



- 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

Anglicans Boost Manitoulin Island Culture

Over the last nine years a great impetus has been given to the cultural life of the Manitoulin Island by the Island Drama League, and no small credit for this fact is due to two of the Island's Anglican priests.

In fact, the people of our Church as a whole have been leading figures in promoting and supporting the Drama League. The priests are the Rev. L. R. A. Sutherland, of Gore Bay, president of the League; and the Rev. M. P. Thomas, of Mindemoya, a past president of the League.

Mrs. Lottie Chapman, of St. John's Church, South Bay Mouth is another Anglican whose encouragement of young players has helped much. She acts excellently herself and is also an able producer. Mrs. D. A. Hart, of Mindemoya, is another outstanding performer and this year she received the adjudicator's award for the best individual piece of acting.

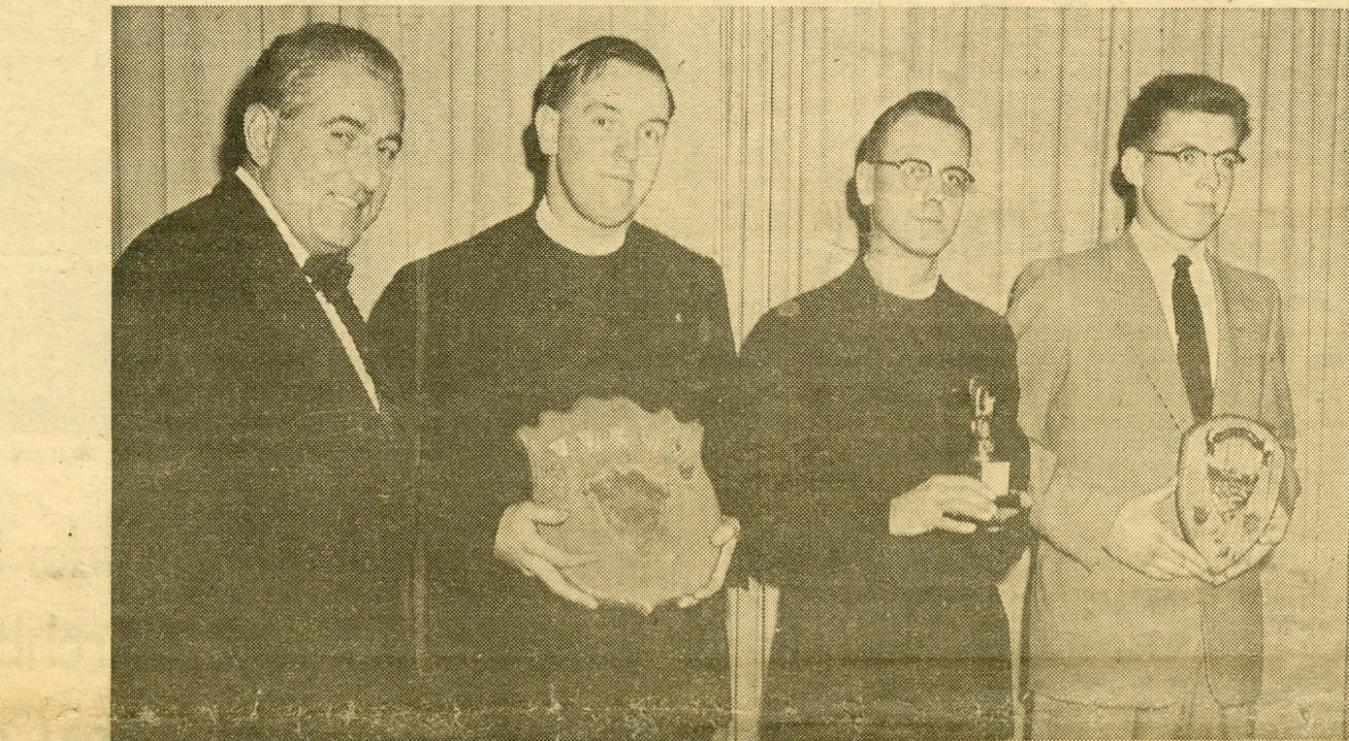
As the years have gone by, the standard of the plays produced has risen as has the standard of acting and production. Gradually, the local public has been educated to an appreciation of the better plays, until now, they are being given samples of the best plays available in the English language.

The annual festival always attracts a full and appreciative house when there have been as many as eight or nine one-act plays given on three consecutive nights, by different groups from all over Manitoulin.

The works of A. A. Milne and Noel Coward are familiar to Manitoulin audiences, while last year Mindemoya put on a Christopher Fry play, "A Phoenix too frequent." The all-Anglican cast of Mrs. D. A. Hart, Mrs. M. P. Thomas and the Rev. M. P. Thomas captured the festival trophy for a magnificent performance of this difficult play.

Later they entered it in the Northern Ontario Drama competition and their presentation of it won for them the Northern Ontario drama crown. They were invited to perform the play in Toronto's Hart House but withdrew because the Play Festival there was to take place during Lent.

Last year, the League induced the illustrious Canadian Players to bring Shakespeare's "Othello" to Mindemoya. A packed house



With adjudicator Leonard Gainford, at left, members of the Manitoulin Drama League are pictured above with their trophies, from left to right Mr. Gainford, Rev. M. P. Thomas, with the

festival award for the best play; Rev. L. R. A. Sutherland holding the adjudicator's special award and Mr. Platt Purvis with the High School award. —MANITOULIN EXPOSITOR PHOTO

cheered and re-cheered this first-class classical performance.

This year, for the first time, Shakespeare was attempted by the Mindemoya High School. Their English teacher adapted a one-act performance from "Macbeth" which she called "The Murder of Duncan."

The Gore Bay High School entered one of the 14th century morality plays and the attempts of both schools were praiseworthy. The Gore Bay's Little Theatre Guild produced the famous Irish tragedy "Riders to the Sea." For his careful and intelligent production of this play, Father Sutherland received the adjudicators laurels.

Mindemoya seniors put on a lighter work belonging to the early 19th century. This was produced by Father Thomas who also had to take a part owing to the illness of a member of the cast. Mrs. Hart excelled herself in this play.

Through this year our two parsons figured on the program as

directors of plays. They are most commonly known to audiences for their acting. One still remembers Father Sutherland for his part in the tragedy "Lithuania," and Father Thomas as the king in Milne's "The Ugly Duckling."

Mrs. Chapman for her part in "The Purple Door Knob" and Mrs. Hart and Mrs. Thomas for

their acting in "A Phoenix too frequent." "The Purple Door Knob" will long be remembered.

Though being absent from the Drama Festival for three years, the Sheguiandah Anglicans had immense fun with a three-act farce which they performed seven times in aid of church funds. Their incumbent, the Rev. D. H. Dixon, played the leading man,

and he hopes to be instrumental in having Sheguiandah again face the audience of the Manitoulin Drama Festival.

There can be few more worthwhile mid-week activities in a parish than the study and performance of drama, and few more praiseworthy endeavours in which to find the parish priest engaged.

History Books Available

Dear Sirs,
I am sending to the Synod Office a set of Archbishop Carrington's History of the Early Church. Archbishop Wright tells me that Miss P. Bird, his secretary, will be so kind as to mail these volumes to any of the clergy or others who would like to read them.

I think that each of the two volumes should not be kept for more than a month and should

be sent back to the Synod Office so that the next on the list may have the same. I think that it would be quite suitable to start on the second volume if the first is out.

Some people say you should read history backwards, beginning in the present and working back to see how things came to be as they are. These volumes are not hard reading. They are written in a lively way which

brings the events and the documents vividly before you. Reading them will stimulate study as well as reading up on history and patristics.

If you want to read these rather expensive books and cannot afford to buy them send your name and address to Miss P. Bird at the Synod office and she will send the books out in due order.

— Roland F. Palmer, S.S.J.E.

Peace and Joy — Archbishop's Wish For You

My Dear Friends:

May 1958 bring you Peace and Joy. The past year has been momentous in the life of the Diocese; so much has happened. The ambitious plans for Church Extension are gradually being fulfilled. Additional clergy are being incorporated into our diocesan family. A quickening of the spiritual life is in evidence everywhere.

Sometimes when I am making my Episcopal Visitations, I wish it might be possible to bring all areas of Algoma to that particular centre being visited. Fresh inspiration would permeate all parts. I wish you could catch

something of the radiant spirit, optimism and goodwill. This atmosphere gladdens the heart of a Bishop. For this happy and buoyant outlook, which is the expression of true religion, I am most grateful.

As you know, I shall be visiting the various deaneries early in 1958. Instead of going to all the parishes, your clergy have kindly co-operated by bringing Confirmation Classes to central points, thus relieving me of unnecessary travel prior to Lambeth. Other deaneries will be visited in the early Autumn.

Mrs. Wright and I expect to sail from Montreal on May 27th, on the "Empress of France". Of necessity, there must be consid-

erable planning of diocesan work during the next two months. I shall need your prayers at all times as I plan our 1958 agenda. An important meeting of all the members of the Executive Committee has been scheduled for February 4th. The Clergy School will be held in Sault Ste. Marie, May 7th and 8th. Further details will be forthcoming later.

May the Christ Child dwell in our hearts as we face the coming year. He is the Prince of Peace. Relying on His Grace, we may face the future in confidence.

Your friend and Archbishop, William L. Algoma.

St. Thomas, Fort William, Holds 67th Anniversary

Marking the 67th anniversary of the church's first service, new pews, an altar cross and candles will be dedicated recently in St. Thomas Anglican church, mother church of Anglicanism in Fort William.

From somewhat restricted beginnings in the "cigties" when it served a congregation of seven families, the church has grown stronger over the years in pace with the city and now serves 450 families containing over 600 communicants.

The birth of Fort William Anglicanism took place in the old township of Westfort in 1837 in a wooden hall on Gore street. The site where the present church stands was purchased on Oct. 15, 1839 and on John the Baptist Day, June, 1899, a short service commemorated the laying of the foundation stone by a Mrs. Kirby. St. Thomas' was ready for the congregation on Advent Sunday the same year under its first rector, Rev. E. J. Harper.

The church had been entirely built by devoted parishioners except for the services of a paid carpenter, after the site had been acquired in 1837.

Fire damaged the building on two occasions. The first date is

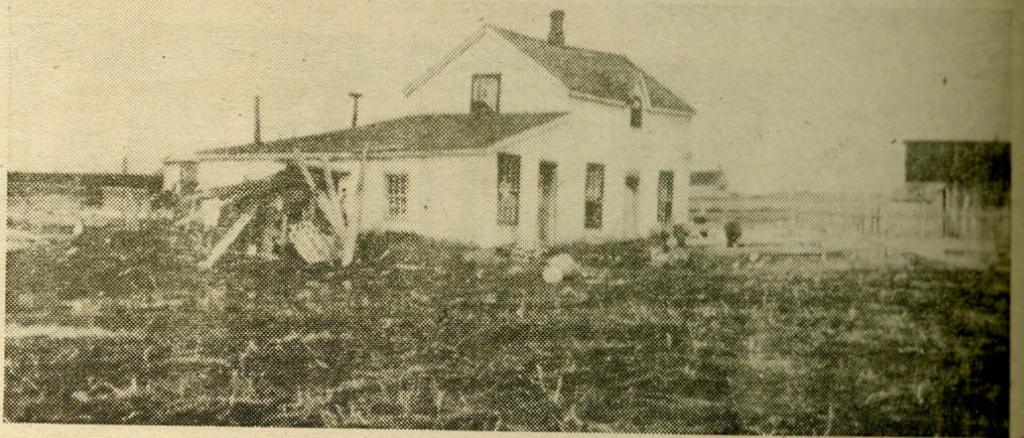
not recorded but the second in 1932 destroyed part of the chancel.

Church files show that the first wedding took place in 1891 between a Mr. Wankling and a Miss Ward, recently arrived from England. Officiating was the Bishop of Algoma, Bishop Sullivan.

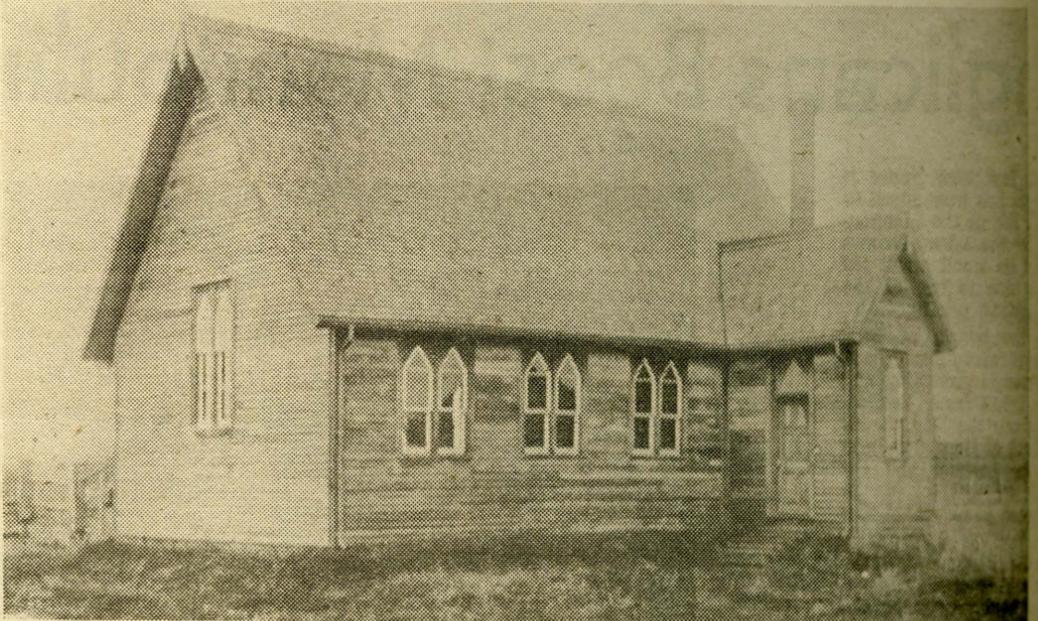
With two extensions, St. Thomas today is regarded as one of the largest parishes in the diocese of Algoma, with the increase in congregation largely occurring during the past five years. Its Sunday school handles around 370 children.

Nine clergymen have served as rectors during the church's history. First was Rev. Harper, from 1890 to 1906; followed by Rev. S. Rankin, 1906-1911; Rev. J. C. Popey, 1911; Rev. A. Adams Popey, 1911-1914; Rev. Sherring, 1915; Rev. A. J. Bruce, 1916-1923; Rev. M. L. Goodman, 1943-1953, and the present rector, Rev. E. Roy Haddon.

First two wardens of the church were George Cleaver and Charles Bliss. William Lillie, Sr., a member of the present parish, is one of the remaining early-day members.



The residence of the first Anglican missionary in the Fort William area is shown above in 1857



The original St. Thomas' Anglican Church, Fort William, is shown above in 1890

The Comfortable Words

By FATHER R. F. PALMER

Each of the historic rites of Christendom has some unique feature which is not paralleled in any other rite. Such a feature in our rite is the recitation of the Comfortable Words.

Their original place was shortly before the reception of Holy Communion, for in 1549 the Invitation, Confession, Absolution, Comfortable Words and Prayer of Humble Access came after the Consecration and Lord's Prayer, and just before reception.

It is a great mistake to suppose that they were intended as a scriptural proof that sinners who repent can be forgiven. If that had been their purpose they should have come before the Confession. They are not suited for that purpose.

"Comfortable" means more than "consoling." It means "strengthening, invigorating, encouraging." The key to the purpose of this devotion is in the first Word. "Come unto me," the sinner is forgiven, but he needs encouragement. After confession and absolution the priest encourages the penitent with words of counsel and advice. Our Lord Jesus in the first Comfortable Word encourage us to come to him in that intimate way which the Sacrament makes possible.

This section of Communion Devotions was found to be too lengthy and weighty to come between Consecration and Communion. The Eucharist should sweep up rapidly through thanksgiving and consecration to the great climax of the sacrifice of praise and thanksgiving which is the reception of Holy Communion.

Our Lord's command "Do this" is not completely fulfilled until the sacrament is received. Accordingly these devotions were moved back to their present place in the Offertory section of the service.

There was some precedent for that. In the old Sarum rite at the same point in the Offertory came the words "In the spirit of humility and of a contrite heart may be accepted of thee, O Lord."

These communion devotions now fall into place. We offer bread and wine for the holy service. We present ourselves as humble and contrite communicants. "Humble" means "in the dust," "down in the humus." "Meekly kneeling upon our knees" we make the Confession. In the Absolution we receive God's pardoning love. We begin to lift up our heads. Then our dear Lord comes forth with his words of encouragement. "Come unto me." We are reminded of the sacrifice made by the Father for love of us. "God so loved the world that he gave his only begotten Son." We are reminded of the gift of God, eternal life,

through Jesus Christ our Lord.

But we belong to the Communion of Saints, and so two of our Brethren, once poor sinners like ourselves, but who plucked up courage and came to Jesus, now come forth with their Comfortable Words to encourage us to follow their example.

"Hear also what Saint Paul saith. Christ Jesus came into the world to save sinners." Here is a reminder of the Sacrifice made by God the Son. We are reminded of his holy Incarnation. He came into the world. Before he calls us to come to him, he comes to us.

Then the beloved disciple comes forth with his Comfortable Word. "Hear also what Saint John saith; If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." He came into the world to save sinners; that speaks of his death and passion. The final Word speaks of the resurrection and ascension into heaven, where he ever lives to make intercession for us.

"We have an advocate" right now. He is not a dead hero. He is a living Saviour, not "He was a propitiation for our sins" but "He is the propitiation" right now. These Comfortable Words are full of suggestions of the reality of our Lord's sacrifice of himself, and of the eternal character of that sacrifice.

The Comfortable Words are like a lovely ladder. We are lifted higher and higher from our place in the dust, so that when we hear the wonderful words "Dominus vobiscum," "The Lord be with you" or "the Lord is with you." It means both. We are ready for it. Yes, Jesus is in our midst according to his promise.

He is here as our advocate, and propitiation. He is the great High Priest who will use the lips and hands of his earthly minister, the celebrant, but who is no absent Master. He is the Jacob's Ladder. As son of Mary he touches earth, as Son of God he touches heaven. "Lift up your hearts" with joy and courage we can cry "We lift them up unto the Lord" and so we sweep into the great Thanksgiving and Consecration, and on to our happy communion.

Are you proud of the amount of your Church Pledge, or are you ashamed for anyone else to know how little you care for God's works?

Mrs. Collins In the Yukon Visits Missions

On March 14, 1957 Mrs. Violet Collins, a member of St. Abrose's Church, Baysville, left by train from Bracebridge for Edmonton and from Edmonton by plane to Whitehorse, Yukon, to visit her son Sgt. T. E. Collins R.C.E., who is with the Canadian Army at Whitehorse.

While Mrs. Collins was in the Yukon she visited Christ Church Cathedral, headquarters of the Diocese of Yukon. She also met the Bishop, Rt. Rev. T. Greenwood D.D. and the Rector of the Cathedral, Rev. Arthur Privet.

Mrs. Collins relates that she visited several Anglican outpost missions and Anglican schools for Indians.

The first services held in Whitehorse were in a small tent, the rector and his wife living in a 12' x 14' tent alongside. This was the beginning in August, 1900.

Work was immediately started on a church building and by October the church of logs had been built. The church, built under the leadership of the Rev. R. J. Bowen, still retains the original logs used at the time of erection.

During the winter of 1900 the, forward portion, now containing the chancel and sanctuary, was partitioned off and used by the missionary and his wife as their living quarters until the completion of the adjacent rectory in 1901.

The old log church, now the Cathedral, is one of the most cherished buildings in the community and one of the old landmarks of Whitehorse. The first rector was Rev. R. J. Bowen and the first bishop of the diocese of Yukon was Rt. Rev. W. C. Bompas.

Robert Service, poet and novelist was a member of the log church congregation while he stayed in Whitehorse. He was an active member in this early church, being a vestryman and serving on the vestry as secretary-treasurer during the years of 1906 and 1907.

Eastern Thunder Bay Area Visited by Archbishop And Many Are Confirmed

On his annual fall visitation to the eastern part of Thunder Bay Deanery the Archbishop started his visit at Franz, on the Algoma Central Railway, where Rev. Nelson Adair is incumbent.

Leaving their vestments at the station they walked along the track to a little log house where they found a snack and a cup of tea waiting for them at the home of Mr. and Mrs. Charlie Sykes.

At Franz, Evensong was said by Archbishop Wright with the Rev. Nelson Adair assisting by reading the lessons and leading in the singing. Unfortunately there is no organist there. The Archbishop delivered the address based on Jesus' parable of "The Prodigal Son" which he suggested should be rather called "The Loving Father."

All too soon the service was over and they had to say goodbye once again for another year. At four twenty-five they were on their way once again. This time eastward bound on the C.P.R. heading for Missanabie.

Because of the shortness of time, it was impossible for the Archbishop to visit all points served in that area. Therefore a special stop was arranged for the people at Lochalsh, which is between Franz and Missanabie. There were eight people who boarded the train at Lochalsh to attend the evening service at Missanabie.

There, the Archbishop conducted the service of Holy Confirmation and delivered an address based on a comparison of the Church to a ship. In his address His Grace portrayed Jesus as the Captain and the Clergy as His Mates and the parishioners as members of the crew. The compass is the Bible by which our course through life is governed and our "ship-to-shore" telephone is prayer. The guiding hand of God the Holy Spirit, which we all receive in Confirmation, is much like radar which warns the ship and crew of approaching danger.

The Candidates presented for Confirmation by the Rev. Nelson Adair were from both Renabie Mines and Missanabie. Those from Renabie Mines were: Miss Henrietta Lois Ruth Nolan, Miss Helen Dorothy Crookes, Mr. Alfred Douglas Crookes, Mr. Arthur James Nolan, Mr. Kenneth Duncan Nolan, and Mr. Robert Michael Nolan. The candidates from Missanabie were: Miss Eleanor Cheyel Potts, Miss Elizabeth Sheila Shesheguin, Mr. Roy Potts, Mr. Joseph Alexander Morin, Miss Betty Ann Potts.

Following the service a reception was provided by the W.A. in Missanabie with the ladies from Renabie Mines assisting.

Four days later Archbishop Wright again returned to the Missionary Charge of White River. This time, with a much less tiring schedule before him. His Grace visited two residents here — Mrs. C. Linklater who is 65 years young and Mrs. Ruth Watson who had undergone a back operation.

That evening His Grace conducted the confirmation service assisted by Mr. E. J. Linklater, acting as Bishop's Chaplain and the Rev. Nelson Adair presenting the Candidates. Mrs. Joan Dillabough was organist.

Those who were Confirmed at All Saints' this year were: Mrs. Gwendoline Stajkowski, Mrs. Edna Marjorie Kingston, Miss Johnette Dorothy Quinn, Miss Joyce Elizabeth Willoughan and Mr. Daniel William Houston.

Immediately following the service there was a reception at the parsonage for the candidates and His Grace. Through the kindness of All Saints Ladies Guild who provided the refreshments everyone had a very pleasant informal visit with His Grace and with each other.

Happiness is not something to anticipate at the end of a year or the end of a lifetime. It is something to live into each day. —Furrow.

The Lambeth Conference

The Right Reverend
R. W. Stopford, C.B.E., D.D.

For any understanding of the significance of this Lambeth Conference and its predecessors, it is essential to appreciate what it is not, even more than what it is. It consists of the Metropolitan and Bishops of the Anglican Communion, who come to Lambeth to take counsel together in response to personal invitations issued by the Archbishop of Canterbury.

THE FIRST CONFERENCE

When Archbishop Longley invited the Bishops to meet at Lambeth for the first time in 1867 he wrote: "Such a meeting would not be competent to make declarations or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the faith: whilst they would bind us in straiter bonds of peace and brotherly charity."

Every subsequent Lambeth Conference has met with the understanding that it will not attempt to enact Canons, make decisions binding on the Church, or define doctrine. The Bishops meet to take common counsel and they can and do give advice. But these resolutions have no legal authority and in themselves do not constitute the law or directly affect the practice of any Church. It is open to any one of the Anglican Churches to embody the advice of a Lambeth Conference in a law or in administrative action, but unless and until it does so, that advice is not binding upon it.

What then is the value of the resolutions of the Lambeth Conference? Bishop F. J. Western, formerly of Tinnevely, and Bishop E. J. Palmer, formerly of Bombay, answered this question effectively in an article which they wrote for the Official Year Book of the Church of England in 1940.

"1. It is a deliberative assembly and, as such has a great value to the Bishops who attend it. For them the value lies quite as much in their discussions and consultations . . . as in its resolutions and the reports of its Committees . . . The conclusions reached are of value both to the fully organized Churches and to the most isolated Bishop. The latter continually feels his isolation and the great responsibility which he takes if he acts without consultation and without knowledge of the opinion and practice of other Bishops. The fully organized Churches are always in danger of taking a decision which though it seems obviously expedient and right in their circumstances, may turn out to be wrong if viewed in the light of the experience of the whole Church.

"2. When . . . it is said that the decisions of the Lambeth Conference have no authority, this is true if there is no other kind of authority in the Church of God except legislative, administrative or coercive authority. But this would be a strange opinion for a disciple of Christ to hold. He spoke indeed with authority, but . . . He preferred the understanding loyalty of friends to whom He had explained His will to the blind obedience of slaves. Such is the authority which belongs to spiritual advice. It convinces by being true or wise . . . the authority of the Conference is that of God's Bishops met in His name to set forth (so far they are able) the persuasive guidance of the Spirit of Truth."

THE ANGLICAN COMMUNION

This is in keeping with the nature of the Anglican Communion itself as it was defined by the Lambeth Conference in 1930:—

"The Anglican Communion is a fellowship within the One Holy Catholic and Apostolic Church of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury which have the following characteristics in common:

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

(b) They are particular or national Churches and as such pro-

vide within each of their territories a national expression of Christian faith, life and worship, and

(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in Conference."

PREVIOUS CONFERENCES

So far there have been eight Lambeth Conferences, in 1867, 1878, 1888, 1897, 1908, 1920, 1930, and 1948 — and each has both carried on the work of previous Conferences and introduced new elements. "Each Lambeth Conference is not an end in itself; it is a stage in a process" (Bishop Cash).

There is not space in a short article to record even the main decisions of the various Conferences. But some reference must be made to the last 1948 Lambeth Conference. Throughout the encyclical letters the resolutions and the reports there stands out a deep sense of unity within the Anglican Communion, and a vision of growth in unity with other Churches. The subject of the Conference originally chosen for the meeting of 1940, which was made impossible by the war, was "The Christian Doctrine of Man". The Conference was outspoken in condemning any racial discrimination, and in pressing the importance of personality and freedom. "Personality is developed in community, but the community must be one of the free persons."

As in the Conferences of 1920 and of 1930, much time was given to Christian unity and Re-union, and in particular to relations with the Church of South India, on which two different views were recorded. In the Encyclical Letter, there is this paragraph:

"Here we desire to set before our people a view of what if it be the will of God, may come to pass. As Anglicans, we believe that God has entrusted to us in our Communion not only the Catholic faith, but a special service to render the whole Church. Re-union of any part of our Communion with other denominations in its own area must make the resulting Church no longer simply Anglican, but something more comprehensive . . . It is well to keep this vision before us: but we are still far from its attainment, and until this larger Communion begins to take . . . shape it would be only a weakness of the present strength and service of the Anglican Communion if parts of it were severed from it prematurely."

Three practical projects were approved which are all now in being — the "Anglican Cycle of Prayer", the "Advisory Council on Missionary Strategy", and the re-founding of St. Augustine's College, Canterbury, as a Central College for the Anglican Communion.

ANGLICAN CONGRESS

Lambeth, 1948, was unusual in that a large number of the Bishops went from the Conference to the first Assembly of the World Council of Churches at Amsterdam — "the most effective ecumenical gathering in the history of the Church." And the Conference made history in another way the Committee on the Anglican Communion proposed that there should be a "Congress of Representative Bishops, Priests and Lay Persons of all dioceses or missionary districts of the Anglican Communion, to be held preferably in June, 1953, to witness to our common faith and to confer on matters of common interest."

This resulted in the great Congress at Minneapolis in 1954, held at the invitation of the Protestant Episcopal Church of America. Of this Congress, Bishop Gray of Connecticut wrote that it "marks a new era in the history of the Anglican Communion in that it is the first representative gathering of the Church held outside the British Isles."

Amsterdam, and Minneapolis, and the Second Assembly of the World Council of Churches, which was held at Evanston immediately after the Congress at Minneapolis, will have had a profound influence on the thinking of the Bishops when they meet at Lambeth in 1958 — not least

because the process of mutual counsel has been going on during the ten years since the last Lambeth Conference met.

THE CONSULTATIVE BODY

The need for some continuing discussions was recognized as far back as in 1878, when an Agenda Committee was suggested, and in 1898 the Consultative Body of the Lambeth Conference was set up, which meets when summoned by the Archbishop of Canterbury and acts as a kind of Continuation Committee, without executive or administrative power. This body, as reconstituted in 1930, consists of not less than eighteen members "appointed to represent the Lambeth Conference, with due regard to regional requirements, after consultation with the Metropolitan and Presiding Bishops" It has four main duties: (1) to carry on work left to it by the preceding Conference; (2) to assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference; (3) to deal with matters referred to the Archbishop of Canterbury on which he requests its aid; and (4) to deal (so far as it is competent to do so) with matters referred to it by any Bishop or group of Bishops.

The Agenda for Lambeth 1958 was drawn up at the last meeting of the Consultative Body, and has now been published. There are 5 main topics, each of which will be discussed by a Committee of the Conference. The first is The Holy Bible: its Authority and Message. The Conference of 1897 had as one of its topics "The Critical Study of Holy Scripture", and in 1908 consideration was given to "The Faith and Modern Thought". In subsequent Conferences, specific points of doctrine such as the Christian Doctrine of God (1930) and the Christian Doctrine of Man (1948) have been discussed, but this is the first occasion on which the authority and message of the Bible will be considered as a whole. Particular importance therefore attaches to the Report of this Committee and to any resolutions which may result from it.

REGULAR PART OF AGENDA

Church Unity and the Church Universal is a subject which in varying forms has now become almost a regular part of the agenda. Consideration will be given to two new schemes of re-union, both, significantly enough, submitted by the Church of India, Pakistan, Burma and Ceylon — the first for Ceylon and the second for North India and Pakistan. The Church and the whole Ecumenical Movement, and relations with particular Churches, will also be discussed.

Another item which rightly comes on the agenda of almost all the Lambeth Conferences is Progress in the Anglican Communion. This will be considered under three main heads: (1) The Contemporary Missionary Appeal and means of advance; (2) The Book of Common Prayer — where principles of revision will be discussed and special reference made to the recognition of Local Saints and Servants of God; and (3) Ministries (including supplementary ministries) and Manpower. Each of these sub-topics is clearly of the very greatest importance to the Church of England, as well as to the whole Anglican Communion.

The two remaining items on the Draft Agenda are of a more general nature — The Reconciling of Conflicts between and within Nations, and the Family in Modern Society. In the first, it is to be expected that inter-racial conflicts will be discussed at some length: previous Lambeth Conferences have been outspoken in their condemnation of racial discrimination. How the second of these topics — the Family — will be treated, it is too early to say, but it is not difficult to foresee that there will be discussion on the problems arising from over-population which several Provinces have asked should be considered. Moreover, social pressures in all parts of the world are developing which threaten to injure family life as the unit of security and of religious faith. Operation Firm Faith in the Church of England has fo-

EXTENSION FUND

In order to bring our readers up-to-date on the status of the "Archbishop Wright Church Extension Fund", Mr. L. C. Irwin has submitted the following information showing pledges, amounts received to date, receipts and disbursements and other commitments as at the 14th January 1958.

	Pledge	Received to date
DEANERY OF ALGOMA		
St. Peter's and Christ Church, Korah	3,000.	1,025.
Sault Ste. Marie, St. John's	2,000.	304.
Sault Ste. Marie, St. Luke's Cathedral	55,000.	15,630.
Tarentorus, Holy Trinity	450.	150.
DEANERY OF MANITOULIN		
Bidwell, St. John's		25.
Espanola, St. George's	2,000.	56.75
Manitowaning, St. Paul's		135.
Mindemoya and Kagawong	1,000.	60.
South Bay Mouth		46.20
Spanish River Reserve		
DEANERY OF MISSISSAUGA		
Blind River, St. Saviour's	4,000.	
Chapleau, St. John's	15,000.	4,000.
DEANERY OF MUSKOKA		
Bala, Mac Tier and Torrance	1,800.	599.33
Bracebridge, St. Thomas'	5,000.	1,060.
Burk's Falls, All Saints'	900.	
Emsdale-Sprucedale	450.	300.
Gravenhurst, St. James'	2,000.	500.
Huntsville, All Saints'	20,000.	6,666.64
Kashe Lake		20.
Lake of Bays Mission	1,800.	215.
Beaumaris and Milford Bay	500.	200.
Parry Sound, Trinity Church	33,000.	10,000.
Port Carling Mission	2,200.	
Port Sydney	500.	166.
Rosseau Mission	2,000.	111.11
S. S. J. E.	600.	
DEANERY OF NIPISSING		
Capreol, St. Alban's		94.
Coniston, All Saints'	1,000.	
Copper Cliff, St. John's	10,000.	3,600.
Garson, Church of the Good Shepherd		50.
Lively, Christ Church	1,000.	335.
Lockerby and Minnow Lake		750.
Sudbury, Church of the Epiphany	54,000.	
Sudbury, Church of the Ascension, Sudbury	360.	120.
DEANERY OF SUPERIOR		
Jamestown, St. Paul's	1,000.	
Nipigon and Red Rock	10,000.	
Schreiber, St. John's	7,000.	
White River, All Saints'	5,000.	150.
DEANERY OF TEMISKAMING		
Cobalt, St. James'	6,000.	
Englehart, Christ Church	5,500.	
New Liskeard, St. John's	20,000.	4,500.
North Bay, St. Brice's	9,000.	
North Bay, St. John's	60,000.	8,500.
Callander and Powassan	1,000.	
Sundridge, St. Paul's	300.	200.
DEANERY OF THUNDER BAY		
Fort William, St. Luke's	15,000.	1,000.
Fort William, St. Paul's	50,000.	12,000.
Fort William, St. Thomas'	20,000.	
Port Arthur, St. George's	15,000.	500.
Port Arthur, St. John's	100,000.	27,300.
Port Arthur, St. Michael's	4,000.	345.
Port Arthur, St. Stephen's	1,000.	
West Thunder Bay Mission	4,000.	
Private donations within the Diocese		125.
TOTALS	554,110.	100,089.53
Receipts		
Balance, January 1, 1957	4,150.00	
Receipts on list attached	100,089.53	
Private donations outside of Diocese	11,000.00	
	115,364.53	
Sites		
Rossllyn		500.00
Fort William		1,780.00
Elliot Lake		4,850.00
North Bay		9,600.00
New Sudbury Mission		10,314.00
Sudbury, Resurrection		18,000.00
Minnow Lake		7,900.00
S.S. Marie, All Saints		10,000.00
		62,944.00
Disbursements		
Taxes, local improvements and expenses		942.57
Portable Church, S.S.M.		6,005.00
Car for Clergy		1,596.65
Wells Fees		6,000.00
Wells Expenses		3,488.32
LOANS		
Rossllyn		4,000.00
North Bay, Christ Ch.		7,000.00
Garson Anglican M.		5,000.00
S. S. Marie, St. John's		2,000.00
		98,976.54
Balance, Jan. 14/58		16,387.99
		115,364.53
OTHER COMMITMENTS		
LOANS AUTHORIZED		
Garson, Anglican Mission		9,000.
Onaping, All Saints'		15,000.
Azilda		2,000.
Sault Ste. Marie, St. John's		4,000.
Lively, Christ Church		40,000.
Elliot Lake		38,000.
North Bay, Christ Church		30,000.
		133,000.
ADDITIONAL LOANS APPLIED FOR, UNDER CONSIDERATION		
Sudbury, Church of the Resurrection		40,000.
New Sudbury, Church of the Ascension		25,000.
		65,000.

cussed attention on this issue in the past twelve months. It may be of interest to describe briefly how the Lambeth Conference works. When the draft agenda has been settled it is sent, with the invitation to the Conference, to all the Bishops. At the same time Metropolitan

are invited to send in reports on topics on the Agenda, or general reports on the problems of their own Provinces. These reports are in due course sent to the Bishops before they come to Lambeth, and some of them may be published.

(Continued on Page 4)

North Bay Parishes Join In Confirmation Service; Many Gifts Dedicated

A record class of candidates was presented for confirmation recently when Mos' Rev. W. L. Wright, DD, archbishop of the Diocese of Algoma, visited St. Brice's Anglican Church.

Archbishop Wright began the day by celebrating holy communion at 9 a.m. At the 11 o'clock service he dedicated the following gifts: a Missal in memory of Thomas Burton, presented by his parents; a brass missal stand, in memory of beloved parents, presented by Mr. and Mrs. R. F. Overbury; a baptismal font, in memory of William H. Thompson, presented by his wife and daughter.

Four men were commissioned as layreaders: James Sharp, Kenneth Phyllian, Ernie Chamberlain and Gary McAdam. They were presented to the archbishop by the rector, Rev. B. G. Gosse, and commissioned in an impressive ceremony.

The archbishop visited St. Francis' Church in Phelps during the afternoon. During the services the church was dedicated, and three candidates presented to the archbishop for confirmation. They were Bob Morris, Terry Morris and James Morris.

Confirmation at St. Brice's Church was Sunday night at 7 o'clock, and attended by a capacity congregation. Members of the clergy present in the Sanctuary were Rev. Canon J. Blackburn, Rev. C. F. Large, rector of the Church of St. John the Divine; and Rev. M. Tipping, of Christ Church; Rev. B. G. Gosse, and Archbishop Wright.

Candidates presented from St. Brice's Church included Mrs. Lillian Middleton, Mrs. Estella Farrow, Mrs. Joyce Ripley, Mrs. Helen Duggan, Miss Janet Scott, Mrs. Joy Magill, Mrs. Eva Ingram, Barbara Ingram, Barrie Ingram, Dianne Ingram, Beverley Ingram, Patricia Middleton, Shirley Cox, Dianne Waltenbury, Bonnie Robins, Patricia Bacon, Jeannette Fowler, Sheila Warren, Sandra Doig, Jessie Grant, Elizabeth McCormack, Jacqueline Blackwood, Mrs. Annette Fryer, John Smorthwaite, Fraser Ingram, William C. Roynon, Paul Roynon, David Roynon, Kenneth Roynon, Thomas Luxton, Donald Luxton, Douglas Grant.

Gary Grant, Leslie Weaver, James Stones, Eric Magill, Gary Gore, Elton Fryer, Robert Burke, Dennis King, Ross Bacon, Donald Armstrong, Gerald Wootton, Ricky Etches, Gerald Fryer, Gaye Cooney, Gordon Doig and Frank Trounsell.

Several candidates were also presented by Rev. M. Tipping from Christ Church.

Included were Michael Deane Harris, Donald Alan Young, Peter Longley, John William Chapman, Kenneth Gordon Easter, Thomas Fulton MacLeod, Michael Brodie Christie, John Cobb, Lorita Margaret Easter, Patricia Margaret Jagoe, Maureen Isobel Jagoe, W. S. McDowell, A. D. Young, A. C. Falconer, F. L. MacLeod, C. L. McLeod, Mrs. Joyce Preston, Mrs. Vera Altpeter, Mrs. Nancy Morandin, Mrs. Joyce Longley.

Archbishop Wright was the guest of Mr. and Mrs. Gosse over the weekend.

St. Luke's W.A. Returns Their 1957 Officers

Reports of the year's activities were presented at the annual meeting of St. Luke's branch of the Women's Auxiliary. The meeting was held recently in the parish hall. Following the opening devotional, the educational secretary read a Christmas pastoral.

The secretary's report gave a detailed statement of all the activities of the branch for the past year. The treasurer's report was a statement of finances totalling \$3,725.10.

All other departments presented full reports which reflected a great deal of hard work. These departments included the Girls Branch, Junior Branch and the Little Helpers.

Two former members, Mrs. J. Day and Mrs. J. W. E. Cahill, who are now actively associated with the All Saints Mission W.A., were presented with a hymn and prayer book and a red rose each, in recognition of their work with St. Luke's Junior Branch. Mrs. C. H. Yeomans, retiring second vice-president, was also the recipient of a similar gift.

Mrs. R. E. Williams, who for over 20 years has been "The Living Message" secretary was honored with a Diocesan life membership. Diocesan president Mrs. H. M. Monteith, took the constitution service and prayers. Mrs. A. R. Priddle pinned on the badge and Mrs. F. Dwyer presented the certificate.

President Mrs. H. T. Chennells expressed her sincere thanks to the executive, all group and department leaders, for their co-operation and loyalty during the year, and to Mrs. W. L. Wright, honorary president, for help and encouragement.

All 1957 officers were returned by acclamation. They are: Honorary president, Mrs. W. L. Wright; president, Mrs. H. T. Chennells; first vice-president, Mrs. W. H. Brittain; secretary, Mrs. F. Dwyer; treasurer, Mrs. W. Caufield; Dorcas secretary, Mrs. Eric Freeman, Little Helpers secretary-treasurer, Mrs. Walter Desing, Juniors, Mrs. Smith; Girls' leader, Mrs. J. Muirhead; E.C.D.T. secretary-treasurer, Mrs. L. Van; thank-offering secretary-treasurer, Mrs. H. Rose; educational secretary, Mrs. F. F. Nock; Living Message Secretary, Mrs. R. E. Williams; social service, Mrs. F. Dwyer; advisory board, Mrs. Chennells, Mrs. Dwyer and Mrs. Caufield.

Inexpensive Book Is Worth Reading

Archbishop Carrington has written for the Seabury Press the Lenten Book for 1958. It is called Our Lord and Saviour and you can get it from ABC, 600 Jarvis Street, Toronto. The American price is \$1.75.

This is much more than a passing Lenten Book. It has a permanent value. It is also much more than another attempt at a Biography of our Lord.

Dr. Carrington whets your appetite for reading the Church's four portraits of our Lord. Matthew, Mark, Luke and John. By his scholarly insights he shows you wonderful flashes of significance in details of the Gospels which you may often have read and passed by without a thought.

He does not show you a different picture of Christ to that of the four Gospels but he drives you to a new insight into the Church's picture of her Master. You see the same picture but in new dimensions.

Be sure to get it. It would form a fine book for use with a Bible Class or for study in House Meetings. The clergy will be spurred on to better trumpeting forth of the mighty acts of God in Christ. Be sure to send for a copy and then read it and lend it and perhaps buy extra copies to give or lend.

Father R. F. Palmer

Talent and Fashion Shows Please Many at Capreol; Also Aid Building Fund

Thursday evening, November 21st, the members of St. Alban's W. A., Capreol, presented their annual fashion Show to a capacity audience, in Gilmour Hall.

Mrs. H. Clarkes, of Falconbridge Airport was in charge of the planning and supervising of the Show, along with a group of ladies from the Capreol W.A.

During the review of fashions, Mrs. Clarke was commentator, while back-ground music was provided by Miss L. Wylie. Then fashions in coats, furs, dresses, sporting goods, evening wear, and children's togs, were modelled by ladies and teen-agers from Capreol and Sudbury, with many of the creations bringing strong applause from the attentive audience. Scene-stealers were Debbie Kelly and Terry Gryschuk, who showed what the fashionable youngsters would be wearing this season, and during one of the intervals of the show, they were most proud to be allowed to present a lovely bouquet of flowers to Mrs. Clarke for her untiring efforts as supervisor.

Along with the review of fashions, the crowd was also entertained by vocalists; Mr. M. T. Shute; Mrs. J. Thompson; and Mrs. T. Atherton; Mrs. S. Scarr, and Miss Marlene Thomas.

At the conclusion of the program, those in attendance were then served a delightful lunch by the members of St. Alban's W.A., under the supervision of Mrs. F. Potter.

A capacity crowd packed Gilmour Hall recently and were royally entertained at a very fine Talent Show, which was sponsored by the Vestry Board of the Church of St. Alban the Martyr, Capreol.

Plans for this Talent Show originated early in October, with Mrs. W. R. Chalmers, a member of the Vestry Board. Through the untiring efforts of he and his wife, many lovely prizes were donated by merchants from Capreol, district, and points further south, and encouragement given to performers throughout the district to take part in the show.

The program was varied, and most entertaining, with the audience being delighted with selections upon the piano, accordion, violins, and various types of guitars. Dance teams also took part — Irish and Ballet — but it was petite Ida Sauve, from Sudbury, who literally "brought down the house" with her performance of

acrobatic dancing! Selections were also played upon the trumpet and saxophone by well-known Capreol youngsters, and Capreol vocalists were also featured, including a group of the girls from St. Alban's G.A.

Judges for the occasion were T. Soden of Levack, A. E. Waller of Sudbury, and H. Clark of Garrison, who endeavoured valiantly to select a winner from the group of many fine performers.

While the judges were checking their points, Mr. W. H. Murray, Chairman of the Vestry Board was then called to the stage. He paid tribute to Miss L. Wylie, organist, and Superintendent of the Sunday School, for her work in connection with the Church, particularly for the organizing and supervising of the new junior choir, and on behalf of the congregation presented her with a lovely gift.

Following this, the judges' decision was then announced, with the winners of the Talent Show being as follows: Ida Sauve — acrobatic dance; Carolyn Chalmers — Accordion; Robert Spark — Pianist; Louis and Grant Dunsby — Trumpet and Saxophone duet; Cecil Hobbs — Steel Guitar; Morris Gelinis — Vocalist; Leona Howard and Patricia McPhail (Irish Jig) and Gerry Gavreau and Therese Neilson — Dance duos; Wanda Rupert — Pianist; Paul Lavigne — Steel Guitar; Wm. St. Pierre — Musical Saw; G. A. Girls (Elaine Simmons — Frances Kelly — Betty Perdue — Jane Greenhalgh — Marlene Higgins) — Vocal;

Those who did not come within the winners' circle, but who were presented with a pen, were as follows: Dan Dubois — Violin; Carl Simon — Spanish guitar; John and Tom Joyce — Hawaiian Guitar Duo;

Door prizes included a lovely auto robe; a set of T.V. dishes; a set of glasses; an Orion sweater; two gallons of anti-freeze; a camera; theatre tickets. Mr. Murray paid high tribute to Mr. and Mrs. Chalmers for their untiring efforts in obtaining such wonderful prizes for the show.

All proceeds from the Talent Show were to go in the "Building Fund" for the proposed Rectory at Capreol, and the congregation of St. Alban's were very pleased when they later learned, that after all expenses had been paid, the Fund was now richer by \$450.00!

The Archbishop Notes

The Executive Committee of the Diocese of Algoma met in Sault Ste. Marie on Tuesday, January 7, at 1.30 p.m.

The Archbishop made his official visitation of Nipissing Deanery on January 13th at Copper Cliff; and on January 14th at Sudbury. He continued to the Lakehead, and Confirmations were held at Port Arthur on January 15th, and at Fort William on January 16th. The various parishes in the surrounding areas of these centres were represented at the combined Confirmations to permit the Archbishop to make preparations for his Lambeth visit.

The new Provost of Trinity College, the Reverend Dr. D. R. G. Owen, was installed on Wednesday, January 22nd, at Convocation Hall, University of Toronto.

All members of the Executive

Committee of the Diocese are asked to note the meeting which will be held in Sudbury on Tuesday, February 4th, at 10 a.m. This will be an important meeting, with many matters of diocesan concern being considered.

The Reverend G. F. Leigh has been appointed chaplain of Burwash Reformatory, and took up his new duties January 1st. He has served during the past few years in St. John's parish, Chapleau, and for a number of years prior to that, was rector of Grace Church, Montreal.

Mr. Robert Robinson, of Severn Bridge, was injured when his car was hit by another, early in December. Mr. Robinson's left leg was badly damaged and it will be some weeks before he is able to walk without crutches. Mr. Robinson has been treasurer of St. Martin's Church Kashe Lake, for two years.

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Lambeth Conference

(Continued From Page 3)

lished for general reading. The Bishops meet first in full Conference, and then for a considerable time in the five Committees corresponding to the items on the Agenda. In some cases Sub-Committees are formed to deal with different aspects of the topic. The last period of the Conference is spent in full Conference, when the Reports of the Committees are considered and resolutions of the whole Conference are debated. The Conference usually produces a Message to the World in which the main conclusions are summarized. This, with the Resolutions and the Reports of the Committees, is published as soon as possible after the end of the Conference.

GROWTH OF THE ANGLICAN COMMUNION

So far I have spoken of the work of the Lambeth Conference as it expresses the primary purpose — that of common counsel. But for the Church of England it has an additional significance, as a visible demonstration of the growth and strength of the worldwide Anglican Communion. The very number of Bishops attending is significant. The number expected at the Conference in 1958 is about 350.

The great opening service in Canterbury Cathedral on July 3rd and the closing service in Westminster Abbey on August 10th, together with the service in St. Paul's Cathedral on July 6th, will show the people of this country what a world-wide Church looks like, as Bishops of many races walk together in the processions. It is hoped that full advantage may be taken of the publicity which can be afforded through sound and vision broadcasting.

For some weeks before the Conference, also, many Bishops from overseas will be visiting the dioceses in Britain. Their presence and the message they bring will, it is hoped, rouse the Church of England to greater efforts to support the Church overseas. The Overseas Council has prepared a good deal of ma-

terial which will help Church people to understand the significance of the Lambeth Conference.

What Lambeth 1958 will do under the providence of God we can not tell. The Bishops will meet in circumstances of less immediate difficulty than they did in 1948, but in a world setting of confusion and disappointed hopes. Every Lambeth Conference has made its own distinctive contribution to the world's thinking as it has helped forward the unity and growth of the Anglican Communion. Under the guidance of the Holy Spirit and with the support of the prayers of the whole Communion, we can be confident that Lambeth 1958 will have some message — some contribution — which will be seen to be relevant and vital.

Bishop Mervyn Haigh wrote before the Conference of 1948.

"If the great venture towards Christian re-union in South India works out successfully and happily, and if it is followed by other such ventures in other lands, the Lambeth Conferences of the Anglican Communion will inevitably and happily decrease in importance, and some form of General Council of Churches, increasingly re-united in their respective areas, will come more and more to the front."

We believe that it is God's will that ultimately all Christian people will be united in the one Holy, Catholic and Apostolic Church, and that the Anglican Communion, as both Catholic and Reformed has a special part to play in bringing together the Roman and Orthodox Churches with the Churches of the Protestant tradition. When that happens the Lambeth Conference, as such, may disappear. In the meantime each Lambeth Conference has seen its task to be two-fold: on the one hand to help forward the cause of unity with faith and vigour, and, on the other, to help the Anglican Communion to be true to its own nature that it may bring the gifts which God has given it unto the common treasury of the great Church that it to be.

Rector From North Bay Fills In for Ailing Dean At Temiskaming Session

Due to the unfortunate illness of Rural Dean Rev. Canon C. Goodier, Haileybury, the Rev. C. F. Large, St. John's Church, North Bay was requested by the Rural Dean to preside at the first meeting of the newly formed deanery of Temiskaming held in St. John's Church shortly before the Christmas season.

A letter was received and read by the Christman from Mr. H. M. Monteith from the Synod Office setting out the figures for the apportionments for the new Deanery of Temiskaming for 1958. The figures showed an amount of \$8350.00 that would be required for the ensuing year, being an increase of \$922.00 or approximately 12½ per cent over 1957 figures.

After considerable discussion re. the increased apportionments and the method of endeavouring to meet the additional charges it was felt that each Parish should share the 12½ per cent increase in proportion to their 1957 contributions.

	1958	INCREASE
Sturgeon Falls	\$ 260.00	\$35.00
Christ Church, North Bay	200.00	200.00
St. Brices Church, North Bay	675.00	75.00
St. John's Church, North Bay	3,886.00	261.00
Callander	100.00	15.00
Powassan and Chisholm	310.00	35.00
Restoule	50.00	5.00
Sundridge	237.00	25.00
South River	237.00	25.00
Cobalt	397.00	40.00
Englehart	543.00	56.00
Haileybury	505.00	52.00
New Liskeard	950.00	98.00
	\$8,350.00	\$922.00

An invitation has been extended by Cobalt to hold the next Deanery meeting at Cobalt and it was suggested by the representatives present that we should accept this cordial invitation without hesitation.

Church Unity to Be One Lambeth Topic

The ninth Lambeth Conference will be held in London, England, from July 3 to August 10, 1958. Diocesan Bishops of the world-wide Anglican Communion will be in attendance. All Canadian Archbishops and Bishops will be present. The conference held every 10 years at Lambeth Palace, will be presided over by the Archbishop of Canterbury.

Five principal topics will be discussed during the meeting, including The Holy Bible, Church Unity and Church Universal, Progress in the Anglican Communion, the Reconciling of Conflicts Between and Within Nations, The Family in Modern Society.

As the time for the 1958 Lambeth Conference approaches we shall find ourselves using increasingly the term "Anglican Communion". This is the term which has now been generally accepted for the Church to which we belong. What do these two words really represent?

The word "Communion" is used in the New Testament to denote "fellowship in the Gospel". It is one of the most significant words in the Christian vocabulary. When the Apostles presented the world with the challenge of the Gospel of Jesus Christ the result was that the people were converted and baptized. Thus they became members of the Communion of Fellowship of all Christian people and were grafted in the Body of Christ which was the Church.

A "Communion" therefore is a fellowship or Church. It is a better word than "denomination" because it is a New Testament word and it speaks of unity rather than of division.

But the Church, although one in Christ, is divided into different Communions which are distinct in many matters of doctrine, worship and order. Of these the Anglican Communion is the one to which we belong. The missionary work of the Church of England over the past 250 years, together with the widespread migration of its members, has meant that millions of peoples in countries other than England have become members of the Church of England. In time these groups of people were formed into local churches, which, although still united with the Church of England by ties of strong affection and loyalty, were in fact independent churches. They still used the Book of Common Prayer and the Ordinal of the Church of England but were no longer subject to the jurisdiction of the British Parliament or of the English Bishops.

This development meant that a new term had to be invented to describe all these Churches. This is the word Anglican. The "Anglican Communion" therefore is a world-wide fellowship of Christians of every race who belong to a Church which is in full Communion with the Church of England.

Live Religion All the Time

Drooping shoulders and bent backs may result from the constant carrying of heavy weight, but we are told that physical lifting causes less bodily distortion than poor posture. Frequently twisted spines result from mental laziness. Folks do not stand up straight because it is easier to relax muscles than it is consciously hold themselves properly.

Discouragement, disappointment and worry are so fatiguing that they often break down one's stamina to hold his body in a proper position. Mental and spiritual suffering actually sap human strength. Sin weakens people in every way.

If mankind is going to stand straight without physical and spiritual deformity he must seek the higher way. He can be relieved of sin, worry, frustration and discouragement. He must turn to God for help. There is no other force strong enough to order man to do his best.

Reminiscences

By REV. CANON J. BLACKBURN

Learning to take a service in the Cree language was by no means easy. I had been accustomed to reading the Cree in the English lettering, as it was used on the prairies of Saskatchewan, and 'his was comparatively easy, compared to the syllabic characters; as used by the Crees of James Bay.

After mastering the lesson and the Blessing I went on with the slow process of reading the full service and was pleased to be able to take the service in Cree, by the time my wife and five-year-old boy arrived nearly six months after my arrival.

At the time of my appointment to Moose Factory, our boy was recuperating from a severe attack of rheumatic fever and our doctor would not sanction a winter trip for him I, therefore, had to leave them with my wife's people in Chicago, until the spring break-up.

We received 10 mails (letters only) per year. All other mail and supplies arrived annually by boat, leaving Montreal each July, sailing up the Labrador coast on to Baffin's Land, then through the Hudson Straits into Hudson Bay and south into James Bay to Charlton Island.

From this point the cargo was discharged and shipped by smaller vessels to the various missions and trading posts around the Bay.

Moose Factory received its shipment about the middle of each September. We received our Christmas gifts at this time.

There was one month each spring and fall when we had no mail of any kind and it was during this miss month that I was expecting to hear from my wife as to the time of her arrival, by canoe. The radio was a great blessing to us at that time and you can imagine my delight when I heard, over the KDKA radio at Pittsburgh, during the Saturday night "Northern Messages" the following message from my wife "Leaving end of steel by Hudson Bay mail packet May 22nd". This was the first trip down the river, after the spring break-up, the water was very high at this time of the year and I knew that the rapids would be less treacherous than would be the case in mid-summer. My wife describes her trip thus:

We travelled by train, from Cochrane to the end of steel, which, at that time was at Coral Rapids. This trip, a distance of 94 miles took nine hours to complete! On the train we met our fellow passengers, the doctor's wife and two children who were to spend the summer at Moose factory.

Upon our arrival at Coral Rapids, we were met by the Hudson Bay, "mail man", a French Canadian and his Indian Guide David. We were told that there was a restaurant where we could obtain our supper, also a Hudson Bay Company store, where we could purchase our food supplies for the two day canoe trip.

The so called restaurant was a low, log shack, boasting one door but devoid of windows. The counter was of rough, unscrubbed wood and the menu was "bacon and eggs or eggs and bacon." At this point, I noticed a sign, over the counter, which read "Please do not complain about our coffee you may be old and weak yourself some day". It was good for me to read that sign, for it meant far more than just a laugh. It was my introduction to the spirit of the North, and I was to learn, as the months and the years went by, that there were many things about which one did not complain besides old and weak coffee! There is very little complaining in the North, one just "takes it" and learns to take it with a sense of humor and a laugh.

By the time we had finished our supper our Indian guide had the tents up and our baggage transferred from the train. We were advised to "turn in" early, as Henry, the mail man planned to start at daybreak.

I shall not readily forget the look of amazement on David's face, when, just before our bedtime prayers, our five-year old boy sang in his clear, childish

voice "Jesus loves me" in CREE! His dad had sent the words to me, spelled out in English, lettering, of course and he had learned to sing it, David, not knowing of this never tired of telling everyone about "the little white boy, who could sing in Cree."

Next morning, I stood and watched, amazed, as David packed into one canoe the following—2 tents, 1 camp stove, one spare outboard motor, one trunk, six suitcases bed rolls and blankets, as well as food supplies for seven people for two days and three bags of Hudson Bay mail, leaving room for seven people to sit comfortably.

We had already walked the well-worn path along the river bank of the Coral rapids, while our supplies were hauled by a horse and stone boat and were quite ready for lunch and the comfortably arranged seats in the canoe.

During the afternoon we "shot" the nine-mile Rapids. This was certainly not the frightening experience which I had anticipated. I can best describe it as nine miles of rapidly boiling, seething water. The engine was shut off, of course, and David showed his skill with his pole by guiding us safely away from rocks.

Five weary passengers, all of whom were quite green as far as this kind of travel is concerned, were more than ready for the sleeping bags on the second night of camping and were loath to answer the summons to get up at daybreak the following morning. We made our first real portage early in the afternoon of the second day. At the junction of the Moose River and the Abitibi River there is a short, treacherous rapid of about 1½ miles.

Even in the early spring, with the water very high, all passengers were ordered ashore while the guides shot the rapids in the canoe. The walking was rough, as there was no well worn trail as at the Coral Rapids and we found our stout leather boots very useful. If the men had not "made" the rapids I'm afraid two women and three children with no supplies would have been in a very sorry plight.

Although such a possibility never entered our heads, at the time, I have often thought of it since.

Arriving at the end of the portage, we found the men awaiting us and we resumed our canoe trip without further incident, except that the great thrill which I had anticipated, that of catching the first glimpse of historic Moose Factory as we rounded the last bend in the river, was denied me. Rain descended upon us for the last hour or so of our trip. Not only did the rain descend but Henry quite unceremoniously threw a large waterproof sheet from his end of the canoe, to David in the box. This too descended upon all, the completely drenched passengers and supplies and it was not until the "chug-chug" of the motor ceased, the canoe bumped against the Hudson Bay landing dock, and the sound of a dear, familiar voice, unheard for six months, reached my ears that I knew we had arrived.

★ ★ ★

Does God have a plan for the individual life? I believe he has. Before I met my wife, she was fully committed to work among our Indians. Many and varied circumstances however, seemed to block the way and prevent the realization of her ideal. I was appointed Curate to her home Church, also fully committed to Indian work, when God should open the way. We decided to do it together! After six years the way was made clear and the opportunity came to go to Moose Factory.

How true is Proverbs 3-16 "In all thy ways acknowledge Him and He will direct thy path."

Minister to congregation: "I have always said that the poor are welcome in this church and I see by the collection plate that they have come."

THE ALGOMA ANGLICAN

JANUARY, 1958

PUBLISHED MONTHLY BY

The Incorporated Synod of the Diocese of Algoma

SAULT STE. MARIE, ONTARIO

PRINTED BY

THE SUDBURY STAR, SUDBURY, ONTARIO

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SUBSCRIPTIONS - - \$1.00 PER YEAR

Correspondence should be addressed to the Secretary-Treasurer, Mr. H. H. Monteith, Synod Office, 134 Simpson St., Sault Ste. Marie, Ontario

First Wheat in Algoma Was Grown by Indians; Minister Supplied Seed

BY BARBARA BAGGS
Sault Star Staff Writer

In the lore of Canadian history the story of Garden River is rich in the tradition of the Ojibway Indian. Even today the quaint village on the Garden River Reserve looks as it might have looked when the final treaty papers were signed in 1850.

In September of that year a great gathering of Indians from the head of the Lakes to Georgian Bay came together at this spot, the traditional meeting place of the red men. They had been called together to consult with Her Majesty's representative, William Benjamin Robinson, regarding the surrender of their lands.

Here two treaties were signed. One conceded to the crown all land from Batchawana to the west end of Lake Superior and the other the lands east of Batchawana including Sault Ste. Marie. The government was to pay an annual sum to each treaty Indian and set aside reserves where he might dwell under government protection.

The treaty was undoubtedly one of the last historic achievements in the life of Chief Shingwaukoon, Ojibway leader of this area, who died in 1854. Shingwaukoon (or Shingwaukoonce or Shingwauk—all three are correct because the Ojibway language had no written form) figures largely in the earliest history of Garden River, both in fact and in legend.

Legend credits him with having walked to Toronto by snowshoe to ask for teachers for his people. He was asked at the time what religion he wished his people to follow. He is reported to have asked:

"What Church is the Queen's Church?"

When told that the Queen was a member of the Church of England he replied: "My people will be of the Church of England also."

Prior to settling at Garden River the Indians used to meet in large numbers at the Sault. The Anglican Church, then attempted to establish an Indian village mission in Sault Ste. Marie about 1832.

Before that date there was no church administering to the Indians. The Jesuits had abandoned their mission. It may be assumed then, that Shingwaukoon's "legendary" walk to Toronto may have been just before 1832.

In 1832 Rev. William McMurray was appointed to establish a mission among the Indians at Sault Ste. Marie. A school teacher and a farmer also were sent to teach them the ways of the white man.

A school house was built very close to what is now the corner of the Great Northern Road and Borron Avenue. Unfortunately the Canadian government changed hands and as a result the grants which were supporting these projects were withdrawn. The building of the little village was halted. The Indians were disappointed and Mr. McMurray's work became very difficult.

In January, 1837, Chief Shingwaukoon sent a letter to the Lieutenant Governor expressing his disappointment at the government's failure to build houses for his people.

The Indians now considered themselves released from their promise to settle at Sault Ste. Marie and moved to Garden River to establish their own village.

In 1848 Rev. G. A. Anderson became the first resident Anglican missionary to live among the Indians at Garden River. He was succeeded by Rev. James Chance in 1851. Mr. Chance took up residence in the bark wigwam of Shingwaukoon's son, Buhkwujenene.

In 1854 Shingwaukoon died and the chieftain duties were shared by Buhkwujenene and another son, Augustus Shingwauk. Over the old Chief's resting place tiny St. John's Anglican Church, which still stands today, was erected.

Mr. Chance brought a grist

mill from England and the Indians were induced to grow wheat, the first to be cultivated in the district of Algoma. He also started a school in the village along with the church and mission house.

He was also the first village postmaster. The steamboat company agreed to stop there every 10 days if the missionary would build a post office.

After 18 years Mr. Chance left the Garden River mission and Rev. Edward Wilson, a young English clergyman, gladly accepted the charge for a month. When he left there was no appointment of a successor.

Augustus Shingwauk, therefore decided to plead the cause of his people before the "Great Black-coat," Anglican Bishop of Toronto. With four dollars in his pocket he stepped on board the "fireship" or steamer which was taking the missionary away.

He arrived in Toronto on the sixth day of the week when "the raspberry moon was 21 days old" in the year 1871, interviewed the Bishop and the mission board. The result was that Mr. Wilson was reappointed to Garden River.

As his father before him, one of the chief desires of Shingwauk's heart was that a "teaching wigwam" should be built at Garden River where his children might be taught. While in Toronto he and Mr. Wilson began to collect funds for this purpose. Their quest for money took them to England.

Under Mr. Wilson's leadership plans for the "teaching wigwam" were completed. The Shingwauk Industrial Home opened in 1873 at Garden River with 16 pupils in residence. After being in operation for only a week it was destroyed by fire and the second Shingwauk Home was built at Sault Ste. Marie.

Chief Augustus Shingwauk died in December, 1890, and Buhkwujenene, his co-chieftain died in 1900. They were the tribe's last hereditary chiefs. The present chief at the Garden River band is William Pine, son of John Pine, a younger son of Shingwauk.

At the beginning of the century, the centre of Garden River Village was near the mouth of the Garden River on the shores of the St. Mary's River. The lake boats used this channel of the river at that time also.

With the opening up of the highway and the rerouting of the lake boats the Reserve families gradually moved towards the new road.

This is the tiny village which is seen from the highway today. It is centre of the reserve granted to its inhabitants, the Ojibways, by treaty in 1850.

In the tiny Anglican cemetery at Garden River a half-dozen raised graves, reminiscent of former Indian paganism and folklore, are nestled among the present Christian burial symbols.

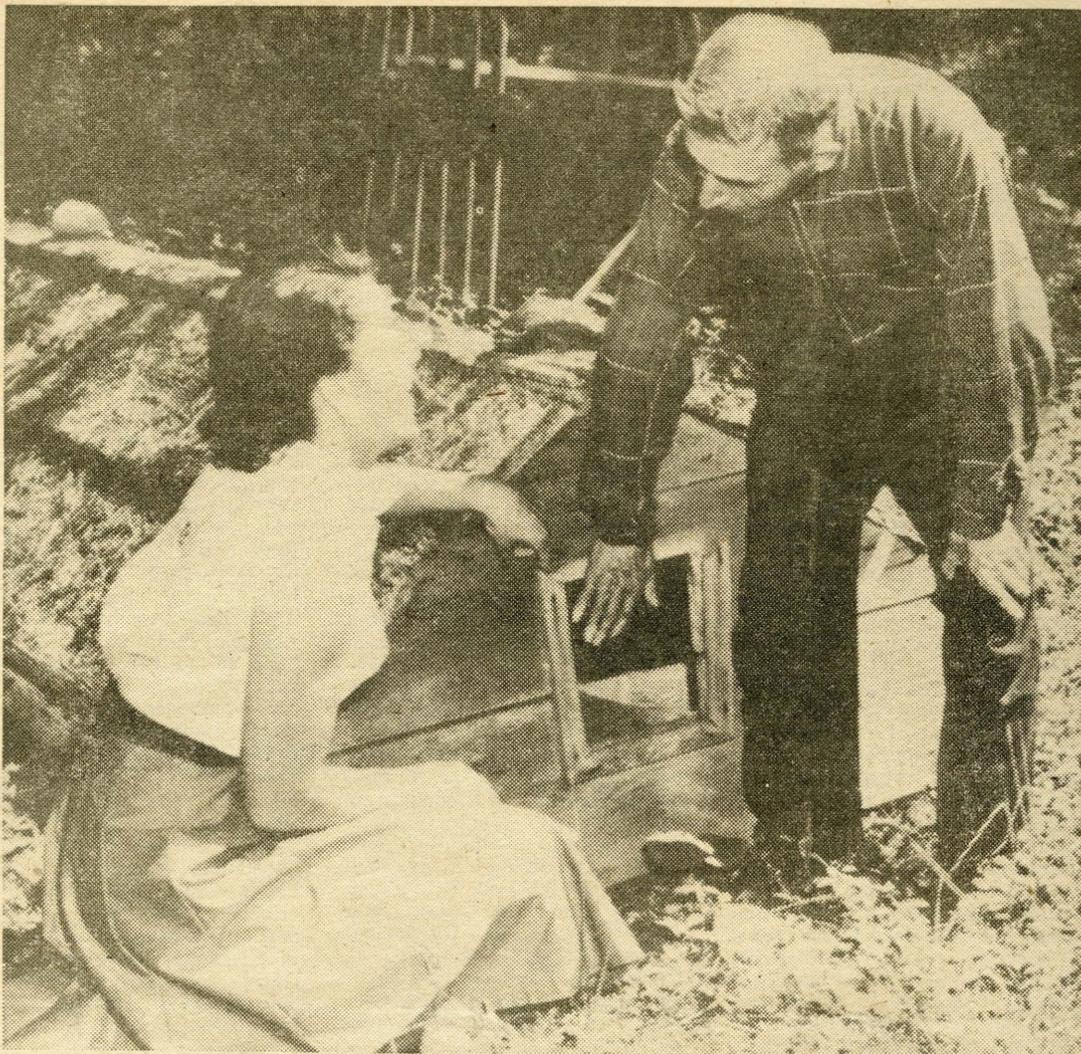
Time and weather conditions are steadily taking their toll of these memorials of the past. No local organization is making any attempt to preserve these historic marks. In another 10 years they will probably be lost completely.

The graves are about 125 years old, according to the surmises of Chief William Pine (and Rita Pine, great grand niece of the chief. They represent one of the last of the Indian traditions in the period of transition from paganism to Christianity. The graves are symbolic of the former Indian belief that the spirit of the dead returns to roam the earth.

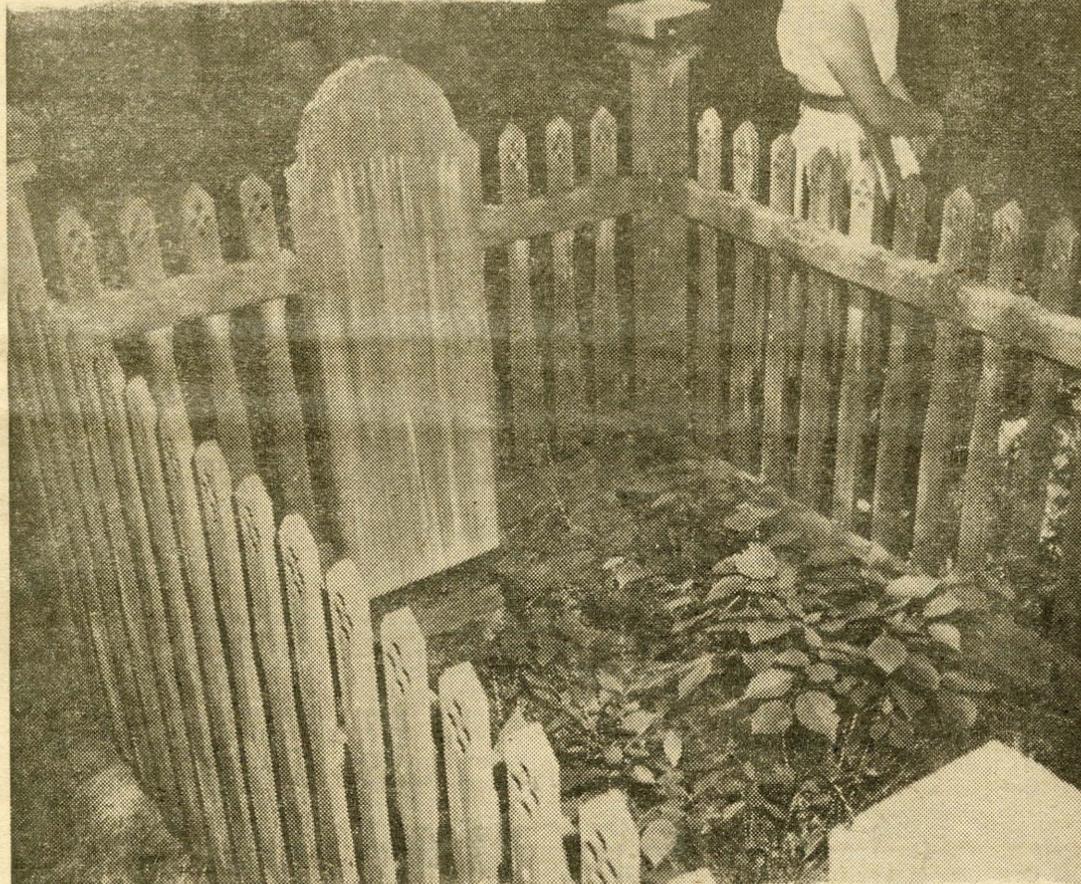
The Indians did not place their dead in a grave in the earth. Instead they built a tiny "wigwam for the spirit", a small house about three feet high and six feet long, made of birch bark and with a gabled roof. Tiny glass windows at each end gave the "wigwam" light. There were tiny mirrors inside and the body of the deceased was laid on a bed of pine boughs and placed in his "wigwam."

The Indians believed, then, that they had provided a home on earth for the spirit of the

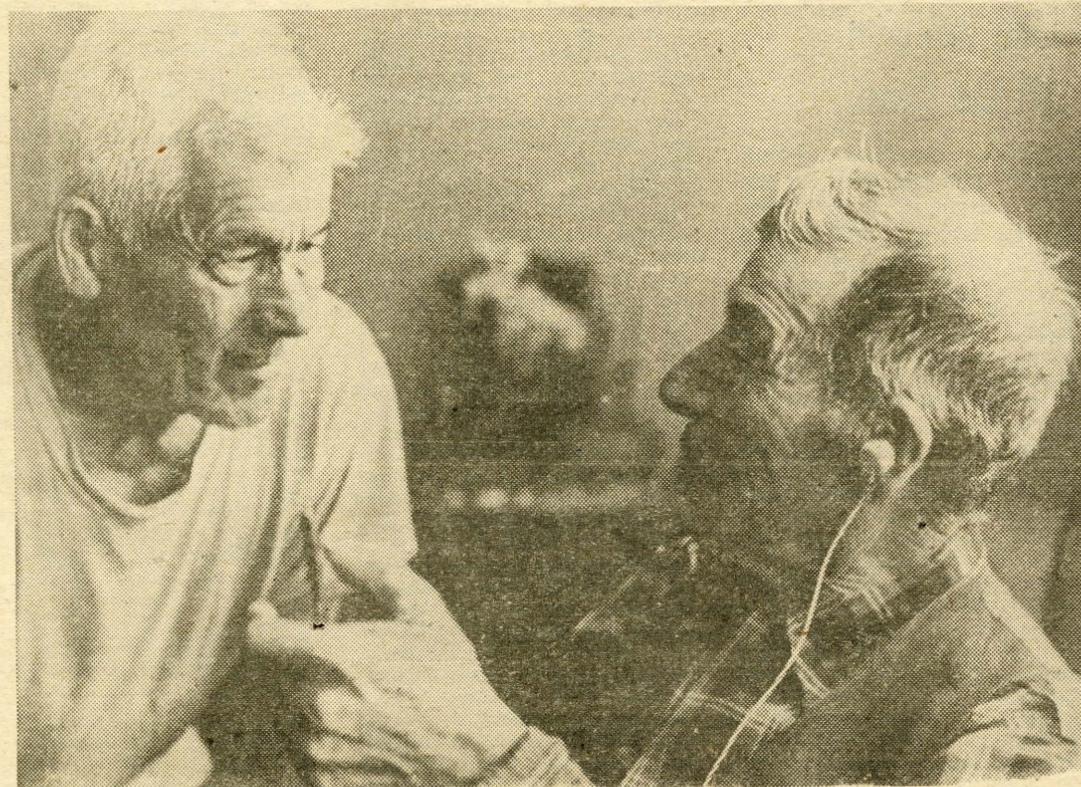
(Continued on Page 7)



One of a half dozen original Indian raised graves at Garden River is examined by Chief William Pine and Rita Pine. Sturdy little structure is believed to be about 125 years old and is nestled in bed of lichen and moss. —Sault Star Photos



Missionary's Grave — One of few old graves identifiable in the Garden River Anglican Cemetery is this one of Rev. William Frost. It is about 60 years old and the letterings are very faint on the wooden headboard. Indians, once they had learned English language, were quick to make clever puns on name "Frost."



John E. Pine (left) and Chief William Pine attempt to piece together story of ancestors on Garden River Reserve. For some of their "legends" there are documents to prove authenticity.

Old Indian Graveyard Contains Precious Link With Algoma History

(Continued from Page 6)

deceased to dwell in when he returned to earth.

The "Wigwam for the spirit" was the Ojibway custom comparable to the Cree Indian custom of burying their dead with bolts of cloth and other earthly provisions in trunks of trees. The spirit of the dead, when it returned, lived in the tree-trunk.

Today the Garden River "wigwams for the spirits" or raised graves (so called because the body was never placed in the ground as is our custom today) are weather-beaten and shattered. The birch bark is worn off and the weathered underwood only remains. Some have partial roofs still over them. About four are quite intact and the tiny window panes in them remain unbroken.

Beautiful grey and green moss and lichen cover them. They are snugly imbedded in a carpet of pine needles and wintergreen.

Some of the almost indecipherable markings on the wooden head pieces are dated in the early 1800s. On none of them is there evidence to indicate whose bodies they once housed.

The whole history of Indian Reserve unfolds itself almost step by step in the little cemetery. Beside the raised graves are found the next form of burial—a wooden picket fence enclosing a burial spot marked with a wooden cross or wooden head board. Probably at the time the picket fence was white. Now it is weathered grey.

Some of the unmarked graves are Indian chieftains, Indian warriors of the War of 1812, early Anglican missionaries, ancestors of the Pine family.

Finally there are the modern marble tombstones symbolic of today. These graves are surrounded with fresh soil beneath the stately pines which shelter the whole cemetery. Fresh flowering plants bloom about them. Their "newness" contrasts with the "old and settled" peacefulness of the rest of the cemetery.

"Therese Pine (mother) born Dec. 15, 1883 and died Sept. 24, 1953, wife of Chief W. E. Pine" is the inscription on the marble stone of the cemetery's newest grave.

Each summer under the lead-

ership of Chief Pine the graveyard is cleaned of dead underbrush and wood. The churchyard is cleaned also in preparation for a "Service under the Pines" held by Anglican churches of the Sault and district.

The little Indian graveyard is peaceful and undisturbed. Perhaps part of its quaint charm lies in the fact that it has not been renovated by ambitious "preservers of historical marks."

But if no one does undertake some "ambitious preservation," a priceless heritage of Indian lore will be lost.

Onaping Supper Will Aid Fund For New Church

ONAPING — The Women's Auxiliary of All Saints Anglican Mission met at the home of Mrs. Mary Everett with Mrs. Winnie Wilson presiding. Some 18 members were present. Devotions were conducted by Mrs. Fay Corkall, acting for the devotional secretary, Mrs. L. Metcalf.

The minutes were read by Mrs. Ethel Cutts, and the financial statement was given by the treasurer, Mrs. Sam Williams.

Plans were discussed for the annual church supper to be held at the community hall in Levack on Feb. 8. Mrs. Marion Mason will be convener. Tickets for the supper will be sold by members and a charge of \$1 for adults and 50 cents for children was decided on.

The first sitting will be at 5.30 p.m. Proceeds will go towards the building fund for the new church.

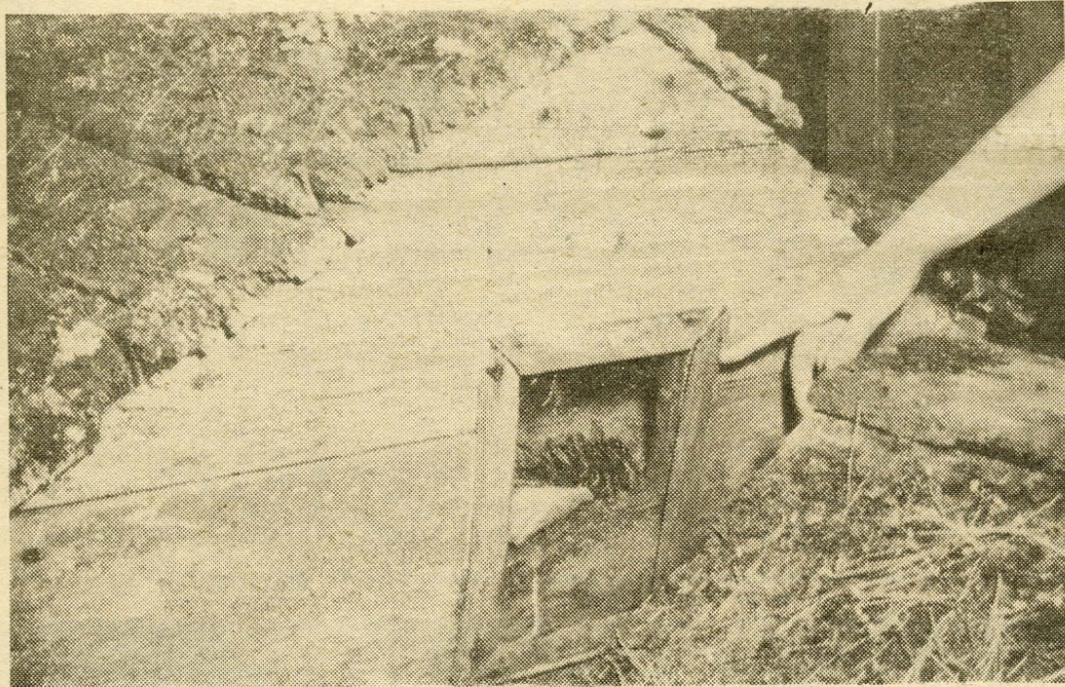
Mrs. Jenny Stewart, educational officer, gave a reading from the study book, The Cross and the Chrysanthemum.

A social hour followed and refreshments were served by the hostesses for the evening, Mrs. Everett, Mrs. Marjorie Cooper and Mrs. Cutts.

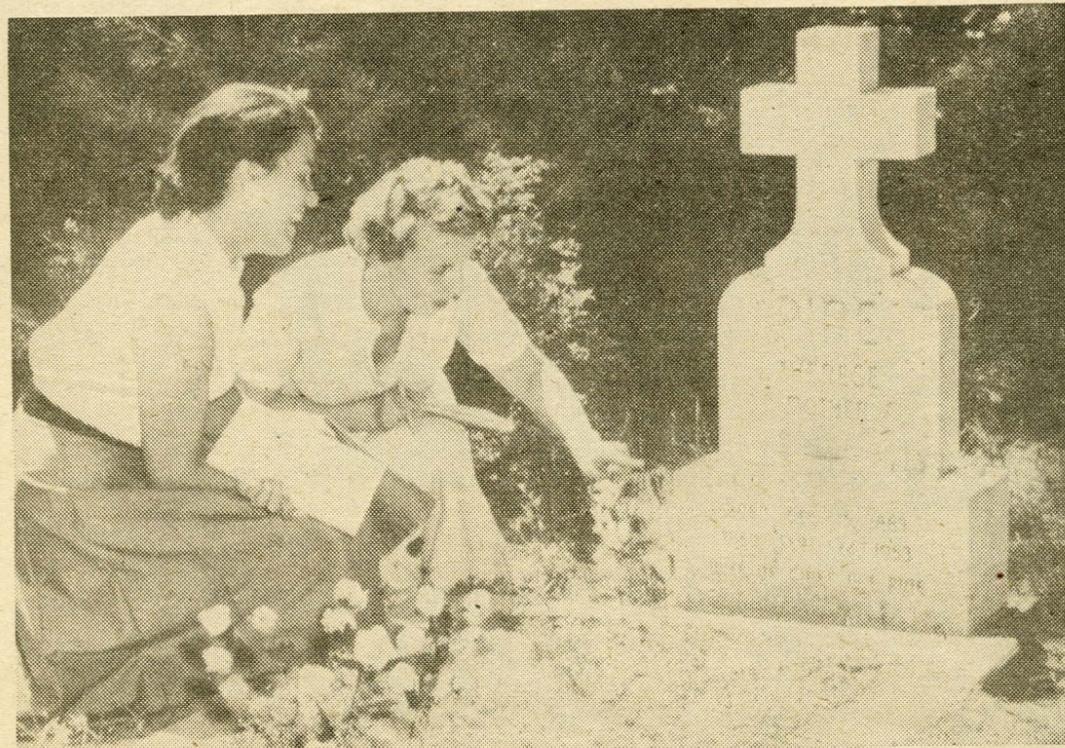
The next meeting will be held at the home of Mrs. Mason in Levack on Feb. 12.



St. John's Anglican Church at Garden River was built over resting place of Chief Shingwaukoon whose legendary walk to Toronto by snowshoe is believed by Indians to have brought about establishment of Anglican mission to Ojibways in 1832. Chief William Pine examines memorial.



"Wigwam Oje Cheag" — In translation from the Ojibway tongue this means "House for the Spirit." The little houses were complete with windows, mirrors and a sturdy gabled roof so that the returning spirit of the deceased would have a home in which to dwell on earth.



A sharp contrast with the serene and peaceful Indian graves of the past is this modern memorial to Therese Pine, who was the wife of Chief William Pine.

What Have I Done For Thee?

What have I done for Thee, dear Lord, what have I done for Thee?

Thou who was nailed on Calvary —
Thou who forgav'st thine enemy —
Thou, who the world from sin set free —
What have I done for Thee?

What have I done for Thee, dear Lord, what have I done for Thee?

Strong hands for toil, yet will so weak
Denying tongue, Thy word to speak—
Eyes that fail Thy face to seek —
What have I done for Thee?

What have I done for Thee, dear Lord, what have I done for Thee?

Thou, who came as man to live —
Thou, slain by man, could still forgive —
Christ sacrificed — that all may live;
O, let me give all to Thee.

Let me give all to Thee, dear Lord, let me give all to Thee.

Give me the strength Thy work to share
My lips give utterance to praise and prayer
Let mind and heart be more full aware
Of Thy bountiful Love for me.

—MAUDE TOWSLEY

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Men Hold Tea, Raise Money For Paint Job

PORT ARTHUR — Recently the men of St. George's Church Men's Club looked around the walls of the parish hall and made a decision they needed painting. There was plenty of labour available to do the work; but one obstacle, slight though it might be, stood in the way. Paint costs money and the club treasury at the moment just wouldn't stretch far enough. The question, therefore, was how to raise the money.

Various schemes were suggested. Then someone laughingly said, "We should do what the women do and have a tea."

Everyone chuckled at the idea — and then stopped. Well, why shouldn't the club have a tea? The women seemed to make money at them; and perhaps the very idea of men holding a tea would be a novel attraction. It might be worth trying!

Of course, the men quite naturally, knew little about teas, beyond the fact that some food would be required. The sensible thing was to go to the "experts" for advice, the experts in this case being the women.

The first step, they were told, was to choose a date and have tickets printed. A conference with the rector, the Reverend Canon Stephen Turner, settled on the date, and the printing of the tickets presented no problem. Up to this stage, teas seemed fairly easy affairs to arrange.

Next, the "experts" informed them, they would have to arrange for someone to pour tea and obtain the use of a silver tea-service. "Why did they need a silver tea-service?" the men inquired. Nobody'd be able to see it from the kitchen. But at this point the men were told of the protocol of a tea. One didn't pour the tea in the kitchen; one poured it at a tastefully decorated table from a silver tea-service. The men shrugged their collective shoulders. They couldn't see the point of going to all this fuss — but if the occasion demanded, they would cheerfully bow to tradition.

Now, they were asked, would they prefer to have the guests seated in a large circle or at individual tables? This problem was easily solved. Who wants to sit balancing a tea-cup when you could put it on the table! Well, in this case, they'd need card tables and cloths — as well as cakes and sandwiches. These things really presented no problem; wives are usually obliging creatures.

At last T-day came — and with it the rain, not pleasant intermittent showers, but a steady downpour. By evening the weather had still not improved, and the men had visions of an empty hall. But what a pleasant surprise awaited them! There was a fairly steady stream of visitors all evening and the cash bowl filled in a reassuring way.

None of the lady guests could have complained that the formalities were not complied with. Guests were received at the door by Canon Turner and Mr. D. Franks, President, and were seated at attractively arranged individual tables. Tea was poured — from the required silver tea-services, of course, — by Rev. J. Jordan, Mr. D. Bradford, Rev. I. L. Robertson and Mr. L. J. O'Dell and the members of the club did an efficient job of serving the guests. (Incidentally, they learned it required a steady hand to keep the tea in the cup, and not in the saucer!)

Fortunately, no cases of dishpan hands or broken cups were reported. A bake-table was an added feature, and the men began to appreciate their wives' cooking in terms of dollars and cents. Why, it was really worth money!

When the last guest had left and the last dish dried, the men looked at each other with satisfaction. Well, it had been a success, financially and socially. And it had been fun besides!

And the results of the tea? The treasury of the Men's Club is in a very healthy state and the walls of the parish hall blossom forth in attractive shades of pink and pale green, a joy to all who use it. Yes, the men agree, the tea was a worth-while project!



Pouring tea at the St. George's Men's club event were Mr. D. Bradford, left, and Rev. J. Jordan.



Members of St. George's Men's club are seen above gathered around Rev. Canon S. Turner following their successful tea to raise funds for parish work



Receiving an unidentified visitor to the St. George's Men's Club tea was the receiving line, left to right Rev. Canon S. Turner, Mr. R. Page and Mr. D. Frank

New Year Reception at New Sudbury Church

The Algoma Anglican
January, 1958 — Page 9

A friendly and informal parish reception was held at the home of the Rev. and Mrs. Henry Morrow, 6 Rinfret St. New Sudbury, on New Year's Day. Some 40 members of the Anglican parish of the Ascension made their way through drifted snow to call at the new rectory.

The cold and stormy weather prevented many Anglican residents of Pioneer Manor, who were invited, from attending. During the afternoon a telegram of good wishes was read from Very Rev. F. F. Nock, dean of Algoma Anglican diocese, and his family. Mr. Nock was formerly rector of the Church of the Epiphany, and now lives in Sault Ste. Marie.

Receiving the guests with her husband, Mrs. Morrow wore an afternoon dress of dusty pink taffeta fashioned with a stand-away collar and bracelet-length sleeves. She wore a shoulder spray of white mums.

The tea table was covered with a handsome lace cloth, and centred with a bowl of white and yellow chrysanthemums, flanked by tall green tapers in silver holders.

Presiding at the silver tea and coffee services during the afternoon and evening were, Mrs. W. Smith, Mrs. J. Griss, Mrs. G. Scott, Mrs. S. Hanwell, Mrs. G. Johnston, Mrs. V. S. Hillen, Mrs. G. Senior and Mrs. H. Seifert.

The guests were served by Patricia Smith, Mary Frances Senior, Sylvia Bennett, Anne Scott, Mrs. W. J. Hammond, Mrs. A. S. Spencer, Mrs. E. H. Parkes, Mrs. D. Isard, and Mrs. J. D. Burns. The tea and coffee pots were replenished in the kitchen by Mrs. L. Grace.

Mr. and Mrs. J. E. Jessup assisted in introducing guests. The door and guest book were attended by Robin Scott and David Bennett.

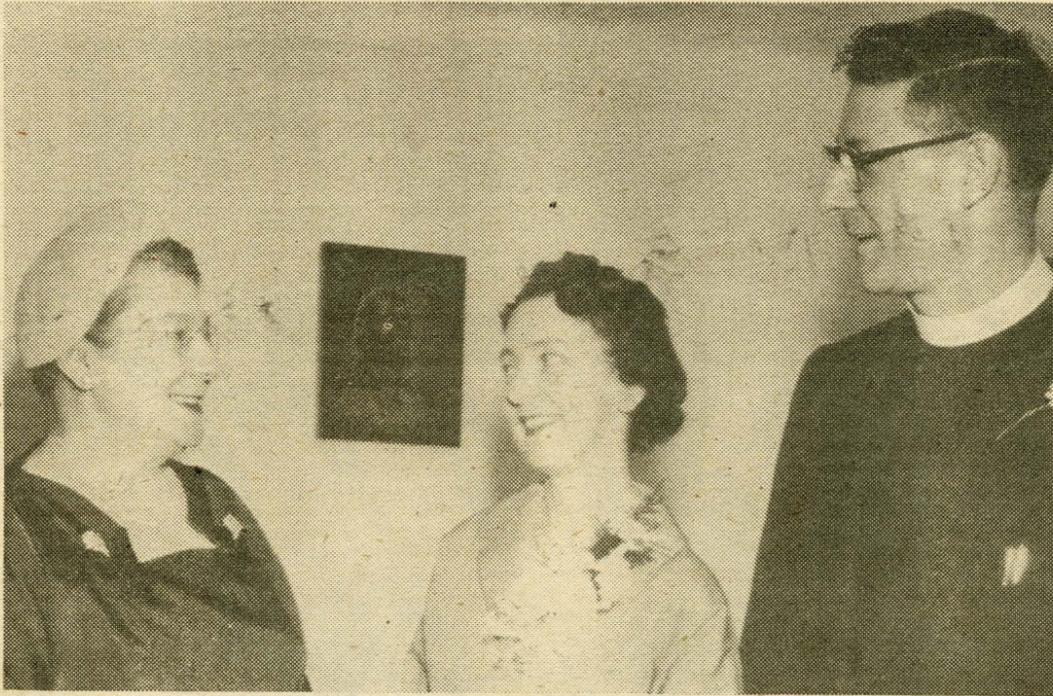
Two Parishes Honor Rector and His Wife

Sunday evening, December 15th following the service of Evensong in the Church of St. Alban the Martyr, Capreol, members of the congregations of St. Alban's and the Church of the Good Shepherd, Garson, assembled in Gilmour Hall at a reception for Rev. G. White and his bride of recent date.

Co-hostesses for the evening were the members of W.A. and the Altar Guild of St. Alban's, and after Mrs. White had been introduced to all present, a delightful buffet-lunch was served, with Mrs. W. H. Murray and Mrs. F. Potter pouring tea. During the serving of the lunch, some of the members of the junior choir entertained with a variety of Christmas Carols.

Rev. and Mrs. White were then extended greetings of welcome and best wishes by Mrs. D. Kilgour, President of the W.A.; by Mrs. W. Bezpaiko; President of the Altar Guild; and by Mrs. H. Clarke, who represented the members of the congregation from the Church of the Good Shepherd, at Garson. Then, Chairman of the Vestry Board, Mr. W. H. Murray, presented the newly-weds with a purse of money, on behalf of the congregations represented.

A novel incident occurred, when Rev. White was presented with a "special" gift which had been received from Mr. F. Sloman, school teacher on the Canadian National Railways School on Wheels. This proved to be a match-box full of coppers, and after thanking the sender, Rev. White turned the gift of money over to the Treasurer of the Rectory "Building Fund".



The New Year got off to a busy start at the home of the Rev. Henry Morrow, 6 Rinfret St., New Sudbury. Mr. Morrow, former assistant at the Church of the Epiphany and now in charge of a mission started by the church at New Sudbury, chose Jan. 1 as the date for a "get-together" of his parishioners in the Church of the Ascension. More than 40 callers tapped on the door of the new rectory during the afternoon and eve-

ning. Mr. Morrow is the first permanent minister of the mission. Members of the women's association assisted in greeting parishioners and poured tea during the afternoon and evening reception. Mrs. Jack Griss, left, past president of the women's association, is seen here chatting with her host and hostess, Rev. and Mrs. Henry Morrow. Pioneer Manor residents were invited but could not come because of bad weather.

Noted Anglican Dies in North Bay

POWASSAN — Mrs. J. B. Lake noted here for her graciousness and her devotion to her family and church, died recently in hospital at North Bay.

The body rested at the Paul Funeral Home. Rev. P. G. Docksey conducted the funeral service from St. Mary's Anglican Church. Burial was in the Powassan Cemetery.

The former Mary Abraham, Mrs. Lake was born near London, England, on August 24, 1886. She came to Canada with her family as a child. The family settled at Acton, Ont.

On February 1, 1906 her marriage to Joseph B. Lake took place at Acton.

The young couple moved to Powassan where Mr. Lake founded the Powassan News. The newspaper marked its 50th anniversary this year. Mr. Lake was mayor of Powassan for many years.

Mrs. Lake was widely known and beloved in this community during her residence.

Through the years, she was a devoted and active worker for St. Mary's Anglican Church. She was a life member of the Woman's Auxiliary. She was also active in the IODE for many years.

Surviving are her husband, Joseph B. Lake, four sons, and five daughters. They are Franklin, Noranda; Joseph and George, Powassan; James, Cameron Falls; Mrs. Alan Sprague (Mary) Belleville; Mrs. Oliver Beley (Eileen), Powassan; Mrs. Sydney Asbury (Dorothy), Lorne Park; Mrs. Charles Driscoll (Anne), Powassan; and Mrs. John Hills (Joyce), Toronto.

Also surviving are two brothers John Abraham, Toronto; and George Abraham, Powassan.

Live Religion All the Time

Giving a concert without knowing anything about music would be rather stupid. Trying to fly an airplane without some lessons and

Successful 3-Act Play And Dinner Were Special Events at St. Pauls, Wawa

In an isolated community of the North, where professional entertainment is something associated with the distant cities of the outside world, great opportunities are offered to the inhabitants, to provide their own pleasure, and to discover the local talent which, hitherto, had been lying dormant and unrecognized.

Such being the case, there gathered together, recently, a small band of players, affiliated with St. Paul's Church, to present their 3rd annual stage production in the form of a three-act comedy entitled "Something for Nothing."

The newly-erected gymnasium of the Michipicoten High School was the scene of this production, which was ably directed by Mrs. E. Cokayne. Guided by her experience and energy she welded the group of St. Paul's Players into a competent unit, which produced a highly entertaining and widely-acclaimed comedy.

Several men worked tirelessly to construct and erect the necessary scenery, and assisted in many off-stage capacities. Ladies came forward to offer their services in wardrobe, make-up, and other essential duties behind the scenes.

The ladies of the W.A. were busy for some time selling tickets in advance of the play, the proceeds of which were to be devoted to certain projects of their own choosing, and at the last count it was reported that the

total profit gained from the play was \$362.80.

Despite a very heavy snow-storm on the first night, the attendance was good and on the second night, the cast played to a packed house. It was even reported that two brave souls travelled to the High School on the third night, because of a rumour that there would be an encore of "Something for Nothing."

The Church officials are most grateful to those of the community who are not of The Anglican Faith, and who helped to make this enterprise so successful.

The Ladies of the W.A., acting upon the suggestion of the Advisory Board, recently organized a dinner for the congregation of St. Paul's Church, Wawa which was held in the Church Hall. There were not quite so many present as had been expected, but there was a good family gathering for the dinner which, it is hoped, will become an annual event in the life of the Church in this parish.

Fellowship and friendship formed the basis for the dinner, being one way to gather together as many of the congregation as possible for a social event, and the W.A., under the presidency of Mrs. Symanyk, prepared and served a wonderful meal, which was convened by Mrs. Linda McLay and many willing helpers. At the close of the dinner, the Rector, Father Stringer, thanked all those who had attended and called upon the People's Warden, Mr. Norman Green to express the thanks of all present to the ladies for all their work and effort in this matter.

Confidence is a plant of slow growth in an aged bosom; youth is the season of credulity.

Success Continues At Sudbury AYPA

SUDBURY—The A. Y. P. A. of the Church of the Ascension, Sudbury has had continued success since its beginning last October.

The young people meet every week in the homes of various members. The program is divided into four parts worship, fellowship, business and recreation. The members are enthusiastic and have made wonderful progress.

During the Christmas season under the guidance of Rev. Henry Morrow the A.Y.P.A. made three trips to Pioneer Manor, home for the aged, to assist in services, to sing Christmas Carols, to act as goodwill ambassadors and to help make the residents' Christmas season a little more cheerful and interesting.

Interesting and educational programs have been outlined for the new year.

Young Men Discuss Future Activities

STURGEON FALLS — The Young Men's Club of the Church of St. Mary Magdalene, Sturgeon Falls held a supper in the church hall as a social get-together and to make plans for future activities.

Before Christmas they sold Christmas trees in aid of their treasury. Members take turns in ringing the church bell at services and during Advent they put the Litany desk in place and removed it from the church aisle after Litany had been said. The Young Men decorated the church for Christmas.

★ ★ ★

There was a Communion Service at 9 a.m. on St. Thomas's Day, in which a member of the Server's Guild took part. The Server's Guild is now functioning at all services.

The Sunday School party took place on the afternoon of Holy Innocent's Day after a short service in the church.

★ ★ ★

On the First Sunday after Christmas there was a carol service with nine lessons in the church at 11 a.m. The lessons were read by members of the server's Guild and of the Young Men's Club.

★ ★ ★

On Dec. 30 a party was held in the Parish Hall for the Junior Auxiliary and their mothers.

★ ★ ★

The Junior Auxiliary is now well-established under the leadership of Mrs. K. G. Tipper and meets on Wednesday afternoons in the parish hall.

★ ★ ★

The Chancel Guild met recently at the home of Mrs. E. Jones. A roster was approved by Rev. W. L. Thistle. Beginning with the first Sunday in Advent members will work in pairs, month about. There are ten members.

★ ★ ★

The Women's Auxiliary held a successful tea and Christmas bazaar. The J.A. helped by selling tickets in advance and making Christmas corsages which they sold at the bazaar.

★ ★ ★

The Server's Guild meets weekly in the church.

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some experience would be foolhardy. Attempting to swim the English Channel without ever being in the water would be impossible. Many tasks and procedures require study, practice and broad experience.

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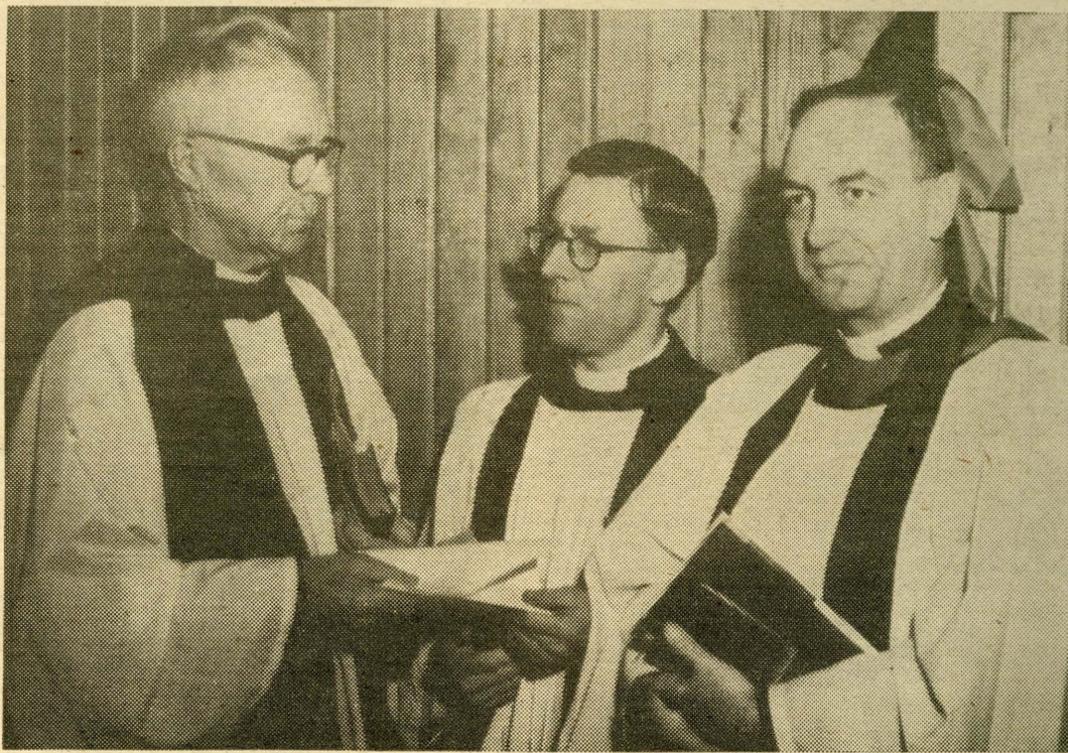
The Induction of the Rev. Bagot Ramsay King-Edwards into the Incumbency of the Parish of Echo Bay, Garden River and the Rankin Location, took place recently in St. John's Church, Garden River.

The Church was filled with members from all parts of the parish and evensong was sung by the Rev. N. Hornby of St. Joseph's Island. The Rev. B. Fraser read the first lesson and Charile Whiteloon read the second lesson in Ojibway. One verse of a hymn was sung by the Indian members of the congregation in Ojibway.

After Evensong the Archdeacon asked Dean F. F. Nock to read the mandate of Induction issued by the Archbishop after which the Rev. B. R. King-Edwards was duly inducted into "the real, actual and corporal possession of the Churches of the Parish."

Dean Nock preached the sermon from the text, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go forth and bring forth fruit."

After Evensong a reception was held in the Rectory. Archdeacon Smedley and Dean Nock spoke briefly officially welcoming the King-Edwards into Algoma.



Following the induction of the Rev. B. R. King-Edwards, three of the clergy are caught by the camera. Left to right they are Ven. Archdeacon J. S. Smedley, Rev. King-Edwards and the Very Rev. F. F. Nock, Dean of Algoma. —SAULT STAR PHOTO

Gets Permanent RCAF Commission

Flying Officer William John Blackburn, DFC, son of Canon and Mrs. Joseph Blackburn of 573 McLeod Street has received his permanent commission with the RCAF.

FO Blackburn originally enlisted at the age of 18 and served overseas during World War Two with the RAF. He completed 44 missions over Germany and was one of two officers from his original graduating class of 70 men who returned safely.

He was awarded the Distinguished Flying Cross in October, 1944 while serving on No. 12 Squadron, RAF. Later he joined the famous Pathfinder Squadron.

FO Blackburn was stationed at RCAF Station, Falconbridge, for three years. He is now stationed at St. Margaret's New Brunswick. FO Blackburn is married, and has three sons.

Trust God, the World's Pilot

Airplanes carry a great deal of weight. Some passengers are thin, and others are heavy. It never seems to make any difference at the ticket counter what the passenger weighs. Somehow, when the right number of persons is on the plane, it can take off.

It seems so strange to go down the runway for a take-off in the winter and have the plane remain on the ground. The wings have iced over. They have taken on a little weight and a take-off is unwise. We do not understand the pilot's decision. The bit of ice could not be so important as the weight of the passengers. However, we trust the pilot and appreciate the safeguards of life and limb.

Many folks are less patient with God than they are with the pilot of the plane. When our desires are thwarted after we pray, we criticize God. We lose faith. We question God's power, His love and His interest in our wellbeing. Somehow we ought to place as much trust in God as we do in even a well-trained pilot of a commercial plane.

Are you proud of the amount of your Church Pledge, or are you ashamed for anyone else to know how little you care for God's works?

Conference Material

Several study books are available to acquaint people with the Anglican Communion generally and with the Lambeth Conference in particular. Each title listed below is available from the Anglican Book Centre, 600 Jarvis St., Toronto, 5.

Lambeth and Our Times. A guide for Speakers and Study Group Leaders.

The Moving Spirit. A Unified statement on the Churches of the Anglican Communion.

The Church to Which You Belong. The Overseas Council's syllabus re-issued with the Lambeth Conference Agenda and a book-list.

The Church of England and the Anglican Communion. By Canon C. K. Sansbury, D.D. A picture book with background information in connection with the Lambeth Conference, 1958.

Expanding Frontiers. By Dewi Morgan. A popular Study Book for 1957-58.

The Unfinished Task. Bishop Stephen Neill surveys the forces

which challenge the world Church.

Missionary Commitments of the Anglican Communion. A Report.

The Commemoration of Saints and Heroes of the Faith in the Anglican Communion. The Report of a Commission appointed by The Archbishop of Canterbury.

Prayer Book Revision in the Church of England. A memorandum of the Church of England Liturgical Commission.

Principles of Prayer Book Revision. The Report of a Select Committee of the Church of India, Pakistan, Burma and Ceylon.

The Bishops Come to Lambeth, a historical survey of the Lambeth Conference, by Dewi Morgan.

Christianity and Politics in Africa, Rev. John Taylor.

Books at Bazaars

This fall there was a new table at each of the bazaars in Nipigon Parish. Both the WA of St. Peter's, Red Rock and the WA of St. Mary's, Nipigon, had a display of Bibles, Prayer Books and children's religious story books, and took orders for delivery before Christmas.

The books were obtained on consignment from a bookshop in Port Arthur and from the Upper Canada Bible Society. Not many books were sold, nor was there much profit; but the ladies were commended by their rector for their readiness to make such books available in an area where there are no bookstores.

Re-dedicate St. Peter's at Callander

Shortly before Christmas St. Peter's Church, Callander was re-dedicated by Archbishop Wright.

The former Church was built in August 1890, Mr. T. H. Swale gave the site. The Church was built by voluntary subscriptions, and the J. B. Smith, J. B. Fraser and J. R. Booth, lumber companies each donated \$25.00 worth of lumber.

The Church was built by the Kelly Bros, and assisted by Mr. Brookefield and Mrs. Whitefield Shannon.

The Church to-day has been rebuilt with a basement, oil-heating and kitchen. The work was done by the men of the congregation.

This work would not have been done had it not been for the W.A. who gave the first \$250.00, under the guidance of Mrs. H. Wice, then President of the W.A.

At the Dedication service of the new Church the following gifts were accepted: — Alms bason, To the Glory of God and in Loving Memory of Canon A. E. Minchin. Credence Table to the Glory of God, given by Mr. H. R. White. Spot Light and Crucifix, To the Glory of God given by the Sunday School. Cross on the front of the Church, To the Glory of God, given by Major R. Rush. Riddle and Dorsal Curtains, To the Glory of God given by the senior branch of the W.A.

The Evening Branch of the

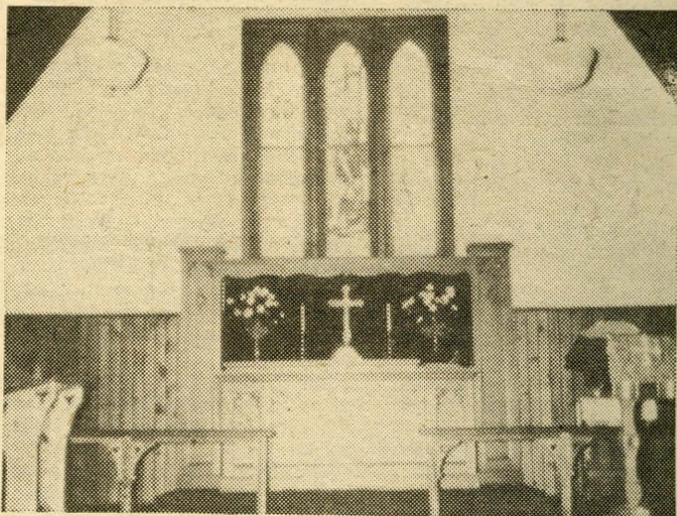
St. Paul's Church Presents Cantata

At the morning service on December 29th of St. Paul's Anglican Church, Sundridge a cantata was presented by Children of the church school.

The script for this was written and narrated by Mrs. W. Bennet and enacted events from the Prophecy to Epiphany, with carols and hymns fitting in their eventful places in the story.

The Three Kings were played by Janet Rutledge, Sandy Hill and Lauren Smith. Solo parts were sung by Misses Yvonne and Lorraine Rosser, Donna Hill and Wendy Hill, Patricia Bennet and Mrs. W. Bennet.

Two carols were sung by the little girls and boys in the nursery class and special mention was given to Clare McCabe who made and presented to the church the Manger which was used on this occasion.



Shown above is the new altar at St. George's Church, Echo Bay, which was recently dedicated by Archbishop Wright. The altar was presented and installed by the congregation.

W.A. paid for the installation of the Oil Heating. At the end of the service of re-Dedication we went into the Service of the Rite of Confirmation when thirteen candidates were presented by the Rector, and two were received from Rome. Those presented were as follows — Francis Leonard Barber, David Clarke Beattie, Edna Mary Beattie, Eileen Doris Beattie, Barbara Ann Odd, Ethel Teresa Beattie, Ruth Mary Barber, Beverly-Ann Tomkin, Christina Edith Wildman, Donald Campbell MacInnis, Sandra Gail Mahters, Leona Margaret Daniher, Stanley Raymond Daniher. At the close of the service a social hour was spent where refreshments were served.

Varied Activities At Cathedral Club

St. Luke's Cathedral Club held their annual Christmas dance in St. Luke's Hall, Friday evening Dec. 6, with a large attendance.

The hall was gaily decorated in keeping with the season, with foil covered hardboard cut in shapes of Christmas trees, snowmen, stockings and candles. The decorations were suspended from the window drapes and brightly illuminated with colored Christmas tree lights. A beautiful scene of singing angels, in front of miniature organ pipes, graced the back window sill. The stage was decorated with colored lights. Huge candy canes, and candles added the finishing touch to the decor.

A group of circulars and novelty dances were enjoyed by all present.

The club held a toboggan party, Friday Jan. 10.

Prayer Will Prime the Pump

The old pump sometimes failed to bring forth water when there was plenty of water in the well. The parts were dried out. The pump had not been used recently. The pump had to be primed to create the suction which would bring the water to the surface of the ground.

Time after time our contact with God is so infrequent that when we do seek God's help, we get no answer. We have failed to live Christian lives and have called on God only when we were in trouble. We then turn away from prayer with the feeling that God is of no help to us.

Actually, we need to prime the pump with some sincerity. We should never expect to use a rusty or dried-out instrument when we want our thirst quenched with the eternal waters of God.

If we pray without ceasing and follow God's guidance we shall never fail to have God flowing into our lives. We shall not find ourselves parched with indifference and sin.

Live to Earn God's Praise

Attention getting takes many different forms. Some people want to be known for their shocking behavior. Strutting like peacocks or dressing like fashion plates may satisfy the exhibitionist. Piling up fortunes appeals to a few. Many merely desire to hear a word of recognition or appreciation. The desire for attention is a natural tendency of men.

God made us this way. He created man after His own image. He is a jealous God who demands the attention of His children. He will not suffer any other Gods before Him. He penalizes those who turn away from Him. But to those who do His will and turn away from sin and temptation He gives deserved praise. "Well done thou good and faithful servant."

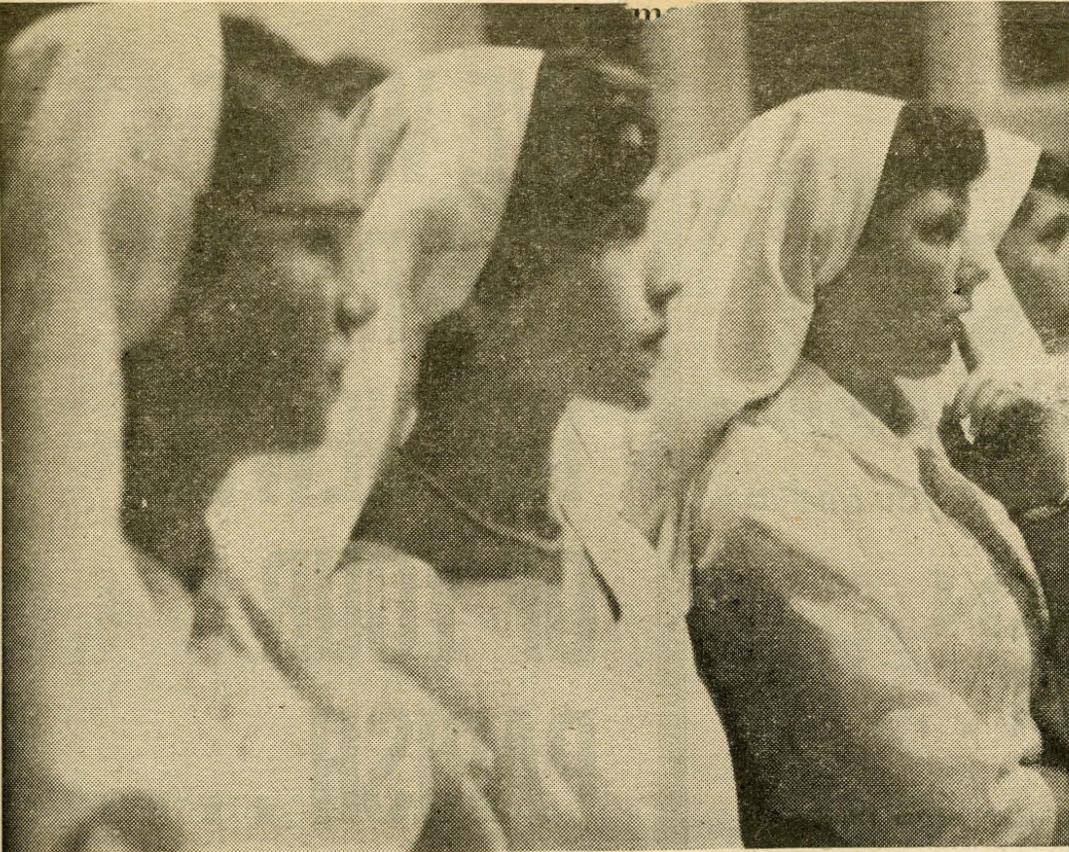
Instead of seeking mere human acclaim and pushing others out of our way to gain the limelight, we need to live so that we may earn God's praise. Man's attention is small reward for living, compared to God's recognition.

Church Hockey

Tuesday night, January 14, at Central School, was the scene of the first of a series of hockey games between young people's groups of several different churches in Sault Ste Marie.

It was a hard fought contest with St. Luke's Cathedral Servers Guild defeating a combined team from Westminster and St. Pauls Presbyterian Churches by the close score of 5 to 4.

Goals for St. Lukes were scored by Jack Rose, with two, while Gary Collins, Morris Fisher and Gerald Harris got singles. For the opposition, Billy Hall had two and one apiece went to Gerald Beaton and Walter Buchan.



Candidates for confirmation in the Diocese of Algoma were solemn faced at the formal ceremony that marked their acceptance and confirmation recently in Sudbury. Nearly 100 candidates for confirmation from four Sudbury area churches were confirmed by Archbishop W. L. Wright, of Sault Ste. Marie. Candidates were from the Church of the Epiphany in Sudbury; St. John's, Copper Cliff; the Church of the Ascension, New Sudbury; and the

Church of the Resurrection, Sudbury. Pictured above, a group of girls, clad in the traditional white frocks and veils for confirmants, prepare to receive the Sacrament. The young people had been attending classes of instruction since the early fall. Archbishop Wright officiated at two churches to receive the confirmation candidates . . . the Church of the Epiphany and St. John's.

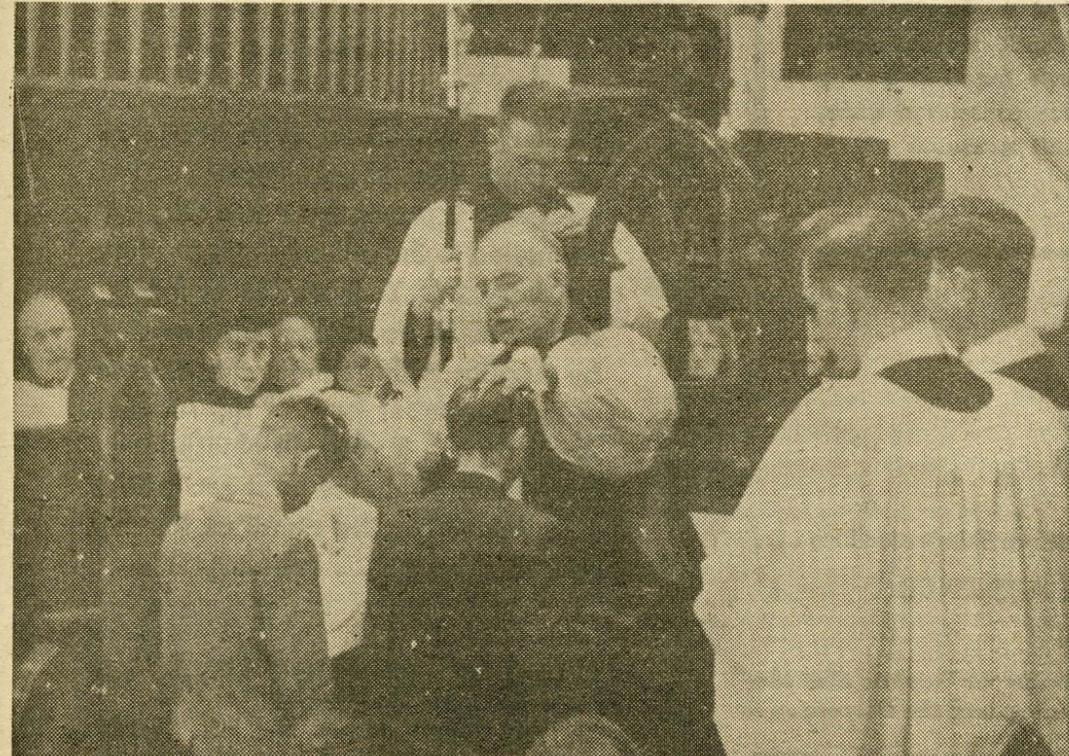


Archbishop Wright is seen here with Judith Church of the Church of the Epiphany Sudbury signing her Prayer Book. Miss Church was confirmed Jan. 14 along with 95 other candidates from the District. Judith is President of the Junior Bible Class at the Epiphany.



It's a solemn and impressive moment for two young veiled candidates who kneel before Archbishop Wright, during the service at the Church of the Epiphany. Holding the archbishop's staff, Rev. George Doolan, of St. George's, Minnow

Lake, and St. James, Lockerby, is the chaplain. Pictured at extreme left is Rev. Henry Morrow, rector of the Church of the Ascension, New Sudbury. The confirmation of candidates in this diocese is being held earlier than usual this year.



The solemn period of the "Laying on of hands" is performed by Archbishop Wright as the young confirmation candidates kneel before him. After

confirmation the candidates are able to take Holy Communion each time it is celebrated.

1957 Year of Progress Sudbury Church Hears

The annual Vestry meeting of the Church of the Epiphany showed a year of progress, in all phases of its work. The rector, Rev. S. Craymer, reviewed the work accomplished in 1957, which included completion of the new entrance to the church, and complete renovation of the rectory. The Mission of New Sudbury was set aside as a separate and self-maintaining parish.

The Wardens' report showed a revenue of \$89,000 was raised by the congregation. The entrance was paid for, in full, and a small mortgage retired during the past year.

Alan E. Goring, people's warden, outlined the 1958 budget, its highlight being the gift of \$54,000 for Church Extension to be paid this year.

Steve Garland retired as rector's warden, and tribute was paid to his work, on behalf of the church by the rector. Mr. Craymer announced the appointment of Mr. A. Goring as rector's warden for the coming year, with H. M. Whittles elected as people's warden.

Members of the Select Vestry appointed for the year include Mae Cressey, Mrs. D. H. Forster, Mrs. A. L. McCandless, R. A. H. Burford, G. V. Chapman, Donald Cowcill, E. D. Evans, Steve Garland, L. T. Lane, A. P. Loomis, A. Les McDonald, S. R. Snelling, J. B. Sutton, George Tate and John B. Watson.

E. Murray Tweedale was elected Chairman of Sidesmen. Mrs. Norman Church will be vestry clerk this year. Rogers and Rose were re-appointed auditors.

Your Editor Regrets . . .

Dear Readers:

Your editor regrets sincerely that he was the cause of your not receiving the December issue of the Algoma Anglican.

The "flu" bug is no respecter of persons or times and decided to attack at the most critical time for the Christmas issue. Localizing in my back, it left me practically immobile for a couple of weeks.

But now in happier tone we would like to wish you one and all the very best of peace, health, prosperity and happiness for this year which has just begun. With these good wishes and hopes for the new year, we trust that all of you will send in many items for your paper and as well do all you can in the fields of advertising and increased circulation.

YOUR EDITOR

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ALL ANGLICAN BUSINESSMEN . . .

The "Algoma Anglican" is the official publication of the Diocese of Algoma. For the first time you now have your own church newspaper. Constant improvement will be sought and it is hoped that succeeding issues will be even brighter and more informative.

A fully paid subscription list is the target well on the way to being achieved. This issue and the others to follow each month, guarantee a circulation of 6,000 copies as well as a welcome in practically every Anglican home in Northern and Northwestern Ontario.

Across the 70,000 square miles of our diocese, the "Algoma Anglican" goes into church homes which stretch from North Bay to Sudbury, Sault Ste. Marie, Port Arthur and Fort William. These larger cities of Northern Ontario are linked with the important centres in the Haileybury - New Liskeard region; the Muskoka - Parry Sound area; the Manitoulin Island and along the main lines of the CPR and CNR from North Bay and Sudbury to the Head of the Lakes.

The impact of your new church newspaper is self evident. The advertising value of the "Algoma Anglican" is clearly attractive to every businessman as a matter of business. But more than that, your advertisement in the "Algoma Anglican" ensures the success of a project that has long been just a dream in our diocese.

ADVERTISING RATES ARE QUITE REASONABLE

*. . . we need your business and we seek it openly,
knowing that the Algoma Anglican can help you too!*

*An advertisement of
this size is only
\$5.60 a month.
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Each unit is one inch in depth and the width
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WE WANT TO PRINT THE NEWS OF YOUR PARISH . . .

There are dozens of happenings in your parish of genuine interest to Anglicans throughout the Diocese . . . let us have your reports and write-ups on the subjects that interest you most. Here are just a few suggestions:

- Church Buildings
- Renovations
- 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 February 21. Your stories and pictures will be read and appreciated by Anglicans throughout the diocese in the December issue of the Algoma Anglican . . . if you will please let us have them within the next two weeks . . . Remember the deadline for the February issue . . . February 21.

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