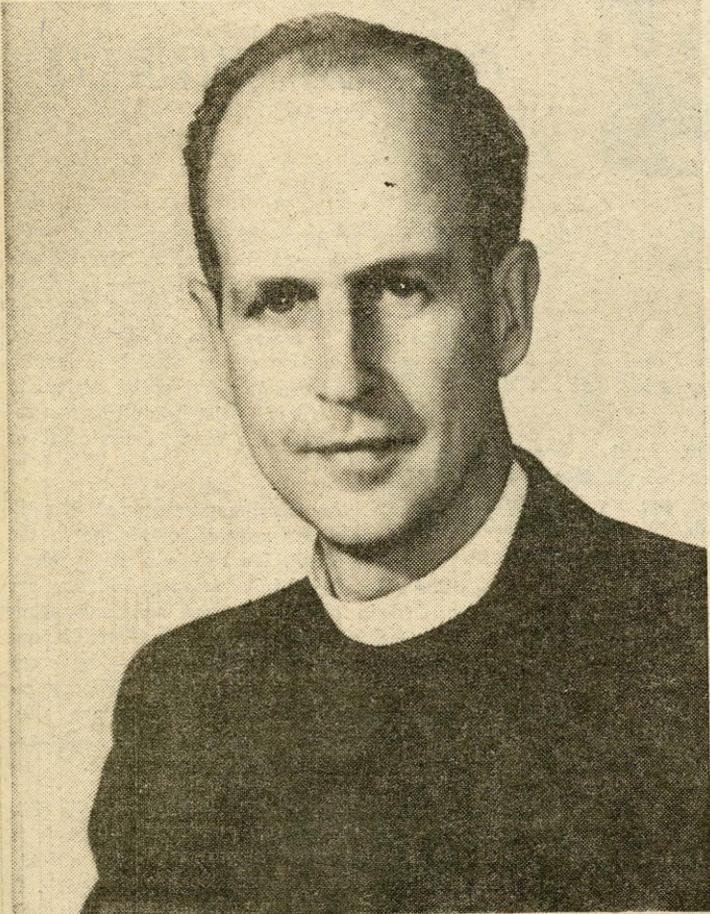


## Synod Preacher



**The Reverend Derywn R. G. Owen, M.A., Ph.D.,  
Provost of Trinity College, Toronto**

who will be the preacher at the Synod Service, on Tuesday, June 6, 8 p.m. at St. Luke's Cathedral. Dr. Owen will also conduct the Quiet Hour for the delegates before the Synod is convened.

## Fellowship Visitation Held In Gravenhurst

### Church Extension Pledge Paid

On Sunday, May 7, a team of thirty-five visitors took part in a "Fellowship Visitation" to the homes of the parishioners in this Muskoka parish. The purpose was not to canvass for financial pledges, but to acquaint more people with the place of the Church in their lives. The visitors took to each home a copy of the card containing the Primate's Noon Hour Prayer and the Prayer Book Rule of Life.

Another way of keeping the people interested in the parish's progress and financial needs is a regular newsletter sent out every two weeks by the Wardens.

The Archbishop concluded his recent visitation in Muskoka by administering the Sacrament of Confirmation at St. James' to a class of twenty persons, presented by the Rector, the Reverend William Thistle. Archdeacon Lindsell acted as Archbishop's Chaplain.

Following the Confirmation service, the entire congregation gathered in the crypt of the church where a reception had been arranged. The Wardens, Walter Millington and Clarence Smith, presented the Archbishop with a cheque for two hundred dollars, being the final payment to mark the completion of their pledge to the Church Extension Fund.

In replying, His Grace stated that the idea of the Church Extension Fund for the Diocese of Algoma had its birth in the hall where they were then standing. It was at a meeting of the Synod Executive held at St. James', Gravenhurst that the decision had been made to raise a fund for the building of new churches and rectories throughout the diocese. The Archbishop expressed pleasure at the steady progress evident in this parish and praised the Rector for his zeal and efforts.

While discharging their obligation to the Archbishop Wright Church to Extension Fund, the parish has completed the renovation of their own church by installing new furniture throughout the nave, chancel and sanctuary. Plans are being considered for the extension of the present church and the purchase of a new rectory.

## Eucharist Cannot Be Offered Alone Need Laity There

The Muskoka Deanery Brotherhood of Anglican Churchmen held their annual Ascension Day Service this year at St. Mark's Church, Emsdale. The church was filled by representatives of the B.A.C. from nearly every parish in the Deanery. The Reverend Ross Crichton, Rector of Burks Falls, conducted Evensong, the lessons being read by two members of the B.A.C. Executive, Mr. Harry May and Mr. James Francom. The Reverend George Sutherland acted as Organist.

The Reverend Walter W. Jarvis, Rector of St. Thomas' Church, Toronto, preached the sermon. "The Ascension," said Fr. Jarvis, "was the accomplishing of the Glorification of the Son of God which the Resurrection began". He preached from the text "We have beheld His glory" (St. John I, 14) Fr. Jarvis showed how the Glory of Christ is seen in (1) His Person—the Incarnation and Passion, by which in our human flesh He manifested the Father's glory. He said, we experience in prayer and the work we do for Him. The

## Sixty Years In Priesthood

The end of June will mark the sixtieth anniversary of The Venerable Charles W. Balfour's ordination to the priesthood in the Church of God. An honour graduate in both Arts and Divinity of Bishop's University, Lennoxville, Que., he was ordained priest in Holy Trinity Cathedral, Quebec, in 1901. He served the Diocese of Quebec till 1904 when he was called to be Rector of Huntsville in the Diocese of Algoma.

The rest of Archdeacon Balfour's active ministry was carried on in this Diocese, in Huntsville, North Bay, Sault Ste Marie, and Fort William. He retired in 1947, having been Archdeacon for twenty-one years. He represented the Diocese of Algoma at many Synods and other Church gatherings, including the first Pan-Anglican Congress in London, England, in 1908.

The Archdeacon and his wife (Mrs. Balfour is a daughter of the late Archbishop Thorneloe) reside at 545 Homeshop Ave., Peterborough, Ont. He still continues to give assistance, when needed, to the parishes in that city. Since his retirement Archdeacon Balfour has written and published "Life and Memoirs of Archbishop Thorneloe", a great contribution to the historical works of the Canadian Church. At present he is writing for his children and grandchildren some of his own memoirs under the title "Gather Up The Fragments That Remain".

We know the whole Diocese of Algoma will rejoice with its oldest priest as he observes his diamond jubilee and assure him of our prayers for his health and continued activity.

## DEDICATIONS AT CONISTON

During his annual visit to the parish of All Saints', Coniston, the Archbishop dedicated the new Choir Pews, Lectern and Chancel Screen.

Eucharist is our Lord's pledged way to be with us; we must choose between the glory of Christ's Presence and the false glory of the world. (3) in His Priesthood. The Ascension reminds us that our Lord offers perpetual intercession for us in Heaven, presenting continually before the Father the surrendered, sinless, sanctified offering of His complete obedience. This offering is perpetuated at every altar where we intercede with Christ and become partakers of His Priesthood. "If you are not at the Eucharist every Sunday and Holy Day you are failing in your Churchmanship. It is there we behold the glory of the Priesthood of Christ". Fr. Jarvis concluded by reminding the members of the Brotherhood that every parish needs the ministerial priesthood and the priesthood of the laity to consecrate all common life to God, the farm, the factory, industry and commerce, he said, are all consecrated to Him when we offer the Eucharist. "A priest cannot offer the Eucharist alone", he said, "The priesthood of the laity must be there as well".

The Reverend Harry Garbutt, Incumbent of Emsdale, was in charge of the service and gave the blessing. A social time was enjoyed in the crypt of the church after the service; refreshments were served by the W.A. Many friendships were renewed and the work of the Church discussed in an informal way.

## Archbishop Convenes The Diocesan Synod

Welcome to the Twentieth Session of the Synod of the Diocese of Algoma, to be held in the See City, Sault Ste Marie, June 6th, 7th and 8th, 1961.

This Session will be attended by the largest number of clerical and lay delegates in the history of the Diocese.

May God the Holy Spirit grant us a right judgment in the important deliberations before us at this time.

WILLIAM L. ALGOMA

## Sault Ste Marie

## Name Of See City Has Historical Interest

by Canon Fred. W. Colloton,  
B.A., D.D., Diocesan Archivist

The note on the first page of the MAY issue of THE ALGOMA ANGLICAN, regarding the name of Algoma's See city, Sault Ste Marie, is interesting; in view of the fact that many of our clergy and laity will be attending Synod here in June, perhaps some additional information might be timely.

The first white man to gaze on the St. Mary's rapids, where the waters of Lake Superior begin their descent to Lake Huron, was almost certainly Etienne Brule, who was sent by Champlain, Governor of New France, to make explorations in the West. Accompanied by an otherwise unknown companion named Grenolle, Brule visited this region about the year 1622.

Some ten years later Champlain published a map in which the north shore of Lake Huron is shown with fair accuracy, and in which the rapids, designated simply by the word "Sault" are plainly shown. Two settlements are also marked, one on the north shore containing seven Indian lodges and one on the south shore containing four. Thus what is now our See city, with her American sister on the south side, first appears "on the map" over 325 years ago, long before Toronto or any other Ontario city was thought of. The word "Sault" (sometimes spelled

"Saut") is the French word for a leap, and is applied to a waterfall or the rapids in a river.

The vicinity of the rapids was a famous gathering place for the Ojibway tribe of Indians, and was regarded as the centre of their territory. It was named Bawating or Pawating, a word which has some connection with the turbulence of the waters at this point. There are other spellings of this name, but perhaps it is best to adopt the form immortalized by Longfellow in "The Song of Hiawatha" and write "Pawating".

Brule probably named the rapids "Sault de Gaston", in honour of a relative of the King of France, as that name appears shortly afterwards. A French priest, Fr. Claude Allouez, did some missionary work here later, and he renamed the place "Sault de Tracy", after the Marquis de Tracy, Governor of New France.

The most famous of the early French missionaries in this region was Pere Marquette, who established a mission on the south side of the river, and in 1668 built a small chapel and dwelling house. He changed the name to "Sainte Marie du Sault". Some years later it appears as "Sault de Sainte Marie", a form very close to the present.

(Continued on page 4A)

## Parish Had Six Priests

### Mission To Manitowadge

by The Rev. Alfred Reimers

Wouldn't it be wonderful if your Rector had five ordained assistants? That was recently the happy experience of the Reverend William Stadyk and the people of the Church of the Holy Spirit, Manitowadge.

The occasion was the second Deanery Mission conducted by the clergy of Superior Deanery. Tuesday through Friday, April 25th to 28th, our congregation in Manitowadge had an abundance of services, pastoral visits and discussions as is rarely enjoyed even by a big city church.

The five "assistant priests" were: the Ven. James F. Hinchliffe, who was invited to direct the Mission; the Rural Dean, the Rev. Reginald Inshaw, the Rev. Alfred Reimers, the Rev. Lawrence Robertson, and the Rev. Michael Dunnill. (the Rector of Marathon, The Rev. George Honour, was unable to be present) The clergy received hospitality in different homes of the parish during their stay in Manitowadge.

Each morning began with Matins being said at 7 a.m. followed by celebrations of the Eucharist at 7.30 and at 9.30. Each afternoon the clergy visited parishioners in

their homes. A children's Mission was held each day at 4.15 p.m. with Archdeacon Hinchliffe leading them in singing and Rural Dean Inshaw and Fr. Dunnill conducting the services and teaching.

Evensong was held each evening at 8 p.m. with a sermon based on the Mission theme "A Living Faith for Daily Life". During the Service the Archdeacon answered questions which had been asked by the parishioners. Following the Service group discussions were held in the basement of the church, these were led by the clergy and the people found this part of the Mission very helpful and enjoyable. There was also an opportunity to buy books from a book display sent by the Anglican Book Centre in Toronto. On the last evening of the Mission all present were invited to make a written resolution which they could offer to God in thanksgiving for the new light and strength received during the Mission.

The priests participating in this type of mission are convinced of its value and the people expressed the wish that the Church should have more of them. As one parishioner put it: "We are all looking forward to the next one".

## THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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### The 1961 Synod

#### 2. Participation

The modern Synod marks an evolution in the life and work of the Church. Synods were originally a gathering of the bishops and presbyters and were chiefly concerned with decisions relating to the doctrine and practice of the Church. Synods dealing with the spiritual affairs of greater areas were called Councils and consolidated the thinking and customs of the dioceses and provinces of the Church.

It is interesting to note that the Church of England (the provinces of Canterbury and York) limits the membership of Synods to Bishops and priests. The Convocations of the provinces are still made up of bishops and priests only. It is in the Diocesan Conferences and the National Assembly that the Laity are represented, but meet separately. In Canada, then, we have a curious mixture of Synod and Conference and Assembly. Perhaps this was necessary because of the separation of Church and State. In a country where there is a true union of Church and State the civil parliament would be the Laity deliberating upon the temporal affairs of the People of God, and the Church, or ministerial priesthood, directing their spiritual affairs.

The basic feature of a Synod of the Church, however, remains the same: It is

not a parliament; it is a family, each Synod a microcosm of the greater family within the diocese or province, called together by the Father-in-God, the Bishop or Archbishop. The participation of the members is at his direction. This is ensured by the Bishop's Charge, which is delivered immediately after the Synod is organized.

In his Charge the Bishop usually sets forth the principal items upon which he would have the members deliberate. Also, he may refer to the state of the Church outside his Diocese, because the Bishop in his person and office preserves the union of the Church; he officiates at the consecration of other bishops, he represents his diocese in the world-wide Anglican Communion and represents it to his diocese. The Bishop also preserves the continuity of the Church by sharing with us the sacramental grace in the Laying on of Hands as the successor of the Apostles.

As members of the Christian family the Synod meets to discuss the tasks of the local branch of that family and consider its responsibility with the branches of the family in other dioceses and to the whole Church; in short, our participation under the guidance of the Holy Spirit in the One, Holy, Catholic and Apostolic Church.

### The New English Bible

The initial response to the issue of the New Testament part of the New English Bible at least indicated widespread interest in the changes made by the translators in the familiar New Testament passages. Reports from England indicate that some clergy became so enthusiastic they used the new translation in place of the Epistles and Gospels in the Prayer Book. This, we feel, would not even be considered in Canada now that the 1959 Prayer Book provides us with an excellent revision, suited to the worship of the Christian community in this age.

The clergy, in reading the daily offices of Mattins and Evensong, generally are not bound as to the version of Scripture they use; however, in public worship the "authorized" Scriptures is by long custom the King James Version, though the Revised Version of 1880-1895 also bore the stamp of authority and is sometimes read. We note that our Anglican Book Centre also sells Lectern Bibles in the Revised Standard Version of 1952.

The twentieth century is similar to the sixteenth in that it is an age of new Bible

versions and translations. Then, in the wake of the Reformation impact, a Bible appealing at once to popular taste and bearing the approval of the Church was necessary. We believe the many versions of this present century reflect the ineffectiveness of the King James Version in the communication of the Living Word to the world of today. The Liturgical Movement has been influenced by, and in turn is influencing this tremendous interest in the Scriptures and may demand that the Church consider a new popular "authorized" version. That the Committee in Britain had this in mind is shown by the fact that the complete Bible, containing the Old Testament and Apocrypha, is to be translated.

To continue to use the King James Version just because it is the noblest monument of the English language is to make the Bible contemporary with Shakespeare, but to say Shakespeare is immortal does not mean the language of Tudor England is in use today. The Word of God is contemporary with every age, and to persist in the use of an archaic version of the Scriptures may result in the further alienation of this and future generations from the Church.

### College A Worthy Tribute

The Most Rev. George Thorneloe, M.A., D.D., D.C.L., who became the first Archbishop of Algoma in 1915, on his election as Metropolitan of Ontario, was a classical scholar and one of the most distinguished graduates of the University of Bishop's College, Lennoxville, P.Q. He was elected to succeed the Rt. Rev. Edward Sullivan, the second Bishop of Algoma, in 1896 by the Synod of the Province of Canada (before Ontario became an Ecclesiastical Province). He was then Rector of Sherbrooke, Que., a Canon of Holy Trinity Cathedral, Quebec, and Clerical Secretary of the Provincial Synod.

Archbishop Thorneloe became the dominant figure of the Church in Ontario; devoted to the diocese and people to whom

he was the Father-in-God for thirty years. Once elected Co-adjutor Bishop of Ontario, twice elected Bishop of Ottawa, he chose to remain a missionary bishop.

Mrs. C. W. Balfour, wife of Archdeacon Balfour, and the daughter of Archbishop Thorneloe, has graciously concurred with the wish of Archbishop Wright and the Executive Committee that her father's name be used to designate the first Anglican University in Northern Ontario. It will be a source of profound satisfaction, we feel sure, to all who knew him, all those members of the Church who received the sacrament of Confirmation from his hands and all who would pay tribute to his saintly character and service, that this fitting gesture be made in his memory.

### Diocesan Announcements

His Grace, The Archbishop announces the following appointments: The Rev. Harry Morrow, L.Th., to St. Matthew's, Sault Ste Marie (new parish); The Rev. William J. Ellam, to the new parish of St. Mark's, Garson; The Rev. W. Bruce Jennings, B.A., D.D., to the parish of St. Augustine's, Whitefish Falls. (Aug. 1st)



### The Archbishop's Letter

## THE CONCERN OF THE CHURCH

Bishophurst, Sault Ste Marie  
June, 1961

My dear People:

Our thoughts, prayers and activities are directed towards the Synod of the Diocese which is being convened in Sault Ste Marie at this time.

Of necessity, reports must be considered and plans formulated for the future. However, one aspect of our meetings which proves to be invaluable is the fellowship which has always marked our gatherings.

This fellowship is rightly cemented as the delegates meet each morning for the Service of the Holy Communion and Mattins.

The Reverend D. R. G. Owen, Provost of Trinity College, Toronto, will conduct a Quiet Hour on the opening day and will preach at the Synod Service in St. Luke's Cathedral on the Tuesday evening. At this Service three Canons will be installed: the Reverend C. B. Noble, the Reverend D. H. Dixon, and the Reverend S. M. Craymer.

New parishes have been formed since the last Synod. A wider representation of clergy and lay delegates will be in attendance. All will make their rightful contribution to the discussions and share in the spiritual and material progress of Algoma. Many subjects of importance will be presented including the missionary program of the Church which must always occupy a primary place in the agenda of the Church's work; the proposed Thorneloe College and appointment of an acting Principal; Church Extension work; renewed emphasis of candidates for Holy Orders; and other matters.

Readers of THE ALGOMA ANGLICAN are asked to follow the deliberations of the Synod and pray for God's blessing upon all that is done to His honour and glory.

There are important questions, social, industrial, and economic, in which the Church must play her true part. In the movement for social progress, the Church must be not

a mere sympathetic onlooker, but a great moving influence and power. The Church must be keenly interested in these questions and be in deep sympathy with the suffering and strive to assist them in devious ways. It is the function of the Church to inspire men and women to right social action, to bring the spirit of Christ into all human relationships and into every department of life.

One matter which concerns us all directly is the need for greater knowledge in the Christian Faith. We live in a world where the acts of God in creation and history are called in question, where spiritual values are being denied. It is the Church's task to teach the Christian Faith — by every means at her disposal. This primary responsibility rests upon those who are called to be Bishops and Priests; the Laity are also called to witness to the Faith.

This teaching must be given to the children in our Church schools. Our task is to teach the Christian Faith with all the authority of the Bible and the Church. It was thus they spoke of Jesus that He taught "not as the Scribes and Pharisees, but with authority". The Church must try to see people committed to her care through the eyes of Jesus, with real compassion, and give herself as He gave Himself in loving service with real sacrifice.

It is hoped that the next issue of THE ALGOMA ANGLICAN may contain some of the "highlights" of our Synod meetings and also an account of the Diocesan Annual Meeting of the Woman's Auxiliary held in the city of Port Arthur.

With every blessing,

Your friend and Archbishop,

*William L. Wright*

### The Archbishop's Itinerary for June

- June 4—Trinity I—Holy Trinity, Sault Ste Marie  
Dedication, St. Matthew's Church, Sault Ste Marie
- 6, 7, 8—Diocesan Synod, Sault Ste Marie
- 15, 8 p.m.—St. Paul's, Haileybury
- 16—Christ Church, Englehart
- 18—Trinity III—11 a.m.—St. James', Cobalt  
3 p.m.—St. George's, Latchford  
7 p.m.—St. John's, New Liskeard
- 19—St. Simon's, Temagami and Christ Church, Bear Island (Fiftieth Anniversary)
- 25—Trinity IV—St. John's Shesheganing  
11 a.m.—St. Peter's, Silverwater  
3 p.m.—Meldrum Bay  
7 p.m.—All Saints', Gore Bay
- 26—3 p.m.—St. John the Evangelist, Kagawong  
8 p.m.—St. Francis of Assisi, Mindemoya
- 27—9.30 a.m.—St. John's South Bay Mouth  
11 a.m.—St. Mary's, The Slash  
4 p.m.—St. John's Bidwell  
8 p.m.—St. Paul's, Manitouwaning
- 28—9.30 a.m.—St. Andrew's, Sheguinandah  
11 a.m.—St. Peter's, Sheguinandah  
3 p.m.—St. Luke's, Sucker Creek  
8 p.m.—Holy Trinity, Little Current
- July 2—Trinity V—11 a.m.—St. George's, Espanola  
3 p.m.—All Saints', Nairn  
7.30 p.m.—St. John's, Webbwood
- 3—Algoma Youth Conference, Whitefish Falls
- 4—11 a.m.—Gowan Gillmour Memorial Church, Spanish River  
3 p.m.—St. George's, Wallford  
7.30 p.m.—St. James', Massey
- July 9—Trinity VI—Lake of Bays Mission  
10—Christ Church, Port Sydney  
11—S.S.J.E. Missions  
12—5 p.m.—St. Thomas', Orville—Dedication of Haines memorial windows.

# Living The Liturgy

by Andronicus

## 1. The Eucharist, Our Expression of Thanks

The 1959 Prayer Book is now in use in most of our parishes. Anglicans in every part of Canada are becoming familiar with the title "The Eucharist", for the Holy Communion Service.

"Eucharist" is a translation of the Greek noun "eucharistia", which means "thanksgiving". It is important that everyone understands why a word meaning "Thanksgiving" is so appropriate a title for the foremost act of Christian worship.

It is appropriate, first, because the actual giving of thanks has been at the centre of the Eucharist from its inception. One of the central actions in the service is the consecration of the gifts of bread and wine. In obedience to our Lord's command, the priest consecrates the elements by doing and saying what Jesus did and said at the Last Supper.

Have you noticed how our Lord blessed the bread and wine at the Last Supper? He blessed them by giving thanks. In the words of the Prayer Book, Jesus "took bread; and when He had given thanks, He brake it; and gave it to His disciples, saying, Take, eat, this is My Body . . . Likewise after supper He took the Cup; and when He had given thanks, He gave it to them . . ."

We will not be surprised that blessing and giving thanks were equivalent actions at the Last Supper if we remember what Christians have always done before meals. Before eating we say grace, where the word "grace" means thanks. But often we refer to saying grace as "giving the blessing" or "asking the blessing". We look on the giving of thanks over food and the blessing of food as the same action. Likewise among the Jews' day they were regarded as equivalent actions.

Our Lord at the Last Supper was faithful to this devout custom, but at the same time He bestowed upon it a new significance. He made this household practice of blessing by giving thanks the sacramental means by which He makes His Presence known.

The second reason why it is so appropriate to call the Holy Communion our thanksgiving is that this service is for Christians the supreme expression of thanksgiving. Someone may ask, "What is there to be thankful for?" What is there! In the words of a familiar prayer, we thank God "for life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men . . ." But above all we thank Him "for our spiritual mercies in Christ Jesus our

# Recently Appointed Canons To Be Installed During Synod Service



Canon S. M. Craymer, Rector, Church of The Epiphany, Sudbury.



Canon C. B. Noble, Rector, Christ Church, Korah and St. Peter's, Sault Ste. Marie.



Canon D. H. Dixon, Rector, Holy Trinity, Little Current, Manitoulin Is.

Photo, Sault Star

Lord, for the means of grace, and for the hope of glory." (Prayer Book, page 736).

As we open our eyes to the immensity of God's love, gratitude springs up spontaneously within us. But how best can we give expression to our thankfulness to God? Jesus has provided the means.

We know that gratitude is expressed by the giving of gifts: the deeper the thanks the more costly the gifts. Jesus on the Cross made the supreme act of thanksgiving to God by giving the costliest gift the world has ever known—giving Himself in thankful love.

The night before His death, Jesus gave us the means of joining in His perfect act of thanksgiving. He instituted the Eucharist so that we, too, would have a way of offering the highest thanks to God. In the Eucharist we are able to join with Jesus in His perpetual offering to the Father of His sacrifice of thanksgiving once made.

How can we ever thank God for all His love? God Himself has provided the means by giving us the Eucharist.

"Andronicus" is the pseudonym of a priest of the Diocese.

Registered Nurses belonging to the congregation of St. Thomas', Bracebridge recently gave the parish a portable altar, complete with communion silver, for use by the parish priest in the ministry to the sick.

A "Blossom Tea" held during Eastertide by the St. Luke's Cathedral W.A. was very successful; the motif used in the decorations being apple blossoms, pussy willows and other Spring flowers.

## News From Thunder Bay And Superior Deaneries

The Archbishop made his annual visitation to the Lakehead early in May and held Confirmations in all the parishes. The Services were marked by the large number of candidates presented for Confirmation. The parish bulletin of St. Thomas', Fort William shows the names of sixty persons who received the Laying on of Hands.

A "Teacher Training Workshop" for the Sunday School Teachers of the Lakehead was held at St. George's Church, Port Arthur for three evenings, from May 8th to 10th. The theme of the Workshop was "The Nature of Teaching in the Church School".

St. Paul's, Fort William: The Very Reverend Morse L. Goodman, Dean of Brandon, was the preacher at Evensong, April 30. Dean Goodman was Assistant Curate at St. Paul's, in 1942-43.

St. Luke's, Fort William: This parish was host to the annual Lakehead Ascension Day Service of Witness this year.

A recent visitor to St. Luke's was the Reverend H. Kano, who has spent many years ministering to the Japanese people in the mid-western United States, by whom he has been affectionately dubbed "The Saint of Nebraska". He spoke at a meeting attended by several members of the parish and other interested friends. Dr. Kano, who was introduced by Mr. John Nakamoto, is a graduate of the Agriculture Dept. of Tokyo University. After coming to America as a young immigrant, he studied theology. Dr. Kano spoke fluently in both English and Japanese on the subject of Immigration.

The G.A. and J.A. branches at St. Luke's recently held a Mother and Daughter Banquet. The tables were attractively decorated with a driftwood and floral centrepiece and place cards. During the program the members demonstrated how their meetings close. The J.A. entertained with a sing-song and the G.A. presented a pantomime. Presentations were made to members for completing stripe and badge work, and to those promoted from J.A. to G.A.

West Thunder Bay: Two Confirmation Services had to be held this year because none of our churches is quite large enough to have held all the candidates and the people who would wish to attend. One Service was held at St. James', Murillo for candidates from the Murillo and Kakebeka Falls area, and the following evening a Service was held at St. Mark's, Rosslyn for candidates from the Slate River, Vickers Heights and Rosslyn area. All the members of their Confirmation classes made their first Communion at a Parish Service on Sunday, May 7, at 9.30 a.m., at St. Mark's, Rosslyn.

North Shore Notes: This year our Archbishop has decided to transfer Superior Deanery from his Fall to his Spring Confirmation itinerary. Now that the Trans-Canada highway is open all the way from Sault Ste Marie to Fort William, we can assure him that he will enjoy the most beautiful drive in the Diocese—and no more waiting for trains in Franz at 5 a.m.!

On Saturday, May 5th, the Servers Guild of Superior Deanery met in the Church of the Holy Spirit, Manitowadge. Their next meeting will be at St. Peter's, Red Rock, in October.

Clergy and Laymen of Superior Deanery met at Trinity Church, Marathon, on Ascension Day, for supper and discussion of the item on the Synod agenda concerning a proposed change in the method of levying diocesan assessments.

All the parishes in Superior Deanery are now using the 1959 Prayer Book.

The W.A. of St. Peter's, Red Rock put on a fish-and-chips supper for thirty-seven teen-agers of the parish. Canon Roland Palmer, S.S.J.E. was guest of honour and speaker.

BAPTIZED—On Sunday, May 7th, the infant daughter of The Rev. and Mrs. George Sutherland; Janet Ruth, Godparents were Miss Judy Munroe and Mr. and Mrs. William John Ellam.

# Cathedral Chats . . . . .

by the Dean, The Very Rev. F. F. Nock, B.A., D.D.

We, in Sault Ste Marie, are very conscious of the approaching Synod of the Diocese. With the growth of the Diocese since our last Synod in 1959, this one promises to be the largest in our history. Careful preparations are being made for the well being of the delegates and we hope that you will find your stay in the Sault most pleasant.

You will find the See City has grown considerably since your last visit and I am sure that the construction of the new International Bridge will be a point of interest to you. The new airport at Point des Chenes, eleven miles from the Sault, is in partial operation and will be officially opened for use on August 1st. This, together with the use of Highway 17 North will make the See City more accessible to many parts of the Diocese.

There will be many highlights of this Twentieth Synod, but I am sure that none will be more important than the Quiet Hour on Tuesday, June 6th, before the opening of Synod. This will be conducted by the Provost of Trinity College, the Reverend D. R. G. Owen, who will also be the Synod Preacher. Dr. Owen is well qualified to lead us in such a devotional exercise and will give us much food for thought.

I am particularly happy about such a Quiet Hour for I am sure that it will be a better Synod because of it, as we spend time in communion with the Holy Spirit. So often Synods are so crammed with business details that it seems as though everything in God's Church depended upon us, whereas everything depends upon God. The late Archbishop Temple put this necessary truth, as only he could do it, when he said to a conference of Clergy and Laity, "Brethren, let us never forget this: if we deliberate wisely God will rule; and if we deliberate unwisely God will rule." All our Synod deliberations need to be sanctified by the Holy Spirit, otherwise we are trying to do God's will with our own wisdom and with our own power. It is my hope that the Quiet Hour will lead us all to seek more fervently the guidance of the Holy Spirit during the Synod.

## Chaplain Given Higher Rank

Canon S. Maitland Craymer, Rector of the Church of the Epiphany, Sudbury has recently been promoted to the rank of (Hon.) Major in the Canadian Army Chaplaincy Corps. Canon Craymer has done considerable service in the Reserve Militia; while Rector of St. John's, Port Arthur, he served as Chaplain to the Lake Superior Scottish Regiment and since coming to Sudbury has been attached to the 33rd Technical Squadron, R.C.C.M.C., in that city.

## B.A.C. Hear Talk On Education

At their monthly meeting in April the Brotherhood of Anglican Churchmen of St. Francis of Assisi parish, Mindemoya had as guest speaker Mr. William Dowdell, Principal of the Manitoulin High School. Mr. Dowdell dealt with the problem of teaching from the teacher's point of view, referring to the different pressures exerted upon the teachers today. "I wouldn't change my job for anything," he said, "I am sure that it is the most satisfying occupation in the world".

## DIOCESE OF ALGOMA SENIOR GIRLS' CAMP

# CAMP MANITOU

JULY 8-15, 1961

Camp Manitou is on Lake Huron, ten miles west of Whitefish Falls. Campers are to go to Whitefish Falls where they will be met by camp staff before proceeding by boat to the camp.

Fees — \$12.00 — \$2.00 Registration Fee is payable upon application. Address all applications to Mrs. M. Thomas, St. Francis' Vicarage, Mindemoya, Ont., not later than June 25th.

Ask your parish priest for further information and application form.

## His Dominion Now In Synod Archives

The General Synod Archives Committee, whose duty it is to collect and preserve all historical records and material relating to the Canadian Church, recently requested copies of all the volumes of *His Dominion*, since its first issue in February 1952.

The Founder and Editor of this quarterly publication is the Rev. J. G. McCausland, Asst. Superior, Canadian congregation of the Society of St. John the Evangelist, Bracebridge, Ont. It is printed at the Cowley-Bracebridge Press, and enjoys a large circulation which extends to all parts of the Anglican Communion.

In spite of the amount of reading material *His Dominion* contains (average issue, 32 pages), the price has been kept low, only one dollar a year.

Fr McCausland performs a valuable ministry in bringing within easy reach and in not-over-large installments the work of some of the great scholars of the Canadian Church; e.g., The Rev. Dr. C. C. Landon, Professor, Systematic Theology at St. John's College, Winnipeg, is a regular contributor. There is a review of church activities across the border written by a priest of the Episcopal Church, but perhaps the most eagerly read section of *His Dominion* is Fr McCausland's "Canadiana" column—a keen, penetrating analysis of the Faith and Practice of the Canadian Church as well as comments on current issues in other religious bodies.

Long a critic of the Canadian Council of Churches and our encounter with the ecumenical movement, his editorial policy has been to hew straight to the (Prayer Book) line, and let the chips fall where they may.

The recognition of this journal by the Archives Committee is to be commended, and the news will be received with interest by many members of the Synod of the Diocese of Algoma at which Fr McCausland is a familiar figure. We trust *His Dominion* will now be included in the list of "Church Papers published in Canada" in the Year Book. We offer our congratulations to the Editor and wish him continued success and recognition in his work.

## Eleven-Year-Old Is Budding Poet

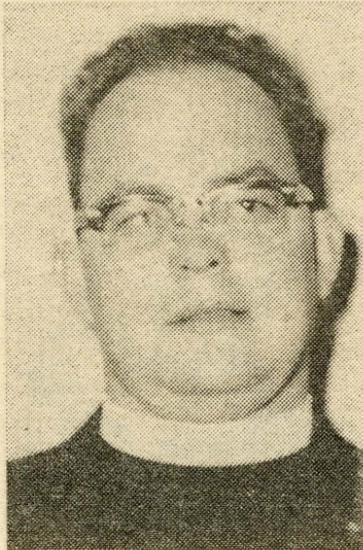
Judy Ing, eleven years old, whose father is the People's Warden at Trinity Church, Bala, has been invited by the Barrie Television station to appear on one of their programs and read some of the poems she has written. Mrs. Peter S. Park has kindly sent us a few of Judy's poems from which we have selected one which we feel the children will appreciate for its good advice now that examination time is here! Congratulations, Judy, on your fine efforts and may we hear more from you in the coming years!

### BALA PUBLIC SCHOOL

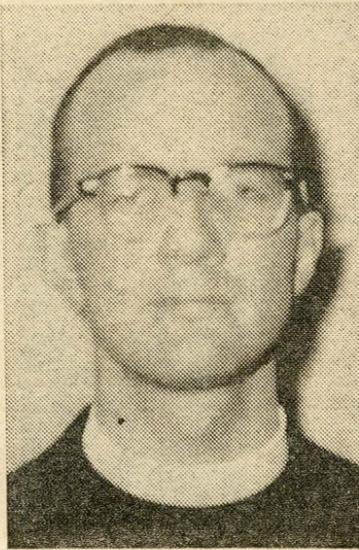
In Bala Public School, built new last year  
We are taught the golden rule by our teachers dear.  
We have many good times, and shed the odd tear,  
Which could be from joy or a tiny fear.

Remember, your teachers are good friends too,  
They all work hard for the best in you.  
Just do your best in every test  
And keep faith in God to do the rest.

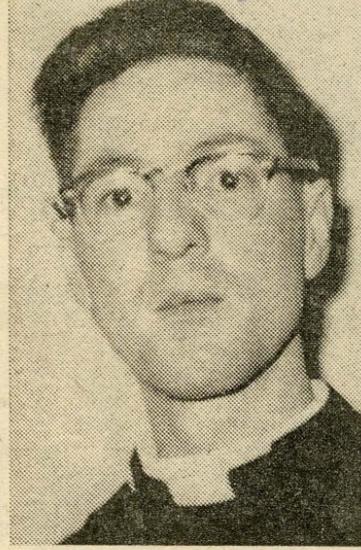
## These Men Admitted Deacons In Ceremony At Parry Sound



The Rev. C. K. Gibbs



The Rev. H. R. Kreager



The Rev. A. M. Porter

On St. Mark's Day, May 1st, the Archbishop of Algoma officiated at an Ordination in Holy Trinity Church, Parry Sound, laying his hands on Graham Kenneth Gibbs, Henry Ross Kreager and Arnold Murray Porter, giving them authority as Deacons in the Church of God.

The Sermon was preached by Canon Charles F. Large, Rector of St. John's, North Bay. The candidates were presented by the Venerable Cyril H. G. Peto, Archdeacon of Muskoka and Rector of Holy Trinity, Parry Sound, where the ordination was held. The Litany was sung by the Reverend George W. Sutherland, Rural Dean of Muskoka and Rector of All Saints', Huntsville.

Though a week day morning, the choir was in full attendance, and under the capable direction of Mrs. C. H. G. Peto, as Organist and Choir director, they led in the singing of Merbecke's Communion Service, the hymns, and the selections for the Gradual and during the Ablutions. Dr. D. Einarson assisted as Server.

### Sault Ste. Marie

(Continued from page 1A)

The work of the Anglican Church here began with the coming of William McMurray in 1832. He was not in Holy Orders at the time, but was soon afterwards ordained deacon by the Bishop of Quebec. He continued his work successfully until 1837, and was succeeded by the Reverend Frederick A. O'Meara. The Right Reverend John Strachan, first Bishop of Toronto, visited the Sault on several occasions.

In 1850 Bishop Strachan submitted a plan for the division of his immense diocese into four parts. This was partly carried out during his lifetime by the formation of the Dioceses of Ontario and Huron. The third new diocese proposed was to comprise the northern part of the Diocese of Toronto, and was to be known as "The Diocese of St. Mary". This was not completed until six years after the Bishop's death, when in 1873 the Diocese of Algoma was set apart, with the Right Reverend Frederick D. Fauquier as its first bishop.

It may be hard while we are learning  
To think we may look back with yearning  
To the good old days gone by  
Before we go on to Gravenhurst High.

Hitch your wagon to a star,  
Do your best wherever you are,  
Remember your prayers and do what's right;  
You will find your goal is there in sight.

—Judy Ing.

A large representation of the clergy motored to Parry Sound to attend the ceremony, also a few students from Trinity College, Toronto, with the College Chaplain, the Reverend A. J. Challacombe. Another priest who came from Toronto was the Reverend G. A. W. Lark, Rector of St. Paul's, Runnymede, the parish of which one of the ordinands was a member. Epistoler was Canon W. A. Hankinson, and Mr. Porter was Gospeller.

After the Ordination Service a dinner was served by the Woman's Auxiliary of Holy Trinity parish. Each ordinand was surrounded by several friends and relatives; visiting clergy and their wives were also guests. The thoughtfulness and generosity of the members of the W.A. was appreciated by all present especially in view of the fact that another reception was

## Scouts Display Camping Scene

An authentic camping scene, complete with camp fire, sleeping tent, wash stand made from trees, birch seats, bed and mosquito netting was displayed in front of St. Luke's Parish Hall, Fort William during a Tea and Bake Sale on Saturday, May 6, held by St. Luke's 1st Fort William Scout Troop and Cub Pack. Proceeds from the tea will assist in sending four Scouts to the Jamboree in Ottawa this Summer.

Previous to the foundation of the new diocese Sault Ste Marie was in danger of having its name again changed. It was strongly urged in some quarters that the proposed new diocese should be a memorial to Bishop Strachan, and should be named in his honour, and that the name of the small town by the rapids should be altered to "Strachan". The matter was taken up by the then Member of Parliament for the District, and the people of the town canvassed as to their willingness to have the name changed, and they are said to have been agreeable. Fortunately, however, the plan was not carried through, and the beautiful and historic name of our fair city, given in honour of Our Lady, remains.

There is an unfortunate tendency in many quarters to speak of Sault Ste Marie as "The Soo," and to refer to its inhabitants as "Sooties". It is not only a wrong spelling, but it tends to perpetuate an erroneous pronunciation. For the sake of brevity it is quite permissible to speak of or to write "The Sault", but it should be pronounced "So".

The city by the rapids is looking forward to extending a warm welcome to the clergy and lay delegates to the twentieth session of the Synod of Algoma.

held that same evening after the Confirmation service.

One of the ordinands, Mr. Kreager, is a native of North Bay; before completing his theological course at Trinity College he taught in an Indian Residential School at Mattagami Reserve in the Diocese of Moosonee. He will now go for two years to work in the Diocese of Caledonia.

Mr. Porter, who was born in Toronto, where he was a member of St. Aidan's parish, is also a graduate of Trinity College. He will be on the staff of St. Luke's Cathedral, Sault Ste Marie.

Mr. Gibbs, who is a graduate of Wycliffe College, Toronto, has worked in Algoma as summer student at Pointe au Baril.

## Miss Gail Marshall, S.Th. Deaconess On Trip To England

Miss Gail Marshall, S.Th. Deaconess at St. Luke's Cathedral, left Sault Ste Marie recently to fly to England to attend the Jubilee Celebrations of the National Association of Mixed Clubs and Girls' Clubs. Miss Marshall was chosen as one of two young women to represent the Girls' Auxiliary of the Church of Canada and will be in England about six weeks. This is a tribute to the work Miss Marshall has been doing and an honour for her, the Cathedral parish and the Diocese of Algoma.

Members of the Scout Mothers' Auxiliary convened the Tea. Decorations were streamers in the Scout colours of green, black and red. Leaders and members of the Scout Troop and Cub Pack assisted with the serving. The camping scene was arranged by the Beaver Patrol.

## AMEN CORNER

by Canon Roland F. Palmer, S.S.J.E.

### The Comfortable Words

We do not pass abruptly from one section of the Eucharist to another. Between the Offertory and the Thanksgiving and Consecration there is a beautiful devotional stairway. Every historic Rite in Christendom has its own particular beauty spots. The little and the greater entrances of the Eastern Orthodox rite are examples. The Comfortable Words are peculiar to our own Rite. For four hundred years they have occupied this place.

The Comfortable Words are not texts of scripture to prove the Absolution and they never were. The key word is "Come". We have been assured in the Absolution of forgiveness. Our Lord now says to us "Come unto Me". Note that all is in the present tense. "Our Lord Jesus Christ saith" not "said". He is speaking to us now.

Then come great sacrificial texts. There is the Father's sacrifice for love of us "that He gave His only begotten Son". There is our Lord's sacrifice of Himself "to save sinners". There is His sacrificial work

**WANTED**—a cook and cook's assistant for duties at Camp Manitou, the Anglican Youth Camp situated near Whitefish Falls. Duties to commence July 1st and continue until July 31st. Duties entail catering to numbers varying from 50 to 75 inclusive of staff. Remuneration \$160.00 for cook; \$140.00 for assistant. Applicants write to the Ven. G. Thompson, Box 631, Copper Cliff, Ont. Please state qualifications and references.

**FOR SALE**—Martin Propane Gas Floor Furnace and Thermostat. Can be converted to Natural Gas. Original price, \$269.00. Used one Winter only, once a week, in small church. Selling price, \$90.00. Write—St. Barnabas' Church, Box 66, Cache Bay, Ont.

## Plan Windows In Memory Of Former Rectors

The Church of the Epiphany, Sudbury, proposes to place two memorial windows in the nave of the church in memory of two former Rectors of the Parish, the late Bishop Philip R. Beattie and the late Reverend P. F. Bull. Co-chairmen of the Former Rectors' Memorial Fund are Ray R. Jessup and Lenox T. Lane. Contributions to this memorial from other parishioners will be most welcome.

## Boy Sopranos In Choir Praised

The Choir of Christ Church, Lively competed recently in the Kiwanis Music Festival in Sudbury and obtained the excellent mark of 83 for unaccompanied singing. The test pieces were "Cast thy burden upon the Lord" from Mendelssohn's Oratorio "Elijah" and "All in the April evening" by Hugh Robertson. This was the first time the choir had sung in competition and the adjudicators praised their fine singing, the boy sopranos coming in for special mention. The Choir is composed of twenty-eight voices. Mrs. D. Browne is organist at Christ Church and the choir is directed by the Rector, the Rev. Arthur Crisp.

### ST. GEORGE'S DAY TEA ANNUAL AFFAIR

The W.A. of The Church of the Epiphany, Sudbury held their annual St. George's Day Tea on April 22nd. England's floral emblem, the rose, was used with artistic ingenuity to create a fragrant, colorful setting. The tables were decorated with white, pink and red roses in clear glass bowls. The Junior Auxiliary members, in their smart green and white uniforms, held a candy sale, and another feature was a sale of fine Pakistan embroidery.

of applying His once-offered sacrifice to us now "He is the propitiation for our sins". It is all in the present. Note also that it is "Hear also what St. Paul saith"... St. John saith". Not just what they said hundreds of years ago, but what in the communion of Saints they are still saying to us their brethren.

As we mount this beautiful stairway we are helped to lift up our hearts to God in the great Thanksgiving and Consecration which follows.

Note also that all the great outstanding acts of God in redemption are suggested in the Comfortable Words. The Incarnation—"God so loved... that He gave His Son"; "Christ Jesus came into the world"; The Atonement—"to save sinners"; The Resurrection and Ascension—"We have (not had) an Advocate with the Father"; "He is the propitiation for our sins". Jesus lives. He is not a dead hero but a living Saviour. He ever lives to make intercession for us.