



- Founded in 1873
- Synod meets every three years
- Synod organized June, 1906, at Sault Ste. Marie, Ont.
- See city is Sault Ste. Marie
- Area of Diocese, 70,000 square miles
- Anglican population, 36,000
- Clergy: Active, 64; on leave, 1; retired, 9; unattached, 1.
- Honorary lay readers, 26
- Women workers, 2
- Parishes, 28
- Aided parishes and missions, 37
- Total congregations, 178

ALGOMA ANGLICAN

PUBLISHED UNDER THE AUTHORITY OF THE EXECUTIVE COMMITTEE OF THE DIOCESE OF ALGOMA—THE ANGLICAN CHURCH OF CANADA

Queen and Duke Attend Church Service

In the presence of Her Majesty, Queen Elizabeth II and His Royal Highness The Duke of Edinburgh The Very Rev. J. O. Anderson, D.D., Dean of Ottawa was preached the following sermon in Christ Church Cathedral on October 13.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." —Thessalonians Ch. V vs 18.

Tomorrow we celebrate our National Thanksgiving Day. It was almost four hundred years ago that the first English immigrants in Newfoundland, brought out by Sir Martin Frobisher held the first formal thanksgiving in the new world.

Not many may realize that it was the people of Halifax who in 1763 proclaimed the first day of thanksgiving in what was to become this country. It was in thanksgiving for the Peace of Paris, which transferred this land to the British jurisdiction. Since then Days of Thanksgiving have been observed from time to time, mostly in connection with military victories or some event in the Royal Household.

It was 1879 when the Marquis of Lorne proclaimed the first thanksgiving day for this country as we know it today. It has been proclaimed annually since that time "as a day of general Thanksgiving to Almighty God for the blessings with which the people of Canada have been favored . . ."

"In everything give thanks." There is so much in this country for which to be thankful that it staggers the imagination. Here the abundance of God's bounty is so overflowing that at times it becomes an embarrassment. But withal we have so much—and even though in many minds happiness and content are too



After Sunday service at Christ Church Cathedral, Ottawa, Queen Elizabeth pauses to chat with the Rt. Rev. E. S. Reed, Anglican Bishop of Ottawa. On her right is the Very Rev. J. O. Anderson, Dean of the Diocese. —CP Photo

often dependent on the material comfort these things afford, there is a growing conviction in many people's minds and hearts that there are more important things that should be engaging our attention, than the latest statistics showing an ever increasing gross national product.

We may well be in the same danger as the elder brother in the Parable of the Prodigal, who in the midst of plenty desired more and was reluctant to share that bounty with his brother or his friends. So often we seek more and more beyond our deserving — and also beyond our capacity to absorb or use constructively.

Let us thank God, then, for all good things, but also for the responsibility to use them for His glory and the benefit of a needy world. This is something

relatively new for Canadians and the growing up process can be hard sometimes.

Let us thank God for the responsibility to make our national deed: equal our national professions. If we are to give as in the Colombo plan and other helpful schemes on the world stage, let it be with generosity and simplicity — and without the niggardly fear that somehow we are short changing ourselves.

If we are to speak, let it be clearly and without temporizing, so that what is said today will not be changed by every political wind that may blow tomorrow. How well the Psalmists words might apply "God has withheld nothing from us; surely he hath not dealt so with any other people."

We here in this great land should indeed thank God for the

responsibilities the days have brought — the responsibility of being Canadian. But let us never forget that the sovereignty of God extends not only over prayer and worship, but over all our activities and institutions, and to Him one day we will be called to render an accounting.

We ought also to be thankful for the difficulties the days bring. When Benjamin Franklin ran his kite with its silk thread up into an electrical storm he brought good news out of bad weather. This was not the first nor last time this will be so and those who view the day with fear or cynicism would do well to remember it.

It was when Job had lost health, property and all that he had, when his sons were killed and his friends invited him to despair that he said: "The Lord

gave and the Lord hath taken away, blessed be the name of the Lord."

It was when St. Paul, was in danger from false friends as well as enemies, weary, beaten and facing shipwreck that he "thanked God and took courage."

Martin Rinkhart in Eilenburg in the midst of starving and dying refugees, supplies exhausted and hope fled was prompted to write the hymn we sing today:

"Now thank we all our God, with hearts and hands and voices."

Problems, difficulties, tensions, fears, our world and our lives are full of them. Yet through it all we hear these words "In everything give thanks, for this is the will of

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Our Part In Re-Union Stated by His Grace

My Dear People:

The Twelfth Session of the Provincial Synod, held in Stratford on October 8th and 9th, was, I believe, a success. Our Provincial Synod is held every three years. It consists of all the Bishops and representative number of clergy and laity from each diocese within the Ecclesiastical Province of Ontario.

All subjects of general interest to the Church in Canada come within the purview of this Synod, as well as those directly affecting the Church in this Ecclesiastical Province.

Among the subjects under discussion were included: Man-Power in the Church; The Church in Rural Areas; Religious Instruction in the Schools; Our Indian Work on the Frontiers; Clergy Stipends; Chaplains in Mental and Penal Institutions. A resume of these highlights is outlined elsewhere.

Nearly one hundred and thirty delegates registered in St. James' Parish Hall, and the Rector, the Venerable F. G. Lightbourn, and his parishioners extended a cordial welcome to the members.

The Synod service was one of the highlights. His Honour the Lieutenant-Governor attended the service and read the Second Lesson. The Right Reverend and the Right Honorable J. W. C. Wand, formerly Bishop of London, preached the sermon.

The only shadow cast over the proceedings was the news of the death of our former Metropolitan, the Most Reverend Robert John Renison. He had attended the Sunday morning service in Toronto on October 6th in apparent good health, but suffered a heart attack during the day and passed away the same evening. I took part in the funeral service at St. Paul's, Toronto, on Wednesday, October 9th, and officiated at the committal in Mount Pleasant Cemetery.

Archbishop Renison was a personal friend. He was ready at all times to guide me in my duties as Metropolitan. He was beloved by the entire Canadian Church, and in a special way, held the respect and affection of us all in Algoma.

It was here that he grew up as a boy, his father being Rector of St. Luke's Church, Sault Ste. Marie, in the early days. Archbishop Renison attended school at the Shingwauk, and it was here that his call to the Sacred Ministry became a reality. A born missionary, an eloquent preacher, and a superb writer, this man of God will be lovingly remembered for years to come.

I have been asked to incorporate within this letter a statement included in my Charge to Provincial Synod regarding any steps towards Re-Union. I do so, although excerpts may be found within the pages of the Algoma Anglican.

"I venture to suggest that steps towards any scheme of Re-Union must not be the result of compromise; on the contrary, each Church must seek to conserve all that is considered vital and fundamental. The Anglican Church bears the Faith and Order of the early undivided Church, from which it has never departed.

"That is a contribution which we consider vital and fundamental to the cause of Ecumenicity. Also, Church Union must be a growth and not an arrangement. Personally, I do not relish the term 'Schemes' when applied to Conversations with other Christian bodies; I much prefer the term 'Principles'.

"Certain landmarks we must at all costs perpetuate in the Vision of any future Great Church: the Holy Bible; the Creeds; the Apostolic Ministry; the Sacramental Life of the Church. This is what we have to contribute to ecumenical re-union.

"On the other hand, let us be willing to learn from those who differ from us. Let us sift out the non-essentials. By all means, up to the utmost limit that falls short of compromise, let us co-operate with those unhappily separated from us. Let us love them for their devotion, and honour them for their zeal."

Your friend and Archbishop,
WILLIAM L.: ALGOMA

Is Christianity Hard or Easy?

By REV. C. J. PASSEY, ESPANOLA

A layman once came to Jesus Christ and said to Him; "Lord I will follow you; but first let me go bury my father." That was a reasonable request.

But we have no account of this layman's action to follow Jesus; when he realized that to do this it involved such a hard thing, when Jesus told him. "Let the dead bury their dead."

Most of our laymen today suffer from this divided loyalty. Why? Because we take as a starting point our ordinary self with its various desires and interests.

We then admit that something else, call it, "being good" or "decent behaviour," or "going to church," or "the good of society," has claims on this self; claims which interfere with its own desires. Some of the things which the ordinary self wanted to do turn out to be what we call, "wrong," well, we must give them up. Things which the self did not want to do turn out to be what we call "right." We shall have to do them; but we are hoping all the time that, when all the demands are met, the poor natural self still has some chance, and some time, to get on with its own life and do what it likes.

In fact we are like an honest man paying taxes. He pays them alright, but he does hope that there will be enough left over for him to live on; because, we still take our natural self as the starting point.

Most of our christian laymen should know the implications of the christian life and the Christian way of living. But how many of us attempt to put it into practice?

Again, Why? Because the christian way is different. It is hard and yet it is easy. Christ says; "Give all"; the world says "Get on or get out"; Christ says; "Love one another; I do not want so much of your time and so much of your money, and so much of your work. I want you. Hand over to me the whole natural self, and I will give you a new self instead."

"I do not want to torment your natural self from doing this and avoiding that; I want to give you a new starting point."

No half measures are any good. "I do not want to cut off a branch here, and a branch there, I want the whole tree cut down. I do not want to drill the tooth or crown it, or stop it from decaying but to pull it out. I want to give you a new life; in fact, I want to be Myself in you."

Both a way harder and yet easier are what we all are trying to do. Jesus Christ still says to us, "Take up your cross". In other words, be prepared to suffer and to face new situations; but He also says; "My yoke is easy and my burden light. Be of good cheer, for I have overcome the world."

He means both, and both are true to our human life and experience, in the christian way of living.

Teachers will tell you that, the laziest boy in the class is the one who works hardest in the end. They mean this. If you give two boys, say, a proposition in geometry to do, the one who is prepared to take the trouble will try to understand it. The lazy boy will try to learn it by heart, because for the moment, that needs less effort. But six months later, when both boys are preparing for an examination, that lazy boy is doing hours of miserable hard work, over things the other boy understands and enjoys doing in a few minutes. Laziness means more work in the end.

Now, after some two thousand years of christian teaching and experience, the average person is not prepared to accept that. Christianity offers still the happiest way of life in the modern world. Most of us are still prepared to compromise between our natural self and the new self we have received in our Baptism in order to have new life and to serve God faithfully in the "Fellowship of His Church."

Most of us do not put first things first. Most of us are double minded; our loyalties are divided and therefore, as St. James said to the christians of his day; "We are unstable in our ways".

We all know, full well, how impossible it is to hand over ourself; all our wishes and precautions to Christ. But it has been found a far easier way than what we all are trying to do instead.

For what we are trying to do is to remain what we call ourselves, to keep personal happiness as our great aim in life and yet at the same time to be a good decent christian.

We are trying to satisfy our ambitions, our pleasures without a God consciousness which demands our allegiance to Worship God in Spirit and in Truth; and to serve our fellowmen in love.

That is exactly what our Lord Jesus Christ warned us we cannot do. "A thistle cannot produce figs. If I am a field that produces grass, I cannot produce wheat. Cutting the grass may keep it up short but I shall still produce grass and not wheat."

If I want to produce wheat the change must go deeper than the surface; I must be ploughed up and be re-sown.

That is why the real problem of the christian life comes where people do not usually look for it. It comes the very moment you wake each morning. All your wishes and hopes for the day rush at you like wild animals. And the first job every morning consists simply in shoving them back; in listening to that voice, taking that other point of view; letting that other larger stronger quieter life come flowing in.

And so all day. This sort of thing or outlook which patterns the christian life and character, can only be done for moments at first. But from those moments this new sort of life will be spreading through our system; because now we are letting Christ work at the right part of us. It is like the differences between paint, which is merely laid on the surface; and a dye or stain which soaks right through. Our Lord Jesus Christ, although still the most altruistic of teachers, He never talked beyond man's understanding and capacity to become a better man or woman.

"Be ye Holy" He said; be ye as perfect as you can; and He meant what He said because He knew that man made by Almighty God, the Father of Humanity, is capable of being and doing so, because of the Revelation of Himself to man, in Jesus Christ.

It is hard, but we can all become better if we will. It is



These six persons were among those received into the Anglican Communion during a special confirmation service held Oct. 20 at St. John's Church, North Bay. Front row, left to right are: Mrs. Warren Paterson, Archbishop Wright, the Rev. C. F. Large, rector of St. John's Church and Mrs. Howard Parker. Back row, left to right, Miss Brenda Polmoanter, James Partridge, Archbishop's chaplain Maxwell Davidson, William Alfred Rice and Murray Cribb. Unable to be in the picture but also received at the same service from the Church of Rome were Mrs. Irene Cribb and Mrs. Irene Cribb and Mrs. Charland Houston. —North Bay Nugget Photo

Queen, Duke Attend Church

(Continued from Page 1)

God in Christ Jesus for you." There never was a time with such possibilities for good or evil than these strange and exciting days. Knowledge and ability outstrip even the imagination. Moral values are being challenged as never before.

We are caught between two opposing ideas. There are those who pervert words and call slavery freedom — and count individuals as incidental pawns in the achievement of ever greater glories both political and economic, for the state.

On the other hand there are those whose claim of freedom for the individual has ended in license and frustration, and the worst case of materialism and selfishness possible.

It is in this setting of conflict and confusion for the souls of men that we must work out our own salvation — "a process most dislike and many will not face." Yet there is no other way to be saved or to save our world.

It is a great time to be alive and as we thank God for these difficulties we might well echo the words of Rupert Brooke: "Now God be thanked who has matched us with His hour . . ."

Above all let us thank God for our opportunities and pray that we may be equal to them. A simple story will illustrate what I mean. Outside a small but beautiful bungalow one day the owner was talking with a friend who was congratulating him on the lovely home he had built. "It is nice," he replied, "but it is far too small. After the war when we built it, he said, we really wanted a much larger place, but we were afraid we could not manage it. Now we know we could have. We let our fears rather than our needs or our hopes, dictate the size and now we will always regret it."

Charles Lamb once said: "Not many sounds in life exceed in interest a knock at the door." Let us thank God for the opportunities for greatness that are knocking at our doors today and not let either smallness of vision, lack of confidence, or fears for the future keep us back from achieving those things God would have us do.

"The timid sailors veer and tack, and hug the sheltering lee; But those who bring the wide world back, put boldly out to sea!"

The world needs men and women today who believe that this is God's world, that it is a good world, and who will give all to make it better. The world today needs those who have the courage of their convictions and will dare to proclaim them though the earth totter and the heavens fall. The world needs men and women who, committing their ways to God, will go forward certain of their faith in Him and the high destiny of the human race.

harder than the sort of compromise we are hankering after.

"It may be hard for an egg to turn into a bird; it would be a jolly sight harder for it to learn to fly while remaining an egg."

Most of us are still like eggs I am afraid, and we cannot afford to remain indefinitely being just ordinary decent eggs. We must be hatched to become better men and women in Christ. This is the core of Christianity. It is so easy and yet how many of us get muddled up about it.

It is easy to think, for example, that the church has so many objects in view; education; Missions; Services etc; just as it is easy to think that the State has a lot of objects in view; political; military; economic; etc.

The State exists as it were to promote and to protect the ordinary happiness of human beings in his life. A husband and wife chatting by the fire side; a couple of friends having a game of cards; a man reading a book in his room; or digging in his own garden; that is what the State is there for, and, unless they are helping to increase and to prolong and protect such moments all the laws, parliaments, armies, courts, police economics, etc. are simply a waste of time and of no value to us.

In the same way, the christian church, was founded to draw men and women to Christ; to make them alive in Him; to have life and to have it abundantly; as He said; to learn to live in love and fellowship with Him and with one another. If we are not doing this, if we are not leading men and women to worship God in the christian church; as our Lord said to the woman of Samaria; "that God seeketh such to worship Him"; if we are not conscious of the power of Christ for life; if we do not try to realize His presence and influence upon us for good; all the cathedrals; churches or chapels; all the clergy and laity; all our Evangelistic Missions; are of little value for the purpose.

The disease which is hampering all christian life and witness today is our christian divisions. We may heal a symptom here and there; but we leave the disease as a cancer which is eating up even the best of our christian witness in the world. He will fellowship unity and peace for all mankind. The cost is great. But it will have to be paid. Because He paid it by His love; so the christian church will have to pay it by her love.

Christians are not greater than their Lord and Saviour. He wills Unity and service; sacrifice and goodwill; as He set the example and pattern for all who love Him and share with Him the true life both here and hereafter.

If the modern world is to be won for Christ and His Church; the whole of Christendom; clergy and people will have to work together in a new spirit of venture, of faith and trust; of love and service, as Brethren and children of God. This is the essence of the Gospel of God to man. Almighty God knows this but waits to see us respond to this ideal and purpose.

If modern science has enabled the children of men to make the world a neighborhood, He wills that we should make a christian family of which He will always be our Father and the Father of all mankind. This is His Kingdom.

We are called upon therefore, in our day and generation to be of good courage, and to do all we can to bring about the spiritual unity of mankind within the fellowship of the Christian church.

What this christian church should be in a complex world, we need not fear. He has given us the true pattern of it in the undivided church of the first five centuries of the christian era, The Holy Spirit which helped to build up that church is still in the world. He can do it again if we let Him.

We are called upon to rebuild that church upon surer foundations, because of our tragic experiences ever since. Those surer foundations we know. Our Lord and Saviour is still the "Surer Foundation" of His church on earth; in your heart and mine, as we live in Him, and Glorify God in the power of the Holy Spirit for ever and ever.

Western Awards Divinity Doctorates

Archbishop Wright was one of four distinguished Anglican clergy to receive an honorary doctor of divinity degree at the 175 convocation of the University of Western Ontario, London, on October 7.

The other three were Rt. Rev. J. W. C. Wand, retired bishop of London, England and now editor of the Church Quarterly Review; Archdeacon F. G. Lightbourn, rector of St. James' Church, Stratford, and Archdeacon of Perth and the Ven. R. D. Mess of Walkerton, Archdeacon of Saugeen.

In presenting Archbishop Wright to University Chancellor R. G. Ivey, Rev. Dr. R. W. Coleman, principal and dean of Huron College said:

"Archbishop Wright, who served at St. George's Church, Toronto; Tweed; and Christ Church, Hamilton, before his appointment in 1940 as dean and rector of the Pro-Cathedral of St. Luke in Sault Ste. Marie, "is a great diocesan bishop, a trusted leader in provincial and national church affairs, and a beloved Metropolitan.

"With the tremendous mining developments of Northern Ontario and the burgeoning of its towns and cities, the challenge to strong church leadership in this diocese is of the highest," he said. "What is so fortunate is that the diocese has in the Metropolitan archbishop a man to match the hour.

His shrewd judgment, his warm love of persons, and his striking ability to communicate the faith in world and spirit, all conspire to make Archbishop Wright a great pastoral bishop in one of the most strategic areas for soul-building in our nation."

Canon's Wife Dies

FORT WILLIAM — All the Anglican clergy of the deanery of Thunder Bay were present at St. Luke's Church for the burial service of Mrs. Isabel Yeomans which was held on Oct. 21.

Wife of Canon S. F. Yeomans, former rector of St. Luke's Church, Mrs. Yeomans, 76, died unexpectedly after a heart seizure and before medical aid could be summoned.

The service was conducted by the Rector, the Rev. D. N. Mitchell, S. TH., assisted by Ven. J. F. Hinchcliffe, Archdeacon of Thunder Bay. The rector, basing his brief address on the words of Acts 9:36—"This woman was full of good works and acts of charity", said that this commendation of Tabitha by the early church members was appropriate to Mrs. Yeomans from all by whom she had been known, loved and respected during the quarter of a century she had been a faithful worker at St. Luke's Church.

Members of the Woman's Auxiliary formed a guard of honor as the casket was carried from the church. Pall-bearers were all members of St. Luke's congregation: W. Biggar, C. Howland, I. Hunter, A. Lindsay, E. Nicholls and W. Stark.

Interment took place at Mountain View Cemetery and the service at the graveside was conducted by the rector assisted by Archdeacon Hinchcliffe.

Born at Stafford, Ontario, the former Isabel Hawkins, a daughter of the late Mr. and Mrs. J. Hawkins, she was educated there and married Canon Yeomans at Copper Cliff, Ont., Aug. 11, 1908.

The couple lived in various parts of the east where Canon Yeomans served in different charges of the Anglican church, until they came to Fort William to take charge of St. Luke's Church, April 1, 1932, with Canon Yeomans as rector.

Mrs. Yeomans, a member of St. Luke's was a life member of the church's women's auxiliary and a member of the altar guild.

Surviving are her husband, at home; two sons, Jack of Brampton, Ont., and Gowan, of Toronto; two daughters, Marion (Mrs. F. G. Beecher), of 297 East Mary street, and Doris (Mrs. F. Ball), 1104 River Ave. Seven grandchildren also survive.



At a special convocation, October 7, the University of Western Ontario, London, conferred honorary Doctor of Divinity degrees on these four Anglican clergymen. Shown here, left to right are: the Ven. F. G. Lightbourn, Stratford; the Rt. Rev. J. W. C. Wand, London, Eng.; Archbishop Wright and the Ven. R. D. Mess, Walkerton. —London Free Press Photo

Dedicate Windows and Gates at St. Joseph's Island

In St. John's Church, Hilton Beach, on October 13th, Archbishop Wright dedicated a beautiful new Holy Bible "To the Glory of God and in loving memory of George Ley and Georgina S. King." This was the inscription on the fly-leaf of the Bible, "given by their daughter Love-day Cadenhead".

The Archbishop also dedicated the new cemetery gates on this, his annual visitation.

At the close of the service in the church, the congregation proceeded to the cemetery grounds for the dedication of the new gates, donated by Mr. Lynn Hollingsworth in memory of his aunt and uncle, Miss M. Fremlin and Mr. W. Fremlin. The gateposts, designed and executed by Mr. Ralph Nelson, are made of native stone, the centre part of white stone effectively made in the form of a cross.

After the brief dedication prayers, pictures were taken for a lasting record of this momentous occasion in Island church history.

Rev. N. Hornby, incumbent of the parish of St. Joseph Island, acted as Bishop's chaplain for the afternoon service of Even-

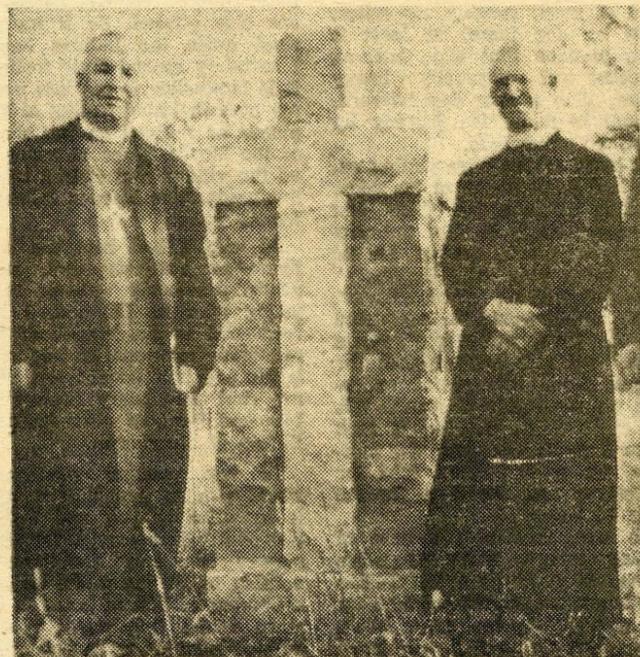
song, largely attended by Island worshippers as well as some from Sault Ste. Marie. The Archbishop addressed the congregation on the thought-provoking subject of spiritual progress in today's world as compared with material progress. He exhorted his listeners to take example from the faithful church members brought to mind in this dedication service.

Four memorial windows in Holy Trinity Church, Jocelyn were dedicated by His Grace on October 13. The celebrant and preacher was Archbishop Wright assisted by the Rector, the Rev. N. Hornby.

The first window was given in memory of Sarah Elizabeth Henry and Samuel Bertram Henry Sr. while the second window was for Alice Maud Henry.

One porch window was placed in memory of Wm. Campbell, who was killed during the first war and Wm. Harold Campbell, killed in action in Italy in the second war. The other porch window was dedicated to the memory of Lawrence Joseph Bishop the son of Mr. and Mrs. Robert Bishop.

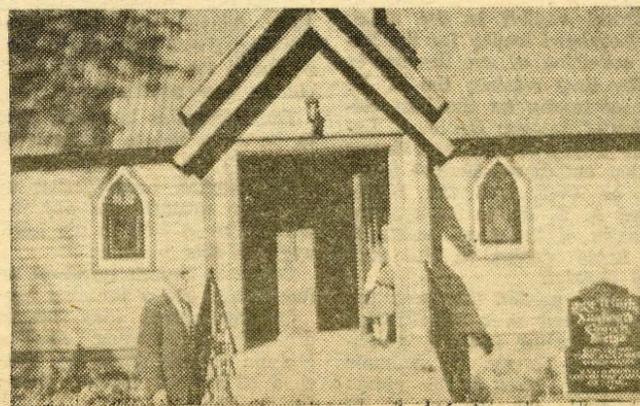
It was noted by the Rev. Hornby that Mr. and Mrs. R. Bishop had observed their 47th wedding anniversary the previous day when 26 members of the family were present for the celebration.



Archbishop Wright and the Rev. N. Hornby stand on either side of one of the cemetery gates dedicated recently at Hilton Beach.



His Grace and the Rev. N. Hornby with Mr. Lynn Hollingsworth and Mr. Aird Hollingsworth are seen following the dedication service of the new cemetery gates at Hilton Beach.



Four windows were dedicated recently at Holy Trinity Church Jocelyn. Standing at the entrance are Mr. H. S. Tranter

Noted Along the Way

By ONESIMUS

Thanksgiving Day . . . what a wonderful day . . . perfect weather . . . Her Majesty setting a regal tone . . . the tingling of the spine as she spoke . . . and an extra good game of golf . . .

Quite flattered we had Thunder Bay news in our last column, but anything could happen at the head of the Lakes.

Note the challenge of each difficulty, not the difficulty of each challenge.

Have you had your voice — your pulpit voice — recorded? Heard a sermon recently on "The Joy of Being a Christian" the content was good, but why oh why do so many parsons drop their voice at the end of each sentence and must they imitate the English Public School tone . . . Who do they think they are fooling?

With all this talk of self-support, get more money, I wonder if sometimes we have not allowed ourselves to become skilled primarily in the business administration of our churches, chasing the almighty dollar instead of learning to know Almighty God.

This business of getting Sunday School teachers is tough! An account recently told of one parson who preached on the subject with such vehemence, pounding the pulpit frequently, that he broke his hand. We are glad to report that he did get FIVE teachers out of the deal.

Christmas Cards are already on the market . . . Did we ever insist that our parishioners obtain only those with a Christian message? Last year only 30 per cent were produced with a religious character . . . with the demand that could rise to 50 per cent.

No doubt some tooth paste manufacturer will be contemplating new business after the array of smiles in the last edition.

Pastors do get discouraged. Sometimes they are overtaken by the "blues" In some cases they become utterly disillusioned and struggle year after year to keep up the appearance of still having faith and hope.

Right now, at the half way mark of the century, the Christian ministry is the hardest assignment on earth.

The tone of most periodicals is set by 'letters to the editor' . . .

Editor's note—In this first-hand story of life in the north Canon J. Blackburn, retired, tells of his walk to Moose Factory, James Bay, after 10 years of missionary work in Western Canada.

Each month, prior to the deadline for the Algoma Anglican, I am approached by our Rector, Rev. B. G. Gosse, to "write something for next month's magazine."

I have managed to dodge the issue, quite successfully, for two months, feeling that the readers of the Algoma Anglican want something new, more modern and up to date and knowing that anything I might write would most naturally be of my experiences among the Indians of the Diocese of Moosonee, for there, my heart still abides.

However, our Rector persists and as he is too big a man for me to argue with, I hope to offer, from time to time, a short article, entitled "Reminiscences." All of these incidents and experiences, with the exception of this first one, were shared by my wife and co-worker and she it is who will write most of these articles for this paper.

I journeyed to Moose factory in December of 1929, before the advent of the (then so called) TNO extension to the townsite of Moosonee. My trip, from the end of steel, roughly 150 miles, was by dog team, at least it was planned that way, but, on account of unusually heavy snow, plus a four day blizzard, I had to make the journey by foot, on snowshoes.

Instead of the dogs pulling us, we had to go ahead of the dogs, making a path for them and chopping every inch of the way over the rough, jagged ice of the frozen nine mile Rapids.

Under normal circumstances, such a trip would be completed in six days, however "just in case" we had food supplies for seven days. By careful rationing we were able to stretch this to eight days, but, as it took nine days to complete the journey, we were without food for ourselves and the dogs for the last 24 hours.

It was, therefore, a case of "keep going". About 22 miles from our destination, our Indian guide spotted something high up in a tree, on the river bank. Upon investigation, it was found to be a very dirty flour sack,

containing about two cups of equally dirty flour, the "giblets" of a Moose and two small frozen fish.

We quickly made a fire, boiled the fish and the giblets together stirred in the flour and consumed the result. It was good for we were hungry. These items were fox bait, which had been cached by an Indian trapper who had left his traplines and had journeyed to Moose factory for Christmas.

Knowing of the unwritten law of the Indians "never touch another man's trap or his bait" we endeavoured to locate the Indian whose bait had sustained and nourished us and we repaid him, with interest. As a result of this incident, I became known as "the Missionary who ate the fox-bait."

We pushed on, continuously and finally arrived at Moose Factory at 4 a.m. in the morning of the 9th day, Dec. 24th in answer to the longing of the Indians that they would have a missionary in time for Christmas, so that they might partake of the "Palakee Sacrament" or Holy Communion. This mission had been vacant for eighteen months.

When I first offered I was told I was too old and they wanted a younger man for this post. Later they accepted me as no one else offered. So if my arrival made the Indians happy, I certainly shared their feelings. It is impossible to put into words my overwhelming feeling of happiness as I stood on the shores of the Moose River and surveyed the village and church where the great John Horden laboured for 42 years.

At last, I had kept the vow, made to Almighty God, some years previously, when, as a young man in England, I had responded to the appeal of two overseas missionaries on furlough and had bought and read my first missionary book "The Life and Work of John Horden" Bishop of Moosonee.

To my younger readers I would like to say this. If God is speaking to you and calling you to full-time service for Him, answer "the call" for there is nothing in all the world so soul satisfying as that of being in the place where God wants you to be and doing the work God wants you to do.

Anglican Gardeners Win Many Prizes

Lively is a town with many beautiful gardens. Many of our Anglican families have received awards given by the International Nickel Co.

Two of our families, Mr. and Mrs. Bert Squirell, and Mr. and Mrs. J. A. Hutton, placed first and second respectively in the prizes for the best garden and lawn in Lively. Other members of the congregation, including your wardens, received other awards.

The Bert Squirells of 12th Ave., made their initial and most impressive appearance in the Sudbury and District Horticultural Society's annual garden competitions and flower show with an almost perfect score.

They won an unprecedented 21 prizes with 21 entries. Of 15 individual exhibits they entered, 14 took firsts and one, their roses, a second. In addition, six of the most coveted trophies for other garden bests were also awarded to them.

Trophies they carried off at the show were the Rodger Mitchell trophy for most points for floral arrangements; the City of Sudbury cup for the best horticultural exhibit in the show, the Lougheed trophy for the finest collection of cut flowers (a trophy they retain); the F. W. Palmer trophy for the best collection of dahlias; the J. A. Loberge trophy for the best flower garden and lawn, 50 foot frontage or over, and the highly prized A. E. Hodge trophy, emblematic of the most outstanding home garden in the Sudbury district.

In their garden this year the Squirells had over 30 different types, including annuals, perennials and shrubs. Of annuals alone they grew 1,200 plants from seed, starting them in-

doors and then setting them out in a home made cold frame. Mr. and Mrs. Squirell have three sons, Derek, Michael and Graham.

Some of our families in the neighboring town of Creighton also have some lovely gardens and also received prizes in the judging by the International Nickel Co. Indeed, there are many 'green thumbs' in the Parish of Lively and Creighton!

New Garson Church Needs Your Help

Anglicans in the town of Garson are nearing their goal of building a church in this town.

A site has been allotted by the International Nickel Company on Church Street.

Tenders have been called for and excavation has been donated by the Fielding Construction Company of Sudbury.

The prayers and efforts of the Garson mission congregation and their friends and the Diocese Building Fund have made funds available for that portion of the church now contemplated.

There remains however, much to be done before services can be conducted.

The Garson congregation will be very grateful to any who would like to help in the Lord's work in this manner:

Complete church furniture and furnishings are a pressing need.

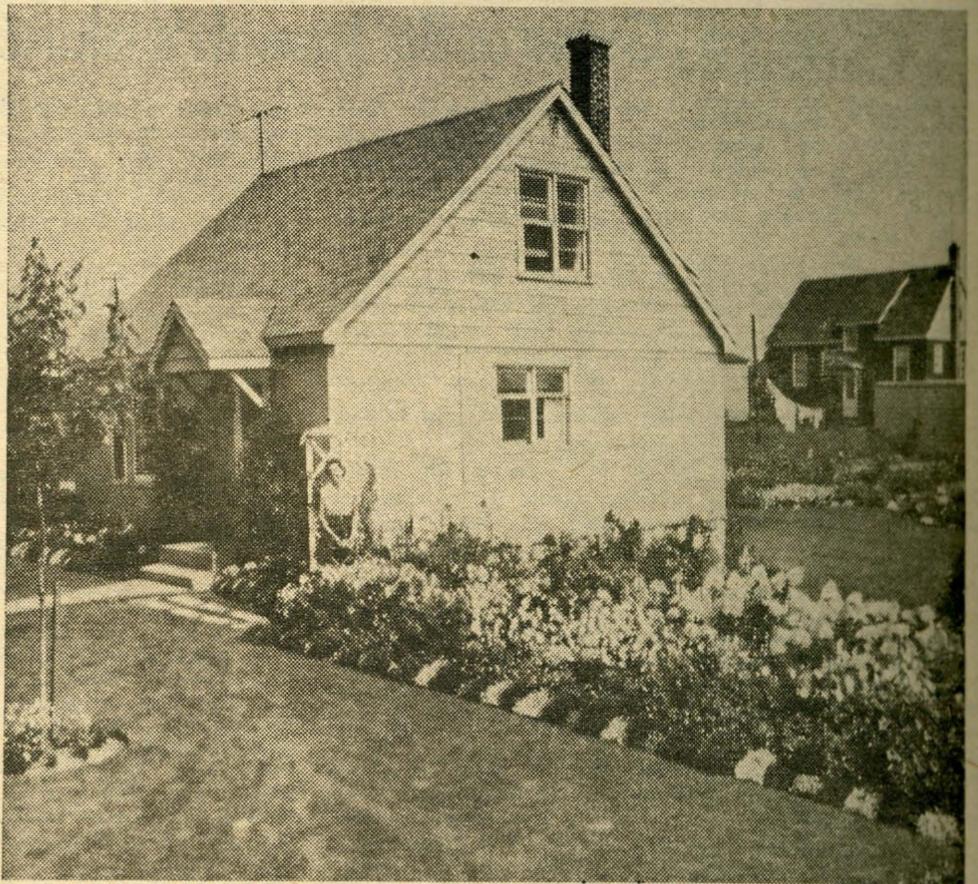
Correspondence may be addressed to: Garson Anglican Mission Church Building Fund, care of Harold Clarke, Box 9, Garson, Ont.



His Grace visited Ottawa recently and preached the sermon at the new Church of St. Thomas the Apostle. Shown here with Archbishop Wright are Captain Ronald Pullar, Church Army, Archbishop's Chaplain; the Bishop of Ottawa, the Rt. Rev. E. S. Reed; the

Rev. Wm. R. Wright, Rector of St. Thomas; Mr. Thomas Prescott, Rector's Warden; Mr. Neil Malcolm, a member of the building committee and Mr. Donald Shepherd, Bishop's Chaplain, is in the back row.

—Dominion-Wide Photo



Prizewinning garden of Mr. and Mrs. H. J. Squirell of Lively



Mr. and Mrs. H. J. Squirell, Lively, with some of the trophies they have won for their beautiful flower displays.

Three Missions Burn Mortgage Of Parsonage

SAULT STE. MARIE — The parsonage at Christ Church, Korah, was the scene of great thanksgiving recently when the members of the three mission churches, St. Peter's, Holy Trinity and Christ Church met to burn the mortgage papers clearing the new parsonage of debt.

Mrs. George Avery, who has been treasurer during the building project lit the match to the papers held by the wardens, Mr. Bert Thompson and Mr. Lloyd Avery. The burning paper was thrown into the fireplace which was given by the children of the two local schools.

The parsonage has been truly a co-operative venture begun when His Grace the Archbishop turned the first sod on June 3, 1952. The W.A. of Christ Church started the sinking fund with a substantial donation in 1950. Nearly every member of Korah shared in the construction and members of other denominations took a keen interest in the venture.

The site for the new parsonage was chosen immediately behind that of the original church built in 1880, and just in front of the oak tree which the late Canon W. H. Hunter (who was in charge of Korah 1899-1942) planted to mark the coronation of Edward VI. The house plan was worked out by the rector, the Rev. C. B. Noble with the assistance of the architect Mr. R. Penhorwood.

Altar Guilds Meet At Dorset Church

Members of the Altar Societies of Baysville, Bracebridge, Dorset, Gravenhurst, Grassmere, Huntsville and Navar met recently at St. Mary Magdalene's Church, Dorset, for the annual meeting of Altar Guild Members.

The Rev. Roy Nixon welcomed the members and gave a most informative address on the duties of Altar guild members—the care of linens, silver and brass, the vestments and stressed the importance of taking care of God's throne, the Altar.

The Rev. George Sutherland of All Saints Church, Huntsville, showed a film on "Christian Symbolism".

Mr. Sutherland then presented to the Baysville Mission, a corporal, two purificators, and a lavabo towel, a gift from the Huntsville Altar Guild.

Bracebridge, Gravenhurst and Huntsville presented to Mr. Sutherland for the Bishop's Extension Work—18 pieces (6 from each), consisting of a corporal, two purificators, two lavabo towels, and a small credence cloth—and a promise to have the same ready for next year's meeting. Dorset also expressed the desire to help with this work and hope to add theirs to next year's offering.

The members were then invited to the Rectory. Sister Evangeline of Bracebridge spoke for a few moments on the privilege of being a member, and how one should remember always the spiritual side, and that God had chosen each one of us to do this important work for Him.

The Rev. Jas. Turner of Gravenhurst extended an invitation to meet in Gravenhurst next October, and moved a hearty vote of thanks to Mr. Nixon and His members for a very inspirational afternoon.

Two years ago, The Rev. George Sutherland realizing the needs of Missions, and feeling that there could be a closer fellowship among the Altar Guild members of neighboring parishes, suggested to his members that this group be formed. Invitations were sent out and the first meeting held at All Saints Church, Huntsville, November 2, 1955, when the president, Mrs. S. R. Davis, asked that we try, as Mr. Sutherland had suggested, to make this a yearly meeting, and our endeavor to be a source of Spiritual Power of great educational value, and of service in the world wide mission of the Church, starting with the work of the missions in the Algoma Diocese.



Mrs. B. G. Gosse, left, wife of the rector of St. Brice's Church, North Bay, admires one of the wall decorations, a wicker cornucopia filled with grapes and bitter-sweet, for St. Brice's Altar Guild tea held recently. Mrs. Gosse, who was one of those pouring tea, is shown the cornucopia held by Mrs. A. Hennessy. —North Bay Nuggett Photo

Altar Guild Holds Fall Evening Tea

NORTH BAY — St. Brice's Anglican Church parish hall recently received a brand new look, and its appearance was further enhanced when Oct. 16 members of the Altar Guild added delightful decorations for their successful evening tea.

The walls were hung with wicker cornucopias containing bitter-sweet, wild cherry leaves and grapes, placed against a backdrop of vivid maple leaves.

Guests were received at the door by Mrs. R. Overbury, president of the guild; and Mrs. R. Simmons, vice-president.

Mrs. Simmons was in charge

of the decorations throughout the hall, assisted by Mrs. A. Scott and Mrs. A. Hennessy.

Of interest to the guests was a display table carrying out the "good news" theme of the missionaries, in the four corners of the earth. Ribbons in different colors represented the four directions, and the table contained curios from many parts of the globe.

Presiding at the tea table throughout the evening were Mrs. B. G. Gosse, wife of the rector; Mrs. J. Blackburn, Mrs. H. Merriman and Mrs. Armistage.

Tea assistants included Mrs. J. Snodden, Mrs. H. Hiscock, Mrs. D. McLaren and Mrs. A. Brand.

In charge of refreshments were Mrs. W. Stephen, Mrs. E. Murphy and Miss M. Smyth.

Mrs. I. Gardiner and Mrs. H. Fredenburgh convened the bake table, and Mrs. A. Hennessy was in charge of the theme table. A miscellaneous table was under the direction of Mrs. R. M. Dodgson and Mrs. W. Cullis.

Miss Margaret Stephen was in charge of tickets, and Mrs. A. White and Miss H. Topp also assisted.

Sister Francesca Held "Quiet Day"

SAULT STE. MARIE — The women of the Anglican communion of Sault Ste. Marie and those of our sister church in Sault Michigan, were given a special privilege on Thursday October 3, when Sister Francesca of the Sisterhood of St. John the Devine, Toronto, arranged and conducted a Quiet Day in the Cathedral which began, Holy Communion.

Sister Francesca led us into an atmosphere of quiet and reverent thought, when we heard a most moving interpretation of God's desire for us as children of the Light. Love of God should be the moving force behind our reason for worship and our glorifying His Name in our lives — for no other reason should we serve the church on earth.

Our praying habits were analyzed — beginning with our first moment after we awakened from our rest of the night — before we think of anything our mind should be trained to glorify and thank God for His new day and with thankful hearts to rise from our bed with a resolve to do all we can each day to glorify God's Holy Name.

We were given great help in planning a period of meditation helping us to form a picture of our Lord as each one knows Him best, to dwell on it and to endeavor to find in it something which will help us in our life each day.



Sister Francesca, S.S.J.D., and The Very Rev. F. F. Nock are shown above on the occasion of "The Quiet Day" for women held at St. Luke's Cathedral, Sault Ste. Marie, October 3. The service was conducted by Sister Francesca. —Sault Daily Star Photo

One felt this "drawing apart" to have been a most humbling and soul-searching experience. One seemed to have left the rush of every day life in the background and to have entered into a most reverent and helpful meditation on our need of and dependence on God and His Love as the most important phase in our life.

As one's thoughts were guided by Sister Francesca through this moving and deeply inspirational period, each one present felt most grateful to this consecrated woman for coming to us and sharing her interpretation of the will of God for us as we journey through life as well as the responsibilities which are ours as children who have been so richly blessed.

Appoint New Rector To Muskoka Church

BRACEBRIDGE — Archbishop Wright has now been pleased to ratify the appointment of the Rev. Gordon McCully Black B.A., L.S.T., Mus., Bac, A.R.C.O. as Rector of St. Thomas' Church.

The Rector-Designate obtained his B.A. degree and Bachelor of Music from Mount Allison University in New Brunswick; later he became an Associate of the Royal College of Organists. His first appointment as an organist was in Belleville, Ontario, followed soon afterwards by the same position at the very famous Mission Church of St. John the Baptist, Saint John, New Brunswick. The atmosphere of worship and discipline in this parish brought him into the Anglican Fold.

In 1949, he entered the Divinity School of the University of Bishop's College, Lennoxville, Quebec, graduating three years later with the Licentiate of Sacred Theology title. After ordination to the priesthood, he was appointed assistant at Christ Church Parish in Fredericton; he is currently Rector of Blissville (Fredericton Junction), N.B. It has just been announced that he has been successful in examinations for the Bachelor of Divinity degree. Bishop's University will confer this degree at a later date.

At the moment, it is not certain when the new Rector can arrive in Bracebridge. The laws of the Diocese of Fredericton require three months' notice to the Bishop for removal to another Diocese. This would mean, possibly, the end of the year, but the Archbishop of Algoma and the Bishop of Fredericton are making efforts to come to some agreement which will facilitate matters for both Dioceses.

Algoma Layreader At Huron Meeting

BALA — Layreader Thomas Menzies of Bala was given a hearty welcome when he attended as a guest the layreaders' conference and retreat at Huron College recently.

Many of the 80 conference delegates from the Diocese of Huron were anxious to hear about the Diocese of Algoma and Mr. Menzies was kept busy answering their questions.

"It gets better every year," was the consensus as some layreaders from all over the Anglican Diocese of Huron wound up their sixth annual meeting here at Huron College.

Sunday's program included Holy Communion, celebrated by Prof. R. K. Harrison of Huron College, a period of Christian Witness, at which the men described experiences which have brought them closer to Christ, and morning prayers where layreader Owen Cook, of Chatham, preached the sermon, the first time this duty has been taken by a layreader at the gathering.

Mr. Cook stressed the personal involvement needed in dedication to Christ. He used as his text the story of the woman in the crowd who was healed after touching Christ's robe. He said too many people are simply milling about with the crowd, and too few are willing to get personally involved with Christ.

Certificates of attendance were presented to delegates by the Rev. William Wigmore of Christ Church and the Rev. Leslie Jenkins of All Saints'.

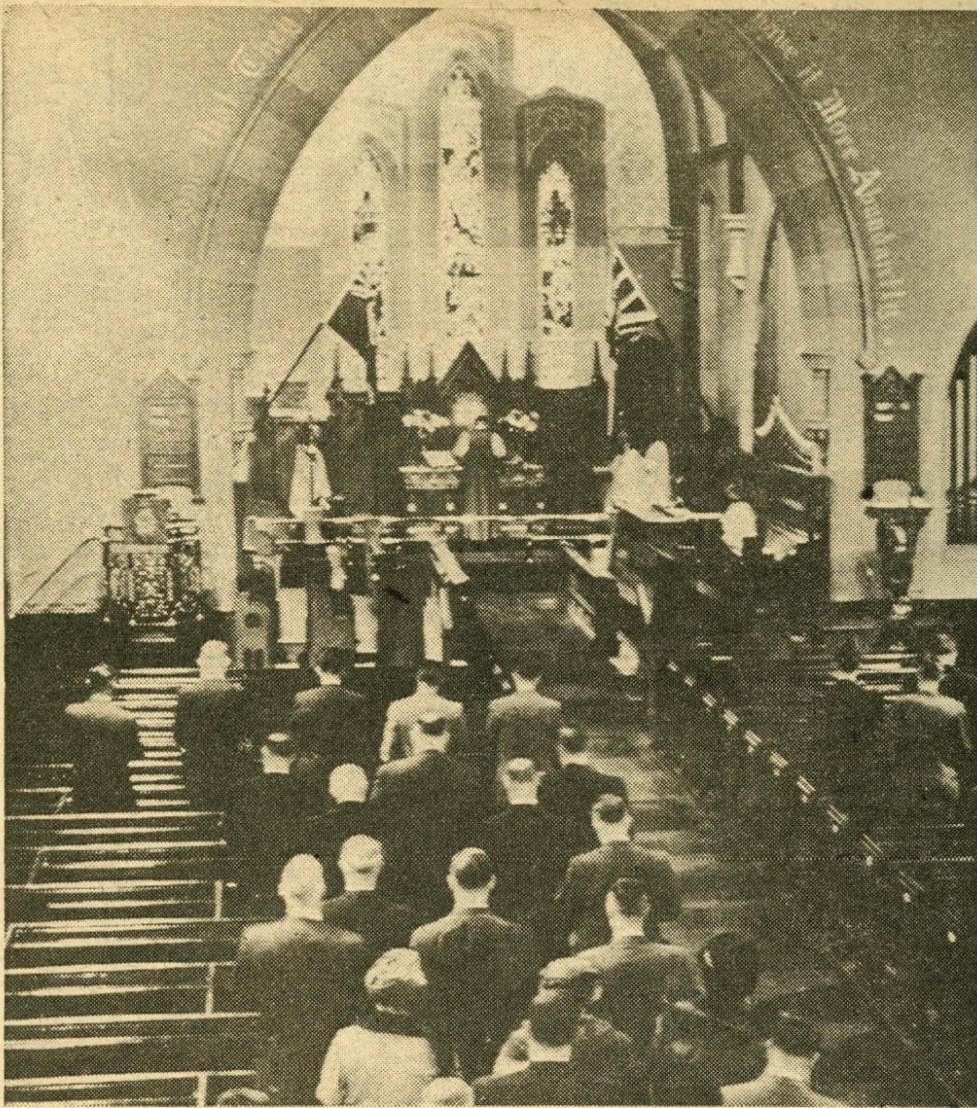
Saturday night, the Rev. F. A. Gadd, of Dutton, who has recently returned from England, described the condition of the Anglican Church there — which is not nearly as desperate as some seem to think, he said — and the work of the layreaders. He told the group there are more than 4,000 active layreaders in England.

All the speakers during the two-day gathering stressed the lack of trained clergy and the helping with the tasks of the church in this country.

RECTOR TO MOVE

Archbishop Wright has announced the appointment of the Rev. C. J. Passey to the parish of Englehart to take effect towards the end of November.

His Grace Conduces Charge to Delegates



Archbishop Wright officiates at early morning service in St. James' Church, Stratford, prior to the 12th session of the Synod of the Ecclesiastical Province of Ontario.



Attending the Synod meetings at Stratford were the following bishops: The Rt. Rev. W. A. Townshend, suffragan bishop of Huron, London; the Rt. Rev. C. C. Robinson, Timmins; the Rt. Rev. K. C. Evans, bishop of Ontario; the Rt. Rev. W. E. Bagnall, bishop of Hamilton-Niagara; Archbishop Wright; the Rt. Rev. G. N. Luxton, bishop of Huron, London; the Rt. Rev. E. S. Reed, Ottawa; the Rt. Rev. N. R. Clarke, bishop of James Bay.



The new seal of the Provincial House of the Anglican Church is examined by some clergymen attending the Provincial Synod. Left to right, Dr. A. B. Lucas, lay delegate, London; the Ven. A. T. F. Holmes, Niagara Falls, Ont.; the Very Rev. F. F. Neck, Dean of St. Luke's Cathedral, Sault Ste. Marie; Dr. R. E. Wodehouse, Ottawa. —London Free Press Photos

For the first time since becoming Metropolitan of the Ecclesiastical Province of Ontario Archbishop Wright was chairman of the Provincial Synod which met in St. James' parish hall Stratford, October 8 and 9.

The following is His Grace's "charge" to the Synod which began the proceedings and gave a purview of the Synod's deliberations.

Right Reverend Brethren, and Reverend Brethren of the Clergy, and Brethren of the Laity:

Grace be unto you and peace from God the Father and our Lord Jesus Christ.

I bid you welcome to this Twelfth Session of the Synod of the Ecclesiastical Province of Ontario in the world-renowned City of Stratford I have looked forward to this Synod, when, in the spirit of prayer and fellowship, we are to deliberate on those matters touching our Church as they pertain to our Ecclesiastical Province.

May I, at the outset, officially welcome the Right Reverend Cuthbert Cooper Robinson, Bishop of Moosonee; the Right Reverend William Alfred Townshend, Suffragan Bishop of Huron; and the Right Reverend George Boyd Snell, Suffragan Bishop of Toronto. This is the first Provincial Synod that these brethren have attended since their respective Consecrations.

We record the loss by death since our last Provincial Synod of the Right Reverend William Thomas Thompson Hallam and the Right Reverend Alton Ray Beverley. Additional reference will be made to these distinguished Churchmen in the Report of Deceased Members. I should like to pay my tribute to these Episcopal colleagues, as both evinced personal interest in me during the early days of my Episcopate.

Each in his own way made a definite contribution to the Church in Canada, and in particular to the Church in Ontario. Bishop Hallam's name will be associated for many years with the Committee on the Revision of the Prayer Book, and as an outstanding scholar with definite spiritual discernment. Bishop Beverley was an able administrator, who was just in every way. He rendered yeoman service to the Diocese of Toronto, and was a tower of strength in the deliberations of the House of Bishops of this Province. We, in the House of Bishops, recall with pleasure the numerous occasions when the See House was open to his brethren at the time of official meetings.

His Grace then announced the death of Archbishop R. J. Renison and paid glorious tribute to his words and memory.

We thank God for the life and witness of these Christian gentlemen.

THE ROYAL VISIT

We are all eagerly anticipating the Visit of our Sovereign Lady Queen Elizabeth this coming week. She and the Royal Family have endeared themselves by their Christian qualities inherent in heart and mind.

We pray that God will continue to shower His Blessing on the Royal Household and that Her Majesty may have a pleasant and profitable sojourn amongst her devoted subjects, while in Ottawa and other parts of Canada. The Provincial Synod in joint session will desire to send Her Majesty a message of loyalty and affection at this time.

LIEUTENANT-GOVERNOR

His Honour, the Lieutenant-Governor, has graciously consented to be present at the service this evening in St. James' Church, and will read a Lesson. I am most grateful to His Honour for his kindness in accepting my invitation. He has at all times carried out his duties with dignity and in a gracious manner.

You will wish me to express the thanks and deep appreciation of this Synod to Archdeacon Lightbourn, our Prolocutor, for the hospitality which he and his Church Wardens are extending to us here in St. James' Parish, and for the most cordial reception which is being given us.

THE RIGHT REVEREND AND RIGHT HONORABLE J.W.C. WAND

The Members of Provincial Synod are most fortunate in having the Right Reverend and Right Honorable J. W. C. Wand as their distinguished guest preacher. Known throughout the Anglican Communion, the former Bishop of London is now visiting many centres in the Diocese of Huron, as the Centenary Celebrations are being observed.

I carry profitable memories of Bishop Wand's contribution to the Lambeth Conference of 1948 when he was Chairman of the Committee — "The Christian Doctrine of Man". Those of you who were privileged to hear him at the Minneapolis Congress will not soon forget his scholarly and timely address on "The Position of the Anglican Communion in History and Doctrine".

We record our sincere thanks to this learned Christian gentleman for being present at our Synod Service, and also to the Diocese of Huron for sharing him with us on this occasion.

CENTENARY OF THE DIOCESE OF HURON

We rejoice with the Bishop of Huron, his Suffragan, the clergy and laity, as they observe their Centennial year.

Time will not permit an exhaustive description of the phenomenal progress made by the Diocese during the past 100 years. Suffice it to say, such able and devoted Chief Shepherds as Benjamin Cronyn, Isaac Hellmuth, Maurice Scollard Baldwin, David Williams, Charles Allen Seager, and the present Bishop of Huron, and his Suffragan bishop have pioneered and consolidated, under the guiding hand of God, our Anglican way of life in south-western Ontario.

They have been supported through the years by the constant labours of faithful clergy and willing generosity and zeal of lay-workers. We, with our brethren of Huron, dedicate ourselves anew to the fresh opportunities of Christian service in the years that lie ahead.

THE SIGNIFICANCE OF A PROVINCIAL SYNOD

Many of you, no doubt, are attending a Provincial Synod for the first time. It seems wise at the outset of this Charge to lay before you certain traditional practices and convictions which have been handed on unimpaired by former Metropolitans and other Churchmen throughout the Anglican Communion.

All subjects of general interest to the Church come within the purview of this Synod, as well as those directly affecting the Church in this Ecclesiastical Province. Therefore, it is highly important that any plans of the Executive Council and General Synod should be made familiar to such a large section of the Church as is represented in Ontario; thus all matters of general interest to the Church should be considered at this Synod, whether technically within its purview or not.

Our Canadian Church machinery is admirable, if we use it properly, for bringing the whole program of the Church before its whole membership, and for lining up the whole membership in support of it. But to do this, the Provincial Synod, Diocesan Synods, and local parochial vestries need a new vision of their connection and vital union with General Synod, so that they will no longer look upon themselves as independent bodies interested only with local matters, but as parts of one great whole, represented by General Synod, for the successful working of which they are responsible in their several areas.

This relationship of the parts to the whole is a logical consequence of forming the General Synod — and the consolidation of our Church will not be a reality until this relationship of responsibility is accepted by all the parts.

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a Province, where the need may be should at the same implement the findings of as a whole and carry policy in this Province.

Therefore assemble here today constitute the Synod of the Anglican Church in the Ecclesiastical Province of Ontario. We jurisdiction that belong Provincial Synod, we certain Canons, amend them, and pass others appropriate to the conditions to meet.

We are organized under our own name in our Three Houses: Upper House; the House of Delegates; and the House of Clergy; these last holding to custom sitting but retaining the right necessary, to arrive at a separate.

We have an office of Metropolitan of which are regulated by our own Canon in accordance with primitive custom: the duty of the Metropolitan now, as of old, to call beside over the Provincial Synod.

I therefore is a timely suggestion with some considerations of our Church system on provincial level, which, I believe should not be overlooked.

By tradition of the chief purposes of Provincial Synod is to promote, i.e. to publish and control the smaller areas of life covered by an Ecclesiastical Province — the legislative activities of General Synod Provincial Synod affords ample and appropriate opportunity to accomplish this.

A Provincial Synod provides the best means of adequately with affairs of the Church within a Province. We are peculiarly fit to render this service as Provincial Synod is the province of Ontario.

Further, Provincial Synods have historically been in the Church, and serve as a check on centralization which is a possible and always a mistake.

Such a pattern is found in the Church of the South Africa in the time of the Synod of St. Augustine. It consisted of several provinces, each having many dioceses within and over all there was a Provincial Synod which was called to meet emergency that affected the Church of Africa.

Such are the observations on the signs of our Provincial Synod which may serve to ease our present spiritual journey.

MAN-POWER IN THE CHURCH

I believe the most pressing need facing the Church in this Province is adequate provision of recruits for the Sacred Ministry. With the developing economy within the Province, there is an urgency in this important matter of recruitment. Those of us who have been born and educated in this Province will agree wholeheartedly with this statement.

Smaller areas which are moving into towns, are presenting new opportunities for the Church as adult people become permanent residents. Millions of dollars being poured into vast areas of Northern Ontario these growing communities the Church must make helpful contribution.

Similarly, and paper towns have sprung in recent years; and this is the same. Additional clergy, with a burning concern of Vocation are urgently needed. How many of our parishes actually self supporting in problem of Man-Power?

Have our parishes produced the equivalent of Priests as have ministers from elsewhere? If the answer is not taken of the vital communities where are developing then the key to the problem is Man-Power.

I humbly suggest that the first step in meeting present crisis

is to arouse in the clergy the awareness of this priority in their pastoral work. True, there are parishes in which there has been a steady flow of Ordinands, but in far too many parishes, there has been relative stagnation in the response to the Call to the Sacred Ministry.

Might not conferences be held, this coming year, in all the Dioceses, of boys of high school age who would be given the opportunity of studying prayerfully and thoroughly the subject of Vocation? Are the Vocational Guidance instructors in the Secondary Schools giving equal emphasis to the Sacred Ministry as to the other callings in life when confronted with enquiring pupils seeking guidance? These are only a few of the pertinent questions to which, I believe, you would desire an answer.

It is on the parish level that the most effective work can be done in recruitment. You will hear more about this during the Synod, but it is my duty to remind you that by far the greater number of candidates for work in Ontario, and throughout Canada and overseas, MUST come from our own Province, by virtue of our population.

I have not referred to the Call of the University Student or of the older men, as these special avenues will be treated separately on the agenda. Before I leave this section of my Charge dealing with Man-Power in the Church, members of Provincial Synod may be interested to know the contents of a resolution which was passed by the Executive Council of General Synod a few weeks ago.

"THAT a committee be appointed consisting of the Chairman of the Executive of the M.S.C.C., the Chairman of the Executive of the G.B.R.E., and the Chairman of the Commission on Holy Orders, to draw up plans to appoint one Commission to carry out the work of Recruitment for M.S.C.C., the oversight of Anglican Students in the Universities, and recruiting of men for the Ministry, and that the M.S.C.C. be asked to appoint an Executive Secretary for the Commission."

Important though Commissions and Committees be in Recruitment for the Sacred Ministry, the instructions of Our Lord are clear: "Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest." Therein lies the answer to the problem — in prayer, continuing prayer, in every Church, by every Church member, that God will call forth and give to His Church the men and women who are required so urgently, and who, having heard the Call, will make a courageous response.

THE CHURCH IN RURAL AREAS

One of the glorious chapters which has been written in the history of our Church in Ontario has been the emphasis placed on our rural work. Those of us who have been born and educated in this Province will agree wholeheartedly with this statement.

At the turn of the present century and continuing through the years following the first Great War, a virility of worship and witness characterized our rural parishes. Some of our most outstanding Ordinands accepted their Vocation in the heart of country parishes and missions. Representative laymen from rural areas took their rightful place in the deliberations of Diocesan and Provincial Synods and in many cases, the General Synod.

With the rapid industrialization of this Province during the past few years, the scene is changing.

(a) Many farms in the more settled regions are losing their identity and industrial sites are being substituted.

(b) In Northern Ontario, farms are being vacated by workers who are seeking employment in nearby mining areas.

(c) Where rural life is still vital to the Province's economy, and is settled, many vacancies

are found in the clerical manpower of the Church.

Our whole approach to the Church in the rural areas needs a fresh appraisal. Let us never forget that many leaders in the organizations of city parishes were spiritually nurtured in the country missions. We have faithful clergy working in rural areas, but we need far more at the present time.

I commend the report of the Provincial Committee on the Church in Rural Areas for your most earnest consideration and action.

It will be of interest to the Provincial Synod to know that Niagara-on-the-Lake is the proposed site for a Canada-wide Conference on Rural Church Life to be held during May of 1958, immediately prior to the General Synod Quarterly meetings.

This Conference will take the form of a consultation with rural church leaders from across Canada and from the Episcopal Church and will have as its major emphasis, future planning concerning the Rural Church movement in Canada. Regular provincial conferences have already been held and plans are under way for the next one, which will be in the Diocese of Huron in the Spring of 1958.

Has not the time arrived when an intensified emphasis must be placed on recruitment of young men from country areas who will keep fresh, during their College career, the call to serve in the rural Church? Our best men must be entrusted with rural Church responsibility. Some of our most gifted clergy today are making a phenomenal spiritual impact in this portion of Our Lord's Vineyard. We salute them and their faithful layworkers.

RELIGIOUS INSTRUCTION IN THE SCHOOLS

Prior to 1944, no provision existed in the regulations of the Department of Education for religious instruction within school hours as part of the curriculum.

Religious exercises only were conducted by the teachers and the clergy, with the consent of the local school board, were allowed the privilege of giving Biblical instruction to children of their own Communion, or co-operating with clergy of other denominations in so doing. Increased use was made of this privilege, so that, throughout the Province, a growing number of clergy were engaged in this work.

In 1944 the Department of Education drafted new regulations, whereby religious education, on a non-sectarian basis, was introduced as part of the school curriculum, to be given within school hours by grade teachers in grades one to grades six, inclusive, and in grades seven and eight by clergy, either independently or co-operatively.

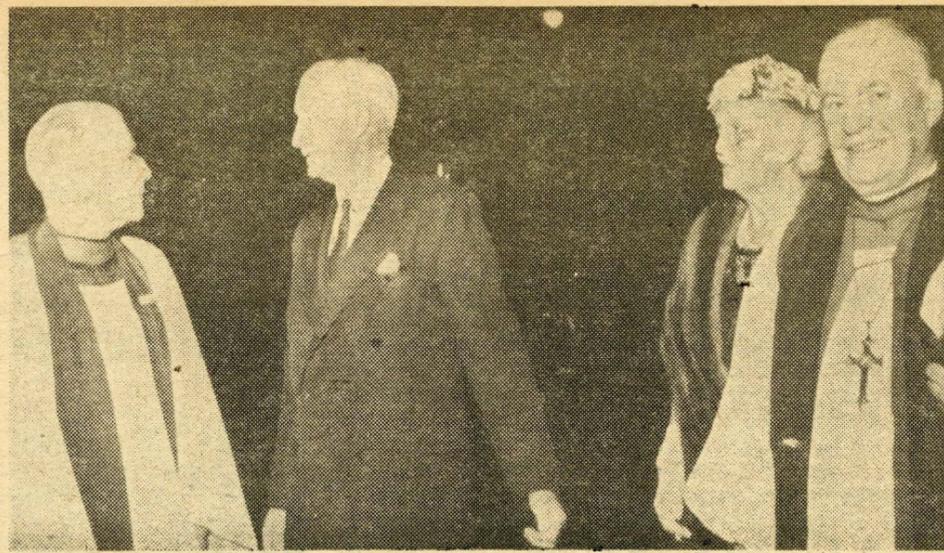
You will be presented with reports concerning further developments in grades seven and eight, and also a brief from the Diocese of Ottawa concerning proposals for Religious Instruction in Secondary Schools of our Province. We ask the full support of all the clergy, within the Province, in implementing the concessions of the Department of Education and the respective School Boards concerning Religious Instruction in the schools.

The newly-established Provincial Board of Religious Education, which must be ratified by the Synod, will share in no small degree in furthering this work. The children must have every opportunity possible to assimilate those Christian ideals which will promote the highest form of Canadian citizenship.

OUR ONTARIO FRONTIER

The Dioceses of Algoma and Moosonee might rightly be included within this terminology. I desire, however, to direct your attention to my own neighbouring Diocese of Moosonee with special reference to the Indian work.

In view of the fact that a full survey of Indian work will soon be made across Canada, it is important that we become more



The Hon. Louis O. Breithaupt, Lieutenant-Governor of Ontario, centre, attended the service in St. James' Anglican Church in connection with the sessions of the Provincial Synod. He read the second lesson. Shown

here with Mr. and Mrs. Breithaupt at the church door are at right, Archbishop Wright and left, the Ven. F. G. Lightbourn, Archdeacon of Perth and rector of St. James' Church.

—Stratford Beacon Herald Photo

vitality interested in the spiritual welfare of those Indians within our own Province, and particularly in the area surrounding James Bay. I am not unmindful of the many reserves and Indian day schools in the Dioceses of Huron, Ontario, Niagara and Algoma. But in a very definite manner the interest of the Church in this Province must be directed to the well-being of the Diocese of Moosonee and the work of the Bishop of James Bay.

Such historical sites as Moose Factory, Moosonee, Rupert's House, East Main, Old Factory River and Mistassini, have had a long and honourable Church tradition. It is imperative that permanent priests be placed in these areas where by far the majority of the Indian people are Anglican.

I believe the primary responsibility for adequate manpower in these Indian Missions rests with this Synod, although I am aware the Missionary Society of the Canadian Church will include them all in their purview.

Once again I cannot stress too strongly the urgency of the present situation: these Anglican brethren of ours have a right to their own Church ministrations; another major Christian Communion is prepared to take over these people unless we are prepared to assist the Bishop in their present needs.

Newer areas opening up are Chibougamau and Chapais. Two years ago there were only a few prospectors and Indians in these places. Today they are towns having a population close to 1,200 people.

In all these areas of our Ontario frontier, and other parts included within our Ecclesiastical Province, the Church has inherited a glorious work competently discharged by faithful missionaries. If 87 per cent of all the Indians in this territory belong to the Anglican Church, there is a definite need for the Provincial Synod to support the Bishops of Moosonee and James Bay in any work of a pioneer nature which must concern us as a spiritual family. I trust there may be sufficient time permitted by the Agenda Committee to hear something more of the work to which I have briefly referred here.

THE ECUMENICAL MOVEMENT AND CHRISTIAN UNITY

During the course of the Proceedings, we shall be privileged in listening to an address by the Rev. W. J. Gallagher, General Secretary of the Canadian Council of Churches. In his report, Dr. Gallagher makes the following statement: "The ecumenical movement is a movement in the Churches to realize and to make manifest the unity in Christ of the whole world-wide Christian community. It is a movement to recover and maintain the wholeness and health of the Church."

One of the basic concerns of the ecumenical movement is that of Christian unity. Of course, there are other aspects but we are concerned here with the whole approach to Christian Unity. The burden of this question is being placed on the conscience of Christendom.

Division is a fertile source of weakness in all our work, both at home and abroad. Gradually the principles are being made clear on which the coming

unity is to be based. Evidences of this fact are noted in The Church of South India; in the proposed Church of North India, and in Ceylon. Similarly, the pattern set by the Church in England with certain Free Churches is also typical.

The development of the ecumenical movement is the great new fact of our day. Some fifty different Communion Churches throughout the world have entered into a fellowship which obligates them to friendly and co-operative relations at the present time. The Church must take her rightful place within this movement by prayer and action as God the Holy Spirit directs His Will to be done.

THE PRIMARY EMPHASIS OF THE CHURCH

Restlessness, anxiety and fear assail the heart of man today. A spirit of worldliness is abroad. In days such as these, there are two temptations which especially assail the Church.

In the first place, the Church itself sometimes becomes infected with the prevailing spirit of worldliness and indifference. Its more zealous members find that they are powerless to resist the tendencies of the times, and that the world disregards all their warnings and goes on its own indifferent way.

The other temptation is more insidious: it is a call to the Church to adapt itself and its message to the needs and the temper of the day. It is a dangerous temptation, as there is a grain of truth in this call; for the Church should endeavour to re-translate its message so as to make it intelligible to a new age.

But more often this cry that the Church should be modern in its outlook and methods means something very different. It means that if the flock of Christ cannot be attracted to the Church without sensation and excitement they should be given emotional services, blatant advertisements, and sensational sermons on the sins and follies of the day.

The Church must never, under any circumstances, seek to soften the appeal of the Crucified, Risen and Ascended Christ. Its plain duty is to declare, without compromise or fear, its Gospel. The central belief of the Church is that God Himself came among men to reveal Himself to them and to save them from their sins. The Church does not proclaim that Jesus Christ is simply a great moral leader — but that Jesus, born in the manger at Bethlehem, the Carpenter at Nazareth, the Master of a group of disciples, the Friend of the sinners, the tortured Victim of the Cross, IS our God and Saviour — "God of God, Light of Light, Very God of Very God"; "In Him was Life; and the Life was the Light of men."

An age such as ours needs a message with authority from God hence the renewed emphasis on the Teaching Function of the Church. It is the Church's task to teach the Christian Faith — by every means at its disposal.

A primary responsibility rests upon us who are called to be Bishops and Priests. The trumpet must sound with certainty concerning the great truths of God, Man and Human Destiny. Intensive teaching must be given concerning the genius of our Anglican tradition.

At a time when Conversations are being initiated with other Christian Communions, laymen must be intelligibly conversant with all facets of our most holy Faith. Our task is to teach the Christian Faith with all the authority of the Bible and the Church.

The responsibilities of our day, with respect to the Teaching Function of our Church, rest upon the laity as well as upon the clergy.

One of the most hopeful signs of Church progress during the past few years is seen in the larger responsibilities given to laity and the devotion and zeal they have shown in using these new opportunities of service.

I am convinced that the Brotherhood of Anglican Churchmen, for instance, have a program which, if rigidly adhered to, will stimulate a well-informed and devotionally-minded laity. Their emphasis on learning the Faith, propagating the Faith, living the Faith, undergirded by the Lambeth rule of Life, will commend itself, I feel certain, to all members of the Provincial Synod.

The second emphasis, in my opinion, that rests upon all baptized and communicant members is a great call to Holiness of Living. This is imperative. The Church is not calling her people high enough spiritually.

Holiness does not mean morbidness, nor an unhealthy introspection, nor puritan narrowness nor anything that conflicts with the true joy of life. St. Paul could rightly proclaim, "I bear in my body the marks of the Lord Jesus". He narrates living examples of the persistency of his belief — in being stoned, suffering shipwreck, being thrown into jail — all of these things he suffered joyfully for the Master.

Are we who are incorporated into the Body of Christ, marked men? And in what way? Is our holiness of living any different from those who make no pretence towards the claims of the Christian Faith? If the world is to be greatly influenced by the Church, let the world see more of the likeness of Christ in the lives of the clergy and people of the Church.

In closing I would remind you of the Kingship of Christ. This is His World; He rules! He reigns! He is the King! He is the Lord of Glory before Whom the cherubim and seraphim veil their faces, and Who has all authority given to Him in heaven and earth. A true Church does not need to fear the world. We possess the Holy Bible; the Faith; the Ministry; the Sacraments. Ours is a Church which has the Authority to instil in its members loyalty to the King of Kings and Lord of Lords.

Brethren, many matters of spiritual import are to be discussed in an atmosphere of fellowship and Divine Guidance as they pertain to the Church in this Ecclesiastical Province. Let us ever bear in mind in Whose Name we meet. As we learn the will of God for His Church in this portion of His Vineyard, may we submit ourselves to His Will and seek from Him the strength and wisdom to fulfill it.

May the Grace of Our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all.

Amen.

Caution Among Clergy On School Religion Topic Synod Delegates Urged

Approaching school boards on the controversial question of teaching religious education in the schools should proceed with caution Synod delegates agreed.

"The wind is beginning to rise against what we have already accomplished so far," warned Archdeacon F. G. Ongley, of Peterborough.

One resolution passed by the Synod requested bishops to urge their clergy to co-operate with school boards, school principals, diocesan boards of religious education courses.

The second resolution commended the Minister of Education and the Department of Education of Ontario for their policy of insuring religious education in the public and secondary schools.

A controversial brief from the Diocese of Ottawa, asking for denominational teaching in secondary schools, was hastily referred to the Provincial Synod's own board of religious education.

It was pointed out that at present, religious instruction is given in most public schools from grades one to six by the teacher and in grades seven and eight by clergymen from the community on an interdenominational basis. It is expected that a textbook will be ready for the grade seven course next September.

Last year, the Ontario Department of Education agreed to allow religious instruction for the first time in secondary schools.

Dr. Harding Priest, secretary of the general board of religious education, said religious teaching in secondary schools is "fraught with great difficulty" partly because of the great number of children in the schools and partly because there is no agreement as to how it ought to be done.

One delegate said boards of education were reluctant to set up such a course. The Rev. C. F. Large, North Bay, said he had tried to get into a secondary school and three Anglicans out of nine on the local board of education turned him down.



Guest preacher at the service held in connection with the Provincial Synod, Stratford was Rt. Hon. and Rt. Rev. J. W. C. Wand, KCVO, MA., D. Litt., STD., former bishop of London, England. Bishop Wand was the special preacher and lecturer in southern Ontario during the celebration of the Centennial of the Diocese of Huron.

Great Future for Church Noted by English Bishop; Lt.-Governor Read Lesson

"I believe God has a very great future for the Church in this country," Rt. Hon. and Rt. Rev. J. W. C. Wand, KCVO, MA, DLitt, DD, STD, told members of the Provincial Synod and the attending congregation at a service in St. James' Anglican Church.

"I have a theory that in years to come, the Pacific will be the centre of importance, and that the centre of the Church influence is moving from the old world into the new." Bishop Wand stated. "The old still has something to contribute to the new, however."

Bishop Wand was speaking at a service held in conjunction with the 12th session of the Synod of the Ecclesiastical Province of Ontario.

Present at the service was the Lieutenant-Governor of Ontario, Hon. Louis O. Breithaupt and Mrs. Breithaupt, who were welcomed to St. James' Church by the Metropolitan of Ontario, Most Rev. W. L. Wright, Archbishop of Algoma, and Ven. F. Gwynne Lightbourn, Archdeacon of Perth, and rector of St. James'.

During the service, the second lesson from the New Testament was read by the Lieutenant-Governor, and the Old Testament lesson was read by Rt. Rev. G. N. Luxton, Bishop of Huron. The service was conducted by Very Rev. Briarly Browne, Kingston, Dean of Ontario, and the prolocutor of Synod, Archdeacon Lightbourn, with Archbishop Wright pronouncing the benediction.

COLORFUL PROCESSION

The service began with a colorful procession of bishops, clergy and lay delegates, many wearing the scarlet hoods of their degrees. The procession was led by the choir of St. James' Church, followed by the lay delegates to Synod, the clerical delegates, canons, archdeacons, heads of colleges, the deans, legal assessors, the registrar, the honorary secretaries of the upper and lower houses, the honorary treasurer, the deputy prolocutor and prolocutor, the bishops and their chaplains and the Metropolitan.

Bishop Wand began his address by relaying to the Synod a message from the Archbishop of Canterbury, in which he assured the people of the Ecclesiastical Province of Ontario of his continued interest and prayers for God's continued blessing on their endeavors.

New Curate, Secretary On Sudbury Church Staff

The annual party for the Little Helpers was held in the Church of the Epiphany Sudbury Saturday October 5 when over a hundred children accompanied by their mothers were present when a short service was held in the Church at which time several children who had reached the age of graduation were received into the Junior Girl's Auxiliary and the Church Boy's League.

Mrs. A. Riley, president of the Senior Branch of the Woman's Auxiliary, addressed the Mothers. Mrs. F. Reid, who is in charge of the Little Helpers spoke concerning the work of this organization.

Following the service refreshments were served in the Parish Hall. The Rector then addressed the Children and Mothers, pointing out the importance of this work and the need of the younger married women to take an active part in the work of the church, commending to them in particular the work of the W.A.

The Reverend Terrence E. Clarke, D. Th. joined the staff of the Church of the Epiphany on

Speaking as a canon of St. Paul's Cathedral, London, England, Bishop Wand said they are very grateful for the help given them from this province, and particularly from the diocese of Toronto, towards the repairs to the cathedral. The work of repairing the structure is nearing completion, he announced, and it is hoped that the east end will be opened next June. The total cost of repairs, a million and a half dollars, has been covered through the generosity of friends of the cathedral throughout the world, he said.

OUTLOOK OF CHURCH

Bishop Wand has been speaking, throughout the diocese of Huron, on the present outlook of the Anglican Church. In addressing the Synod, he spoke first of internal unity within the Church, and secondly of external relations.

In connection with unity within the Church, Bishop Wand said that critics who say that the Anglican Church is trying to hold together two incompatible forms of religion, have been "all but silenced" by the expression of unity on the controversial question of the relation of the Church of England to the newly founded Church of South India.

In dealing with external relations, Bishop Wand said that the question of the reunion of Christendom is foremost at the moment.

"We must do our utmost to find a solution for our differences," he stated, "and we must start with one of the greatest, the question of a divided ministry."

He said he felt this might lead to a period of waiting, but suggested that "the Fathers at Lambeth" (the see of the Archbishop of Canterbury, and seat of conferences of Bishops from the Anglican Church all over the world) might attempt to create a "mutually acceptable ministry" and begin by exchanging Orders.

The future of the Church, Bishop Wand said in conclusion, is bound to be strongly affected by world conditions.

"In the end, it is always the parish clergy who bear the heat of the day," the bishop said, "and I believe that the Provincial Synods will see that the men in the field are properly trained for the tasks that lie ahead of them."

Two WA Members Honored At Thunder Bay Deanery Meet

The Thunder Bay Deanery of the Women's Auxiliary of the Anglican Church, met recently at Slate River and began the day with a service of Holy Communion at 10.30. The Rev. Warren Banting, was celebrant, assisted by Rev. I. L. Robertson of St. Stephen's, Port Arthur.

During the service, two members of the W. A. of the Church of the Good Shepherd, who have given over 30 years of service to their church and Auxiliary, were made Life Members. Mrs. E. Oakley and Mrs. C. W. Petit were those honored. Mrs. L. Hunt presented Mrs. Oakley with her pin, and Mrs. L. Rapley, presented her sister, Mrs. Petit with her Life Membership pin.

Following the service, the members adjourned to the Slate River Community Hall for lunch. The afternoon sessions followed with Mrs. Malcolm Cochran, President of Thunder Bay Deanery, presiding. The meeting opened with a hymn followed by prayers and singing of the National Anthem.

A welcome to the visitors was extended by Mrs. George Schutte on behalf of the W. A. of the Church of the Good Shepherd, Slate River, and was replied to by Mrs. R. Mayotte, President of St. Thomas' W.A.

The minutes of the Spring Deanery, held at St. Luke's, Fort William, were read by the Deanery secretary, Mrs. J. W. Peacock, who also read a message from Mrs. Monteith, Diocesan President of Sault Ste. Marie.

Mrs. D. Mitchell, Deanery secretary for the Girls' Auxiliary spoke on transportation of G.A. delegates and leaders to festivals.

Delegates to the Diocesan annual meeting held in May at Sault Ste. Marie, presented an outline of the proceedings. These were Mesdames Oliphant, D. Mitchell; E. M. Jellett; LeBrun, G. Andrews, R. Mayotte, P. Hope and M. Alexander.

Other officers of the W.A. giving reports were Mrs. A. J. Thomson, Diocesan Link Secretary, who spoke about the G.A. Links, and gave an explanation for this phase of girls' work.

Mrs. W. D. Sutherland, Deanery secretary for the Junior W.A. reported on the Spring festival, and Mrs. C. G. Taylor, Diocesan Secretary-Treasurer for the Thank-Offering fund, read a report of the Dominion secretary-treasurer and spoke briefly to the members.

Mrs. Cochran, who was chosen as a delegate from the Diocese

of Algoma to attend the Dominion annual meeting in Calgary this month, gave a report of sessions held in the Cathedral of the Church of the Redeemer, and spoke of the tremendous organization underlying the meeting, and of the outstanding women who sit on the Dominion Board. Mrs. Cochran said that the Dominion president, Mrs. Britten Osler, gave an inspiring address on the theme of "Stewardship". The special speaker at the sessions was the Right Rev. W. H. Wilkinson, Bishop of Amristar, India.

Mrs. Cochran was thanked by Mrs. Manley of St. John's, Port Arthur for her address. Tea was served by the ladies of Slate River before they all dispersed.

Primaatial See Discussed by Synod

The House of Bishops of Ontario was asked very pointedly by the lower house of the Synod to provide help in trying to locate the primaatial see of the head of the Anglican Church of Canada.

The Lower House of the Provincial Synod, composed of clergy and lay delegates from the seven dioceses, sent the request to the bishops meeting as the upper house.

Two years ago general synod set up a commission to study the Ottawa district as the location for the Primate of Canada. That commission lacked agreement. If Ottawa is chosen this would have a direct bearing on the boundaries of the dioceses of Ottawa, and Montreal and would also affect indirectly the position of the metropolitan of Ontario.

At present the see cities are those where elected men have their diocesan headquarters. When Archbishop David Williams was Archbishop of Huron a Metropolitan of Ontario, London was the see city. Now it is Sault Ste. Marie under Archbishop Wright.

Reginald Soward, of the Diocese of Toronto, was firm in his intent to ask the guidance of the House of Bishops. He is a member of the general synod commission studying the Ottawa proposal and admitted that "there are some members who feel that Ottawa is not the solution."

A change in the canons now makes it possible for dioceses to have two suffragan bishops.

Message of Loyalty Sent to the Queen

The following telegram was sent by the Provincial Synod to His Excellency, the Governor General with the request that it be transmitted to Her Majesty the Queen:

The Archbishop, Bishops, Clergy and Laity of the Synod of the Ecclesiastical Province of Ontario, duly assembled at St. James' Church, Stratford, this eighth day of October, 1957, beg to present to Her Most Gracious Majesty Queen Elizabeth II the humble duty and loving devotion of the Anglican people of this Province.

We are deeply grateful that Her Majesty has graciously consented shortly to visit Canada. We pray that God, in His good providence, may watch over and protect her, and that her stay in Canada may be an occasion of great happiness to Her Majesty, as it is of great joy to her Canadian subjects.

In the name of all the Church members in the seven Dioceses of this Province, the Synod begs to assure Her Majesty of their heartfelt and unceasing prayers that God may grant to Her Majesty a long, peaceful and prosperous reign, and that she, with His Royal Highness Prince Philip Duke of Edinburgh, and with Their Royal Highnesses Prince Charles and Princess Anne, may enjoy many years of good health and rich happiness.

More Sanctity In Baptism Urged

Condemning the way in which "Mrs. Jones wants her baby done" and the neglectful manner in which godparents are chosen at baptisms, Rev. Canon A. Abraham of the Church of St. Andrew Memorial, London, called for a greater sanctity in the rite of infant baptisms.

"Too often baptism has become the outward and visible sign of inward and spiritual disgrace," declared Canon Abraham to the Synod. He added that he felt too often godparents were chosen on the basis of their relationship to the parents or because of their social status.

The Rev. Canon George Loosemore, of Kapuskasing, asked how god parents could lead a child to the bishop if they were Roman Catholic, United Church or Baptist adherents. Unless more sanctity was given to baptism, he said, it would tend towards superstition.

St. John's Church, Sault Plan Official Opening For Early in December

SAULT STE. MARIE — Work has begun on the new entrance and tower at the Church of St. John the Evangelist.

It is hoped all will be complete by the end of November and that we will be able to hold the official opening early in December. The West door can be used on Sundays but for other service entrance is through the choir room.

Our Harvest Festival was a very happy event with excellent congregations. We were honored in having the Rev. Robt. Lumley as special preacher at the evening service when the Archbishop brought greetings and His blessing.

The W.A. has been very active this Autumn. Group One doing their usual catering. The W.A. as a whole sponsored the Harvest Supper and Group Two catered to the Deanery B.A.C. for their annual dinner. The annual bazaar and tea is slated for November 16th.

The B.A.C. has been active. Members have worked hard in assembling pews, polishing floors building cupboards etc in our new choir room and vestry. This year the St. John's Branch were host to the Deanery Laymen. Bill Kidd has been elected deanery president and Tom Whittle, secretary.

Senior Girls are busy preparing for their part in the annual bazaar. The rectory basement is bulging with "joy logs" they are preparing for sale along with attractive Christmas Candles and Christmas Tree decorations.

"Joy Logs", are tightly rolled newspapers, soaked in a "crock" containing certain chemicals, hung up to dry, wrapped with gaily colored paper and then offered for sale to the owners of fireplaces. This is a very popular commodity and usually there are not enough logs to supply the demand.

JUNIOR AUXILIARY

The Jr. Auxiliary won two prizes in Dominion competition — one for their Travel Line and one for the Quilt. The prizes were — a beautiful Japanese kimono and a pair of wooden shoes which will be most useful for their study of Japan this year.

The Juniors are featuring their bazaar table, stuffed toys, Christmas stockings, children's fancy aprons, pin cushions and bride and nurse dolls. They paraded in uniform to Evensong on Youth Sunday.

CHURCH BOYS LEAGUE

Our boys are very proud that they have won the Norah T. Atkin. Shield for their work in 1956-57 and also a Dominion prize which is a miniature Japanese house and grounds complete with Japanese family.

Their handicrafts for the bazaar are wooden breadboards and tie racks as well as some tin can toys. The boys enjoyed a late summer outing at the summer home of Bobbie Allen their secretary. They paraded on Youth Sunday when the Shield and prizes will be presented.

LITTLE HELPERS

There is little to report of this group except that it is growing rapidly. Their annual meeting and picnic was held in June. It would seem the future of St. John's is assured judging from the number of baptisms of late. A.Y.P.A.

St. John's A.Y.P.A. shows signs of vigorous life with many new members and fresh enthusiasm. The election of officers has taken place and these were installed at the Youth Sunday service. It is hoped someone will be able to attend the Provincial Conference in St. Catharines next month.

WOMEN'S AUXILIARY

The Algoma Woman's Auxiliary deanery meeting is to be held in St. John's this year. There will be a celebration of the Holy Communion 10.30 a.m. followed by the business sessions.

LAYMEN

Laymen's Sunday was held October 27th when laymen conducted the services and delivered the sermon in St. John's.

Dr. Gallagher Tells of Union Among Churches

The main concerns of the Ecumenical Movement are Christian Unity, Christian Renewal and Christian Witness declared The Rev. W. J. Gallagher, D.D., secretary of the Canadian Council of Churches, when he spoke to the Synod.

The presupposition of the movement concerning Christian unity is that it is God-given, that it ought to be manifest and that it is not adequately manifest now, declared Dr. Gallagher.

Noting that the Council of Churches had made studies in many countries, and learned a great deal from these studies, Dr. Gallagher suggested that as yet the Ecumenical Movement was not inclusive nor extensive enough and as individuals we are not seized enough with the need for unity.

The main question is, the speaker concluded, "Do you really want to be made whole?"

Chaplain Installs B.A.C. Officers

RICHARDS LANDING — The new executive of the Brotherhood of Anglican Churchmen was installed at the evening service, October 13 at Emmanuel Church with the Rev. N. Hornby, Chaplain of BAC officiating.

Those installed in office were: William Kidd, St. John's Sault Ste. Marie, President; Al Bestall, St. Luke's, Sault Ste. Marie, Vice - President; Tom Whittle, St. John's, Sault Ste. Marie, secretary. Bill Wadley, also present for the service, serves on the executive as past-president. H. M. Monteith is treasurer of the organization.

There are three branches of the BAC in the Algoma Deanery, in St. Luke's, St. John's, and in the Church of the Redeemer at Thessalon. The organization was founded a year ago at the Sault, and members are enthusiastically working to have a Branch formed in each Parish. Two major projects are undertaken by the men, that of recruiting and assisting young men for the ministry of the Church, and that of increasing the attendance of men at Church services. Considerable progress has been made in both these policies since the inauguration of the BAC in the Deanery.

Many Improvements At Gravenhurst

GRAVENHURST — Since the Spring of the year a program of improvements to the general fabric of St. James Church, Gravenhurst, has been under way.

The old coal burning heating plant has been replaced by two oil-fired furnaces which are now giving clean and satisfactory service. Further it was found necessary to build a new chimney 33½ feet high to meet the requirements of the new installation.

During the summer the outside of the church was repainted. In addition to the work carried out on the church property the Rectory received special attention, a new porch has been built at the rear entrance, repair to the brickwork on the north-side of the house, and inside, the upstairs floor has been completely covered with vinyl tile, this latter work has been made possible through the efforts of the Womens' Guild whose principal project is that of taking care of necessary renovations to the interior of the Rectory.

At the first Fall meeting of the Girls Auxiliary the Leader, Mrs. J. Turner, outlined the program for the coming year, during which the girls will do missionary and parochial work. Sandra Borneman was re-elected President, Margaret Olafson is Vice-President and Jennifer Simpson, Secretary.

God and Gardeners

BY MARK RICH

And the Lord God took the man and put him in the garden . . . And they heard the sound of the Lord God walking in the garden.

At a recent meeting of a men's garden club, a college professor made a statement which must have made a deep impression upon everyone there. He said simply, "There are no atheists among gardeners." That was all, he did not amplify it, and no one challenged it.

PRODUCTION

The gardener does not tear down anything. He builds up the soil. He cultivates flowers and produces food. He wants to see things develop and grow. He is in the business of creating, improving, and building.

Anyone who seeks to build puts himself in a state of mind to sense the presence of God, the great builder and architect of the universe. God is the most constructive worker of all, and he is always a friend of those who work for good purposes.

SHARING

"Every gardener is a sharer," said another layman at the garden club meeting. He enlarged this idea, saying: "Walk into a gardener's patch and admire the fruits of his labor and you will walk away with an armful of vegetables or flowers."

It is rare for a gardener to grow things only for himself. He usually has a family in mind. The first rose is eagerly admired by the whole family. Friends may learn about it and when the blooms become profuse, filled vases will adorn tables in many houses. The generosity of those who grow things has become proverbial.

The grower responds to the hunger of people all over the world. His heart goes out to anyone in want. He seeks to share.

From long ago we have learned that one of the avenues to God is through the love of one's neighbor. He who shares with his neighbor is demonstrating a love that leads him toward God.

There is always something added to the gardener's work. A gardener plows, fertilizes, plants, weeds, hoes and sprays. When he adds all of these together, the total is hard work.

But there is always another factor which adds something to his pains and labor. Through the alchemy of nature the little tomato seed becomes a sturdy plant bearing dozens of luscious red fruit. The strawberry plant clinging tenaciously to the earth produces blossoms and sweetness compacted in a red berry. So, in manifold and wonderful ways, the seed and the cutting yield a harvest that man's work alone does not account for. Something has been added to his labor.

The gardener knows that neither he nor his neighbors have added the plus factor. Even the plant scientist, the extension agent and the wisest gardener must depend upon the divine goodness for his extra reward for their labors. This usually leads to a reverence for the great Creator.

THE MIRACLE

The gardener lives with perpetual miracles. He sees effects which surpass all human powers to achieve. Never a spring comes byt he thinks about it, and with the growing and ripening crops he is always reminded of a power far beyond him.

He is in touch with something creative. He knows that the soil, the seed, the sunshine, rain and temperature all play a part in it but the fact of growth and reproduction always fill his heart with amazement.

When the professor said that there are no atheists among gardeners, I think he meant that anyone working with natural forces in the creating of beauty and food comes under the direct influence of God.

When God comes into a man's life, he does with it what is done in the garden. The horizons of the man's mind widen and his ability to take others into the fold of his interest enlarges. He grows in all ways to become a true child of God.

Synod Impressions

By ARTHUR LEPAN

At the direct request of Archbishop Wright I attended the twelfth session of the Synod of the Ecclesiastical Province of Ontario held in St. James' Church, Stratford, Ontario, Oct. 8 and 9.

To read the 61-page printed booklet of the Provincial Synod proceedings with its various reports is indeed enlightening and the highlights of these are reported elsewhere in this issue but these facts alone do not convey to Algoma Anglican readers the whole picture.

Four things I will never forget about the Stratford meetings were the pageantry of the evening service, the efficient organization of the meetings, the co-operation of clergy and laity and the accent on prayer in all deliberations.

The solemn but colorful procession of the bishops and clergy in their vestments of various hues of reds, greens, blues and purple blended with the delicate shades of the chancel. The rich organ music which accompanied the well-balanced choir rounded out the service of Evening Prayer which is so familiar to us all.

This color reminded me of other services at Westminster Abbey and Canterbury. It brought home to me that it was the same service that is held not only across our country but in the many lands where Anglican services are heard.

Prayer played a very important part in all the deliberations of the Synod sessions and the power of prayer seemed to be a very real part of the meetings. It made one wonder if the work of the United Nations would not be made easier and world peace nearer if prayer could become an integral part of those proceedings.

Despite some differences of opinion, the co-operation between clergy and laity was outstanding and at all times the best for the church as a whole appeared to be uppermost in the minds of the delegates.

This spirit of co-operation was also very much in evidence in the efficient and business-like manner in which the meetings of the sessions were carried out. The large volume of business, which is so important to the successful running of the church, was completed with dispatch throughout the two-day sessions. This efficiency was obviously the result of much careful planning and organization.

Such planning and organization was a fine example for all delegates to take back to their various parochial fields of endeavor.

Rector Welcomed To Sturgeon Falls

STURGEON FALLS — In order that Rev. W. R. and Mrs. Thistle might meet the parishioners of Cache Bay, Sturgeon Falls and Warren, also dignitaries of these communities, a reception was held at the Rectory of the Church of St. Mary Magdalene, Sturgeon Falls.

The guests also included Rev. B. G. and Mrs. Gosse of North Bay and Mr. D. R. Thistle of St. John's, Newfoundland.

Refreshments were served in the parish hall which was decorated for the occasion. Mrs. Murry Gordon general convener was assisted by ladies of the Church of St. Mary Magdalene.

The monthly vestry meetings for September and October were held at the rectory.

A Service Guild has been formed and Cub and Brownie packs have been organized. The Sturgeon Falls congregation redecorated the rectory throughout, in readiness for the arrival of Rev. W. R. and Mrs. Thistle. The kitchen was remodelled and a new chimney built in connection with the renovating of the heating system.

The church was beautifully decorated by the women of the church for the Harvest Home which was celebrated on Sept. 22.

Women Delegates Attend First Synod

History was made at the Provincial Synod when, for the first time, women delegates were permitted to sit as duly accredited delegates to the Lower House.

Not all dioceses in Ontario have given approval to women lay delegates to the Synod, but the Diocese of Toronto appointed three. Miss Grace Hutchings, Dr. Edna Moore and Miss L. G. Nicholls, all of Toronto attended the sessions of the Synod in St. James' Church Stratford.

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Note Trend to Younger Membership in AYPA

A change in the Anglican Young People's Association was noted by Mr. Roger L. Spack, of the Diocese of Niagara who spoke to the Synod.

The association is showing a strong tendency towards becoming a teen-age organization instead of a group for people in the 18 to 25 age group he said.

Noting that the average age of the members is lower than it has ever been, Mr. Spack said he thought that this was partly due to early marriages, the current accelerated teen-age pattern and the greater number of non-church organizations claiming the time of young people. These factors too, had contributed to the slight decline in AYPA memberships, he stated.

At the same time Junior AYPA groups are increasing, up 50 per cent in membership in the last three years. "In this way the church is helping to meet the needs of the teen-ager in the parish," declared Mr. Spack.

Brotherhood Increasing

A report by the Rt. Rev. George N. Luxon, read by P. A. DuMoulin, of London, revealed that there are now chapters of the Brotherhood of Anglican Churchmen in one quarter of the 2,200 congregations in Canada. The movement was started in the Diocese of Huron and fostered by Bishop Luxton.

The report said the manpower of the Anglican Communion is "in a very receptive mood for any movement of the spirit, dedicated to making our churchmanship more effective".

A report on the recruitment for the ministry pointed out that parish clergy "will always be the chief agent for recruitment."

"The problem of recruitment is accentuated by the scramble for man-power in the expanding Canadian economy. With the pressures that are felt for increasing numbers of engineers, scientists, teachers, there is a risk that God's call of men to the ministry may not be heard amid the general clamor. Clearer teaching on the whole subject of Christian vocation is needed as part of our recruitment policy," the report stated.

Need More Clergy

The average number of men graduating from Anglican theo-

logical colleges in Canada over the past five years has been just under 70. At least 100 men are needed yearly. The gap is being filled by men from overseas and by men who are ordained without entering theological colleges.

Synod adopted a report on Sunday observance from the Ven. H. F. Appleyard, of Brantford, calling on Anglicans to "abstain from practices which require the labor of other people on Sunday and to withhold support from enterprises which violate the basic principles of Sunday observance."

The report noted that the permitting of commercialized sport on Sunday "must lead inevitably to a demand for the permission of other types of entertainment-business such as movies, boxing and wrestling. There is some evidence already that permission for some of these may soon be sought."

Also presented to Synod was a report on the appointment of chaplains to public institutions, given by Very Rev. F. F. Nock, Dean of Algoma. A picture of conditions in the mental hospital at Smiths Falls was presented by Rev. Canon G. H. L. Sadler, of Smiths Falls.

There children die and are buried in the potter's field, "forgotten by everyone but God," he stated. The only religious instruction that those of the 1,800 residents in the institution who are teachable receive is some Bible teaching from two women who visit the hospital once a week.

The Bishop of Ottawa, in whose diocese is Smiths Falls, said that the Government is prepared to pay the salary of a chaplain and has an arrangement with the Canadian Council of Churches if a qualified person is available. He suggested that a committee be appointed from Synod to study the qualifications and requirements for the chaplaincy.

Adopted by Synod sessions were reports on changes in diocesan boundaries, presented by Rt. Rev. C. C. Robinson, Bishop of Moosonee, and the Bishop of Ottawa; the church in rural areas, presented by Rev. Norman Green; and the first report on the "state of the church" by Rev. R. S. V. Crossley, Ottawa.

94-Year-Old Anglican Still Active

By ADA TRANTER, SAULT STAR CORRESPONDENT

RICHARDS LANDING — Still of keen mental perception and in good physical health in spite of his 94 years, T. J. Foster, well known throughout this district, is one of the earliest pioneers of St. Joseph Island.

He is at present making his home at "County Acres", Armitage, Ont. Until the past couple of years, Mr. Foster lived on the Island and in Sault Ste. Marie.

Mr. Foster came to the Island in 1880 as its first school teacher. He was then 17 years of age. He taught in Richards Landing school, a log building situated on the corner of the 10th side road and the F and G. Line, on the present Will Hadden property.

"The only ones of whom I know now on the Island who were there at that time," said Mr. Foster "are Mrs. A. Bell, Albert Grexton and George Smedley, the latter a former pupil of mine. The salary I received at that time was \$275 per annum. The only buildings in the village were the combined residence, store and post office of Mr. and Mrs. Richards and two daughters; a store kept by two Duncan brothers, both bachelors, who lived over the store; and the residence and blacksmith shop of Elijah Good, who was also a bachelor at that time."

Later Mr. Foster resigned his school teaching profession and entered the business of Mr. Richards. He married the eldest Richards girl, and later purchased the business outright. He succeeded Mr. Richards as postmaster for several years "until," Mr. Foster, always a staunch Conservative, said with

told me if I wanted to keep the job, I would have to give up active politics. I promptly resigned."

A faithful member of the Anglican Communion, both on the Island and in St. Luke's Church, Sault, Mr. Foster was one of the wardens who served on the building committee for Emmanuel Anglican Church, the first in Richards Landing. Mr. Richards was the other warden, and W. J. Smith also was a member of the Committee.

"Services were first held for several years in the hall over the hotel drive shed," Mr. Foster said, "and later in the Temperance Hall."

Mr. Foster took a leading part in the Llewellyn Beach development. He and his wife worshipped in the Chapel there for many years during the regime of the late Bishop L. Williams, the founder of the Beach community. Mr. and Mrs. Foster built the second cottage to be erected at the Beach and "we were, in fact," Mr. Foster says, "the only Canucks who ever lived at the Beach."

Mr. Foster was also active in all community enterprises. He acted as school trustee for many years, and served as reeve of the municipality for two terms. In 1902 he and his wife left for the Sault, where Mr. Foster accepted a position with the civil service. He lived there until his retirement.

Mrs. Foster, an active church worker died in 1916. The leaded windows of Emmanuel Church were installed by Mr. Foster as a memorial of his wife. He has since made his home with members of his family in Hilton Beach and in Sault Ste. Marie. A couple of years ago he moved to Armitage, where he presently

"Bishops, Priests, and Deacons"

By CANON R. W. STUMP
WHITEFISH FALLS — On page 609 of the book of Common Prayer there is to be found and all may read: "The Form and Manner of making, ordaining and consecrating of Bishops, Priests, and Deacons according to the order of the Church of England in Canada." Then follows the preface. There you will find the intention of the Church and the Church's mind on this matter."

"It is evident unto all men diligently reading Holy Scripture, and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's church, Bishops, Priests, and Deacons."

The preface goes on to say: "Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, and examined and known to have such qualities as are requisite or the same, and also by Public Prayer, with Imposition of hands, were approved and admitted there unto by lawful authority, and therefore to the intent that these orders may be continued and reverently used and esteemed in the Church of England. No man shall be accounted, or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto according to the form hereafter following or both had formerly Episcopal Consecration or ordination."

First of all the church tells

us in this preface that there are three orders, namely: Bishops, Priests, and Deacons.

MUST BE CONTINUED

Secondly we are told these orders have come down to us from Apostolic times. Thirdly the church wishes to continue them. This is not something that began four or five hundred years ago, but has continued down through the ages. This is what we mean when we speak of Apostolic Succession.

We learn also the manner in which this succession has been passed on. A man must be called here we have vocation; tried, his call must be tested, examined. The church must be satisfied that such a person has the necessary requirements for the holding of any of these three sacred offices. Then we learn that when all these requirements have been met, he is to be admitted to the order by the Imposition of Hands.

Today there seems to be a laxity of thinking and clearly defining what these various offices are. To the average Anglican there is little distinction between Deacon and Priest. All are more or less classed as ministers, preachers, or clergymen. There is however, a general realization if you asked the average layman in the Church to name the sacred orders of ministers it would prove a somewhat difficult task.

To be definite and to live within the defined order of the church one sometimes has to bear the burden of being misunderstood, narrow, or a bigot, but if this is the reproach level-

ed at us, surely we can bear it joyfully because Our Lord and Master, was also misunderstood and reproached.

Today a man's success seems to depend on his popularity, and the numbers who acclaim him as their hero; yet Our Divine Lord even in the hour of His death was not a hero to the crowd who sat down and watched Him die.

Today we read and hear so much about church unity, with all sorts of effort put forward to hasten the day when the church may all be one. For this we all pray I am sure, but for the present and as long as there are divisions we who have been called into anyone of the three sacred orders are expected by the church to live within the order of the Church, as to be found in Canon Law and in the Book of Common Prayer: To depart in any way or to find and grant permission to do otherwise than that which the Church intends as a whole, to do, is to break the sacred promises we made as Bishops, Priests, and Deacons.

In an age when there is a good deal of loose thinking, a great play of words, and shallow doctrine which is trimmed and shaped to meet the supposed needs of man, there is need for the Church to lift up her voice and say: "Stand we then in the ways and ask for the old paths where is the good way" Jer. VI 6. "That we may walk therein and find rest for our souls. For in returning and rest shall ye be saved, in quietness and confidence shall be your strength." Isa. XXX 15.

The Importance of the Psalms

By CANON R. F. PALMER

In the Hebrew Synagogue all the Psalms are not used. There is no attempt to read them through in regular order. Selected Psalms are used to suit each occasion. Many are never used.

In the early Christian Church, most of the members were Hebrews or converts to the Hebrew religion. They were expelled from the Jewish Synagogues, and they set up their own Christian Synagogues, in which they kept up the form of worship to which they were accustomed.

This consisted of the reading of lessons from the Books of the Law and from the Prophets with singing of Psalms between, and followed by the Prayers and they added the Eucharist. When the Epistles and Gospels came to be written, lessons from these books were also read, and by degrees the lessons from the Law and Prophets almost disappeared.

Psalms were recited between the lessons and later on, Psalms were also sung at the entrance of the ministers, at the end of the Ante-Communion portion of the Service, and during the reception of Communion.

Just as there was no attempt to read the whole of the Books of the Epistles and Gospels in order, so there was no attempt to use the Psalms in regular order, nor to use all the Psalms.

Selected Psalms suitable to the place in the service, and to the day, were used. By degrees they were reduced in length until at last only a verse or two of each Psalm was used at any one point. These psalm passages came to be known by certain names.

The Introit or Office was the Psalm portion used at the beginning of the Eucharist. The Gradual was a similar portion used between the Old Testament Lessons and the Epistle, the Alleluia or Tract between the Epistle and Gospel, the Offertory (miscalled) at the end of the ante communion portion of the service, the communion, once sung during the reception of the Sacrament, was later sung after all had received.

In the third and fourth centuries more and more people withdrew to lonely places to lead lives of devotion. These monks and nuns recited the psalms and read the scriptures.

St. Jerome was a great linguist and scholar and he translated the Hebrew and Greek scrip-

ture way than had hitherto been done. This aroused great interest in the scriptures.

Pious persons met to recite and study the Bible and especially the Psalms. From these uses of the Psalms by monks and other pious persons the custom arose of reciting all the Psalms in regular order over a given period of time, and of reading the whole of holy Scripture in the same way.

The Anglican reformers thought so highly of this custom that at the Reformation they did all they could to restore it to its former perfection, and in addition they tried to get all the clergy to recite these Psalms and Lessons daily and the people to come to Church to join with them every day of the week at Morning and Evening Prayer. Our Prayer Book still orders the clergy to do this, and to ring a bell to summon the people to join with them.

The custom has unfortunately been neglected by many. It must however be admitted that some parts of the Psalms were difficult to interpret in a devotional manner, as were some passages of the rest of Scripture. In each revision of the Tables of Lessons some passages of the Scriptures, especially of the Old Testament, have been omitted, although the whole of the Psalms are still appointed to be used.

In the first Prayer Book (1549) A Psalm was appointed for use at the beginning of the Communion Service for an Introit. From 1552 on, this disappeared. Mattins almost always preceded Communion until a hundred years ago, so that the congregation joined in the Psalms of that Office, and Psalms were not considered to be needed in the Communion Office proper. Nowadays the Communion is generally celebrated without Mattins being joined to it, and the people do not use the Psalms in the Eucharist.

In the proposed revision of the Prayer Book now going on, the Psalms are treated as follows:

On ordinary week days the Psalms are appointed to be read according to the day of the month as at present, or else according to a Table (page 304) which uses the Psalms over a period of two months.

A few passages very hard to interpret in a manner suited to Christian devotion are not printed. Their omission will be

Proper Psalms (about 20-25 verses) are appointed for every Sunday and Holyday at Mattins and Evensong.

Permission is also given to use Psalms at the Eucharist. Tables of Psalms for this purpose are provided. A Psalm or a paragraph from a Psalm may be sung or said for the Introit while the ministers go to the Altar. Another Psalm, or portion of a Psalm, may be used between the Epistle and the Gospel. The Psalms chosen are for the most part the ones traditionally used in the West from very early times.

His love and Grace what we are capable of becoming in the fellowship of His church. He took Simon and made him St. Peter; whose acts are well recorded by St. Luke in the Acts of the Holy Apostles. In his two letters which adorn the pages of the New Testament we have the fruits of his spirit, in love and service to His Lord and Master and to His Church as true Pastor and Bishop of that church, and for which he finally suffered Martyrdom at the hands of the Romans.

(Editor's note: A brief account of the life and work of Apostles, Martyrs and Saints of the Christian Church will be given each month, as we honor them year after year in the Communion and Fellowship of the One, Holy, Catholic, and Apostolic Church in the world.)

Garrison Parade Held at St. Thomas'

FORT WILLIAM — Major J. Willox Duncan, MBE, CD, Chaplain (P) Prairie Command was the guest preacher at the annual garrison church parade in St. Thomas' Church, Sunday September 22nd. The Rector, who is garrison chaplain conducted the service, which was broadcast. For some years St. Thomas' has been called the Garrison Church of Fort William.

St. Luke's Church and St. Thomas are two of our Churches which conduct monthly services at the Old Folks Home.

At the request of the Student Nurses Council, the Rev. E. R. Haddon, conducts weekly Communion Services for the nurses

Criddy - An Algoma Historic Character

BY FATHER R. F. PALMER

There used to be a well worn joke in Muskoka "Ain't it too bad, they haven't got a mail man no more for Fraserburgh." The answer was "No, but they got a female man."

Mrs. Criddiford for many years drove the mail from Fraserburgh to Bracebridge and back three times a week, all weathers. It must have been 25 miles there and back including going up to the old post office at "Mousehole".

Mr. Criddiford was a delicate man from the mild county of Devon in England. He settled in Muskoka and he and Mrs. Criddiford did their best to make a living on one of our sandy farms.

To help out with a little cash, Mr. Criddiford drove the mail and acted as carrier for people along the road. As the years went by Mrs. Criddiford saw that it was getting beyond his strength.

She did not want to hurt his feelings by calling attention to his weakness, so she said to him one day. "Criddiford, I'm tired of staying home and washing and cooking while you are gallivanting around with the women in Bracebridge. I'm going to drive the mail and you are going to stay home and keep the fires going." For many years after that with team of horses and wagon in summer and with sleigh in winter, she made those heavy trips.

One time I was walking that road to Purbrook. It was in winter and it was beginning to snow and to get dark. I heard bells behind me and got over into the snow bank to let the team pass.

"Why its Father Pammer? Want a ride?"

"I sure do, but where can I sit?"

The sleigh was full of mail bags, bags of flour, stovepipes, cans of coal oil, and the driver's seat was full of Criddy in her halfdozen coats and Mrs. Leader who was not small.

"Lots of room. Me and Mrs. Leader can squeeze over."

Proper or not, I put my arm around Mrs. Leader's waist and hung on.

Such wonderful conversation as they had, cakes, and illnesses, and "major" operations, a childbirth, and Mrs. Leader's Sunday School where she taught them to sing "Cling to the Bible me boy."

Every mile or so Criddy blew on her whistle and a child would come running from a farm with a hand sleigh to get a bag of flour or a can of coal oil and all the news from town to retail to his mother. Presently we drew up to a tiny shack to see if Granny Bowers was O.K. I will tell you about her another time.

When Criddy turned up to go to Mousehole as she called Mossell I got off and took the opposite road to Purbrook and a good night's rest after a big supper at Rol Colson's.

Criddy was not an Anglican, but she was a wonderful friend. She and Mr. Criddiford were the pillars of the little Methodist Church at Fraserburgh. She loved it.

One time some families from Fraserburgh asked us to open Anglican services there. I said no, they could come to Purbrook. As long as Criddy was alive and had her little Church I was not going to have us come in there.

The day came when both Criddy and Mr. Criddiford were both ill, worn out. She was over eighty and still trying to make the trips to town. The Sisters had a fine young nurse staying with them. She volunteered to go out and nurse the old couple.

Criddy called her "Sister." When she arrived Criddy said "Well, Sister, hope you won't mind sleeping between Mr. Criddiford and me?"

It was not as bad as it sounded. There were three little bedrooms in a row and the old folks had the end ones. Nurse had the middle one.

She nursed both of her patients back to life and so put off the day when there could be an Anglican service in Fraserburgh. It all shows what a poor Churchwoman I am.

Burwash Industrial Farm Is Key to Rehabilitation Regeneration - Basic Aim

Burwash, an industrial prison farm operated by the Ontario Department of Reform Institutions, is a government owned property of 35,000 acres straddling Highway 69 about 20 miles south of Sudbury. Seen from the highway the terrain is little different to the beautifully scenic areas immediately south.

But a view from the air reveals not only valuable tracts of forests and shining lakes and rivers but many acres of grasslands and tilled fields, a staff townsite with attractive homes and gardens, a sawmill, stores and a church; plus, of course, the cell blocks and camps needed to house the inmates.

Fur bearing and game animals, including a number of elk, inhabit the territory, and a herd of bison from the western plains seem to thrive in its woodland environment. Many species of birds have been identified and varieties of ducks and geese drop down to rest and feed during migration.

LUMBERING PERMANENT PROJECT

Burwash was primarily established in 1914 as an adult penal institution. There were only about 100 inmates then, and a small staff. Most of the inmates were engaged, as a temporary occupational measure, in harvesting timber. These operations proved so profitable and worthwhile as an outlet for the inmates' energy and a trade to be learned during sentence, that a sawmill was erected. Lumbering thus became a permanent project and remains the chief industry. The forested area is now administered as a timber management unit from which, and from a further 100,000 acres surrounding the institution, timber approximating the annual growth is cut under licence.

Today, at Burwash, many advances have been made in individualization of treatment. The basic aim of detention is regeneration rather than retributive punishment or the protection of society by isolation... the men are not convicts.

VOLUNTEER FIREFIGHTERS

In earlier times, prison labour was introduced chiefly as added punishment. At Burwash work is considered a necessary part of rehabilitation. It also helps preserve discipline and reduce maintenance costs. One of the more recent projects was the establishment of a volunteer forest fire-fighting crew which has rendered valuable service in the Sudbury Forest District far from the institution.

The application of these advanced principles of treatment is apparently successful. Of the 700 inmates at Burwash, only 35 may be termed irrevocably incorrigible. In spite of their

trouble-making tendencies, however, the men are not isolated but put to work in situations where their influence is minimized.

To supervise the 700 inmates and all the operations needed to run this 35,000 acre farm-forest, maintain the great barns and stables, cell blocks and camps, and service the townsite in which the staff and their families dwell, requires a staff of 230.

The staff townsite, Burwash Village, is located in the heart of the farm area. Including the wives and children, its population is 800. Many families are housed in attractive homes and in three-and four-family duplexes built in earlier years. During the past three years nine new detached homes have had to be erected annually.

In the village there are a self-service grocery store, post office with staff of three, telephone exchange, library and other services. A modern public school staffed by eight teachers accommodates 235 children. High school students go to Sudbury by bus. There are two doctors, a dentist, and a medical clinic. Members of the staff or their families are hospitalized in Sudbury, however, since the 22-bed farm hospital is for inmates only.

ATTRACTIVE CHAPEL

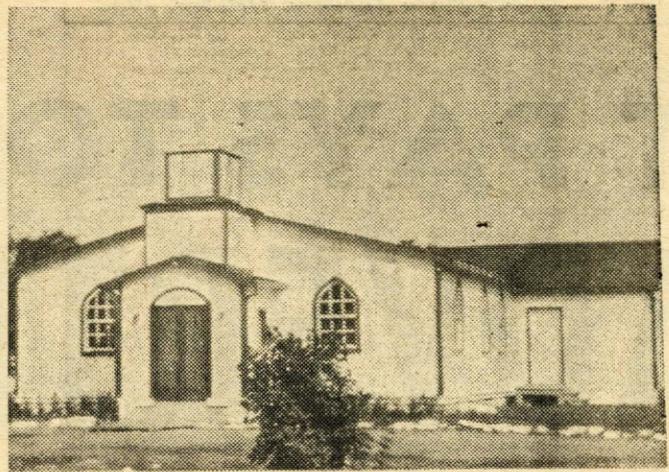
In an attractive chapel those of the Roman Catholic faith meet Sunday mornings and composite Protestant congregations gather for evening worship. Priests and ministers come from Sudbury.

All persons employed at Burwash... including the teachers the store, post office, telephone exchange and other clerks and operators, even the doctors and dentist... are taken on the staff.

Staff morale is high at Burwash, probably because many forms of off-duty recreation are available. There is lawn bowling, tennis, softball, hockey, skating and skiing in season. Although hunting is prohibited in the area... Burwash was proclaimed a Crown Game Preserve eight years ago... good fishing is enjoyed in many territorial lakes and streams. Staff members recently formed a fish and games conservation association. In addition to their usual play-time and games activities, the young fry enjoy Girl Guide, Brownie, Boy Scout and Cub troop meetings and outings.

The inmates of Burwash are housed in three large cell blocks and at Camps Spruce and Bison according to their characteristics. Each unit has its own sports field, ball diamond and horse-shoe pitches.

All inmates are repeaters, age 21 or over. All have served previously at Burwash, or as first



The Chapel Burwash Reformatory

offenders at Guelph or Brampton, where they were given every opportunity to better themselves, learn a useful trade and start life anew. For one reason or another... mainly while under the influence of or in order to obtain alcohol... they again committed a crime of sufficient seriousness to warrant a sentence of two years less a day, which sent them to Burwash but saved them from serving time in a penitentiary. Some slipped, however, after being refused employment, or fired on discovery, by squeamish employers who feared loss of business or prestige should it become known they were "harbouring a criminal!"

REHABILITATION

Fortunately, through the efforts of the Department of Reform Institutions, and its parole and rehabilitation officers, this mistaken attitude is being corrected. An increasing number of firms, particularly in Northern Ontario, are showing willingness to assist the men to re-establish themselves.

Because the inmates at Burwash are repeaters and of adult age, few are enrolled in academic classes as at Guelph and Brampton. But private study, supplemented by personal coaching by teachers, through correspondence courses or by using text books, is encouraged.

Because Burwash is self-contained, the inmates have a wide choice of occupation. Selection, however, is left to the inmate, if and whenever possible. Under the direction of competent foremen, members of the staff, the inmates keep the institution's services operating and at the same time learn trades that will pay them well when freed. In season they learn the cutting, skidding and culling of logs, sawmill operation and lumber grading, the construction of homes, installation of plumbing and wiring, high pressure boiler work, machine shop work, tin-smithing, grain crop and dairy farming, cattle and hog raising, tailoring and laundering, painting, carpentry, electrical and other maintenance work.

Recently a sash and door factory was added to the Burwash sawmill. Here, in addition to assembling the primary product for staff home and other construction work, more than 2,000 rustic table-benches have been made for use in Department of Lands and Forests and Department of Highways camp and picnic areas. These operations, with agriculture, make the institution virtually self-supporting.

Agriculture at Burwash is second only in importance to lumbering. Altogether 2,500 to 4,000 acres come under grazing or cultivation on a planned rotation basis. Up to 400 registered Hereford beef cattle, 100 Holstein dairy cattle, 70 work horses and 700 hogs are stocked. Grasslands produce some 2,300 tons of hay annually. More than 20,000 bags of potatoes are grown, much of this huge crop of tubers being used in Burwash kitchens.

Participation in games, sports and hobbies is encouraged but whether an inmate indulges in pastimes is up to him. Movies are shown weekly and there is an excellent library. Indoor recreation includes checkers, chess and table tennis.

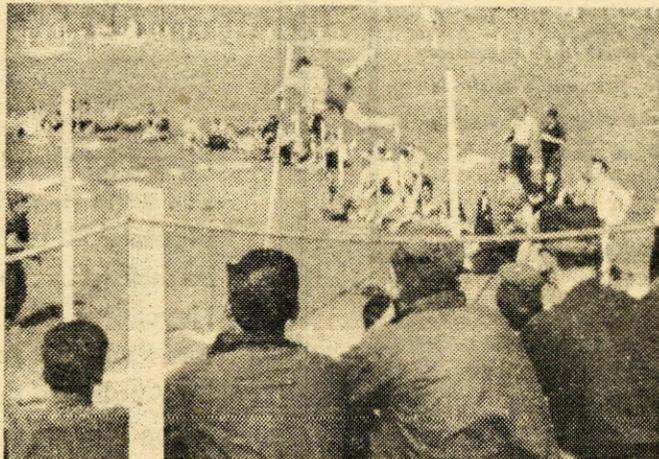
Among those who have taken up hobbies, there is a notable example of regeneration. Some years ago an inmate showed some interest in sketching. Aided and encouraged he went on to paint in oils. An exhibit of his pictures was arranged at Sudbury and a number sold. Presumably he has made a success of his hobby, and his subsequent life... in any case he has not returned to Burwash.

This one instance tells the story of the policy adopted at Burwash, in fact by the Ontario Department of Reform Institutions as a whole. If an inmate wishes to better himself he is accorded every facility and encouragement. He receives a proficiency certificate on release and the utmost assistance possible from parole and rehabilitation officers in obtaining gainful employment.

Competition in the inmates' baseball and hockey leagues is keen. The enthusiasm shown at the Burwash Annual Civic Holiday Sports Meet revealed a remarkable "esprit de corps" as teams of athletes representing cell block A, B and C, and Camps Spruce and Bison, competed in track and field events and a tug-of-war. Prizes were necessarily inconsequential... chocolate bars and tobacco... yet the meet was closely contested and the spectator inmates lining the slopes of the sports field cheered as loudly as any student body yelling for its school team. The athlete of the day received a fine nylon wind-breaker and a handsome trophy. The trophy, which is put up for annual competition, will have his name engraved on it and will be kept in the superintendent's office as is the practice in schools, colleges and elsewhere.

Incidentally, only in fully trained army units might a healthier, browner, better looking group, physically, be seen than the men participating in or watching the sports events at Burwash on Civic Holiday. Most of them, of course, work outdoors. All enjoy excellent meals and get plenty of sleep. They work under a minimum of security yet few attempt to escape. An average of only about 35 take French leave in a year. Almost all are recovered.

Burwash which is in our Diocese of Algoma has had the services of Anglican Chaplains on a part-time basis during the past 20 years. These chaplains have included Rev. E. J. Tucker, Copper Cliff, Rev. J. F. Hinchcliff, Copper Cliff, Rev. D. D. MacQueen, Sturgeon Falls and the Very Rev. F. F. Nock former rector of the Church of the Epiphany, Sudbury and now Dean at St. Luke's Cathedral, Sault Ste. Marie.



Inmates Sports Day at Burwash

In the end the old couple were so ill that the neighbors were very worried. It was impossible for them to nurse them. The house was so remote and the drifts so deep. I had to go out and persuade them to come to town and stay with Grandma Rowley.

The old man died, and then I had to persuade the old lady to go to her only daughter in Texas.

"I can't leave my flowers. Mr.

Criddiford's primroses from Devon."

"Give me a spade" I said "I'll dig them up and plant them at the Mission House."

So she agreed to go. "I'll never see you again." She said.

But she did. I had a retreat in Texas and visited her in San Antonio.

She came into Muskoka by ox team and went down to Texas by Airplane.

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- Meetings
- Confirmations
- Dedications
- Group Activities
- Appointments
- Extensions
- Fund Raising
- Unusual Stories and Humorous Stories

+

Please jot down your news items now . . . hand them to your rector . . . but please do it promptly so that they can be mailed to the editors not later than November 16. Your stories and pictures will be read and appreciated by Anglicans throughout the diocese in the November issue of the Algoma Anglican . . . if you will please let us have them within the next two weeks . . . Remember the deadline for the November issue . . . November 16.

HAND YOUR NEWS ITEMS TO YOUR RECTOR . . . HE WILL MAIL THEM TO THE EDITORS