



Election process for lay and youth delegates to our next diocesan synod explained

By Canon Stephen Kohner
Secretary of Synod

At our last Diocesan Synod, held in November 2015, a significant change was made in the way Synod delegates are elected

As Bishop Bruce Myers is intending to convene a diocesan Synod on November 21-24, 2019 here is the manner in which voting is to take place across the diocese.

It is imperative that those people who attend the annual vestry meeting sign in by using the standardized form to be supplied to each parish. This will be the only way in which we will be able to send out ballots. On the form, each person will need to clearly indicate his or her name, signature, e-mail address or, if they don't have e-mail, the full postal address if they wish to exercise their right to vote for delegates to diocesan synod.

At the annual vestry meeting, parishes can nominate one or more lay and youth delegates to represent their region or deanery. The Vestry Clerk will send these names to the Synod Office.

The process of election is as follows:

i. Election for lay delegates to synod will be by blind electronic ballot and/or mail-in ballot, based on the request of the voter. It will take place after March 15th of each year.

ii. Any person who attended and signed the register and declaration at the last annual parish vestry meeting held before the calling of synod has the right to vote for their deanery/region's delegates – both regular and youth.

iii. The vestry clerk will send to the Synod Office a photocopy of the annual vestry meeting attendance register along with the name and e-mail of each person; or, if they don't have e-mail, the full postal address of those who signed and wish to exercise their right to vote for delegates to diocesan synod.

iv. The names placed on the deanery/region ballots, regular and youth, will be those proposed by parish vestries at their annual meeting and submitted to the Secretary of Synod as part of the annual parish reporting required by our canons. This is filed with Synod Office by the canonical deadline of March 15th 2019.. This deadline will be strictly enforced. Annual Vestry Meetings MUST be held prior to this date in order for the report to be mailed, faxed, or e-mailed to Synod Office.

v. The two persons with the most votes in each deanery/region will be the delegates from that deanery/region, the youth with the most votes will be the youth delegate from that deanery/region. In terms of voting, as an example, if the Deanery of the North Shore is able to send 2 lay delegates, those lay voters in the deanery would vote for a maximum of 2 people.

vi. If there should be a tie vote (other than for the two lay members who receive the most votes or if there is a tie for the second delegate) a process with "casting lots" will be conducted among those nominees who tied to decide a final ranking unless the assigning of addition delegates to the region based on average attendance makes this unnecessary.

Continued on page 7

Diocesan Primate's World Relief and Development Fund representatives gather in Toronto

By Jonathan Patton
Québec Diocesan Representative for PWRDF

At the end of September, PWRDF Representatives met in Toronto for an annual gathering. This year the timing of the gathering was at the same time as Ride for Refuge. This was a great opportunity for everyone to get involved. Since we were not able to go the Ride itself, the Ride came to us. In our conference room there were two bikes. Each ecclesiastical province raised money for the cause. The goal set for all of PWRDF was \$25,000. I am happy to report that we exceeded our goal by more than \$2000.00. Thank you! During the gathering representatives were invited to ride. The province that rode the most got a reward. The Ecclesiastical Provinces of Canada and Rupert's Land rode the longest and or the furthest.

We got to attend different workshops on volunteering, social media, and how to navigate the new website (I encourage you to take a look! www.pwrdf.org. The new website features many changes to make the users experience better. The interactive map shows all the works being done by PWRDF.



Jonathan and Mona Riding for Life



Cesar Gomez

This year, Cesar Gomez from Asociación Comité Contra el Sida Ca-bañas el Salvador was there with us to share his story of hope and how PWRDF helped make that possible. You can read more about them on Facebook (just search for ASOC Cocosi) or at www.cocosi.org

This year marks a very special year for PWRDF. It is our 60th anniversary. Although we did not partake in the launch of the new logo, we got to see it and what it resembles. Here is the history behind the new logo, "Light streams into our churches through stained glass window, many given by our forebearers in memory of loved ones or to the Glory of God. Our new logo, designed by Floating-Point in Belleville, Ontario, draws its inspiration from these entrancing storytellers. PWRDF's diverse projects are the vibrant colours and shapes that form the whole picture. The lines encircling the globe are the ties that connect us to the projects and to each other. But the lines are not the black lead of stained glass, rather they are open to let in light. Working still with Floating-Point, PWRDF overhauled its website to invigorate our online presence and make it easier for people to learn about our work and how they can get involved."



Throughout the couple of days not only did we get to hear about the great works of PWRDF, we got to meet the members of the Board of Directors and Youth Council. It was a great experience. We got to share with each other things that work well in our diocese and things that need improving.

During our last evening we got to participate in the 60th Anniversary Gala Banquet. This was a time for all of us to celebrate the great work that have been accomplished over the years.

The final morning concluded with a service of Holy Communion with Primate Fred Hiltz.

Thank you to each and everyone of you who have donated to PWRDF over the year. Your donation has helped alleviate the struggle of those in need.

If you wish to learn more or want to promote the works of PWRDF in your congregation, please do not hesitate to reach out to me at jpattton@quebec.anglican.ca

PARISH CHRISTMAS EVENTS

Magog's Annual Bilingual Ecumenical Candlelight Service

By Fred Richardson

MAGOG – On December 15th, continuing a tradition, the parishioners formerly of The Church of St. Luke's, Magog joined with "Les paroisses de St-Patrice, St-Jean-Bosco et St-Jude" and the parish of St. Paul's United Church at the Annual Ecumenical Candlelight Service with Christmas Carols and Lessons this year held at Magog's L'Église St-Patrice.

The greeting committee consisted of Ivy Richardson and Isobelle Clouden. Invited guests included Mayor Vicky Hamm. Participating clergy were the Rev. Canon Giuseppe Gagliano, the Rev. Gaëtan Baillargeon, the Rev. Charles Vallières, the Rev. Lee-Ann Hogle, and the Rev. Canon Fred Richardson.

The Rév. Gaëtan Baillargeon and Bob Allen opened the service with an introductory and opening prayer.

Readers were Bob Allen, Jeannette Leblanc, Annette Dufour, Melvin Bryant, Wilfried Holtmann, Paulette Leblanc Kirby, Marie Poulin, Ivy Richardson, Serge Malouin. It must be noted that Marie Poulin, aged 10 and being the youngest reader, had the longest reading, Luke 2: 1-20.

Mr. Jocelyn Doucet, organist gave three recitals during the service, and accompanied the a 30-member choir "Les Gens Heureux" under the direction of Zoé Lapierre who alternated carols in French and English.

The bilingual programme consisted of The



Magog's L'Église St-Patrice. Photo by Isobelle Clouden

Festival of Lessons and Carols, a service of Christian worship celebrating the birth of Jesus – consisting of the story of the fall of humanity, the promise of the Messiah and with the birth of Jesus as outlined in the readings of the nine short bible readings from the prophetic books and the Gospels, interspersed with the singing of bilingual carols.

The service concluded with blessings by the Rev. Gaëtan Baillargeon and the Rev. Canon Fred Richardson.

As this service was well attended by the Community of Magog and area, plans are currently underway for other ecumenical events, leading up to Magog's Annual Procession of the Cross on Good Friday.



Trinity Church's Annual Candlelight Service of Nine Lessons and Carols

By Margaret Oman

On Friday December 14th Trinity Church Sainte Foy held their annual Candlelight service of Nine Lessons and Carols with Bishop Bruce Myers officiating.

This was followed by a reception of delicious mincetarts & shortbread cookies. A time of community spirit was enjoyed by all.

St John's Waterville pageant and luncheon

By Ruth Charleau

On December 16th the pews at St John's were full as the congregation came out to enjoy the Christmas story. The Christmas story was read out by the Rev. Ruth Charleau with assistance from the Ven. Heather Thomson, and the younger members of the congregation, with a few older ones, acted out the scenes.

Each year this pageant service is followed by a luncheon. This year was no different as the congregation gathered in the church hall for a delicious catered lunch and fellowship.

Thanks to all who helped make this a great success.



Share the parish events from your church with the diocese!

It is very easy, just send details and high-resolution photos to jsweeny@quebec.anglican.ca. Deadlines are the 1st of the month prior to the publication date, for example March 1st for the April edition.

FEBRUARY 2019

A ministry of the Anglican Diocese of Quebec founded in 1894 by the Rt. Rev. A.H. Dunn

Jim Sweeny
Editor

Guylain Caron
Translator

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The deadline for articles is the beginning of the month prior. For example: FEBRUARY 1st for the MARCH 2019 paper.

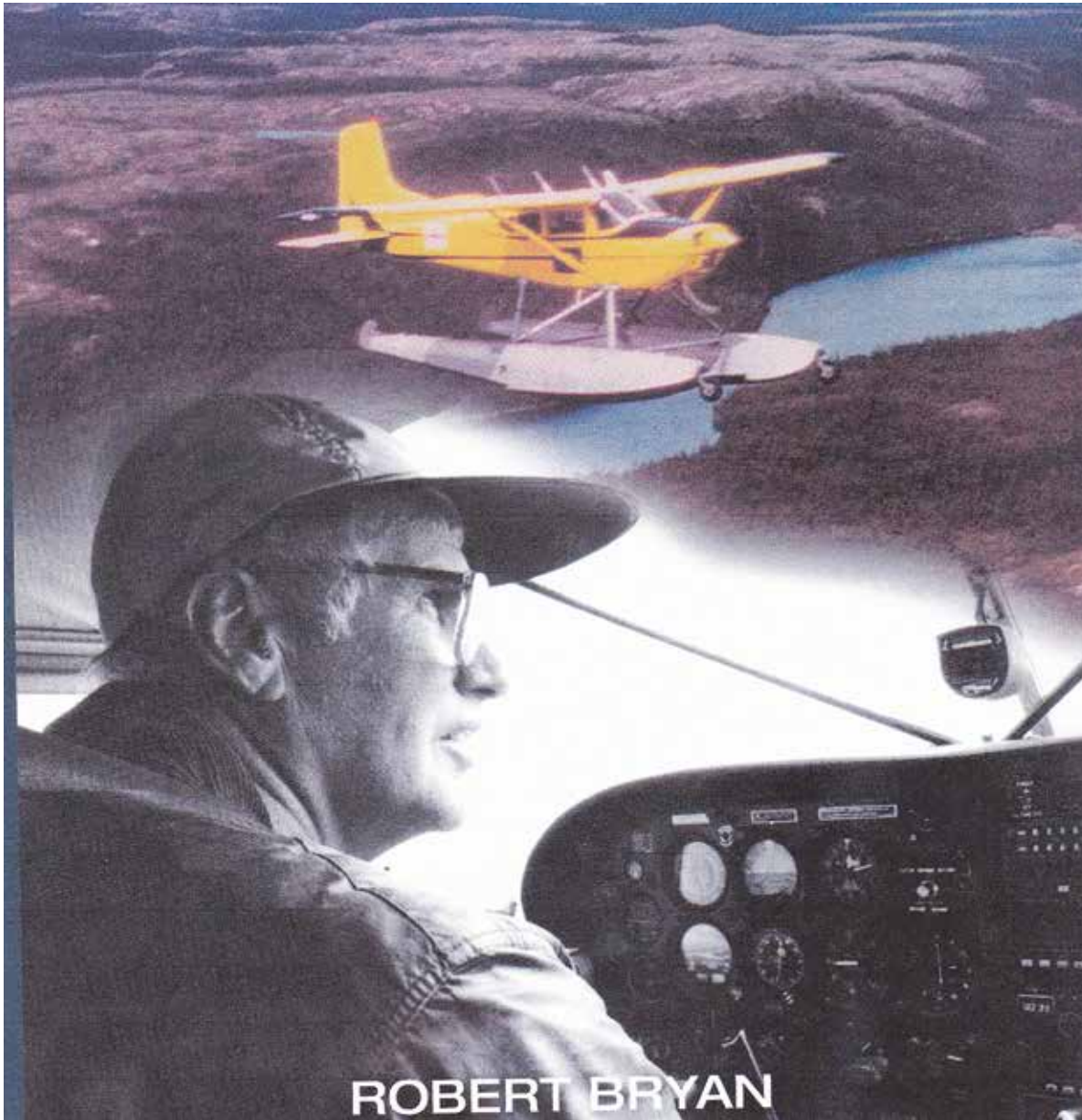


Photo reprinted from the cover of his autobiography "Robert Bryan the Flying Parson of Labrador and the Real Story behind Bert and I". This is a very readable interesting book about Bob, flying in the bush, the QLF and life on the Lower North Shore coast. Cover design Richard Rossier. Reprinted with the kind permission of Down East Books

Archdeacon Bob Bryan

By Archbishop Bruce Stavert

I will certainly miss my dear friend of over 50 years, Archdeacon Bob Bryan. He is what these days, one would call an iconic figure – particularly for the people of the Lower North Shore, the Coast, the 9 or 10 congregations of St. Clements Mission from Kegaska to Blanc Sablon.

"Mr. Bryan", as he was always known on the Coast, founded and ran for many years the Quebec Labrador Foundation. It is that organization which I think about particularly when I remember Bob Bryan.

The QLF ran and continues to run programmes in education, community service, youth empowerment, and environmental resource management in Quebec, Newfoundland and Labrador as well as other parts of Atlantic Canada and New England.

As Chaplain at Choate School, a New England prep school, Bob had the idea of getting young volunteers, mostly students from affluent American families to spend the summer with youth in villages on the Coast and Lab-

rador. Those volunteers who now, over the years, number in the many hundreds, had the experience of getting to know young people and families in very different circumstances from their own. In turn, a couple of generations of young people became part of these wonderful experiences.

This is a short list of some of the events and programmes which Bob and the QLF ran for years in the 60's through the 90's.

- Teaching swimming in Harrington Harbour (so important for future fishermen) and providing a small swimming pool
- The Robertson Lake canoe camp, summer after summer near La Tabatiere.
- The encouraging of at least 5 individuals to develop sport fishing camps for tourists on some great salmon rivers and the employment those provided.
- Providing scholarships and bursaries for promising school children
- Teaching children about the environment especially learning about the life and habitat of sea birds from

famous wild life biologist Dr. Kathleen Blanchard

- A number of emergency medical evacuations Bob provided with the QLF float plane
- Teaching local young men on the Coast to fly and become pilots
- The provision of radio equipment for clergy and some lay readers for communicating with supply ships and aircraft and each other in the days when telephone service was non-existent or unreliable

The list is endless and of everlasting value. What a miracle of mutual learning, etc.

Who, now of some age, can forget the visit of Boston hockey legend Bobby Orr to Harrington Harbour in 1981 and what that fostered in sports on the Coast?

I will never forget my experience flying in the right hand seat in 69E for my winter visit to the coast from village to village for some twelve of my 18 years as Bishop. One of my jobs as 'co-pilot' was, in preparation for landing on sea ice, keeping my eyes glued for the way the laundry was blowing on village clothes lines, to help Bob know wind direction.

The Venerable Robert Arthur Bryan 1935-2018

A visionary with a lifetime of faithful ministry and service to the community. He was an agent of support, change and encouragement to North American youth, those living on the Lower North Shore communities in our diocese and through his founding of the Quebec Labrador Foundation around the globe.

At the end of every service he would recite the following prayer from The Book of Common Prayer "Oh Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world lies hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen"



Mr. Bryan, Francie Keats, Gloria Nadeau in front of St Paul's Church, St. Paul's River.

In Appreciation

By Francie Nadeau Keats

Mr. Bryan was a wonderful ambassador of our beautiful rugged Coast. He always praised our way of life and the resilience of Coast people.

He came here as a young priest and lived among us and taught us much about the outside world. He was instrumental in bringing young students to villages on the Coast when I was a teenager and any one you talk to of the baby boomers will have fond memories of their relationships with those young people from away who taught us new games, swimming, and their way of life. This subsequently gave many a sense of curiosity and confidence to reach outside and persevere in obtaining a higher education.

Mr. Bryan also saved many a life by bringing a sick or injured person to hospital in his treasured 69 Easy.

I was honoured for him to be one of my presenters for Ordination to the Priesthood and he was proud to do it!

As Archdeacon of the North Shore Deanery at one particular Synod held in Quebec City he treated all the delegates from the North Shore to lunch at the Chateau Frontenac.... what a generous way to thank us!

Rest In Peace Mr. Bryan, and may you continue to soar the heavenly realm as you so enjoyed flying and doing good while on earth! You will not be forgotten!



Archbishop Stavert, Archdeacon Bob Bryan and the Rev. Dr. Patricia Peacock on an episcopal visit to the Lower North Shore in "69 easy". Photo QLF Archives

Mr. Bryan's ministry in photos



Logo of the Quebec Labrador Foundation



The 1960 Bryan family Christmas card. On the back it says: "Note church flag my sister painted on fuselage before departure in June." Photo Quebec Diocesan Archives



Bob Bryan visits participants of the Sea Bird Conservation Program, St. Mary's Island, Québec North Shore, early 1980's. Photo courtesy of Candace Cochrane



Bob Bryan with some of the first QLF Volunteers, Harrington Harbour, Québec, Canada, 1963. Photo QLF Archives



A familiar scene on the coast. Photo QLF Archives



Bobby Orr instructing youth in Harrington Harbour. Photo QLF Archives



Mr. Bryan, Bobby Orr and Annie Nadeau. Photo supplied by Kate Nadeau



Summer and winter Bob was on the coast. Photo QLF Archives



QLF Founder Bob Bryan on his seaplane, Harrington Harbour, Québec North Shore, early 1980's. Photo courtesy of Dr. Kathleen Blanchard



Bob and Trish ministering on the coast. Photo QLF Archives



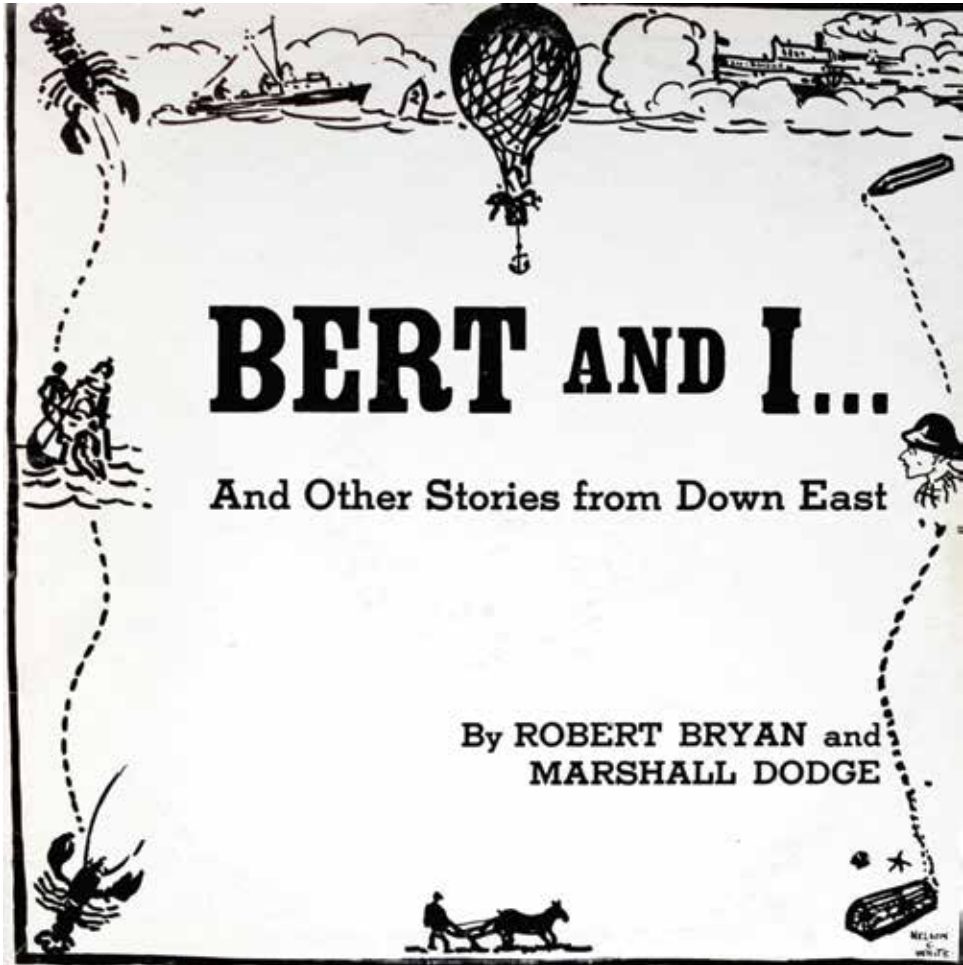
In front of St. Paul's Church down on the frozen River left to right: Harrison Thomas, Leonard Thomas, Francie Keats, Karen Nadeau, Christopher Thomas, Rene Keats, Calvin Roberts. Photo by Bob Bryan, supplied by Francie Keats



In front of St. Paul's Church, St. Paul's River. Jenny Thomas, Mr. Bryan, Tanya Keats, Clara Ann Thomas, Travis Spingle, Francie Keats, Donald Keats. Photo supplied by Francie Keats

“Bert and I”

The recordings that brought Maine humour to the main stream and helped fund the Quebec Labrador Foundation



Bob was a story teller par excellence. Both in Maine where he summered as a boy and later on the Lower North Shore, he found storytelling was a popular way to pass the long evenings.

While at Yale he and a friend, Marshall Dodge III, told groups of friends their stories of two Maine fishermen out of Kennebunk. That Christmas they recorded copies on vinyl to give as Christmas presents.

The recordings were popular, and they produced a 12-inch record which they sold in record stores in New Haven. Bob approached the president of Records Inc, Cecil Steen, to see if he would be interesting in adding it to their offerings. Steen gave them a contract and the record was soon distributed nationally through Decca Records. Later they set up their own company to sell and distribute Bert and I material and they were soon selling via a mail-order company directed and managed by his first wife Faith.

Kelley Bouchard quoted Dean Lunt, publisher of Islandport Press and producer of “The Best of Bert and I” CD. in her article on Bob in the Press Herald “Bob Bryan and Marshall Dodge stand as two towering figures in Maine’s cultural heritage through their creation of the Bert and I stories,” “The images of the farmer, woodsman and fisherman and the type of dry humor they popularized through their early stories not only influenced future generations of storytellers such as John McDonald and Tim Sample, but impacted the image Maine presented to the rest of America.”



Bob Bryan, left, and Marshall Dodge in the 1970s. The two recorded several “Bert and I” albums and influenced the way the rest of America saw Mainers. Dodge was killed by a hit-and-run driver in 1982. Press Herald file

Marshall and Bob recorded several “Bert and I” albums from 1958 into the 1970s. Marshall died in 1982, killed by a hit and run drunk driver while on vacation in Hawaii. Bryan and Tim Sample, another Maine humorist, recorded two albums together, “How to Talk Yankee” in 1982 and Bryan’s final album, “Bert and I ... Rebooted” in 2013

With some of his earnings from the “Bert and I” albums, he founded the Quebec-Labrador Foundation, based in Ipswich, Massachusetts, “to support the rural communities and environment of eastern Canada and New England, and to create models for stewardship and cultural heritage that can be applied worldwide”

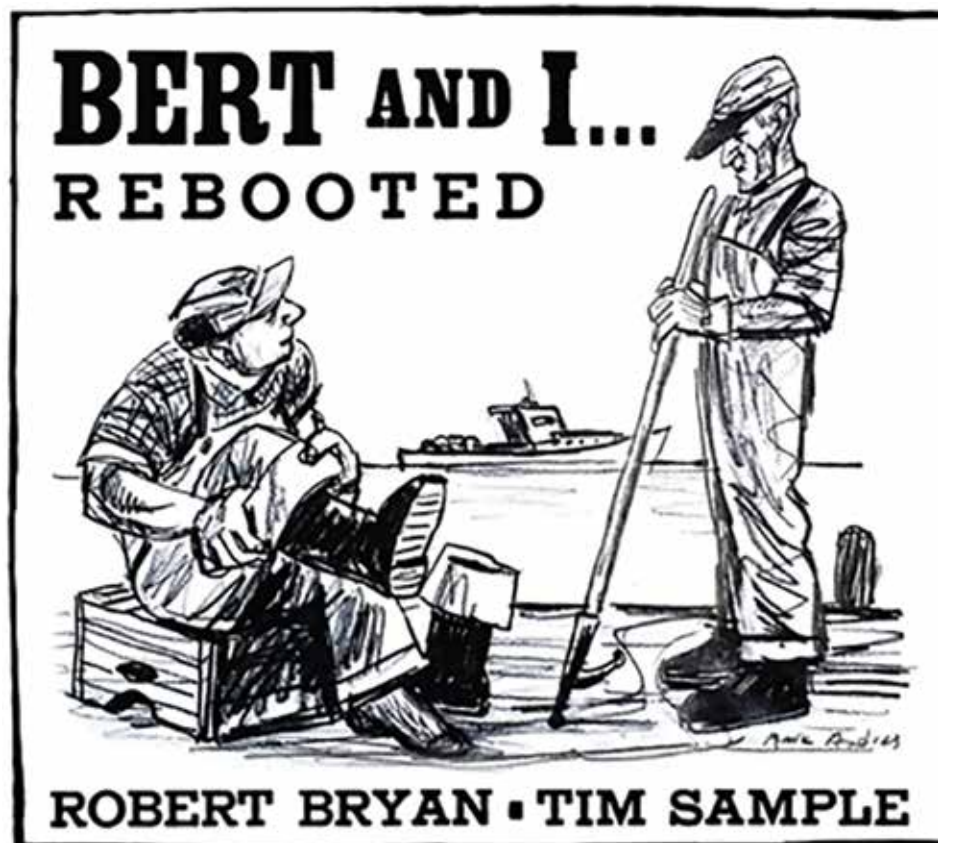


Tim Sample, left, and Bob Bryan perform at Schoodic Point “a few summahs back!” according to Sample, who recorded two albums of Maine humor with Bryan, including “Bert and I ... Rebooted” in 2013. Photo courtesy of Tim Sample and the Press Herald

Bob convinced the L L Bean store in Freeport to include the Bert and I recordings in their winter catalogue and the royalties’ from those sales were used to offer scholarships to students from the Lower North Shore to attend Hebron Academy -a New England college-prep boarding school located in Hebron, Maine.

For those of you who have never heard Bob tell a Bert and I story here is part of one that he considered to be one of his favourite “Bert and I” stories. It is about was the one about two Mainers attending the Skowhegan Fair. They win a ride in a hot air balloon that later blows off course.

“When the wind veered north, and took us back over land. So we let some of the gas out, and come down to see where we were. Saw a farmer plowing in the field. I leaned over and cried out, ‘Where are we?’ ‘You’re on a balloon, you damn fool,’”.



Thanks to the Press Herald and their reporter Kelley Bouchard for permission to reprint photos and to quote from an article published by them.

FAITHFUL REFLECTIONS

By Louisa Blair

Overwhelmed by the ditch

Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you ... and when you fall through a snowdrift into a ditch and can't get out, you will not freeze to death (Isaiah 43).

Okay so I made up that last bit. The other day as I was tromping across a snow-covered field, the dog fell through a snowdrift into a six-foot ditch. She struggled for a while, sank deeper, and then stayed still, awaiting rescue with admirable faith. I struck out across the ditch, hoping my snowshoes would distribute my weight enough that I could help her out. I fell in up to my waist. My snowshoe was trapped in sharp ice and I was helpless. I was overwhelmed for a moment, but God intervened in the guise of my gallant nephew, who hauled me out of the hole and then rescued the dog.

I wasn't fleeing for my life, I wasn't far from home, I wasn't alone, I wasn't carrying a child or a disabled parent. If I had been, how much I would have fearlessly trusted God? I have called you by name, you are mine.

In what way am I really his? If so, will God protect me from all danger?

In the fall of 2018, a caravan of South Americans began heading in their thousands for the United States in the hope that when Americans heard about the violence and poverty of their lives, they would let them in. They are Salvadorans, Guatemalans and Hondurans, coffee pickers, fisherman, shopkeepers, fathers, mothers, children. They are young people forced into gangs, shop owners extorted by masked men, children coerced into selling drugs, mothers traumatized by the massacre of their children, indigenous farmers driven off their land. People who hope that somewhere else there must be safety and justice. They were not overwhelmed by the rivers they crossed. They too were helped along the way by gallant bystanders who gave them food, water, new shoes, lifts; and most of all, they were helped by each other. But when they reached their Promised Land, what met them was coils of concertina wire, helicopters roaring over their heads, and soldiers in riot gear firing teargas at them. Did belonging to God do them any good at all?

Belonging to God doesn't mean God owns me and I am his slave. If my lover says you are mine, it is an



Visitation from Altarpiece of the Virgin by Jacques Daret, c. 1435, Staatliche Museen, Berlin

expression of deep intimacy, but it does not mean he will plan, track and control my every movement (let him just try!). Isaiah doesn't say that God will protect us from all danger. He reports God as saying that the obstacles shall not overwhelm you, and that God will be with you. God has called each of us by name into being, out of non-existence, and what sustains us is God's sheer love, moment by moment, breath after breath, heartbeat after heartbeat. God's love is in the gallant who pulls you out of the ditch, the bystander who gives you water or new shoes, or the US immigration agent who applies the asylum rules with honesty and compassion.

Physically, in my life, I do not face much danger,

other than the odd snow-filled ditch. But perhaps a danger I am more exposed to is my blindness to other people about whom God has called by name into existence. Not just my family, friends, people who are fun to be with, who have democratic leanings, who don't like Trump, or whatever. Jesus, the person God sent to show us how to live a life, showed us who those others are. And if he discriminated at all, it was in favour of the poor, the rejected, the "losers". If I do not allow the truth of their names, their belonging-to-God, to shape how I live my life, I have misunderstood what it is to be human, I am throwing the gift of my life back in God's face.

Justice is driven back, and righteousness stands at a distance;

truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice. He saw that there was no one, he was appalled that there was no one to intervene (Isaiah 59).

I am also called by name to intervene, like my gallant nephew, like those bystanders in the streets of Mexico, perhaps like you, perhaps like someone you know. When we intervene, we partake in and expand the immense power of God's love. We may not have to die for intervening. But if we do, we'll be in the very best company, and it won't be the end

Synod delegate election continued from page 1

vii. The Secretary of Synod will use the results of the voting in descending order in each deanery/region to name those who will fill the remaining lay delegate positions from that deanery/region if there are any.

viii. The Secretary of Synod will use the voting results in descending order to name alternates for a deanery/region should that be needed.

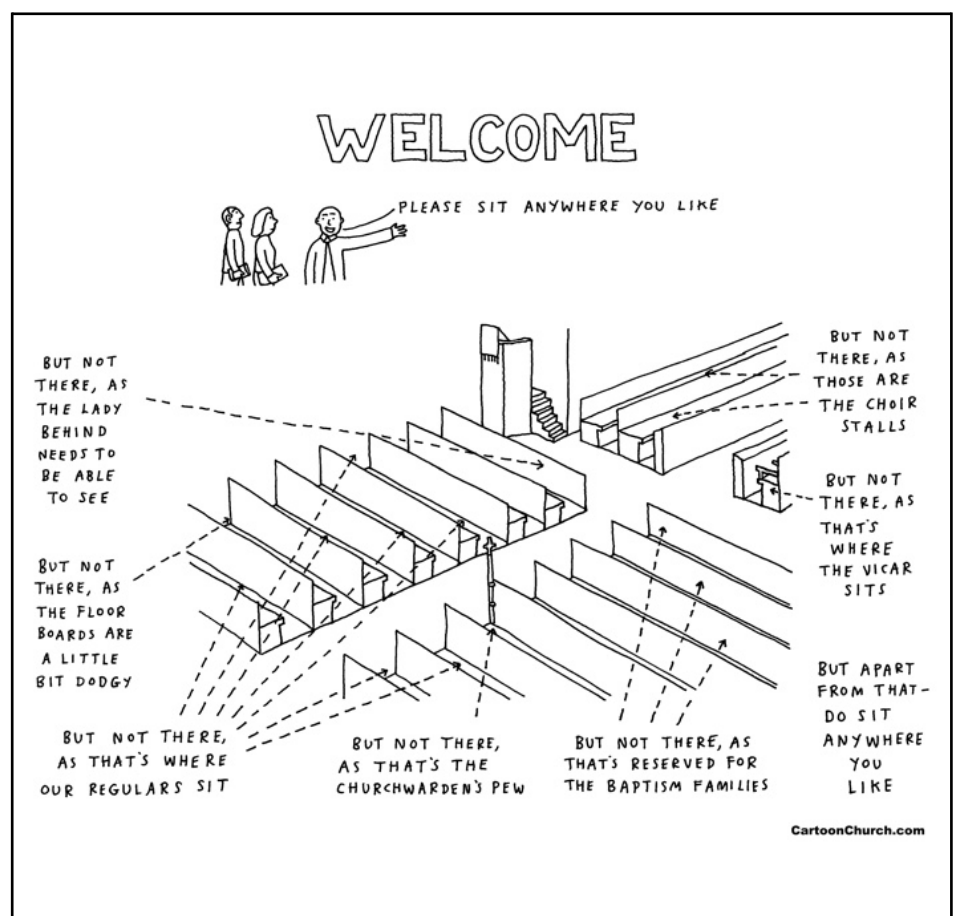
ix. Should a deanery/region not elect a youth delegate then the seat normally assigned to that deanery/region will be added to the pool of lay delegates to be divided among the deaneries/regions as per Canon 5 article 9.

x. Synod office will provide to the members of the Diocesan Executive Council the average attendance for each deanery/region based on the reports filed with the synod office by the deadline set out in the canons. Those numbers will be the ones used to assign the deanery/region any additional seats as set out in the canon.

Those who indicate their intention to be delegates to Synod would need to provide a brief text explaining why they would want to be a delegate. This will be done after the receipt of nominations.

Please do not hesitate to contact me should you require any further clarification. I thank you in advance for your cooperation.

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CartoonChurch.com

Gleanings

Gleanings is a monthly column by Meb Reisner Wright, the diocesan historian, who delves in to the back issues of the Quebec Diocesan Gazette to present us with interesting nuggets of our past.

Soldiers returning from the war

Before the War was actually over—although the end was very near—General Synod (at its most recent session the previous September) had set up a national organization to deal with “the problems of demobilization and reconstruction.”

Although other denominations had long since organized centralized bodies for “doing patriotic War Work,” the Anglican Church had been satisfied to work through parochial organizations and the initiatives of individuals. Now it seemed pressing that the National Church co-ordinate something Canada-wide to “work side by side with other organizations of similar character.”

A War Service Commission was thus duly set up. Its work is first mentioned in the pages of the Diocesan Gazette in the February issue, 1919. The Commissions mandate was ambitious and far reaching. The March issue outlines it as

“(a) Dealing with matters concerning the Returned Soldiers and their dependents, both at the present time and during the period of demobilization and reconstruction.

“(b) Investigating and dealing with matters affecting the Status, Pay and Allowances, Pensions, Hospital Treatment, Discharge and Civil Employment of soldiers.

“(c) Keeping in touch with the recently organized Chaplain services in Canada, supporting the important work they have in hand, and providing, if opportunity is given, additional chaplains where need is urgent.

“(d) Keeping in touch also, through Colonel Almond and the chaplain services overseas, with our men at the front, if in any way the Church can be of service to them here at home.”

The Primate of Canada, the Most Rev. Samuel Pritchard Matheson, was President of the Commission. A Central Committee was appointed by General Synod which, in turn, appointed Diocesan Committees. In many places additional parochial committees were appointed as well, but no evidence appears (in the Quebec Diocesan Gazette, at least) that such committees were promptly established in this Diocese.

There were local efforts in some parts of the Diocese to welcome returning servicemen, as the following description under ‘News from the Parishes: Shigawake’, in the April issue, attests:

“During the past month, two very delightful informal gatherings were called by the ladies of the Red Cross Auxiliary to welcome home Private Lewis Allen and Sergeant Leonard Wylie, M[ilitary]M[edal], D[istinguished]C[onduct]M[edal], also Lance Corporal William Wylie and a visitor Gunner Dawson.

“All of these men are the heroes of nigh on twenty engagements.

“It was not to be expected that these young men could be called upon to face an audience of admiring ladies; we fancy they would rather face the thunder of big guns and the rattle of maxims. But a talk ‘on the quiet’ with any of them revealed the splendour of their and their comrades’ achievements.

“To hear the accounts of Vimy Ridge, Hooge, Paschaendale, Cambrai, &c, was interesting in the extreme. Even with their graphic accounts it is hard indeed to realize the horror and vastness of the events in which they took part.

“We heartily welcome our old comrades Home, hoping that peace and comfort and prosperity and God’s blessing may rest upon them.”

The article is signed AHP. The author was probably the Rev. Alfred Harold Plummer, priest in charge at Shigawake who had entered the Diocese in July 1917 and had been serving Shigawake since that time. It should be noted that these gatherings were not organized by the Church, but undoubtedly Plummer’s parishioners participated in them and he thought them worthy of being publicized through the Church paper.

Through the pages of the Quebec Diocesan Gazette, parishes were made aware of resources to help those at home be more aware of the needs of returning soldiers. A set of lantern slides, “illustrating the wounded soldier’s return to independent life” and showing “the various steps in the invalided soldier’s climb back from ‘down and out’ to ‘up and in again’” were available for the asking from

the Department of Soldier’s Civil Re-Establishment in Montreal.

As an article in the January issue states, the slides had already “proved very popular last winter all over Canada as well as on shipboard among returning soldiers themselves” and had now been “thoroughly overhauled and many new pictures have been added...”

“The new sets are now being sent out, free of charge, on loan to ministers and other responsible speakers who realize the vital need of spreading information on the great national enterprise among all classes of the people.

“Posters to announce the lecture are supplied in advance.”

The War Services Committee set out detailed national guidelines suggesting that initiatives at the local level should keep a number of goals in mind when preparing to receive troops returning from overseas to civilian life:

“They should be met and welcomed on their arrival, and they should be visited from time to time in their homes afterwards. This last is very important. The men need sympathy and help during the difficult period of settling down again to civil life.

“What they miss more than anything else is the companionship which they have had during their time in the army. They are naturally restless and unsettled and they can be helped by those who are members of their Church taking a kindly interest in them and extending to them the right hand of fellowship.

“It is the personal touch that counts more than anything else in welcoming the men on their arrival at the ports or on the trains.”

It was suggested that badges should be displayed showing that it was representatives of the Church of England War Service Committee who were greeting them.

An unfortunate impression among the soldiers had apparently grown up that the Church of England as an institution had “done nothing for them all these years. They recognize the work of the Y.M.C.A. And the Salvation Army and other agencies, but the work of the Church of England as such” except in its supply of Chaplains “is not recognized.” The War Service Committee saw this as an injustice to the Church which needed correction.

Those involved in welcoming the troops were furthermore urged to inform themselves fully on what plans and provisions had been made for those returning home by the Government and what was “actually being done in their locality.” Furthermore, they should be prepared to be advocates. “Whenever any case of injustice or hardship is found, the Committee should write to the Head of the Repatriation and Employment committee at Ottawa, stating the circumstances as fully as possible.”

Above all, those concerned for the well being and reintegration of soldiers were enjoined to be patient and sympathetic:

“The soldiers who return, are not, and will not be for sometime, normal. It took a year to make soldiers of civilians. And it will probably take at least a year to change them back from soldiers into civilians again. If that fact is not recognized, there will certainly be serious trouble. In any case, the period of the soldiers’ return to civil life is bound to be a difficult and anxious time, requiring the utmost forbearance and tact.

“The key to the situation is in fostering the spirit of brotherhood and mutual understanding between employer and employed, and in seeing that justice is done.”

That the vision of the future embraced the Commission was not merely that the returning troops would be integrated into a society unchanged by the events that had taken place.

Unrest among recently demobilized men, it was noted, were due partly to “the existence of injustices and inequalities in our social system which ought not to be” and were all the more obvious after a period of absence and upheaval.

“The Bishop of London said recently of the strikes in Great Britain [almost immediately after demobilization] that they were a reaction of War and the result of a natural desire of the people for a fuller and better life. ‘It might seem strange to some,’ he added, ‘that the men who had suffered the horrors and hard work of the trench should want to strike as soon as they returned to civil life. The reason was simple. They had come back from the trenches, where all had combined to defeat the common foe and they found themselves once more face to face with evil social conditions which they thought their sacrifices had removed.’ Through the travail of the last four years of War a new world is to be born.

“Reconstruction is not going to be simply the setting up again of the old order of things. The very foundations of our social life have been shaken and in many cases have to be relaid. Let all see to it that they are well and truly laid on the eternal principles of justice and brotherly love.”



Poster, ‘Department of Soldiers’ Civil Re-establishment’, 1918, Canada, by Department of Soldiers’ Civil Re-establishment. Gift of Department of Defence, 1919. Te Papa (GH016573)