



# THE ALGOMA ANGLICAN

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## Support Pastoral Training Project

An immediate and generous response has been received in answer to the Archbishop's appeal for funds to provide Post-Ordination Training for the Clergy of the diocese.

In his Charge to the Synod held in June he stated that "in an age of rapid social change opportunities must be provided for refresher courses, seminar discussions, and further academic research for the clergy to assist them in their pastoral ministry."

An initial donation of two hundred and fifty dollars was received from the Diocesan Churchwomen (WA) to augment the five hundred dollars included in the current year's budget for Clinical Pastoral Training.

Shortly after the Synod a donation of one thousand dollars capital investment was received from an active Churchmember in Muskoka Deanery; the income from this will mean an annual return of sixty-five dollars towards the fund.

## Attend English Choir School

A group of five members of the Cathedral Choir, Sault Ste Marie, made a trip to England during the summer to attend a special choir school at Addington conducted by the Royal School of Church Music.

Mr. John White, Mus. B., Organist and Choir master of St. Luke's Cathedral, Dr. David Gould, with choiristers Larry Johnston, Jimmy Gould, and Tommy Barber, left on July 3 and arrived back in Canada on August 14.

### CORRECTION

The editor regrets an error in one of the Synod Reports published in the last issue. In the item about the Marriage Canon discussion it was reported that the Synod approved in principle the proposed Canon. According to the minutes, a rough draft of which was sent to members of the Executive at the end of July, this information was incorrect. When the matter was put to a vote the clergy defeated the motion by 22 to 18. No lay vote was taken.

Somehow it was our impression that the motion approving the canon had been passed early on the third day of synod. We must have been asleep and dreamed the whole thing, for the minutes suggest that the motion was put near the end of the synod when apparently twenty-seven other priests (and who knows how many laymen?) were already on their way back to their parishes. According to the minutes 68 members of the clergy were present at synod, so the vote as taken may not have been a true indication of the corporate mind of the synod.

Strangely enough, no one has written or mentioned to us that our report was incorrect.

## Lakehead Churchman Was Active Member of Synod



L. C. IRWIN

Leslie C. Irwin of Fort William, lay member of the Algoma Synod, who had been a quiet yet hard-working delegate for a quarter of a century, was called by death on Friday, July 28. He had been in failing health for the past few years but had attended the last session of the Diocesan Synod for which he prepared the report of the Church Extension Fund, an important committee of which he had been chairman since its formation eleven years ago.

A native of Manitoba, he came to Fort William sixty years ago when his father became superintendent of a grain elevator at the Lakehead. Mr. Irwin followed in his father's footsteps and before his retirement in 1964 was district manager for Searle Elevators, Ltd.

Always willing to serve his fellow man, Mr. Irwin's business and community activities covered a broad field. He had been president of the International Association of Grain Elevators, and a member of a committee for dust explosion control; a member of the Fort William Chamber of Commerce, chairman of the co-ordination board during World War II, and inaugural chairman of the Lakehead Harbour Commission.

As a churchman, Les Irwin had an equally wide vision; serving the parish of which he had been a life-long member in many capacities, he

found time to give of his energy and ability to the work of the Church beyond his parish boundaries. A Sunday School teacher from his early youth, the task of Christian education for the young he considered of greatest importance. For several years he had represented the Diocese of Algoma as a lay-delegate to the Provincial and General Synods and had been active on several committees, especially in religious education and laymen's work.

Mr. Irwin, who is survived by his wife and son, and other relatives, was buried from his parish church, St. Thomas', Fort William, on Monday, July 13; officiating at the service were The Ven. E. E. Blackwell, who has been a visiting priest at St. Thomas' for many years during the Rector's holidays; The Ven J. F. Hinchliffe, Archdeacon of Thunder Bay; and the Rural Dean, Canon A. J. Thomson. Clergy and laity from other parishes at the Lakehead were also present at the service. The eulogy, delivered by Archdeacon Hinchliffe, is published on page 4A of this issue.

## Illness Prevents Visit Of Noted Church Leader



BISHOP deBLANK

The visit to the Diocese of Algoma planned for The Right Reverend Joost deBlank, former Archbishop of Cape Town, has been cancelled due to the Bishop's sudden illness.

As announced in the last issue of this paper and mentioned in the Archbishop's Synod Charge the visit of this distinguished prelate was to

have included large services of witness at the Lakehead, Sault Ste Marie, Sudbury, and North Bay.

Bishop Joost deBlank is considered one of the great leaders of the Church today and news of his sudden illness will come as a shock to the many churchmen throughout the diocese who were looking forward to his visit and his addresses. The Bishop suffered a cerebral haemorrhage in 1962 which forced his retirement from the Diocese of Cape Town, but he recovered sufficiently to resume much of his activity. In 1963 he delivered the closing sermon at the Anglican Congress held in Toronto, and in his post as a resident Canon at Westminster Abbey serves as Chairman of the Race Relations Board for Greater London, Chairman of the International Year for Human Rights, and President of the Social Morality Council. A noted preacher and author of several works, his most recent book, *The Return of the Sacred*, has been chosen as The Archbishop of Canterbury's Lent Book for 1968.

## Young Christian Voyageurs Make Six Hundred Mile Canoe Journey

In one of the most exciting and ambitious youth programs attempted in this diocese the VOYAGEUR EXPO '67 CANOE TRIP from Manitoulin Island to Montreal got underway on Tuesday, August 8 at 6.35 a.m. from Camp Manitou. The party consists of thirty-two young men, ages 16 to 19, with three laymen and four priests; their goal to paddle in five canoes a six hundred mile route along the French, Mattawa, and Ottawa Rivers to Montreal in two weeks time. They plan to spend a few days at EXPO and return to Camp Manitou on August 27.

The Voyageurs, dressed in a distinctive uniform of touque,

shirt, sash, trousers and moccasins, travelling in five war canoes, *Wolfall*, *Fauquier*, *Gillmor*, *Shingwauk*, and *Brébeuf*, which were blessed by The Very Rev. F. F. Nock, Dean of Algoma, on the day before their departure. The Dean was presented with an illuminated scroll making him an honorary Voyageur. They wear a camp badge on their shirts bearing the symbol shown below, a pine tree surmounted by the *Chi Rho*, Greek monogram for Christ, and a canoe. The five canoes have on their port side an emblem of the arms of the Diocese of Algoma, while the starboard shows the Anglican Church of Canada flag, the red cross of St. George with a green maple leaf in each quarter.

The Voyageurs are proud of their title, and prove that of all the groups paddling to Expo this year their claim to be called Voyageurs is the most authentic as this is the third year this particular youth program has been in operation at Camp Manitou and most of the leaders have taken part in the two previous canoe trips held in the Manitoulin vicinity. The camp staff leading the Montreal brigade includes R. J. Andrews, T. H. Hooper, J. E. Mason, and four priests: Fr. Ron Barnes of Blind River, Fr. E. B. Paterson of Hailbury, Fr. Les. Peterson of Christ Church, North Bay,

and Fr. W. B. Stadnyk of Elliot Lake.

Because the Voyageurs' base camp near Whitefish Falls is in the federal constituency represented in parliament by the Prime Minister it is expected Mr. Pearson will be on hand to welcome them in Ottawa when they arrive there on their way to Expo.

Each of the twenty-six foot war canoes used in the journey is named for a person holding a place of honour in the Church. The first, *Wolfall*, is for the first Anglican priest to celebrate the Eucharist in Canada, Master Robert Wolfall, at Frobisher Bay, Sept. 3, 1578; the second, *Fauquier*, is for the first Bishop of Algoma, The Rt. Rev. Frederick D. Fauquier, who was bishop from 1873 to 1881. The *Gillmor*, manned by young men from the Deanery of Temiskaming, proudly carries the name of the beloved Archdeacon of Algoma who died in 1928, Gowan Gillmor.



—Courtesy North Bay Nugget

The Voyageurs landing at North Bay, enroute to Montreal.



—Continued on page 4A—



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# The Church and Canada's Centennial

Sermon preached by  
The Archbishop of Algoma

at the opening service of the  
General Synod

Ottawa, August 22, 1967

Canada's Centennial is a year of Thanksgiving for God's mercies to us as a Church and Nation, and also of Rededication as Canada's second century of Confederation unfolds. It is significant to observe on this occasion that in 1867 Ottawa was officially set apart as the Nation's capital.

1867 marked the assembling at Lambeth of the first gathering of the bishops of the Anglican Communion throughout the world. Toward bringing this about, the Provincial Synod of Canada, which was enlarged in 1864 by the inclusion of the Dioceses of Nova Scotia and Fredericton, is entitled to some credit. On motion of Bishop Lewis of the Diocese of Ontario which at that time included the present Diocese of Ottawa, and who in later life became the Metropolitan and Archbishop, adopted a memorial to the Archbishop of Canterbury begging him to summon such a conference.

It is fitting to recall on this occasion that just twenty-six years after Confederation, men of spiritual and administrative stature such as Charles Jenkins, Provost Body, and Archbishop Machray completed at Trinity College, Toronto, the organization of the General Synod of Canada. What a thrilling adventure has characterized the Church of our fathers from the early days, yes, long before the year of Confederation!

With grateful hearts we give thanks to God in the Eucharist this morning for all His manifold blessings bestowed upon us as a Nation and a Church in the past, and we accept the challenge which the Church at the beginning of Canada's second century presents to us.

### WHAT IS THAT CHALLENGE?

*Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore . . . St. Matthew 28: 18*

*Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12: 14*

In the first text the significant words for us on this occasion are "Go ye, therefore". It would have been the height of folly for the disciples to have gone on such an errand in their own strength, but why should they hesitate to go in the Name of One to whom all authority had been given in heaven and in earth? Yet, the power is not delegated to them—it remains and must remain with Him. It is not "all power is given unto you", but "all power is given unto Me". They must keep in closest touch with Him, wherever they go on this adventurous mission. Hence, the sequence of my second text, "Follow peace with all men, and holiness, without which no man can see the Lord."

What kind of Canada and world is it to which we have been commissioned in this historical year?

It has been said that we Canadians are notorious for our lack of interest in the world and for our pre-occupation with ourselves and our own comforts.

Walter Lippman has expressed the unpredictableness of modern life when he says, "no mariner ever enters upon a more uncharted sea than does the average human born

in the twentieth century. Our ancestors knew their way from birth through eternity; we are puzzled about the day after tomorrow."

John Gunther, known to us as the writer of the "Inside" books says, *Today the issue must be squarely faced; are we a serious country? Do we appreciate deeply enough the stunning irreversible changes that have come to the world in the past quarter-century? Do we understand that the world we accepted so complacently twenty-five years ago is gone forever, and that life can never, never be the same again? And do we comprehend the basic grim character of the challenges that have arisen?*

It is easy for us to fall into the position of interpreting this age of transition, the suffering which affects the whole world, and the dangers which threaten its future, as a catastrophe, as a clear sign of the sickness and decadence of the world. Actually we shall get nowhere at all in our task as a Church in Canada of taking the Gospel to all frontiers of society until we see that the strong currents which are sweeping over our world are the warning signs of an imminent new birth.

\* \* \*

Let me present what I believe to be the challenge confronting our Church as she enters Canada's second century of Confederation, and the corresponding sources of spiritual strength which are available to meet the needs.

Here are three words which are capsules embodying the urgent needs of the Body of Christ for this hour. (1) *Holiness*, (2) *Mission*, (3) *Unity*.

**HOLINESS** — The chief need of the Church is not mere organization. The first great need of all those who are baptized into the membership of Christ's Body is *more real conversion to Christ*. As representatives of the Anglican Church of Canada, it is high time we got our priorities in the proper order. Before we go "galavanting" around the world in a haphazard, fragmentary spirit of mission, take to heart these words, *Follow peace with all men, and holiness, without which no man shall see the Lord*. Brethren of the clergy and laity, never be fearful or ashamed of that word "Conversion". There is no conflict between conversion and the sacraments. Conversion means awakening to and using the mighty blessings which the sacraments bring to us. Conversion does not mean belittling the Church as a divine organism; it means the awakening to loyalty and enthusiasm and love for the Church which Christ Himself loves and which He founded to continue His work in the world.

Am I wrong in saying that there has been too much cold, academic, merely intellectual religion during the past five years, as though Christ were only an abstract idea or a problem for us to discuss? Take a look at the current flow of books appearing day by day. The intellect must of course have its full place, but it is still true that the deep things of the spirit may be hid from the wise and prudent and revealed unto babes.

It is lack of faith in Christ Himself as Redeemer which has made the

Christian religion for many people today vague and irrelevant. If Jesus is on the throne of God and at the same time mixing with us in all the challenges of daily life and is real to us as we approach Him in prayer and sacrament, we shall not be hesitant in responding to the Church's missionary call or her social program; we shall not rest with greed or injustice in human relationships.

I am pleading for a mighty emphasis on personal conversion to Christ, within the framework of our love for and loyalty to His Church. As we accept the challenge of strengthening our spiritual fibre, we can never overlook the lessons which the early pioneers of our Church in Canada have bequeathed us—determined loyalty to Jesus Christ expressed in sacrificial love for the Church.

If we are to do Christ's work on all the frontiers of society, we must first of all have a Church filled with men and women who know not only all about God, but know and love Him personally and who are thus set on fire to do His work in the world.

*Jesus spake unto them, saying, all power is given unto Me in heaven and in earth. Go ye therefore . . . Follow peace with all men, and holiness, without which no man shall see the Lord.*

**MISSION**—The commission of the Risen and Ascended Christ was a commission of joyful sharing, and we are called to share in the ministry of our Lord. That is the commission which He gives to each one of us today, if we dare face it. If you want to find out the nature of that mission then take a good look at the ministry of our Lord. He said, "I am amongst you as He that serveth". Jesus said, "All power is given unto Me in heaven and on earth. Go ye therefore".

The business of the Church ought to be the service of God and man and not the service of itself. The call is for us to move out of our ecclesiastical ghettos and to witness to what God has done; to communicate the good news, the Gospel to the world. And when we speak of the world we include every facet of life—racism, population explosion, malnutrition, unemployment, education, and so forth.

Speaking of education, it was almost exactly a month before Confederation, May 29, 1867, at a conference of clergy and laity of the Diocese of Rupert's Land, Bishop Machray issued a clarion call to the Church to go into action in education. He said, "Next to the ministry of the Word and Sacraments comes the office of teaching the young so that they may receive a sound and religious education. His call led to the rebirth of St. John's College, Winnipeg.

The opening words of the Bishop's addresses might have been prophetic for the new country and wider Church that was to be born: *For myself*", he said, "I have no hope for the health and life of a young struggling Church like ours, which has no endowments, but in the free interchange of the thoughts and views of its members. If we can make such a

meeting as the present beat with life, it will be like the heart sending forth the life-blood into all the members and extremities of the body."

So long as the Church is primarily concerned with preserving its own life, it is inevitable that it will concentrate upon ministering to the dying segment of society and avoid its true calling. This same spirit was pointedly expressed in a recent convocation of the Protestant Episcopal Church in the words, *too often our Church life is a charmed circle of irrelevance bathed in a dim religious light*.

There is widespread evidence that the Church is learning that she exists for Mission. Read the history of our Church in Canada. What a powerful influence has been felt as a result of this principle. It was in 1728 Annapolis Royal witnessed the beginning in Canada of the *Society for the Propagation of the Gospel*. The *Church Missionary Society*, the *Society for the Propagation of Christian Knowledge*, the *Colonial and Continental Church Society*, and others are all expressions of principle of mission. Mission implies hard work, discipline, sacrifice. Consider, for example, the sense of mission as portrayed in the diaries of Bishop Hills of British Columbia, a hundred years ago, in the year of Confederation. The Bishop described the typical missionary as "a man with stout country shoes, corduroy trousers, a colored woolen shirt, a leather strap round his waist and an axe upon his shoulder, driving a mule or a horse laden with packs of blankets, a tent, bacon, a sack of flour, a coffee pot, a kettle, and a frying pan." The work of Bishop Hills himself has been described thus, "He could create enthusiasm in his workers and draw out their strongest affection. This was partly due to a sense of mission, wonderful energy, gifts of organization and his unswerving faith that if a work was God's He would make it grow in His own time."

The integration of the International Missionary Council with the World Council of Churches at New Delhi a few years ago was not only a change in structures; it was a recognition that Church and Mission are one. Today it would be difficult to find any Church leaders who are not fully persuaded that the Church is called to mission. This growing concern has yet to penetrate deeply into the life of the Church, but in all humility it must be acknowledged that our Church in Canada is making a reasonable attempt to fulfil the challenge of Anglican World Mission.

We are all indebted to the Bishop of Cariboo and to Dr. Jackson for their vision and leadership. The Church in Canada and indeed throughout the world must support and at least encourage these hard-working leaders, recognizing their enthusiasm and timely inspiration. But let us remember, the Church has hardly begun her mission to the world. We on the North American continent are in terms of dollars and cents living in the wealthiest part of the Anglican Communion. But here are two things we must remember:

(Continued, page 3A)



# Recall Early History Manitoulin Church

The recent visit of the Diocesan Treasurer to St. Paul's Church, Manitowaning, on the Manitoulin Island, prompted him to send on the following notes about some of the early work there, dating back to 1835.

These are based upon the pamphlet published in 1945 containing the sermon of the Rev. Canon F. W. Colloton, then Secretary-Treasurer of the Diocese, on the occasion of the hundredth anniversary of the commencement of construction of this historic church. Canon Colloton, in turn, had drawn on original journals and reports, which he had gathered and studied in the Diocesan Archives.

## HISTORICAL BACKGROUND

In the early decades of the nineteenth century the state of the Indians was a subject of much concern to the Government of Upper Canada and to the leaders of the Church of England in the province. Although a number of the aborigines had been converted to Christianity by the Jesuit priests, and a few others by Methodist missionaries, the vast majority of those living around the north shore of lakes Huron and Superior were still pagan.

Not only so, but for the most part they lived in a very wretched condition, having been exploited by unscrupulous traders who, contrary to law, paid for much of their furs with whiskey, taking advantage of the Indians' taste for firewater. The result was drunkenness, and misery, and oftentimes starvation.

## ONE METHOD ATTEMPTED

About 1830, the Lieutenant Governor, Sir John Colborne, acted in response to widespread concern amongst government and church leaders in York, now Toronto. He directed the Superintendent of Indian Affairs, Captain Thomas Anderson, to gather together three tribes of Indians at Coldwater and The Narrows of Lake Simcoe with a view to their civilization. This experiment met with considerable

success, resulting in a marked improvement in the characters and habits of the Indians resident there, and in vastly improved living conditions.

In 1835 Captain Anderson, encouraged by this success, suggested to the Lieutenant Governor the gathering together of the Indians living along the north shore of Lake Huron and their settlement on the Manitoulin Island, which was to be made an exclusive Indian reserve where the red men could be trained in the arts of civilization and in the Christian religion. This suggestion was favourably received, and immediate steps were taken for the formation of a missionary and educational establishment on the Manitoulin Island, with headquarters at Manitowaning. It was part of the plan that the religious work there should be under the auspices of what was then known as the Established Church.

## FIRST ANGLICAN SERVICE ON THE MANITOULIN

On June 13, 1835, Captain Anderson, accompanied by the Reverend Adam Elliot, set out from Penetanguishene in a bark canoe manned by five Indians. A week later they arrived at Manitowaning, and on the following day, Sunday, June 21st, Mr. Elliot held what was probably the first Anglican service on the Manitoulin Island, preaching to the Indians in the morning and spending the rest of the day in conversation with them on matters pertaining to their spiritual and temporal welfare. Leaving Manitowaning, they visited all along the north shore, laying before the Indians the Government's plans for their settlement on the Island, and receiving many promises of co-operation.

## EARLY EFFORTS

They returned to Manitowaning the following spring and commenced their work, clearing a small piece of land in the midst of the thick forest. With a wig-

wam as their only shelter, they began work erecting the necessary buildings. A change in government policy resulted in their work being abandoned for several years, and a new start was made in the autumn of 1838.

The party of thirty-four in all took three weeks to travel in an open boat the distance from Coldwater to Manitowaning. It included the Reverend Charles Brough, the missionary; Captain Anderson, the superintendent; a doctor; and the schoolmaster; together with their families and servants, as well as a number of mechanics who were to teach the Indians various trades. The journals of the party record the privations which they endured in carrying out their assigned tasks. After three years it was necessary for Mr. Brough to relinquish his work on the Manitoulin Island, as the health of his wife and the education of a large family compelled him to seek a sphere of labour in a more genial climate and a more civilized place.

## OJIBWAY TRANSLATIONS

Mr. Brough was succeeded by the Reverend Frederick O'Meara, a graduate of Trinity College, Dublin, who had already been at work among the Indians at Sault Ste Marie since 1839. His ministry at Manitowaning lasted about eighteen years, and during the first eight years of that period he remained in charge of the Sault Ste Marie mission, visiting the Indians at Garden River from time to time. The Indians gave him the name Tetebawa — he walks along the shore, a tribute to his faithfulness in seeking out the people to whom he ministered.

While at Manitowaning he laboured unceasingly, in public services and instructions, in visiting his people, and in preparing his Ojibway translations of the New Testament and the Prayer Book.

## BISHOP STRACHAN'S VISITATION OF 1842

In the summer of 1842 the Right Reverend John Strachan, first Bishop of Toronto, made his first episcopal visitation of the northern part of his widespread Diocese, and noted in his journal the need for permanent church buildings at Manitowaning. This need was felt more and more as time went on, but the government of the day was not inclined to furnish the necessary funds, even though support of the missionary work had been part of its original plan for

the Indians' education and civilization on the Manitoulin.

## CHURCH BUILDING BEGUN

Greatly disappointed in this, the Indian congregation, inspired by their leader, undertook to begin the work themselves. On January 13, 1845, the Indians left in a body for the woods to begin to cut and square the timbers for the much desired House of Prayer. The work continued through the rest of the winter and spring and on July 22nd, 1845 Mr. O'Meara reported in his journal:

"The Indians, assisted by the workmen, raised the porch and steeple. It was happily finished, without the slightest accident".

But this was only the frame, the mere skeleton of the building, and lack of funds prevented its completion at that time. This was what Bishop Strachan saw on his second visit on August 24th. Although only able to stay a few hours His Lordship held a service of Confirmation, at which eleven persons received the Laying on of Hands. A petition was sent by the Indians to the Bishop for assistance in building the Church. This His Lordship referred to the Society for Promoting Christian Knowledge. This great English Society gave two grants of fifty pounds sterling each, and received subscriptions from individuals in the Mother Country. With this help St. Paul's Church, Manitowaning, was finished in 1849.

It is interesting to note that the same Society subsidized the publication of Mr. O'Meara's translations: the Prayer Book in Ojibway in 1847, and the New Testament in 1859.

## LATER DEVELOPMENTS

Canon Colloton concluded his notes with the observation that the response of the Indians to the plans of the government for an exclusively Indian establishment on the Manitoulin was not as great as expected, and it was thought expedient to open up the Island for White settlement. In consequence of this a treaty was negotiated in 1862 by which the Island, excepting the portion east of Manitowaning Bay, was surrendered to the Crown, provision being made for grants of land to the Indians in certain localities. Those who had congregated at Manitowaning were given land in other parts of the Island, principally at Sheguiandah (near Little Current).

# Mark Birthday Of Missionary



MISS BENNA FULLER

The daughter of an early Algoma missionary, who herself has given a lifetime of service to the Church in this diocese, Miss Benna Fuller, of Little Current was honoured on the occasion of her eightieth birthday, July 13.

A delightful surprise party arranged by some of her friends brought many to her home to offer their greetings. A large birthday cake was made and among other gifts she was presented with a lawn chair.

Miss Fuller was born on St. Joseph's Island, the daughter of Canon Benjamin Fuller; when she was eleven years of age her father moved to Sheguiandah on Manitoulin Island, and from then on her life was spent largely among the Indian people.

From Manitoulin the family went to Nipigon where Canon Fuller was priest in charge for eight years. In 1910 he was appointed Principal of the Shingwauk Residential School at Sault Ste Marie. Benna joined the teaching and supervising staff and remained for thirty-six years.

Following her retirement she returned to her girlhood home on Manitoulin Island and gave valuable assistance to the Church at Silverwater and Sheshewaning for several years.

## DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Sept. 3—Trinity XV	St. Paul's, Haileybury	Eric B. Paterson
10—Trinity XVI	Cobalt, Latchford, Temagami	
17—Trinity XVII	Englehart, Charlton, Chamberlain	Roy A. Locke
24—Trinity XVIII	St. John's, New Liskeard	A. Robert Cuyler Canon H. A. Sims
Oct. 1—Trinity XIX	Little Current, Sucker Creek, Sheguiandah	Canon D. H. Dixon

## Archbishop's Sermon at General Synod — Continued from Page 2A

(1) We haven't begun to give—in that exemplary life which is the greatest witness man can make to the glory of God. "We haven't begun to give in Intercession—in recruits—in education or in money.

(2) We are not the only givers. How much some of us have learned from African and Indian priests and laymen who know nothing of a bank account — some laymen have never been to school for a day — but the radiance in their faces expressing true discipleship has put me to shame as I have watched and mingled with these people. We are one family in Christ. Whatsoever we are guided to do in this Synod let us do it in His power.

We must not be like the people on a small island off the coast of Maine of which it was said that the inhabitants earned their living by taking in each others washing! It is spiritually exhilarating to get outside our own parochial back yards, losing our bigotry and prejudices in the demanding and inspiring task of making the Church relevant to the world. This is the recognition we can give to our forefathers as we enter Canada's second century of Confederation.

You may say: "All of this is going

to cost more money". What did you expect? Shortly as you receive the Blessed Sacrament what do you get?

A Body that is broken — Blood that is poured out. Can you and I get away with an inexpensive faith? The sign that was placed upon our foreheads at Baptism was the Sign of the Cross — that means capital "I" crossed out.

"Jesus spake unto them saying, all power is given unto Me in heaven and in earth. Go ye therefore" . . . "Follow peace with all men, and holiness, without no man shall see the Lord"

UNITY—Our Lord's command demands the total mission of all people to the whole world. Just as soon as a fragmentary approach is made in response to this challenge we dissipate our energies. In this regard I recall Bishop Bayne deploring the enormous amount of slow bleeding which saps our energy and confuses our obedience to our vocation. He says, "It takes so much energy and vitality to guard our own traditions and combat other traditions which seem to threaten ours, that there is often little left over with which to obey our Lord's mission. Indeed are we particularly

clear what that mission is or whether there is one?"

Unity must always be associated with truth. You must have a firm Catholic theological basis for any ultimate reunion of Christendom. Unity must also be associated with holiness. As the gifts of unity, holiness and truth derive from our Lord Himself, so their responsible and dedicated use must be in obedience to His will. It is not just unity — togetherness — that we seek, it is for unity in truth and holiness that we work and pray, for that is Christ's gift to us.

But we must avoid the closed-mind spirit. We do not want just a form of Pan-Protestantism but a gradual understanding of the views of Orthodox, Roman Catholicism, and Protestants.

I am fascinated by what a well-known Anglican bishop once said, *Anglican Churches engaged in programs for union go full speed ahead, but do not forget to keep the brakes on.*

Let the Anglican Church in Canada take a lead in the Church unity movement. If national unity must be stressed as Canada enters her second century then let the Church make herself felt in that unity. We have

nothing to fear providing the road signs of Truth and Holiness are followed. It is the King's Highway (unity) — the King Who proclaimed all power is given unto Me in heaven and in earth — Go ye therefore."

## HOLINESS — MISSION — UNITY

We accomplish this three-fold challenge which faces the Church in Canada in the strength of the King of Kings and Lord of Lords.

He is the Lord of glory before Whom the Cherubim and Seraphim veil their faces and Who has all authority given to Him in heaven and in earth.

Perhaps in these days we need nothing more than the recovery of authority, majesty, and kingship of Christ. History bears witness to the fact that the strongest and most fearless Christians the world has ever known have been those who realized most vividly the Kingship of Christ. God has given us a great responsibility. We shall accept that responsibility because the Church comes to us today in the Name of Him Who says: "All power is given unto Me in heaven and in earth. Go ye therefore," and "Follow after peace with all men, and holiness, without which no man can see the Lord."



## Michael Li, Lakehead University Student, Writes about The Church in Hong Kong

Following publication of an article in the June issue about our Church's Mission in Hong Kong, supported this year by the Diocese of Algoma in the Anglican World Mission program, Mr. Michael Li, a student at Lakehead University and communicant of St. John's parish, Port Arthur, sent us a very full account of the History of Christianity in Hong Kong, giving an excellent background to, and updating much of the information contained in the article. We are proud to have this interested student among our readers and appreciate the research he has done, and the facts he has collected about contemporary conditions in this important area which has been in the news so much recently.

Hong Kong is a British Crown Colony whose land area is 398 sq. miles. Ceded to Great Britain by the treaty of Nanking in 1842 after the Opium War, within a century it grew to be one of the world's greatest ports. Population at the end of 1966 was 3.8 million, about ten thousand persons per square mile. Chinese comprise nearly ninety-nine per cent of the population.

### Takes Parish In Montreal

A former priest of the Diocese of Algoma, until he transferred to the Diocese of Ottawa ten years ago, The Reverend Kenneth G. Rutter, has left the parish of St. Aidan's, in the city of Ottawa where he had been Rector and has transferred to the Diocese of Montreal to become Rector of the Church of the Advent, Westmount, in the city of Montreal.

Fr. Rutter is a native of Bracebridge in this diocese where he was ordained and held charges in Nipigon and St. Michael and All Angels, Port Arthur. He left to accept a curacy at St. Barnabas', Ottawa; later he became Rector of St. Aidan's parish and was Rural Dean of Ottawa East. Before assuming his new appointment he and his wife enjoyed a short holiday in England.

### Voyageur Trip . . . .

(Continued from page 1)

The *Shingwauk* is the newest canoe, having been presented to the camp by two Anglican laymen from Sault Ste Marie and Holder's Marine Ltd. Its name is familiar to those in that area from the faithful Indian chief at Garden River who led his people to embrace Christianity more than a century ago. It is interesting to note that a descendant of Chief Shingwauk, Douglas Pine of Garden River, is one of the Voyageurs. The last canoe of course, Brébeuf, commemorates the great Jesuit martyr, Father Jean de Brébeuf, and author of the Huron Indian Carol, 'Twas in the moon of winter-time.

Originally, the brigade was planned to consist of two large canoes with 12 to 16 boys and men taking part, but when the trip was announced interest mounted to the point where a limit of applications had to be set and five canoes used. Young men from North Bay and Haileybury in the east, to Fort William and Winnipeg in the west are taking part in the historic journey which is Algoma's own youth centennial project.

The main religion is Buddhism. Taoism and Confucianism are philosophy only; they have been misunderstood as religions. Besides Christianity other religions include a small group of Moslems, one Zoroastrian Church, and one Jewish Synagogue.

The history of Christian Missions in Hong Kong began where the history of the colony began. In April, 1841, the Apostolic Prefecture of the Roman Catholic Church was established. The next year saw the arrival of the first group sent by the London Missionary Society. Next came the Baptists of the Southern Convention and the Anglicans in 1843.

Today the major denominations in order of numerical strength are: Roman Catholic, Baptist, Church of Christ in China (combination of Congregational and Presbyterian), Anglican (which has thirty-four churches with seventy-one priests and about twenty thousand members), Lutheran, Methodist, etc., as well as modern cults such as Adventists, Mormons and Christian Science.

By the end of 1966 there were 76 Roman Catholic churches with 332 priests, 113 brothers, 783 sisters, and 230,700 members; and around 400 Protestant churches with 203,400 members.

In 1962 of the ninety-five churches with over three hundred members, forty-five were founded in the decade 1951-60, while only thirty-nine were established between 1843 and 1940, the first century of Hong Kong's history. It seems that the churches are growing at a rapid rate, perhaps the fastest in Asia, yet at present Sunday worshippers are around 450,000 only (11.5 per cent of the population).

It is sad to see that the rapid growth in churches and church membership is not matched by an equal growth in spiritual depth and influence on the life of the community as a whole. In fact, not many members are born-again believers. The fact that evangelism is out is true among the major churches in Hong Kong.

The rapid expansion of local industry during the last decade has brought about a radical change. In 1966 there were 424,155 workers employed in various kinds of factories. Yet the Church has done very little work among the factory workers and others of the lower strata of society.

Besides the fourteen government hospitals there are twenty private hospitals run by charitable

and missionary institutions. There is one mental hospital of 1,119 beds; it is always overcrowded. The writer believes a great number of the patients are possessed by evil spirits. It is good to see that the Sunday service at the hospital is conducted regularly by an Anglican priest.

At the World Congress on Evangelism held in West Berlin last year, the Rev. John R. Stott, Rector of All Souls', London, warned delegates that the idea that the Church's first duty is to reform society is utterly false. The Church's commission is to preach the Gospel (quoted in *The Canadian Churchman*, January, 1967) It is the writer's sincere hope that all the Churches in Hong Kong are willing to listen to such good advice in order to proclaim the Good News of God's eternal salvation through faith in Jesus Christ.

The Roman Catholic Church is outstanding for its education and social activities, with 208 primary and secondary schools taking 163,692 pupils; six vocational training centres, and one youth holiday centre. The Anglican Church runs fifteen secondary schools and thirty-five primary schools and kindergartens with over forty-five thousand pupils. In this field of education, the lead among the Protestant bodies is being taken by the Church of Christ which runs six secondary and twenty-five primary schools, while eighty schools are conducted by other denominations.

There are more than eleven seminaries in the Colony. They include three Roman Catholic seminaries, Union Theological College (predominantly Anglican), Baptist and three Lutheran, among others. Generally speaking, the standard of these seminaries is far below that of the West.

The first ecumenical retreat in Hong Kong was held on July 31, 1966. Organized by Pax Romana Catholic Graduates Society, it was attended by sixty Christians including Anglicans, Baptists, Lutherans, Church of Christ, Methodists and Roman Catholics. Sermons on unity were preached by Fr. John Cheng (Roman Catholic), Canon S. K. Lee (Anglican), and The Rev. T. Wong (Methodist). It is interesting to note that Canon Lee emphasized that the movement must be based on the Bible, and nobody converts anybody.

Being a member of the Anglican Church the writer is only familiar with his own Church in regard to the matter of foreign financial

### Leslie C. Irwin, R.I.P.

#### Eulogy Delivered at Burial Rites For The Late Les Irwin

On behalf of the whole Diocese of Algoma we pay tribute to a humble and pious Christian man, Leslie Chamberlain Irwin. His sincere humility was a gift of grace which he sought from God, because he was by nature a man of great energy and ability. As a man of energy, ability, and one used to success in many endeavors, he had every right to be impatient with associates who were indolent in their tasks, and yet he constantly spoke appreciatively of all his associates.

His service in public affairs was outstanding and publicly recognized. It was a demonstration of a Christian man serving conscientiously out in the world, and yet his service to God and the Church he loved was never allowed to take a second place among all the various avenues of service he took on.

In the Church he served his Lord in the parish of St. Thomas', Fort William, in many capacities. He served as a teacher and for some time was superintendent of the Sunday School. He was Rector's Warden from 1929 to 1947, and People's Warden in 1955. He served for many years on the Parish Council and headed many committees, outstandingly the Building Committee.

The Church is too poor to support all the seventy-one priests in Hong Kong, thus many of them have secular employment; they are civil servants, teachers or principals of secondary or primary schools.

The American Anglican Church paid for the land of six new churches (one site alone cost \$26,780). The Diocese of New Hampshire paid for the construction of a church, vicarage, and hall, including land. The Rev. Paul S. Gibson of Montreal is now principal of Union Theological College. His work there is being sponsored by the Canadian Anglican Church through the World Mission Fund.

The student force in the Colony is numerous (more than twenty-four per cent of the population), and there must be those from among the present graduates who will come forth to serve God in the ministry of the Church for the situation to change for the better; otherwise the Church will continue to be as it is. The greatest needs include men for the pastoral ministry, men for missionary service overseas, men for the student work and men for the literature ministry.

He was a member of the Synod of the Diocese of Algoma from 1940 to the recent Synod of this year. He was a member of the Executive Committee of the diocese since 1947. He was Chairman of the Archbishop Wright Extension Fund in which capacity he gave outstanding leadership especially as an example of personal generosity, enthusiasm and loyalty.

He was a member of the Synod of the Ecclesiastical Province of Ontario since 1956 and a member of the General Synod of the Anglican Church of Canada since 1953. As a member of General Synod he served as a member of the National Laymen's Council and continued his work in this field through the Brotherhood of Anglican Churchmen.

While Mr. Irwin devoted all his gifts and energies to each task, perhaps his activities on behalf of young people were dearest to him. In addition to his work in the Sunday School; with Archdeacon Julian Smedley, former Rector of St. John's, Port Arthur, and The Reverend Morse Goodman, then Rector of St. Thomas' Church, he founded Camp Gitchigomee at Sandstone Lake for the Deanery of Thunder Bay. He gave of himself and his resources unstintingly toward the improvement of the camp.

In his activities for his Church, Mrs. Irwin and all members of his family supported him and served with him whenever they could.

We, who were glad to be his associates in the activities and government of the Church, extend our deepest sympathy to his family. We would also presume to join with them in mourning the loss of the friendship and assistance of a deeply Christian man.

Yet we would assure the family as we reassure ourselves, that our Christian hope, amounting to a certainty reminds us that Leslie Chamberlain still serves in the communion of saints.

(See OBITUARY, page 1)

#### SUBSCRIPTION ENVELOPES

While most parishes automatically enter their envelope subscribers names as recipients of the diocesan paper with *Canadian Churchman* insert, some places may prefer to make an additional drive for support of the paper. We note that the parish of the Resurrection, Sudbury, uses this method by distributing special envelopes for those wishing to subscribe to the ALGOMA ANGLICAN.



THE VOYAGEURS — Following the route of early explorers and fur traders, this group paddled five canoes six hundred miles.

—Courtesy North Bay Nugget