church.

Field Secretary, M.S.C.C.
A. H. DAVIS,



ST. MICHAEL'S SCHOOL KOBE, JAPAN

Immediately after the termination of World War II, the Most Rev. Michael Yashiro, Presiding Bishop of Nippon Seikokai (the Anglican Communion in Japan) saw there was a need for proper educational facilities for poor foreign children. The present St. Michael's School in Kobe is the result of Bishop Yashiro's concern for these boys and girls.

These children come from families who have lost everything in the turmoil of a post-war age, or they are children of broken homes, or, worse still, of no homes at all. They are truly an international group, representing among others: Germans, French, Russians, Chinese, Portuguese, as well as Americans and English.

The daily routine includes a short religious talk and the children receive Bible instructions regularly. From a school not yet ten years old have come several who have asked for Holy Baptism and, at least, one prospective candidate for Holy Orders. Recently the Japanese Government has strictly advised Bishop Yashiro and the staff of St. Mich-

ael's School that their buildings are inadequate and must be replaced. Since the principal of St. Michael's School is a Canadian in the person of Miss Leonora Lea, the daughter of Bishop Arthur Lea, formerly Bishop of Kyushu, Japan, the Nippon Seikokai has turned to the Church in Canada for support.

Miss Leonora Lea is without a doubt one of the outstanding missionaries of all communions in Japan today. Honourable Arthur Mayhew, one time Canadian Ambassador to Japan, has paid great tribute to her work in St. Michael's School. Miss Lea voluntarily chose to remain in Japan all through the war and bore signal witness to her Christian faith in so doing. After the war she was asked to serve as one of the advisors to some of the Japanese Government leaders, but she chose to give her life to the project dearest to her heart, her missionary work in St. Michael's School, Kobe.

At its Executive Meeting in February M.S.C.C. voted a grant of \$3,000 towards this most worthy educational venture in one of the younger churches.



OUR FRIENDS — THE SAMUELS

St. Paul's High School,
Palampur, District of Kangra,
Punjab, India.

Dear friends and supporters:

We are sure that you must all be waiting for a letter from us. We are really sorry that we have been so late in writing but the only reason is the rush of work. Thank you all for your Christmas wishes and the warm feelings of Christian brother-

hood. We are still receiving quite a number of Christmas cards from different friends all over Canada. It is so difficult to write to each one of you however much we desire but it is a physical impossibility at the present time. There was some mix-up about our Christmas cards; some of them were returned from the head office at Bombay because they were insufficiently prepaid. We are sure that you will forgive us for not remembering you in this way at the blessed season.

We are greatly indebted to you for making our stay in Canada extremely valuable and enjoyable. We were amazed at the reception given to us wherever we went on deputation work especially in your churches and parishes, and the hospitality is beyond us to express in words. These memories will live with us forever. You have made Canada a second home for us and we shall ever cherish the warmth of the different homes where we had the pleasure of staying. We have seen the "several members of the Body of our Lord Jesus Christ" and this has greatly extended our outlook toward the Catholic and Apostolic Church. We were struck by the interest shown in us and our work in India.

The Church Universal must draw deeply from all parts of the Anglican Communion and this became very real to me during my presence at the Pan Anglican Congress in Minneapolis. I had seen its vision, but in miniature, on board ship but the Congress revealed to me the inner depths of the Catholic Church. I thank the Church in Canada for enabling me to attend that Congress. Surely "Christ is the hope of the world" and in Him we have everlasting peace in this world, the seat of

hatred and suspicion. The hospitality of our American friends will never be forgotten; they spared nothing to make each one of us comfortable in the real sense. This Congress afforded me with many opportunities to study and observe for myself the churchmanship of various countries and also to remove doubts and misunderstandings about the people of these lands. The world is small nowadays due to fast means of travel, and I wish more and more people could go out of their lands to see and meet people of other countries so that better understanding and friendship could prevail among the nations.

Our District High School Tournament was held in the middle of November and our boys again did very well. One of our boys got the special prize for best sportsman. Our Bishop was here to give the prizes and trophies to the boys.

The Bible Class of the school teachers is held regularly on every Friday and quite a number of non-Christian members of the staff attend it and take part in the discussions. We need your prayers for them that God may lead them toward the truth and show them the right.

Another feature that we have been able to add to our weekly activities is a prayer meeting every Thursday. We brought this idea from our friends in the Church Army in Canada. These meetings are proving very valuable in our work in the spiritual life of the parish.

We had the honour of bringing with us a W.A. missionary, Miss Eva Bonney from Vancouver, a graduate of the Anglican Women's Train-

ing College. She has taken over the work in one of our boys' hostels in place of Miss Balderson who passed away last year. We are thankful to God that we are able to find such a keen and able worker. She has fitted in very well and likes her work. At present she is busy mastering Hindi, the language which is greatly used here and has made quite a steady progress. The boys like her very much and are giving her full co-operation. We hope and pray that through her work and personal life she will be able to influence the lives of our students. We are hoping to find another worker for our second hostel. I am sure God will make our efforts successful.

We are sure you must be anxious to know about our return trip. We had a very touching send-off at Toronto where quite a number of our friends had come to say the final goodbye. We were sorry to leave behind so many of our very sincere and affectionate friends. New York was quite an experience for us both, with huge buildings and the rush of traffic. We had the opportunity of visiting a few places of interest there. The ship in which we sailed from New York was the world's fastest and to us it was an enormous structure. It was so big that we could not get to know each other, but on the other hand, we got the chance of having complete rest. The day was spent in eating and resting. The meals were excellent but the service was poor. We had to wait for about forty minutes for our main course.

England welcomed us with bright sunshine and all through our stay there it was simply grand. We spent most of our time visiting various places of interest but the greatest joy of all was in meeting some of our

old missionary friends. I was lucky enough to call on my old principle, Father Charlie Palmer, who is doing hard work in the slum areas of London. I was able to spend about five hours with him, and also had the opportunity of meeting some of the people among whom he is working. This enables me to think more deeply of the missionary task of the Church. Both of us went to Liverpool where our Grannie is staying. She is an old missionary lady who brought up my mother-in-law in her earlier years. This was the first time that we had met her. We also had the honour of being present at the services held at St. Paul's Cathedral and Westminster Abbey. We left London on the first of September and as we got on board the ship we found quite a number of Indians returning home. This ship was fairly small compared to the "United States," and therefore we were able to make many new friends. The sea was calm and the weather was very pleasant as far as Port Said, but as we entered the Suez it started getting very hot, so much so that most of the passengers had to abandon their cabins and spend the night on deck. I was able to get enough exercise daily by playing different games. I was lucky enough to win the first prize in deck tennis by playing thirty-nine games. The voyage through the Red Sea was very uncomfortable because both the days and the nights were very hot, and the cold water in the taps became so hot that we could not even enjoy a cold bath. As we entered the Arabian Sea the weather got rather pleasant but it became very sticky and the sea was also a bit rough. When we reached Bombay on the 15th of September my brother and some of our friends had come to the

docks to meet us. We spent about six hours getting our baggage through the Customs but on the whole we did not have very much difficulty. The greatest tragedy was that we had brought some African violets with us all the way from Toronto and in the great confusion with the Customs we forgot them under a bench where we were sitting.

We stayed in Bombay for four days and finally got on the train for the last lap of our journey. At Amritsar, Bishop and Mrs. Wilinon and the Rev. T. M. Dustan had come to the station to meet us. It was a great pleasure for us to meet them after such a long time and we were thankful to God for the Bishop's safe return from Canada by air. The Rev. T. M. Dustan travelled with us from Amritsar onward and during this journey we were able to discuss many matters in connection with the school and church and I was brought fairly up-to-date in all matters.

When we reached Pathanket, a distance of about 75 miles from Amritsar, we leaned out of the windows of our carriage and caught sight of our children and mother who had come to meet us there. It is difficult to tell how we felt at the moment we got sight of them. As soon as the station was reached both of us got down from the train and took the children in our arms, and then flowed the tears of joy. The children had grown so tall but slim and were feeling rather shy at first but as soon as we got into the car they started talking and gave us brief news of the past months.

As we were travelling in the car through the beautiful valley, suddenly the clouds broke and a heavy

shower of rain slowed down our speed and at certain times we had to stop the car because of the poor visibility. The monsoon was in its great fury and that very night it caused a lot of damage in our valley and in the plains. The reception at Palampur was very moving. Many people of the town, school boys and girls, and the members of the congregation had assembled near the post office with garlands and the school band. As our car turned the last corner we were amazed to see this big crowd because we had thought that the rain would have sent the people home. There was the usual reception gate built in the Indian fashion, and as we entered the gate our friends started putting garlands around us, we were encircled by our friends and the garlands came almost to our noses so that we had to keep our necks straight in order to see the people. It was a grand sight and we were completely tongue-tied. We marched with the school band towards our house with our friends following us and another shower of rain came down and it soaked us but did not dampen the feelings of the receptionists. My mother was the first one to take us in her arms with tears of joy and gave us her blessings. It was a great joy to enter our house and be with our family. Since then we have been extremely busy unpacking all our stuff and also taking our full share in the school work. Things have not changed much and it seems that it is all a dream.

Our Christmas play was a success and the wonderful thing about it was that quite a number of non-Christian students took part in it. They chose to stay back during their Christmas holidays in order to share

in our joys of Christmas. In spite of very bad weather on the 27th of December when we had our annual congregational dinner, the number was fairly large and the wet weather did not dampen their enthusiasm for the great feast of Christmas.

We and our children are well and happy to be together again, and our children do not wish that we should go to Canada again. They are very keen though to visit Canada and I hope that in the years to come their hopes may materialize. They are

taking music lessons now from one of our friends and, according to her, they are making good progress and are definitely musical. Now the Mother and the children are almost musicians, and only Dad is left, so I shall have to start myself!

We hope that this newsletter will find you in the best of health and happiness and we wish you all the blessings of the coming Eastertide.

Your friends in Christ,

Mr. and Mrs. P. Samuels.