

Leslie E. Peterson, Archdeacon of Muskoka, named on ninth ballot—

Synod elects Coadjutor Bishop

Message to our readers from Bishop-elect Peterson



On Monday, May 2nd, the electoral synod of the Diocese of Algoma elected me as the co-adjutor bishop for the diocese. Immediately so many of you affirmed your love and faith. Both Yvonne and I are deeply impressed by the loyalty and love of clergy and people of this great diocese. Please keep us in your prayers as we prepare for the consecration in St. Luke's Cathedral on June 24th at 7:30 p.m.

When a major concern of the synod debate centered on the need for funds to come regularly and promptly to the synod office to help Din Oosterbaan and his loyal staff do their work without having to borrow large amounts of money just to maintain the payroll of the diocese:

I know that people will respond when they know the facts about our needs. They have proved this with the generous support for funds in Anglicans in Mission. I couldn't help thinking of the dialogue Jesus had with the rich young ruler when he asked him to go and sell all that he had and then come and follow him. Perhaps there are some people in the diocese who having been blessed with more than enough to live comfortably will be encouraged to sell and give the proceeds to the diocese at this time so that a large transfusion of capital will really help our beleaguered treasurer.

Bishop Nock has shown great wisdom and love in asking for a transition in the diocese where it will be possible to learn from him by working together under his leadership what it is like to be a bishop in the church of God. Yvonne and I have already found such help in the preparation phase before the consecration. We are, of course, excited and a little apprehensive of what lies ahead, but know that God is leading and guiding us all.

Jesus wants us to love him and to love one another, and by God's grace so we will.

(Kindly contributed by a Synod delegate)

The 31st session of the Synod of the Diocese of Algoma was held in Sault Ste. Marie from May 2nd to 5th. Two hundred delegates representing parishes and congregations across the Diocese gathered for the meetings. They were full of anticipation of the work they had been called together to do.

The sessions opened with the Eucharist on Monday morning, at which the Bishop installed the Reverend Mark Conliffe, the Reverend David Smith, the Reverend William Stadyk, the Reverend Fred Roberts, the Reverend Donald Landon and the Reverend Ross Kreager as Canons of St. Luke's Cathedral.

Coadjutor elected

Of first concern to the delegates was the election of a coadjutor bishop. The election took place in our Cathedral, with Archbishop Lewis Garnsworthy, of Toronto, Metropolitan of Ontario presiding. Our own Bishop, the Right Reverend Frank Nock, welcomed the delegates and presided at the formal opening and organization of Synod. Robert Hutcheson, Huntsville, was in charge of scrutineers for the episcopal election, and on the ninth ballot was able to give the Metropolitan the name of the Venerable Leslie Peterson as Coadjutor Bishop-elect. Archdeacon Peterson was warmly greeted by Bishop Nock and presented to the

delegates. He has had a lengthy ministry in Algoma, and as Bishop Nock told the Synod, he looked forward to working with him in the months ahead.

To celebrate the episcopal election, and to give delegates an opportunity to socialize, Bishop Nock and his wife Beth graciously hosted a reception at Bishophurst. Many were pleased to renew acquaintances with Archbishop and Mrs. Wright at the reception.

Bishop's Charge

The sessions of Synod resumed at the Ramada Inn on Tuesday morning, when the Bishop read his charge to Synod. In this charge, he dealt not only with subjects which he called Family Matters, but also with Wider Concerns, which included such things as Anglicans in Mission, Lay Ministry, and Social Issues.

He reminded the Synod that it is our duty as Christians to speak out against injustices as we can and where we are able and to study the actions of our Bishops, National Executive Council and General Synod, which they take against social evils, and to give strong support to them if they are not contrary to our conscience. He spoke out strongly on the subject of War, reminding us that while War may be essentially a choice between the lesser of two evils, it can never be a good choice, because war degrades not only those who are attacked, but also the attacker.

Committees report

Reports of various committees showed a great deal of activity and work had been accomplished since we had last met. The Renewal Committee, through Mrs. Betty McDowall, of Parry Sound, presented some excellent material on Baptism, for study on the parish level. The Social Action Committee, under Archdeacon Peterson, caught the attention of the delegates with a dramatic presentation about the various kinds of people the church should be caring about, and a very interesting report was given by Canon Stadyk on the Cara Community in Sault Ste. Marie.

Mrs. Muriel Hankinson, Diocesan A.C.W. president, received enthusiastic appreciation from the Synod for the continuous faithful work of the women of the Diocese.

Anglicans in Mission

Highlighting the reports was the Anglicans in Mission report presented by Norman Green, of Sudbury, Diocesan Director of the AIM program. He announced to Synod that the national Church had received more than 45 million dollars for outreach, and that within the Diocese we had to date received 97.2 percent of our goal or \$1,203,419.00. He spoke of the need to utilize the momentum which AIM had engendered in the Church's life.

Finances lagging

On a less happy note, the Synod heard of the

(Continued on page 3)

A.C.W. of Diocese met at Sault

The 16th annual meeting of the Algoma Diocese Anglican Church Women was held on May 17th and 18th in Sault Ste. Marie. The host parish was Holy Trinity Parish and the meetings and meals were held at Willowgrove United Church.

The meeting began with a choral Eucharist in the Church of the Holy Trinity, celebrated by the Reverend Canon William R. Stadyk, Rector of the Parish, assisted by the Reverend Gary Boyes, assistant-curate and priest-in-charge of the Missions of Searchmont and Heyden. The Right Reverend F. F. Nock

preached, basing his remarks on the theme of the meeting, "You did not chose me, I chose you." (John 15:16). The Bishop pointed out that a first response to a call from God may be disbelief, incredulity, excuses, feelings of unworthiness or even hostility and opposition, but that beyond the "Who, Lord me?" response comes hard work, determination, the Grace of God to complete the task assigned.

One hundred and sixty-one delegates answered the roll call as follows: from Algoma Deanery, 67; from Muskoka, 36; from Sudbury, 35; from

Temiskaming, 6; and from Thunder Bay, 17. There were nine W.A. Life Members attending.

The Tuesday afternoon program was highlighted by a panel on "Answering God's Call," moderated by the Bishop. The two speakers were Mrs. Muriel Hornby, diocesan Lay Reader from Manitoulin Island, and the Reverend Gary Boyes. Each speaker gave a moving personal testimony of how they had followed (and are following) the vocation given them by God. The panel was followed by small discussion groups

Diocesan Motto for 1983: "Rejoice in the Lord always." —Philippians 4: verse 4.

Archdeacon Leslie Peterson

The Archdeacon of Muskoka, the Ven Leslie Peterson, has been elected Coadjutor Bishop. He will be consecrated in June and in September he will succeed the Right Reverend Frank Nock as Bishop of Algoma.

There were nine ballots required before a successor to Bishop Nock became apparent. There were 28 names put forward during the nomination process. Twenty candidates were nominated prior to the Synod and eight of these, including two Bishops, asked to have their names withdrawn. On the day of the election, eight additional names were put forward. This indicated that the process of choosing a bishop was not an easy one, but rather, a

prayerful and thoughtful task.

Archdeacon Peterson will bring many admirable qualities to his new responsibilities. He is a devoted priest whose ministry has been spent in many parts of the Diocese. He has a profound sense of social justice and is fully dedicated to the mission work of the Church.

We congratulate the Bishop-elect for his commitment to his new responsibilities. We are confident that he will receive the same loyalty, co-operation and good will that Anglicans in Algoma have given to Bishop Nock, the man he will succeed. We extend prayerful good wishes to Archdeacon Peterson and his family as they prepare to take up their new duties.

Letter to the Editor —

More about Spiritual Renewal

The Editor,
The Algoma Anglican:

I would like to continue my remarks pertaining to "spiritual renewal" that you so kindly published in last month's issue.

My intention in writing to the *Algoma Anglican* on the subject of "spiritual renewal" is to draw attention to the dangers in jumping on the bandwagon of spiritual renewal without thinking seriously about what we are doing to ourselves as a communion in doing so.

I believe that in all the enthusiasm for spiritual renewal, we are leaving our roots, and our traditions, behind.

I take strong exception to the belief that "anything goes" in evangelization and renewal. We do have an Anglican theology in our tradition that is not being taught, I believe, in our preaching, in our confirmation preparation, and in our parish, deanery, and diocesan study programs, where these exist. My point of view is that we MUST reclaim our heritage, but this is not to say that we will cloak our words in language of an earlier century. We should try to teach the faith, and in language that reflects current scholarship, and the realities of 20th Century culture.

I would like to remind the reader that Anglican authority, according to what I have been taught, consists primarily of Scripture, tradition, and reason. I suspect many in our Communion are unaware of this.

The chief value of the Bible is that it illumines our lives. The Scriptures have an independent authority that confronts us and calls us into judgment. But it is not an "answer book". Scripture must always be exegeted, interpreted. In

doing this we take into account the culture within which Scripture was written, the bias of the authors, and the language and religious traditions under which these authors laboured. I cringe when the Bible is read out of context or when we use the Bible to justify our own culture, tradition, or bias.

The Scriptures do have a life of their own, and they belong to the Church in every generation. The Scriptures are the medium of God's disclosure of himself to us. As Anglicans, we can teach nothing contrary to the Bible, which is not the same as saying everything we teach must be explicitly "proved" by the Bible.

The main feature of Anglican tradition, according to many theologians, is the centrality of the Incarnation to its thought. The Incarnation is the ground for our conviction that there is a continuity between Nature and Supernature. Christian Humanism is an outgrowth of this idea, the study of how our study of humanity informs our understanding of God's ways with humankind.

Anglican Theology and Reason is grounded in the work of many authors - Cranmer, Hooker, Wesley, Wilberforce, Pusey, Gore, Temple, among others.

I have gone on at much greater length than I originally intended. When I view, for instance, the headlong rush to turn to so-called "charismatic" church leaders and "renewal" programs, I feel compelled to offer an alternative, something I feel, and fervently hope, will, in the end, prevail.

We are Anglicans; we have a heritage and a strong tradition. Do we really want to leave all this behind? This, I fear,

will happen, if we make the hysterical and superficial television evangelistic type of worship our own.

For those who may be interested, may I commend to your attention two outstanding Anglican authors who address this problem: Urban T. Holmes, and Stephen

Sykes. Sykes has written an outstanding book, *The Integrity of Anglicanism*. Any of Holmes' more recent offerings are excellent.

Yours in Jesus Christ,
(The Reverend Tony Hitsman,
352 Harvey Street,
North Bay, P1B 4G7.

Retirement

The Reverend Harry Morrow, Rector of St. John's, Thunder Bay, since 1973, has announced his retirement to take effect at the end of June, 1983. He and his wife, Edith, will reside in Sault Ste. Marie.

Appointments

At the Synod the Bishop announced the appointment of the following clergy as Canons of St. Luke's Cathedral:

The Reverend Mark S. Conliffe, Rector of St. Michael and All Angels, Thunder Bay.

The Reverend H. Ross Kreager, Rector of St. Brice's, North Bay.

The Reverend Donald M. Landon, Rector of Church of St. John the Divine, North Bay.

The Reverend Frederick G. Roberts, Rector of St. Matthew's, Sault Ste. Marie.

The Reverend William R. Stadnyk, Rector of Holy Trinity, Sault Ste. Marie.

He also announced the Licensing of Messrs. Maurice Weight, Richard Brideaux and Cyril Varney as Diocesan Lay Readers.

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The Bishop's Letter — Reflections

My dear fellow Anglicans:

By the time you read this letter our Bishop Coadjutor will have been elected, our Synod will have concluded, the A.C.W. Annual will be over, and I, our Coadjutor, the clergy and lay delegates will be well into the business of General Synod. As I write this letter just prior to our Synod, I have been reflecting on the privileges of being a bishop for the past eight and one-half years. To be sure the Office has its shares of burdens and that should surprise no one; but it also carries with it many blessings. Some of these I wish to share with you.

It is a great blessing to enjoy the close fellowship of the Ontario House of Bishops and the Canadian House of Bishops. I have found the bishops to be very supportive of each other in our functions, peculiar to bishops, and our meetings together are marked by warmth, friendliness and openness of expression. I have found all my colleagues to be men of integrity and devotion.

Secondly, a bishop enjoys a special relationship with his clergy. He is a pastor of the pastors and as such he has a golden opportunity to enter into their joys and sorrows, their triumphs and their failures. As their spiritual Father-in-God it is his privilege to share with them his spiritual journey and faith in many personal ways. The clergy and their families become his "extended family" as he travels throughout the diocese and shares their love and hospitality.

Thirdly, the laity of the diocese provide the bishop with a blessing which they may not realize. This blessing comes from the special place they have in their hearts for their bishop. It is evident by the warm and sincere welcome he receives as he visits each congregation. My own experience is the same as all bishops. I have found my circle of friends in Christ enlarged greatly in every part of the diocese, and I have been supported by their prayers, their love and their devotion.

The last blessing I wish to record, although there are others, is the broadening vision of the Church in the World which a bishop experiences. He has the opportunity seeing the Church operating on a National scale and its unity within a great diversity. Throughout our country it embraces people of every background, race and culture. At gatherings like the Lambeth Conference, the Anglican Consultative Council, Partners in Mission Conferences, a bishop has an opportunity to see the vast world-wide network of the Anglican Communion encompassing some 65 million people. One begins to appreciate how our Church has responded to the Master's call "Go into all the world and preach the Gospel to every creature." The third opportunity to have one's vision broadened is the opportunity to work, pray, and worship with the Christians of other Communion besides the Anglican Communion. The ecumenical movement has grown in strength and, under Christ, is a powerful influence in the life of the world.

I thank God for the privilege of serving as a bishop in His Church and for the many blessings of that Office.

Your friend and Bishop

Frank Nock
Algoma



LEADING PERSONALITIES AT ALGOMA SYNOD: We are indebted to *The Sault Star* for the above photograph, taken by Stan Strachuk during the Algoma Synod meetings in Sault Ste. Marie in the first week of May. In the centre is the Venerable Leslie Ernest Peterson, Archdeacon of Muskoka, who was elected as the Coadjutor Bishop of the Diocese, on the ninth ballot. He will be consecrated at St. Luke's Cathedral, Sault Ste. Marie, on June 24th, St. John the Baptist Day, and will succeed the Right Reverend Frank F. Nock (shown at right) on September 29th, St. Michael and All Angels Day, as the eighth Bishop of

Algoma. At the left is the Very Reverend Lawrence Robertson, Dean of Algoma and Rector of St. Luke's Cathedral.

Archdeacon Peterson has been since 1978 the Rector of Trinity Church, Parry Sound, a Church of which Dean Robertson is a former Rector. Leslie Peterson is 54, his wife is Yvonne and they have five children. Originally from Noranda, he graduated from University of Western Ontario and Huron College, made a Deacon in 1954 and ordained a Priest in 1955. He served parishes in Coniston, Biscotasing, Elliot Lake and Christ Church, North Bay, before going to Parry Sound. In 1981 he succeeded the Venerable John Watson, now retired at Gravenhurst, as the Archdeacon of Muskoka.

Synod meeting —

(Continued from Front Page)

serious deficit position of the Diocesan finances, in part caused by parishes not remitting their Diocesan obligations on time. Our Treasurer, Din Oosterbaan, the head of the Advisory Finance Committee; Archdeacon Roy Haddon, and our Registrar, John Wright, Q.C., all spoke of the seriousness of the situation, with a \$60,000 deficit facing us at the present time, and with a figure of approximately \$200,000 facing us in the longer view. All delegates were charged with the work of telling their fellow Anglicans of the serious situation, and to remind all parish treasurers and wardens to remit their Diocesan obligations on time.

Youth Delegates

The sessions of Synod began each day with the Eucharist held in Holy Trinity Church. During the Wednesday morning service, an offering was presented which was equally divided between the Reverend Ralph Rowe, of the Diocese of Keewatin, and the Reverend Gary Boyes, both of whom had lost

their living quarters by fire.

The presence of 15 Youth Delegates to Synod added much to the spirit of the meetings, and beside the participation in debate, and the presentation of motion on Youth Ministry, the young people entertained Synod with a lively sing-song.

The presence of Banners depicting the Diocese and its participation in Anglicans in Mission, added a colourful touch to the meeting room. St. Paul's, Thunder Bay, were honoured to have their Banner chosen to represent Algoma Diocese at the General Synod Meetings in June.

For her long years of service as Secretary to the Bishops of the Diocese, Mrs. Marguerette Rose was presented with a purse and received the warm appreciation of the delegates.

It was particularly moving to be present at a Synod which was to be the final meeting chaired by our present Bishop, who has guided our Diocese so lovingly and so creatively during the

past eight years. As the Bishop brought down the gavel to end the Synod sessions and then proceeded to the Altar of the Cathedral to celebrate the Eucharist and give his final blessing, delegates felt truly that he had been a Father in God to them.

Canon Henry Morrow announces retirement

By Adelaide Taylor
in Thunder Bay
Chronicle-Journal

A ministry of 10 years at the Church of St. John the Evangelist, Pearl Street, Thunder Bay, will terminate in July with the retirement of the Rector, the Reverend Canon Henry Morrow.

Born and educated in Hamilton, Canon Morrow was employed for a time in that city. He entered the teaching profession and taught in the Indian residential school at Punichy, Saskatchewan, then returned east and taught in the Indian residential school at Sault Ste. Marie. While there he met Miss Edith Elford, also a teacher, and they were married in 1950.

Following his marriage, Canon Morrow entered Diocesan Theological College, McGill University, Montreal, graduating in 1955. He was made Deacon in May, 1954, and in March, 1955, he was admitted to the order of priesthood. Following ordination, he served as Assistant Curate at the Church of the Epiphany, Sudbury, then as Rector of the Church of the Ascension in that city. His next parishes were St. Matthew's in Sault Ste. Marie and St. John's, New Liskeard, then St. John's, Thunder Bay.

In addition to parish duties, Canon Morrow, has been active in community affairs. He is a member of the Thunder Bay Council of Clergy,

director on the board of Belecare, director of the action group, Anglicans in Mission, and member of Thunder Bay Kiwanis Club.

He was made an Honorary Canon of St. Luke's Cathedral, Sault Ste. Marie, in October, 1982.

During Canon Morrow's ministry at St. John's, an outstanding feature of his leadership has been his work with children and young people, and the renovation and addition to the church building and parish hall, named Langworthy Hall in memory of the W. F. Langworthy family of Thunder Bay.

His wife, Edith Morrow, has also taken an active

part in parish and community activities. She is a member of the senior choir and director of the junior, intermediate and cherub choirs. She is a member of the chancel guild, Anglican Church Women and past-president of the Ladies of Kiwanis.

The Morrrows are the parents of two children, including a daughter, Mary, project manager, Thunder Bay Housing, who will remain in Thunder Bay. She is a member of St. John's senior choir and director of the junior drama group. A son, Kevin, resides in Toronto.

Canon and Mrs. Morrow will make their home in Sault Ste. Marie.

The Bishop's Itinerary

July 10th—9:00 a.m.—St. Augustine's, Whitefish Falls—Eucharist.

July 10th—11:30 a.m.—St. Christopher's, McGregor Bay—Eucharist...

July 22nd—a.m.—Holy Trinity, Jocelyn—100th Anniversary of the Consecration of the Church.

August 7th—11:00 a.m.—St. James', Goulais River—Eucharist and Dedication of Church Hall.

Note: Visitations to Church Camps and some summer congregations not arranged at the time of the deadline for printing the June issue.

Their work on earth has ended . . .

The Reverend Canon Lorne R. A. Sutherland, Rector of Espanola

Editor's Note: We are grateful to the Reverend Canon George W. Sutherland, for the following account of the life of Canon L. R. A. Sutherland. Canon George Sutherland enjoyed a close and long friendship with the late Canon Lorne Sutherland but the two men were not related.

Canon Lorne Sutherland entered into the Paradise of God on May 5th, 1983. He was born in Swift Current, Saskatchewan, and educated in Western Canada. In the early 1940's he was transferred by the Dominion Bank to Fort William. He was a member of St. Paul's Church, Fort William, now Thunder Bay. He sang in the choir, and it was from there, partly through the influence of the curate, the Reverend Morse Goodman, later Bishop Goodman of Calgary, and of the rector, Archdeacon Balfour, that Fr. Sutherland went to Trinity College, Toronto, to study theology. He was called as a "special" student and took a combination of arts and theology courses. He was a good student, and the College made a special exception in his case and granted him a Licentiate in Theology without a prior arts degree. He had a good grasp of philosophy and a deep understanding of the spiritual life, which he carried with him in his priesthood.

He spent his summers working as a student in Algoma, first in the Rosslyn, Slate River, Vickers Heights area, then in Magnetawan. He was ordained Deacon in St. Chad's College chapel by the Bishop of Qu'Appelle, Bishop Knowles, and he began his ordained ministry as curate of the Church of the Epiphany, Sudbury. He was ordained priest while he was there, by Archbishop Wright. He was successively incumbent and rector in Capreol, Garson, Skead Road and Falconbridge, then at All Saints' Church, Gore Bay, with Silverwater, Sheshagawaning and Kagawong, followed by Coniston and Minnow Lake, and latterly at Espanola, Whitefish Falls, Webbwood and Nairn Centre and Spanish.

He was one of the first campers at Sandstone Lake at Camp Gitcheomee and was a regular camper and staff person at Whitefish Falls, where he was lovingly nicknamed by "Little Gertie" as Dreamboat.

God granted him some exceptional gifts. He was a member of the little theatre group while at Gore Bay and took part in the finals at Hart House in the Ontario Drama

League. But he was also an outstanding musician. He had earned his A.T.C.M. from the Royal Conservatory of Music while in Manitoba both as a solo performer and as teacher, and he continued to give us his musical talents throughout his ministry. He was organist of All Hallows' parish in Toronto, and performed as part of a trio in the Sudbury area, as well as working with artists from Cambrian College, Sudbury and with the Sudbury Philharmonic Orchestra. He had talents at writing, and those who were privileged to receive letters from him, knew of his wit and skill with phrases and words.

His quiet, devoted and talented life will be missed from the Algoma scene while he goes on to more glorious service in the Kingdom of our Lord.

The clergy of Deanery of Sudbury, together with

Alfred Alston, Thunder Bay

On Friday, March 11th, Alfred Alston passed away in hospital. He was 71 years of age. Along with his two sisters, Amy and Edith, Alfred had been a long-standing member of West Thunder Bay parish. For many years he lived on Broadway Avenue and attended St. Mary's church regularly. When the Church of St. Mary closed and he and his sisters

Mrs. Evelyn Knowles

On the morning of February 23rd, Mrs. Evelyn Sybil Knowles, a great worker and *Mission Bell* supporter in West Thunder Bay passed on to be with the Lord. Although she was a great worker for the Church of the Good Shepherd in Slate River, she was well known in all the communities in the surrounding area.

In 1951, Mrs. Knowles was appointed as Bishop's Messenger. She very capably served the extreme western boundary of Algoma Diocese, where the need was very great. She travelled as far west as Raith and occasionally to Upsala, visiting the schools in South Gillies, Kakabeke Falls and Oliver Township. Mrs. Knowles continued to serve the Church in this manner for over ten years. Visiting the sick in hospital and members of the church who had fallen away from the Church, became part of her duties also. Until her health began to fail four years ago in her 88th year, she continued to be very active in the work she loved, faithfully addressing, stamping

other Diocesan clergy, gathered in St. George's Church, Espanola, for the requiem eucharist for Canon Lorne Sutherland. Archdeacon Paterson was the officiant and celebrant at the requiem assisted by Canon Jack Crouch. Our Bishop-elect, Archdeacon Leslie Peterson, read the Gospel and delivered the eulogy, emphasizing the note of thanksgiving for the priesthood of Canon Sutherland. Archbishop and Mrs. Wright were in attendance at the service. Representatives of other churches in Espanola were also present. The Church was crowded with parishioners, many of whom had to stand outside. The Choir and the Eucharist also led in the singing of two hymns, "Immortal, invisible, God only wise" and "Alleluia! sing to Jesus." Interment followed in the Espanola cemetery.

were forced to move because of the unpredictable Kam River, Alfred worshipped the Lord at St. Mark's church in Rosslyn. He was buried from St. Mark's church with the Reverend Michael Lawson and Archdeacon Haddon conducting the service, and interred at Mountainview Cemetery. May he rest in peace after his many years of faithful service.

and stapling the *Mission Bell* and delivering it in person to those who she possibly could.

Mrs. Knowles was buried from St. Thomas's Church, Thunder Bay, with Archdeacon Haddon conducting the service, the Reverend Michael Lawson reading the Psalm and the Reverend Mark Conliffe reading the lesson. She was interred at Stanley Hill Cemetery. May the same Spirit Who gave her strength and vitality to do her work for the Lord continue to inspire people who work for Him in West Thunder Bay. May she rest in Peace, safe in His arms, forever.

Deanery of Muskoka celebrates Ascension Day

At St. James' Church, Gravenhurst, on Thursday evening, May 12th, clergy and people of the Deanery of Muskoka celebrated Ascension Day with a service of Holy Eucharist and Sermon.

The preacher was Sister Charis of the Evangelical Sisterhood of Mary, Truro, New Brunswick. As well as welcoming the sisters from this order,

St. John's, Chapleau, celebrates the 25 years when Church was the Cathedral of Moosonee

As part of its ongoing Anglicans-in-Mission study program, St. John's Church in Chapleau recently invited two distinguished guest preachers from the Diocese of Moosonee to preach in what was for 25 years the cathedral of that Diocese. It was something of an historic occasion when the Right Reverend Caleb J. Lawrence, Bishop of Moosonee, stepped into the pulpit of the former cathedral of that Diocese. Preaching on the "Feeding of the Five Thousand," Bishop Lawrence pointed to Philip, who brought a young lad having a few fishes and loaves to Jesus, as an example of what can happen when we bring people to Jesus, and what God can do with our meagre resources when we put them in his hands.

After hearing this challenging and inspiring message, the people of St. John's entertained Bishop Lawrence at a reception and lunch in the Legion Hall. That hall was formerly St. John's Parish House, which contained at one time the Synod office for Moosonee and the studies of the Bishop and the Rector of St. John's. Bishop Lawrence spoke warmly to the congregation and said he was thrilled to be able to make a visit to this parish which at one time played such a vital role in the mission work of the church in Moosonee.

The following week the Reverend Thomas A. Corston, a native of Chapleau who was made deacon in St. John's (the eighth man from this parish to enter the sacred ministry), preached on the present state of mission work in the Diocese of Moosonee. After the morning service "Father Tom" showed slides depicting mission work in his diocese at a luncheon in Renison Hall.

These visits were part of St. John's "Century of Mission" program. In Chapleau the approach to the Anglicans-in-Mission study program has been to explore the history and heritage of this parish, which is rooted in some of the great missionary traditions of the Anglican



BISHOP OF MOOSONEE: The Reverend William Ivey welcomed the Right Reverend Caleb Lawrence, Bishop of Moosonee, to Chapleau.

Church. The "Century of Mission" celebrations began with the centennial re-enactment of the first missionary service in the Chapleau area, which was conducted in the summer of 1882 on the banks of the Chapleau river (where St. John's Church now stands) by the Reverend John Sanders, an Ojibway Indian. That historic re-enactment was reported earlier in the pages of the *Algoma Anglican*.

Later on last fall, the Reverend Dr. F. A. Peake, church historian and former provost of Thorneloe University, preached in St. John's on the early missionary history of the area. He examined the question: "How did those early missionaries convey the Gospel to a people whose language, culture and way of life were so different?" The basic method of Evangelism, Dr. Peake pointed out, was for the missionaries to live among the people they came to serve, learning their language and thought, and allowing them to see the Christian life firsthand, as the missionaries lived it out among the people. "Know and be known," said Dr. Peake, and then tell people the basic message of the gospel: "Tell them God loves them." Evangelism never changes and the method and the message is the same for us today.

The most recent "Century of Mission" events at St. John's were the guest preachers from the Diocese of Moosonee who

helped remind the people of St. John's of those days when Chapleau was a centre for missionary activity throughout the North. Now the next celebration in Chapleau will be the centennial re-enactment of the first English-language mission service which was conducted by Archdeacon Gowan Gillmor, "the tramp" of Algoma. In 1883, Archdeacon Gillmor walked from the end of the rails just north of Sudbury along the nearly 150 miles of right-of-way to Chapleau where he held Divine Service for 12 men and six women in a tent near the CPR construction site. This was the first English language Christian worship (the very first was "prayer book" but in Ojibway and Cree!) in the Chapleau area.

This re-enactment will be held on June 26th, the 98th Anniversary of the parish. Representing "the tramp" will be another great Archdeacon of this Diocese, and a former rector of St. John's, Archdeacon E. Roy Haddon, of Thunder Bay. An outdoor service in a tent is planned, with parishioners being asked to wear 1880's style costumes. A pot-luck lunch, in the style of an 1880's construction camp will follow.

St. John's was once written of as "the Light of the North," and although time and circumstances are very much altered, the people of St. John's are determined to keep that light shining for a long time to come.

Reverend William Thompson, Gravenhurst, and the Gospel by the Reverend Canon William Graham, Rural Dean of Muskoka. Archdeacon Peterson said the Blessing, and spoke briefly during the service.

For the service the music was led by a combined choir, with choristers from Parry Sound, Huntsville,

Bracebridge, Bala and Milford Bay-Port Carling joining the choir of St. James'. The choir filled the chancel to overflowing, and were heard in the S.S. Wesley anthem, "Lead me, Lord," directed by Derek Shakespeare, choir director, with Douglas Paige as organist.

A time of fellowship followed the service.

Rector of St. Paul's, Thunder Bay, honored on anniversary and named a Canon

On Sunday, May 1st, St. Paul's Parish, Thunder Bay, recognized their Rector on the occasion of the twenty-fifth anniversary of his Ordination in the Church of God.

The Reverend D. A. P. Smith was made a deacon on May 1st, 1958, the Feast of St. Philip and St. James, in the Church of St. John the Divine in North Bay, by Ar-

chbishop William L. Wright. (He was priested the same year on St. Thomas' Day in St. Luke's Cathedral.)

During the course of the morning Eucharist in St. Paul's, Warren Moore, Rector's Warden, read a warm greeting to Father

Smith from Bishop Nock in which the Bishop announced that he would name Father Smith a Canon of St. Luke's Cathedral on the following day during Synod. This announcement was greeted with spontaneous applause and a standing

ovation from the congregation for their Rector.

Following the service people gathered downstairs in Babe Hall to share in Father Smith's giant anniversary cake which was appropriately decorated

with a small cannon. At that time, Mrs. Thelma Paddington, president of St. Paul's A.C.W. Executive, presented the Rector with a donation to his discretionary fund in recognition of his service to the Church and to the parish.

Diocesan A.C.W. annual—

(Continued from Front Page)

in which the participants shared something of God's call in their own lives.

After a fine roast beef banquet, delegates enjoyed an evening of music and comedy featuring many very talented Anglicans of all ages from the Algoma deanery.

The keynote speaker on Wednesday morning was Mrs. Marcia Hollis, wife of the Bishop of Montreal and author of the *Godswept Heart*. Mrs. Hollis spoke on the choices presented in life and our assumptions regarding our own rights to choose and the responsibilities that result from our choices.

The report of the nominating committee and the elections held resulted in the following officers for the 1983-84 term: Honorary President, Mrs. Elizabeth Nock; President, Mrs. Muriel Hankinson; Vice-President, Mrs. Dorothy Varney; Recording

Secretary, Shirley Burton; Corresponding Secretary, Mrs. Pat Dutton; Treasurer, Mrs. Carol Wessel; Assistant Treasurer, Mrs. Peggy Hern; Devotions and Study, Mrs. Doreen Staden; Juniors, Mrs. Erin Hernden; Girls' Auxiliary, Mrs. Linda Barker; Family Life, Mrs. Mary Jane Kettles; Social Action, Mrs. Dorothy Chabot and Communications, Mrs. Margaret Smith.

A budget of \$22,000 was approved for 1984 at the business meeting on Wednesday afternoon. The offering from the opening service was disbursed among the Anglican Fellowship of Prayer, the expenses of the Consecration of the Co-adjutor Bishop, Amnesty International and Heritage House (the two latter appeals being special interests of our honorary president, Mrs. Nock).

The meeting concluded with a Eucharist and Installation of officers.

Algoma banner to General Synod

Of all the banners brought from the various parishes to the Algoma Diocesan Synod in May, the one made by St. Paul's, Thunder Bay, was judged to be the one to be taken to General Synod, meeting in Fredericton in early June, to represent Algoma Diocese. The banner was designed and executed by Mrs. Sandra Jordan, Mrs. Margaret McKay and Mrs. Margaret Shuttleworth of St. Paul's A.C.W., and carefully shepherded to diocesan synod by Dr. Mary Richardson, lay delegate from St. Paul's. Dr. Richardson, on behalf of the parish, replied to the announcement on the floor of Synod.

The front side of the large banner features the diocesan coat of arms in the centre between a flaming torch on the left (representing the good works of outreach of Anglicans in Mission) and a smoking incense burner on the right (representing the prayers of the Church and the "inreach" of the spiritual aspect of A.I.M.). Central to this face of the banner is a large IHS symbol incorporating a cross, to demonstrate that Christ is the focal point of all the work and mission of the Church.

The reverse side shows a large map of Canada with the Diocese of

Algoma indicated in red. Below this is the Bishop's diocesan motto, "Rejoice in the Lord always!" The word "Algoma" in large letters is at the top of both sides, and the background of both sides is deep red.

The banner will be taken to General Synod by the Reverend Canon D. A. P. Smith, rector of St. Paul's and one of the diocesan clerical delegates to General Synod. Following its return to the parish, the banner will be hung in the nave of the church.

Thunder Bay ACW

On April 27th, Thunder Bay Anglican Church Women held their spring Deanery meeting in West Thunder Bay. The deanery started with a Holy Communion service in St. Mark's church with the Reverend Michael Lawson officiating. In his meditation he commented on the purpose of the A.C.W. and how we are to live the "new life" every day of the week. Mrs. Pat Towell at the organ and St. Mark's choir added inspiring music to the service.

After coffee in the Parish Hall and a short meeting, the ladies went to the Rosslyn Community Centre for lunch. The Rural Dean, the Reverend Mark Conliffe, said the Grace for the meal. Sylvia Wright led devotions. Then after

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Young performers present "Pied Piper" at St. John's, Thunder Bay

A play, "The Pied Piper," was presented by the combined youth choirs and the junior drama group of St. John's Church, Thunder Bay, on April 15th. This spirited musical retells the familiar story of the town plagued by rats, a problem which was solved by the Pied Piper. With its lilting music and humorous dialogue, the play was well presented, utilizing the talents of more than 30 young thespians, ranging in age from four to 15.

Although the weather did not co-operate, the audience who shovelled their way out from a spring blizzard to attend were unanimous in declaring the production the best yet. As usual, the players were refreshingly enthusiastic and justifiably proud of their achievement.

The on-going success of these musicals is due to the diligent work and faithfulness of the young performers, the hours of preparation and teaching by their directors and the innovative sets and costumes created by talented parishioners. All the time and the agonizing is quite worthwhile when the results are so increasingly polished and entertaining productions as those of St. John's youth.

At this time it is with great sorrow that the youth choirs of St. John's must bid farewell to their director. Many of these chorists have grown up under the direction of Mrs. Edith Morrow, who will be leaving St. John's at the end of June. She will be greatly missed.

The Pied Piper and the City Council

The Pied Piper and the City Council of Hamelin

A group of Hamelin Townspeople

Townspeople of Hamelin



Townspeople of Hamelin

Townspeople of Hamelin

The Cast of "The Pied Piper"

City Council, Pied Piper, Townspeople

"A charge to keep I have"

Fifth Instalment

Within the Diocese of Algoma the Church of England operated six Indian day schools but their most significant enterprise was the Shingwauk and Wawanosh Industrial Homes at Sault Ste. Marie.

As stated earlier in this series, the Homes were located one and a-half miles to the east of the Sault on lots one and two in the Township of Tarentorus. The main building, erected by Edward Francis Wilson (1844-1915) in 1875, measured 160 by 75 feet and contained offices, dormitories, lavatories, a bakery, kitchen, dining, play and staff rooms. In the two adjoining wings, on the south and north, were the principal's residence and, since 1896, the Wawanosh School for Girls.

In 1889 the Indian Department had donated \$2,500 and a similar amount again in 1890. The main room in the central section was enlarged, allowing for better light and ventilation. Brick, stone and mortar replaced rotting timbers and hardwood floors were laid throughout. Dark passages, partitions and walk-in closets were removed to permit expanded dining facilities and larger sewing, clothing and storage rooms. The structure now measured 160 by 137 feet.

Coal oil burning lanterns lighted the establishment. Heat was provided by three large boilers in the basement connected to a system of 50 radiators. Firemen's axes and four chemical fire extinguishers were placed at strategic points. Spring iron couches with spring mattresses replaced the 50 old worm-eaten bedsteads and an oven was purchased with the capacity to bake 60 loaves of bread at a single time.

Although the Boys' washroom was expanded and painted there would remain the persistent problem of providing the proper facilities for bathing throughout the seasons. Prior to 1907, when the institution was connected to the municipal system, the water supply for Shingwauk had to be drawn from the St. Mary's River through a three-inch iron pipe and pumped to large storage tanks on the roof of the main building. Frequently, the students would drink directly from the taps without boiling the water which left them particularly susceptible to typhoid fever. This was due to the increasing pollution caused by open sewers and the untreated discharge of industry and passing vessels.

A six-bed hospital, laundry, band stand, industrial building, factory, barn, stables and employee cottages were also constructed about the grounds as well as a large frame structure, 60 by 30 feet, near the east corner of the main building. This soon became known as "the Hall" and possessed the commanding feature of a four foot wide exterior frontal staircase leading to a second floor verandah. The lower floor was used as a drill and recreation centre and the upper half for meetings and a classroom in the summer. Fifty yards to the southeast of "the Hall" was the Bishop Fauquier Memorial Chapel built by Wilson in 1882 of red and white fieldstones.

Shingwauk was originally designed to house 100 pupils — 60 boys and 40 girls — but seldom were there more than 20 from both sexes in attendance. There was also accommodation for 12 staff members. Teaching was by repetition under the monitor system and the curriculum was set by the government of Ontario. Classes were conducted from 8:30 a.m. to 12 noon and from 1:30 to 5:00 p.m. (later reduced to 4:00 p.m.) with 15-minute recesses in the morning and afternoon and a one-hour study session in the evenings. A breakdown of the pupils' daily schedule is as follows:

Seniors: School work, 4 hours; trade or housework, 4½; meals, 1½; ablutions, bed making, prayers, 1½; recreation, 3¾ and sleep, 9 hours.

Except on Saturdays, when the number of hours devoted to study must be added to those of recreation.

Juniors: Class work, 6½ hours; ablutions, bed making, prayers, 1¼; meals, 1½; recreation, 4 and sleep, 10¾ hours.

On the 93 acres owned by Shingwauk, 40 were under cultivation — 20 with hay and the rest with a variety of root, grain and vegetable crops. The soil was rocky and sandy and subject to flooding in the spring. While one group of students were at their lessons a second worked with the supervisory tradesmen. The children were also expected to participate in the general upkeep of the buildings and grounds.

The Homes undoubtedly made a very real contribution to the Christian and technical education of the Indian youth yet they failed to fulfil their original promise due mainly to a shortage of both material and human resources. Because the majority of the staff were underpaid and undertrained they were ill equipped to deal with the emotional needs of the lonely 12 year old who had come to Shingwauk or Wawanosh from the far north or west and felt isolated from both parents and friends. According to David Nock,

no effort was made for the Ojibway children to feel comfortable in their new environment. Almost everything which faced them from clothes to time sense differed from what they had known in the Ojibway culture. There was a great deal of marching, rather too much of praying, and the daily schedule was planned to the minute. Speaking Ojibway was forbidden and Ojibway customs such as sexual joking between cross cousins was also forbidden . . . At worst, there was even a jail set aside for severe offenders. In Ojibway culture it is extremely rare for parents to take any physical methods of punishment. Ridicule is quite sufficient for the purpose of discipline. 2

Sometimes the sense of racial superiority, Victorian strictness or just a general insensitivity could get out of hand and, as a result, the "memories of bitterness, loneliness, hunger and intimidation" 3 connected with the Shingwauk Schools have been perpetuated amongst the Indian peoples for generations. Probably the best

Mission to the Ojibwe at Sault Ste. Marie: St. John's, Garden River, 1832-1982

By Monqusonquaw

criticism of alleged maltreatment at Shingwauk comes from within the Church itself, namely in a letter written by Annie Young, a member of the Woman's Auxiliary and volunteer worker in the Homes, to Bishop George Thorneloe (1848-1935) on the 21st of January, 1907:

... First, I consider that the children have to work much too hard for their age and strength. Little girls that we would not expect to do any work, stood for two or three hours at the sink while they picked over and pared a bag of potatoes — three pails when finished, for the potatoes were very bad. I talked about this until they were given boxes to sit on. Two or three little girls stand while they wash and dry dishes for about 40 persons — stand while they scour the knives and forks. When they are done this work there is sweeping, dusting and scrubbing to be done. They seldom rest; and these are children who are not strong to begin with (many of them had only partially recovered from typhoid fever). Most of them are poor, pale-faced, washed out little creatures who should be only resting and playing. There is no end to the cleaning done in the Home. And it makes one's heart ache to see the thin little arms that are bared to scrub and carry heavy pails up and down stairs. Much of the work might be avoided and better results be gained by training the children to be clean and tidy and careful.

Another reason is the food the children get. Nearly every child gets run down and thin shortly after entering the Homes. It is little wonder. I think the children's supporters would be surprised if they knew the bill of fare in the Homes. I think I am correct on what follows. If not I am anxious to be corrected. It was the same a few years ago when my sister taught there for a short time. Breakfast: porridge, skim milk, dry bread and tea served in battered granite dishes and with not nearly enough cups. Dinner: meat and potatoes, dry bread and tea. Supper: Bread and poor watery dried-apple sauce and tea — except on Wednesday and Sunday evening when the apple sauce is taken away and a very questionable butter is substituted. Some sort of pudding is also given for Sunday's dinner. Who among us would expect our children to keep well and strong on this diet, even without hard work? It is true when they take sick they are fed up on beef-tea, etc., but it is too late then. It is an acknowledged fact, in the Shingwauk that it is almost impossible to restore the Indian children to health when they once begin to fail.

Another is the want of proper heating in the Home. Every year, I am told, the coal gets low about March 1st. Then coal is used to keep Mr. King's, the principal's, furnace going briskly and is also used to some extent in the Wawanosh. But the furnace heating the school room and most of the staff's rooms is fed with green poplar, spruce and white birch. The result is that it never burns properly, is usually no use at all, and very frequently goes out on the coldest nights. The children shiver in school and in prayers and when I was teaching there my big coat and over stockings worn in school were not sufficient to prevent my actually suffering with the cold. They talk a great deal about ventilating the schoolroom. If it were properly heated it would be very easy to ventilate by the windows. I understand this is the trouble every spring and fall. There should be a stove in the school room so that a fire may be lighted on very cold days in winter and on cold or damp days in the summer when the furnace is out. The stone building is very cold and damp even in summer. Mr. King has been asked to put in a stove but refuses to do so.

Those who should know tell me that such wood as is used is more expensive for steady use than coal. They pay a considerable sum for it on the stump and then the big boys are paid for cutting it, instead of being employed in the heavy work in the house instead of the little boys and girls.

The little ones, and all the girls, do not get nearly enough outdoor exercise in winter. I think they are so cold in the house that they hate to venture into the presumably colder air out doors. It is a rare thing to see the girls out of doors.

The farming and training as farmers are only very expensive "playing at" the real thing. In 1905-6 winter instead of having hay and grain for sale they had to buy \$30 or \$40 worth of hay and oats. And a great many of their potatoes are frozen every year because they have no proper place to store them in. A carpenter is kept and paid a salary yet the boys do not learn carpentering because the carpenter is kept busy repairing, and sawing wood. The girls do not learn to sew. The best sewers are set to do a little patching when they can drop the brooms and scrubbing brushes to pick up the needles for a few minutes. And they have no chance to learn good house keeping for the dishes. The meals prepared and many of the utensils are such as no respectable Indian women would have. We are intimately acquainted with the Indian women of two reserves and with their homes so I know where of I speak. I know poverty is pleaded, and I should think Shingwauk funds must always be low. But I think it is to a great extent, the result of mismanagement, as I have tried to show. I should think if the institution were properly conducted (conducted as many of its supporters fondly imagine it is conducted) it would pay a great deal of its expenses. But it never has been so conducted and I fear it never will be . . . 4.

E. F. Wilson, the founder and first principal (1873-1892) of Shingwauk, was never overly concerned as to which denomination contributed aid to his establish-

ment (his schools at Elkhorn in Manitoba were non-denominational) and, since he had proven himself a master fund raiser, Bishop Fauquier (1817-1881) was willing to permit him a free hand in Shingwauk's operation. Bishop Sullivan (1833-1899), however, insisted that since the Diocese of Algoma supplied Wilson with his clerical licence and had provided financial assistance, then Shingwauk should be considered an Anglican affair. Wilson had turned the Shingwauk properties over to the Bishop of Algoma on February 8th, 1875. Under the terms of the deed they were to be held in trust for the education of the Indian population. For Bishop Thorneloe the trust seemed to bring with it only a multitude of frustrations.

By 1900 it had become all too obvious that the Diocese of Algoma was in financial difficulty. The General Synod had made the decision that contributions from the faithful were not to be sent directly to favoured projects but submitted to the Domestic and Foreign Missionary Board (est. 1884) which would determine the distribution based upon need and the priorities set by established policy. Money was no longer to be retained as general capital but must be spent on specific ends and the proper receipts returned to the Board. The chief interests of the DFMB, which was replaced by the Missionary Society of the Canadian Church in September, 1902, did not include Indian work but rather the welfare of aid to immigrant settlers, the development of overseas missions and the preaching of the Gospel to the other denominations. The MSCC was also to relieve the English missionary societies of their Canadian responsibilities. The announcement of their gradual withdrawal (with the exception of the English Algoma Association) came at a time when Algoma was experiencing a pressing need for missionary work amongst the miners, lumbermen and railway labourers and Bishop Thorneloe knew all too well that the diocesan coffers were almost empty.

In 1894 the deficit for the Shingwauk School was \$189. That amount increased gradually to \$600 by January, 1903, but, before the year was out, had grown to \$1,552.98. The chief reasons behind the growing debt was the need for the triennial purchase of new uniforms for the pupils and the rising cost of anthracite coal in the Upper Great Lakes.

In selecting the site Wilson had an eye for the beautiful but not the practical. By the turn of the century the land around the School was pretty well denuded of trees, except for a maple and birch wind break to the north and west. If coal was unavailable then the furnaces had to be compensated with 130 tons of hardwood which came mainly from St. Joseph Island.

Principal George Ley King (c.1863-1942) requested Bishop Thorneloe to use his influence to persuade the Indian Department to raise the per capita grant from \$60 to something approaching the \$100 to \$150 received by the Indian industrial schools in western Canada. Mrs. King estimated that the outlay for each pupil, including salaries, insurance and medical costs amounted to \$135 annually. 6 On December 2nd, 1902, Thorneloe despatched the following note to the Superintendent-General of Indian Affairs:

We are now in great straits, and are quite unable to see our way before us. At a meeting of our Committee of Management held a few days ago, it was felt to be a serious question whether we should much longer face the risks in which we ourselves are much involved. The government grant supplies only one-half the cost of our Homes' maintenance leaving the other half to be obtained in the form of contributions from private properties. Owing to the varied and increasing claims of the far West our share in such charitable contributions is annually decreasing, year by year, for some time past. We have been falling behind in our accounts . . . we have no money yet for providing for the winter's fuel. 7

A comparison of the sources for Shingwauk's funds between 1882 and 1902 is most illuminating: 8

Source	1882	1892	1902
Government grant	\$2,400.00	\$4,265.06	\$3,682.38
Contributions	8,525.56	6,556.79	4,653.22
Total	10,925.82	10,821.82	8,335.60
			960.02 deficit
			9,295.62

The deficit was paid out of the Algoma Mission Fund, which had been created for other purposes.

Following a trip to Ottawa by the Bishop and Principal King the Government ordered an audit of the Schools' accounts. It concluded, contrary to the opinions of Annie Young, 9 that the Homes were being properly managed and that the financial difficulties had arisen from circumstances beyond their control. In November, 1903, the Indian Department agreed to increase the per capita grant to \$72. In addition, the Department would pay off the deficit in two installments and supply enough money to make structural improvements and replace worn-out materials.

In 1906 the Algoma Synod determined that the welfare of the Homes should be turned over to the Indian Department and appointed an Executive Committee to look into the matter. The Committee, however, was unable to act because the Shingwauk trust could not be relinquished without a quit claim deed from E. F. Wilson and that was not forthcoming until 1910.

The Indian Department was reluctant to assume full responsibility especially in view of the seemingly uncontrollable deficit which, by 1909, had reached nearly \$3,000. The Department notified the Bishop of its intentions on January 11th, 1909:

Many reasons may be advanced to show that if the Shingwauk Home were closed the pupils in attendance could receive instruction in day schools in the various localities for the most part, and that the large amount of money which we expend on this in-

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"A charge to keep I have" —

(Continued from page 6)

stitution might be more advantageously spent in improving the day schools on the Reserves throughout Ontario, in providing grants by way of scholarships to more advanced Indians who wish to attend High Schools and Collegiate Institutes, and schemes that would tend to direct improvement on the Reserve . . .

... Possibly the Church in her zeal for missionary work has established schools which were not really necessary, and that as soon as the outside contributors had been withdrawn, failure to meet financial responsibility has exposed the weakness of the position.¹⁰

The MSCC reasoned that between the years 1894 and 1908 228 pupils had passed through the Shingwauk Schools at an estimated cost of \$137,132. Of the total number 80 students were still in attendance, 64 had been honorably discharged and 84 had either died, run away, been expelled or sent home sick. In light of these figures the MSCC concluded that the industrial school was an expensive and unnecessary operation which produced "very small results."¹¹

But the Schools did not close. Bishop Thorneloe wrote to Eda Green, the Secretary for the Algoma Association in England, and received a \$300 a year supplement which would be used to pay off the debt in installments. Principal King resigned in 1909, citing ill health and nervous exhaustion, and the Bishop appointed Benjamin Philip Fuller (1864-1945) to replace him. Fuller grew up on St. Joseph Island and worked as a mechanic during his 20's and 30's. He was ordained to the priesthood in 1906, following his graduation from Huron College, and had served seven years as a missionary (1902-1909) to the Indians at Negweneng on Lake Nipigon. The number of students at Shingwauk and Wawanosh were cut to 37 and the staff reduced proportionately. Fuller's daughter, Benna (1888-1977) though unqualified, was hired as the teacher at a reduced salary. With these corrections the Algoma Synod agreed that the work at the Homes would continue but on an experimental basis and the situation would be re-evaluated at the end of each academic year.

The fact that some of the leading Anglican laymen in Sault Ste. Marie were Shingwauk's major creditors did ease the situation somewhat but it remained critical as is only too evident in the figures presented below.¹²

Income—Government grant, 37 pupils x \$60, December 1909, \$570.00; March, 1910, \$555.00; June 1910, \$555.00; September 1910, \$484.00; sundry sources, \$2,297.23; total, \$4,461.23.

Expenditures — Stipends, \$1,430.00; food, \$1,708.00; fuel, \$514.67; water and light, \$117.52; shoes and clothing, \$99.00; renewals and repairs, \$50.55; stock purchased, \$114.00; sundries, \$138.44; reduction deficit, 1909, \$289.05; total, \$4,461.23.

Unpaid Accounts — W. H. Plummer (old acc.) \$440.13; Plummer, Ferguson and Co., \$122.55; W. J. Detweiler, \$58.81; T. J. Foster, wood, \$195.23; Stone Lumber Co., wood, \$70.00; F. W. Stubbs, food, \$1,625.26; total deficit, \$2,442.70.

Prior to the defeat of the Laurier Government in 1911 the Minister of the Interior and Superintendent-General of Indian Affairs, Frank Oliver (1853-1933), proposed that an arrangement should be worked out whereby the management of the Indian schools would be covered by a contract between the Government and the various Church organizations in which the responsibility of each would be fixed in law. School authorities would be required to sign a contract with the Government to limit the number of pupils in residence so as to prevent overcrowding, provide for proper medical and academic inspection and give the Government control over the professional qualifications of the staff.

On the financial side Oliver agreed, despite previous objections, to raise Shingwauk's per capita grant to \$100 but insisted that no part of that amount should be used to pay the deficit. Money would also be supplied to make improvements in the existing buildings which hopefully would bring them up to a national standard.

The farming operation was expanded with the acquisition of 80 acres to the north of the Shingwauk property. Irrigation and drainage ditches were dug and a root-pulper and grain-chopper purchased. To the existing livestock was added four head of cattle, six sheep, 11 pigs and 40 hens which made the School self-sufficient in milk and eggs and meant a ready, if infrequent, source of meat. A small planing mill was started and was bringing in revenue before the year was out. Principal Fuller closed his report for 1911 with the hope

*that some progress has been made and we are certain of some mistakes and failures, mostly through lack of experience; but with fresh resolves we shall hope to accomplish better things in the term we have now entered upon. I may say, too, that a change has taken place in the fact that both children and staff enjoy much of the true home atmosphere, and each one feels responsibility for the welfare of the other.*¹³

Due to the strict economic supervision of Bishop Thorneloe the deficit was reduced slowly and, with the assistance of the English Algoma Association and the diocesan branch of the Woman's Auxiliary was removed completely in 1914. The number of pupils enrolled was increased to 42 in 1912 and 63 in 1913 and would remain there until 1920 when, with the passage of the compulsory attendance amendment to the Indian Act, it grew to 80. The public school inspector, Leslie Green, reported Shingwauk to be "well managed, well disciplined and well taught"¹⁴ and, in 1916, W. Russell Brown, Indian Agent for the Lake Superior Ojibwe, went so far as to declare it "one of the best-managed institutions in the country."¹⁵

Not all the official reports, however, were as favourable. A. H. Abraham, an agricultural consultant in the Indian Department, visited the Schools in May, 1919. While Abraham thought Principal Fuller should be congratulated for the "splendid results" he had achieved he found the physical environment of the Homes unacceptable. In Abraham's opinion they should represent an ideal to which the Indian should look as a model for farm

management. Instead, he discovered that the outbuildings had been ill planned and were substandard in their construction. Feed, and straw for the animals' bedding, had to be carried 500 yards between the horse barn and the sheep stables. Since there were no hog pens the pigs were kept either in empty stalls in the corners of the barn or in the chicken house. All of the animals were watered in a communal trough near the household gardens behind the main building. There was no implement shed and much of the machinery was left to stand in the snow during the winter. The soil, while not the best, was satisfactory, although a saturated 35 acres were badly in need of a tile drainage system.¹⁶ The Government ignored the majority of its consultant's suggestions for improvements but agreed to raise the per capita grant to \$120. They also donated a second-hand car and Ford truck but Shingwauk continued to rely on horsepower for both work and travel.

The responsibility for the management of the Shingwauk and Wawanosh Homes was officially transferred from the Diocese of Algoma to the Indian and Eskimo Committee of the MSCC on January 1st, 1922. The Committee agreed to pay the sum of \$2,069.47 which was the amount of the outstanding debts.¹⁷ The lease for the property was held up for a couple of years in negotiations concerning the diocesan status of the clergyman-principal and because the Algoma Synod refused to accept the MSCC's suggestion that it should run for 99 years. A lease of a shorter duration was later adopted. The Diocese was to retain the Bishop Fauquier Memorial Chapel, the Shingwauk cemetery and a right-of-way between the two. At long last Archbishop (1915) Thorneloe could breathe a sigh of relief. The Diocese had been freed from these important, but costly, institutions and could now turn its attention to its other, equally important, obligations.

On August 10th, 1929, Canon Gould, Secretary of the Executive Committee of the MSCC, informed Indian Affairs that his committee had

*come to the unanimous conclusion that it is most desirable that these properties should be taken over, at a valuation, by the Department. If this proposal could be carried out, the institution would be placed upon the same basis as all the important Indian Residential Schools in connection with the Church of England in Canada; that is owned by the Department and administered by the Church in agreement with the Department.*¹⁸

The following month the MSCC requested the resignation of Mr. Fuller. The reason was due, not to his age (65 years), but because of his apparent inability to co-operate with the Society and observe basic business principles in the maintenance of the Schools' accounts.¹⁹ He was replaced by the Reverend Charles F. Hives, formerly the principal of the Indian Residential School at Lac la Ronge. Years later Hives would recall that his first impression of Shingwauk's main building was

*that it looked very old, and very beautiful from the outside. But inside, it was an entirely different impression; for it was ill planned, unsanitary, and in a dilapidated condition; and certainly not the type of building one would have expected to see in Ontario. The Principal's residence was bare of furniture or other signs of homeliness and required a thorough cleaning up, which it received in due course. I'll never forget the multitude of rats which appeared to inhabit the old building. Surely Hamelin town had no greater need of a Pied Piper than did old Shingwauk in those days. The Bishop's room, which was filled with clothing, old and new, was located directly under the Principal's residence, and was a favourite rendezvous for rats. I remember Miss Bottrell, the Matron, saying that she, with other members of the staff, determined to get the room cleared out before the arrival of the new Principal. But they were afraid to touch the clothing with their hands because of the rats. And so they used a rake and a fork.*²⁰

FOOTNOTES

- George Ley King, *Sessional Papers*, Department of Indian Affairs, Annual Report, no. 27, 2-3 Edward VII, A., 1903.
- David Nock, "E. F. Wilson: Early Years as Missionary in Huron and Algoma", *Journal of the Canadian Church Historical Society*, vol. xv, no. 4, Dec. 1973.
- quoted by Rob Bostelaar in "Book captures atmosphere of Shingwauk Hall", *The Sault Star*, November 19, 1980. See Madge Sanderson, Darrell Boissoneau, Robin Lesage and Don Jackson, *Shingwauk Hall: A History*, Sault Ste. Marie: Algoma University College, 1980, 46 pp., 1000 copies.
- Annie Young to Bishop Thorneloe, 21 January 1907, (Bishophurst Heritage Centre).
- PAC, *Department of Indian Affairs School Files*, R. G. 10, vols. 6211-6212, file 469-1, part 2, (1894-1906).
- Ibid.*
- Ibid.*
- Ibid.*
- Ibid.* Public school inspector Leslie Green reported to Martin Benson, Deputy Superintendent of Indian Affairs on January 3rd, 1903, that "the Shingwauk Home is the only Indian school in my inspectorate that makes any adequate return for the money spent on it. Indian children here learn something in the way of book knowledge and have also the chance of learning a trade. Consider this school is doing fairly satisfactory work".
- quoted in Samuel Hume Blake, *Memorandum on Indian Work*, Jan. 1909, pamphlet, Anglican Church of Canada, General Synod Archives, MM52.B467.
- Ibid.*
- Algoma Missionary News*, March, 1911.
- "The Report of the Rev. Benjamin P. Fuller, Principal of the Shingwauk and Wawanosh Homes, Sault Ste. Marie, Ont., for the year ended March 31, 1911", *Sessional Papers*, Department of Indian Affairs, Annual Report, no. 27, 2 George V, A, 1912.
- PAC, *Department of Indian Affairs School Files*, R. G. 10, vols. 6211-6212, file 469-1, part 3, (1911-1932).
- "Report of W. Russell Brown, Indian Agent for the Ojibewas of Lake Superior, Western Division, Ontario", *Sessional Papers*, Department of Indian Affairs, Annual Report, no. 27, 7 George V, A, 1917.
- PAC, *Department of Indian Affairs School Files*, R. G. 10, vols. 6211-6212, file 469-1, part 3, (1911-1932).
- MSCC, *Minutes of the Board of Management*, Sept. 21, 1922, p. 30, Anglican Church of Canada, General Synod Archives.
- PAC, *Department of Indian Affairs School Files*, R. G. 10, vols. 6211-6212, file 469-1, part 3, (1911-1932).
- On March 6th, 1925, Archbishop Thorneloe wrote to Canon Gould of the MSCC to inform him of his opinion that "Mr. Fuller is in many ways a choice spirit and an exceptional man. He is ready to spend and be spent in any cause he undertakes. He simply lives for the Homes. He has his little faults as we all have. In many ways he is not business like...I have done my best to make him submit to little rules. But the great goodness and singleheartedness of the man have appealed to me irresistibly". - Anglican Church of Canada, General Synod Archives, MSCC files.
- Charles F. Hives, "The Period of Transition", *Shingwauk Indian Residential School, Special Supplement, Algoma Missionary News*, 1944.

In 1934, the old building was torn down and replaced by the Shingwauk Indian Residential School which would remain in operation until June, 1970. The buildings and property were then sold to the Algoma University College at a nominal sum. The structure of the Great Northern Road which had housed the Wawanosh Home between 1879 and 1896 had been sold to the Children's Aid Society in 1912. It was maintained as a shelter for more than 40 years and closed due to dropping enrolment brought on by the increasing competition from foster homes. For a short time Wawanosh also served as the offices for the Township of Tarentorus.

Following 11 years of service to the congregation at St. Peter's, Silverwater, on Manitoulin Island, the Reverend Mr. Fuller, then nearing 80, agreed to fill in during the Second World War at St. John's, Garden River. He died in December, 1945, four months after resigning the parish, and is buried in the Shingwauk cemetery, along with his wife and family.



CHURCH BANNER: Joyce Cataford made the beautiful church banner which was dedicated at a recent service at All Saints' Church in Coniston, by the Rector, the Reverend Robert Lumley. Mrs. Cataford is shown in the picture with the Rector and her husband, Maurice.

"Dandelion Tea"

By S. Coates

On May 7th, Christ Church, North Bay, presented a Dandelion Tea, promoted by the men of the parish.

Smiles and good humor were in abundance as the men performed their impeccable duties, wearing an assortment of very fancy aprons, also an assortment of bow ties, serving tea to the ladies.

A well stocked bake table and craft table was an active area handled by a few awkward men.

Soft appropriate music was presented throughout the afternoon by Father Bill Ellam on the organ. Many old

favorites were played to the delight of the ladies, who joined with the workers in singing some of the tunes.

In spite of nature's heavy downpour of rain, and the lack of dandelions not yet in bloom, there was an excellent turnout of guests. We are pleased to say a nice profit was made by the men. The afternoon would not have been the success it was, however, without the Ladies' Group in the background making sandwiches, cakes, cookies, and tea, and helpful advice in the art of serving tea. Thank you, ladies.

Thunder Bay Deanery A.C.W.

(Continued from page 5)

Gladys Brown welcomed the ladies to St. Mark's, Mrs. Marily Croft, Deanery president, had the roll call and presentation. Mrs. James Smith showed a film of her missionary work as a nurse in Kenya. After further business the meeting closed at 3.45 p.m.

The ladies of the A.C.W. and Guild in the West Thunder Bay Churches

were thanked for hosting the spring deanery and for providing lunch for A.C.W. members from as far away as Marathon and Red Rock. Over 90 women shared this time together, telling of how the Lord is working in their particular parishes and how they can serve Him better as A.C.W. members in their particular churches.

**Holy Trinity Church, Jocelyn
Saint Joseph Island**

**100th Anniversary of the
consecration of the Church**

FRIDAY, JULY 22nd, 7.30 P.M.

Sung Eucharist —Celebrant, the
Right Reverend F. F. Nock

A warm welcome to friends and former parishioners

Around Algoma

Saturday, May 14th, couldn't have been a warmer, sunnier day for Christ Church, North Bay, annual Clean-Up Day. The parishioners arrived on the scene before 10:00 with an assortment of pails, shovels, rakes, brushes, ladders and other handy utensils, and like a swarm of bees, cleaned and painted the church inside and out, from top to bottom. At noon the Ladies' Group served a magnificent assortment of sandwiches, cakes, and cookies, washed down with lots of tea or coffee. It was gratifying indeed to see a tired but happy group accomplish so much under the guidance of the Maintenance Coordinator, Terry Way-White. This willing labour force never stopped for coffee breaks! What a difference in the labour of love. It was a good day all round in fellowship, fun and hard work.

Cyril Varney was the convener of a successful pancake and sausage brunch held at the Church of the Resurrection, Sudbury, on April 10th, following the morning service. It was a real joy to see the "chefs" outdoing the A.C.W. ladies, both in serving and cleaning up after the meal. Everyone agreed that this was an event which should be repeated quite soon.

On May 5th, the Young People of St. Matthew's Church, Sault Ste. Marie, sponsored a delicious spaghetti supper for 150 people. The money raised is to be used toward a trip to Toronto to visit the Convent of the Sisters of St. John the Divine, and towards continued support of St. Matthew's Building Fund.

Two sisters from the Evangelical Sisterhood of Mary, from Truro, New Brunswick, visited the Parish of Manitowaning on Tuesday, May 10th. They led a "Time Apart with the Lord" in the morning at St. Francis of Assisi Church, Mindemoya, and in the evening were at St. Paul's Church, Manitowaning.

The ladies of St. Matthew's Church, Sault Ste. Marie, produced a record number of 1,260 candy eggs in a three-day workshop this spring. The church basement was the busy scene of this small candy factory. The annual project has grown steadily for 25 years. It was begun by an inspired group of four ladies who made eggs in their own kitchens for talent money.

Another 100th anniversary is that of Holy Trinity Church, Jocelyn, St. Joseph Island. On Friday, June 22nd, at 7:30 p.m., there will be a service of Sung Eucharist, with Bishop Nock as celebrant. The anniversary is that of the consecration of the church. Last year there was an observance of the 100th anniversary of the building and first use of the church.

On Saturday evening, March 26th, parishioners of St. Peter's Church, Sheguiandah, were pleased to have the Right Reverend Frank Nock at their church and to share in the service which had been arranged by the Reverend Stanley Tomes, Rector. Fresh spring flowers graced the altar for the service and Mrs. Vivian Howell, of Sucker Lake, provided special organ music. The church was built in 1883 and this service of worship with the Bishop was one of the events leading up to their anniversary year. St. Peter's Church was consecrated in September, 1884, by Bishop Edward Sullivan. Following the evening service on March 26th, the ladies of the congregation served tea and coffee as well as cookies. The cookies were made from 100-year-old recipes handed down from aunts and grandmothers, and old cook-books. The parishioners of St. Peter's are planning now for their centennial in 1984.

Many Christian Churches celebrate the Easter story with a Jewish Passover meal, or Seder, in order to enrich their own understanding. It was for this reason that St. Paul's Church, Manitowaning, hosted a Passover Seder. It was chiefly organized by Debbie Robinson, one of the leaders of an inter-church girls' group in the town. It was the culmination of a study on Israel done by the girls. Church members and girls met together to celebrate the meal.

The Family Life secretary, Leonora Dunlop, hosted a party for the Little Helpers at the Church of the Resurrection, Sudbury, on April 9th. The party was opened with prayers led by Dorothy Varney, A.C.W. president. Although they were few in number the children (all boys) were in great shape. They had a party of ice cream, cookies and milk, then sang songs and played games. They were exhausted by the time the afternoon was over and no doubt the adults were too.

Members of lodges of the Algoma District of the Masonic Order attended the service of Evensong at the Church of St. John the Evangelist, Thunder Bay, on the evening April 24th. The service was conducted by the Rector, the Reverend Canon Henry Morrow, and the sermon was given by the District Chaplain, the Reverend Canon T. F. Moore. Lessons were read by the Right Worshipful E.J. Morgan and the Assistant Grand Chaplain, the Reverend John Jordan.

When the Right Reverend Morse Goodman retired after 15 years as Bishop of Calgary, he received a letter from former parishioners of the West Thunder Bay Parish expressing best wishes for himself and his wife, Pat, for future years. Bishop Goodman had lived in Murillo and been incumbent of Oliver Mission from 1943 to 1946, and previously was curate at St. Paul's, Fort William. Afterwards he became Rector of St. Thomas'

Church, according to the Mission Bell. In his reply to the letter, Bishop Goodman said it was wonderful to realize that his ministry of 40 years ago was still remembered. His address is to be: P.O. Box 15, Blind Bay, British Columbia.

The Right Reverend Frank F. Nock, Bishop of Algoma, officiated at the

service of Confirmation and Eucharist at the Church of the Resurrection, Sudbury, on Tuesday, April 12th, his last visit to the church before his retirement in September. Assisting were the Rector, the Reverend J. R. Kelsey, with Cyril Varney, as Bishop's Chaplain, and the Reverend Dr. F. A. Peake, of the Church of the Epiphany. The confirmands were: Jennie

Bradley, Lori Fraser, Derek Groulx, Heather Peeling, Jason Sutton and Brenda Varney, and adults: Wesley Cline, Joanne Rollins and Alan Rollins and from the Church of the Epiphany, Perry Chuipka. The ladies of the parish served refreshments at the fellowship hour following the service and all enjoyed a time of mutual sharing and meeting the newly confirmed.



St. Paul's, Manitowaning: Some of the J.A. under the leadership of Debbie Robinson have been studying different countries and their cuisine. Here the girls pose with a typical Jewish meal, prepared and consumed after an extensive study of Israel. (Mostly consumed by the time the picture was taken). Back row, left to right: Dawn Moggy, Shana Hobbs, Lisa DenEnglesman, Shara Hobbs, Marcie Phillips; front row: Heidi Clark, Leanne Maguire, Nancy Sawyer, Adrienne Smith.

Anglicans Alive! —

By the Reverend William Ivey

Low Budget Renewal

I am sure that by now you are all very much aware of the financial situation in the Diocese, and you don't need me to tell you that we are all going to have to face the economic realities of life in the mid-80's. This is going to mean a change in life-style for many of us, not just personally, but as a church. We must devise strategies in our parishes and in our diocese to meet the needs of our times. I don't believe that means withdrawing clergymen from struggling but devoted small congregations, nor do I think we ought to abandon thoughts of renewal and mission as luxuries we can't afford right now. In fact the opposite is true. More than ever our small congregations need strong leadership from dedicated pastors, and the support and encouragement of the rest of the dioceses. And more than ever our church needs renewal—renewal and a sense of mission. There is no such thing as a church without a mission. A wise man said: "The church exists by mission, as a fire exists by burning." We need the fire of the Holy Spirit today, a cold, dead faith simply won't survive the growing challenge of this present age. So what we need is "low budget renewal." We may not have a lot of money to spend but we can keep moving ahead.

In a small way the Diocesan Renewal Committee has been doing just that. Here in part is what Dean Robertson, chairman of that committee, had to say at Synod: "There has only been one meeting of the Diocesan Renewal Committee since the last Synod. A further meeting was cancelled because of Diocesan Budget constraints. Unlike most of the other communities, which are regionally based, the Renewal Committee had two clergy and two laity from each Deanery. As a result, even with economies, the meeting costs were quite substantial.

"In an effort to function more efficiently we have tried to do most of our work in Deanery Groups. Some of the Deanery Groups and some individual members of the committee have done some excellent work. Many of the renewal 'happenings' have been reported in *The Algoma Anglican*.

"The Sudbury area members of the committee have been active in a number of different ventures. The Reverend Robert Lumley, the secretary of the committee, has compiled a statement on Renewal based on submissions

made to him by committee members on the meaning of renewal.

"The Muskoka-Parry Sound members have added local members to the group as they have studied Holy Baptism as the key to renewal. In this connection they have undertaken an extensive survey on baptismal practice from almost all of the Dioceses of the Anglican Church of Canada. The result is a fine piece of work by Mrs. Betty McDowall.

"As chairman of the renewal committee I would suggest very strongly that the committee should continue in this vital activity in the life of the church."

May I say that I agree completely with Dean Robertson. Some of our deanery groups are showing us real leadership. The work of Betty McDowall and her group was highly commended by the Synod, and she has been requested to continue with her work of compiling a "Baptismal Preparation Course" for Algoma, to be presented at next Synod.

Another area of the Renewal Committee's work has also been quietly growing throughout the Diocese, and this is the area of parish missions. Our aim was to develop resources for low-cost, easily organized parish missions within the diocese. Parish missions were once a regular feature of Anglican church life but, to our loss, have somewhat died out of late. I have developed two three-day missions which have been presented in several parishes in Algoma and in Moosonee. "A Mission of Love" is a children's mission which can be used for outreach to neighborhood children, for starting or building up a Sunday School and so on. "A Fresh Look at the Christian Faith" is a review of basic Christian teaching designed to lead people to make or to renew a commitment to Jesus Christ.

Father Tim Delaney, of Schreiber, has a children's mission on the theme of prayer, which was developed by a parishioner, Mrs. Judith Cooper. Father Jerry Smith has an excellent mission on the work of the Holy Spirit. If you are interested in having a mission conducted in your parish, please write for further details, address correspondence to ANGLICANS ALIVE! P.O. Box 756, Chapleau, Ontario. P0M 1K0.