

Church Services On TV

Another first in the history of St. John's Church, Chapleau began in December when the complete 11 a.m. Service was televised over the local Chapleau station, C.H.A.P.

During the first Church Service televised in Chapleau, the Rector, The Rev. J. G. M. Doolan, expressed the thanks of all to Mr. Arthur Grout, owner of the station, an Anglican layman, for his generosity in providing this privilege to the community.

Mr. Grout offered the same privilege to the Roman Catholic and United Churches, but the Roman Catholic declined, so services are televised from the United and St. John's in alternate months.

This television ministry, Mr. Doolan has said, is aimed primarily to the sick and shut-in citizens who are unable to attend the regular service in the church. Many expressions of appreciation of thanks have come from Anglicans and others who have been impress-

ed by the beauty of the Services from St. John's Church, and of the music of the organist, Mrs. Amy Green, and the choir.

An effective prelude to the beginning of the Service is the broadcast of music from the chimes in St. John's tower while the TV camera is focussed on the stained glass window in the sanctuary—the window depicts Holman Hunt's famous picture, "Behold I stand at the door and knock".

WEEK OF PRAYER OBSERVED

The Reverend Michael Dunnill, Parish priest of White River, was the preacher in Calvary United Church in that town one evening during the Week of Prayer for Christian Unity (Jan. 18-25) and the local United Church minister preached in All Saints' (Anglican) two evenings, at the beginning and close of the week's observance by the two churches.

University Agreement Signed



An historic occasion, which brought the realization of an Anglican College in the Diocese of Algoma a step closer, took place at Sudbury on January 18, when an agreement was signed officially federating the proposed Thorneloe University with the Laurentian University of Sudbury. Shown above from left to right, Dr. Harold Bennett, President of Laurentian University; Ralph D. Parker, Chairman of the Board of Governors of Laurentian; The Most Reverend William L. Wright, Archbishop of Algoma and Chancellor of Thorneloe University; Lenox T. Lane, President of Thorneloe.

Plans for the beginning of an Anglican College were outlined to the Executive Committee of Synod at a meeting held in Sudbury on February 6, by Mr. E. G. Higgins, Chairman of the Board of Governors of Thorneloe University, and permission was granted the Board to conduct a campaign for raising capital funds for the erection of college buildings on the new Laurentian University campus located at Lake Ramsey, near Sudbury.

Daily Offices Important

Priests and laity who attended the Archbishop's annual pre-Lent "Quiet-Day" this year had the rare privilege of the leadership of such an experienced counsellor in the person of Canon Howard Buchner, Dean of Residence at Trinity College, Toronto. Canon Buchner suggested the exercise of the "Sulpician" method of meditation during the quiet times: this is a simple act of devotion consisting of five parts, viz., Preparation, Reading, Meditation involving Adoration (Jesus before the eyes), Communion (Jesus in the heart) and Co-operation (Jesus in the hands); the remaining parts being Resolution and Thanksgiving.

Following the theme, "The Renewal of the Spiritual Life of the Priest", the conductor used this method in the three sessions; the first dealt with the subject of Meditation itself. "In prayer and meditation," he said, "we are enabled to see things as they are—we find reality, and are strengthened to deal with earthly situations." In the second session Canon Buchner dealt with the importance of daily offices of Mattins and Evensong in the renewal of the spiritual life. He urged the clergy to be faithful in this duty and obligation, and whenever possible to call the people to participate with them as the Prayer Book directs. "The offices," he said, "give us a vision of our fellowship in the world-wide Church; we uphold one another, and the psalms and lessons often speak to us in situations where we are, giving us the guidance we need."

Canon Buchner's final session contained much counsel regarding attitudes in a priest's work. He

warned against the tendency to become a "professional"—the subject in this session was "The Holy Eucharist, and its relationship to the life of a priest". Pointing out that the word "remembrance" meant "bringing the past into the present", he said, "In the Eucharist something happens NOW and people find Christ is known in the breaking of the bread."

In thanking the conductor on behalf of the clergy, Dean F. F. Noek observed: "Canon Buchner is one to whom meditation is a constant practice, the daily office is a regular discipline, and the Eucharist has a central place in his life."

The large number of clergy in attendance was an expression of gratitude to the Archbishop for arranging this annual meeting, and to the staff and parishioners of the Church of the Epiphany, Sudbury for providing accommodation and meals to make this possible.

GRAVENHURST HAS TEACHING MISSION

Focussed upon the theme "The Charter of Salvation", a teaching mission will be held at St. James', Gravenhurst during the week of March 10, from Sunday to Friday inclusive. Daily services of the Holy Communion will be held and a Mission Service each evening, when the Missioner, The Very Rev. N. S. Noel, Dean of Calgary, Alta. will follow the theme of the mission with addresses entitled: One Lord—One Faith—One Birth—One Holy Food—Bought with Blood—The Vision Glorious.

Dean Noel is an uncle of the Reverend William Thistle, Rector of Gravenhurst.

Committees Meet At Hub Of Diocese

Clergy and laity of the diocese drawn to Sudbury for the Quiet Day held at the Church of the Epiphany, February 5 and the Synod Executive which met the following day, took advantage of the opportunity for holding various committee meetings.

First of these was a gathering of clergy representing most of the deaneries to discuss the matter of Christian Education in the parishes. They were briefed by the Rev. J. E. Jordan, Chairman of the Diocesan Board of Religious Education, on plans underway to implement the New Curriculum in Christian education across Canada, and suggestions were received as to how soon and how far the Diocese of Algoma might co-operate in this project.

Following the Quiet Day the Church Extension Fund Committee held a meeting under the chairmanship of Mr. Les. Irwin of Fort William. This committee has been

responsible during the past seven years for administering the Archbishop Wright Church Extension Fund in the task of purchasing about twenty-five different sites for the building of churches throughout the diocese, providing cars for clergy in parishes, assistance to theological students, as well as loaning more than half a million dollars for the building of new churches and rectories.

While it is meant to be a "revolving" fund, the re-payment of loans is not keeping pace with the demands upon the fund; from its inception there has been a large deficit, and although this has been substantially reduced (by \$65,000 since the last Synod), the bank loan still stands at \$117,000. Interest on this alone is a large drain upon the fund, except where it is being paid by the parishes. The Archbishop spoke in strong terms of the necessity of reducing the bank loan before any further commitments were undertaken.

Canon S. M. Craymer spoke in favor of a rule whereby all parishes should be required to have one-third of the total amount required before negotiating a loan for building or improvements. He said: "We have saddled congregations with a debt almost impossible to bear; parishes will pay double the amount in principal and interest before they are paid!"

to develop into a separation between man and wife. More thought should be given to the position of the children in a home broken by divorce.

Following the Service the Women's Auxiliary served refreshments in the church hall when an opportunity was given the parishioners to examine a number of booklets and pamphlets published especially for the Christian Family Year.

The following day the Synod Executive met, presided over by His Grace, The Archbishop. In addition to handling the routine matters of a quarterly meeting, the members heard two addresses in which specific requests were brought to the Executive: the first was given by Mr. E. G. Higgins, Chairman of the Board of Governors of Thorneloe University, who asked approval for the Board to enter into an agreement with Institutional Finance Co. to make a survey for the purpose of conducting a financial campaign to raise funds to establish college buildings on the Laurentian University campus by September, 1964. It was not the wish of the Board of Governors that the Diocese should raise these funds, but they needed the good-will of the parishes in their effort, when it was made.

The other speaker to appear before the Executive was The Rev. John Jordan, who made a plea for a grant of one thousand dollars for the Diocesan Board of Religious Education to send ten clergy from this diocese to Renison College, Waterloo, for ten days after Easter to attend a Training Institute dealing with the New Curriculum being introduced in Anglican Sunday Schools across Canada.

Mr. Jordan pointed out that some W.A. and G.A. leaders in the Diocese of Algoma had already received some training at workshops held recently. "This is the most important event in the history of the Canadian Church," he said, "because it deals with teaching and living the Faith". A few eyebrows were raised as he stressed the urgency of training; that by 1967 the present curriculum, the "Christian Truth and Life Series" will be obsolete, and that in five

(Continued on page 3A)

Christian Family Year Opens

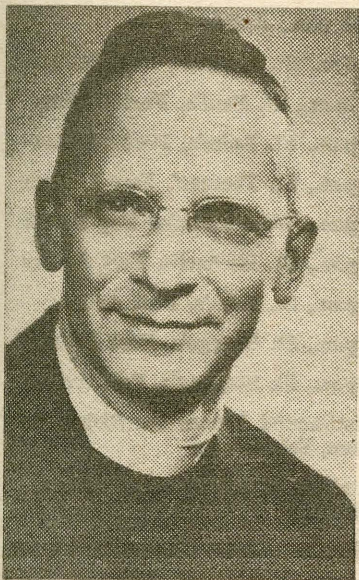
The observance of "Christian Family Year" (1962-63) was begun in at least one parish in the Diocese of Algoma by a special service held at St. James', Lockerby, on Saturday, January 19. The simple ceremony bore many resemblances to the Sacrament of Holy Matrimony and included an exhortation adapted from the Marriage Service and the recital, by the married couples present, of the marriage vows. The Introit Psalm (67) was used, as well as the responses and prayers from the Service.

The Venerable Gilbert H. Thompson, Archdeacon of Nipissing, delivered the sermon which dealt with the responsibilities of bringing up a family. He emphasized the opportunities we have in the

first years of a child's life—there is no time, he said, when the habit of family prayers is more important.

Archdeacon Thompson warned against the present day tendency for husbands to take two jobs and wives to go out to work in order to provide extra luxuries for the home, or even in some cases, simply to relieve the wife from the "boredom" of home-making. There is no greater task in the world than to bring up a family in an atmosphere of Christian love and fellowship.

In commenting on the high divorce rate, he said the marriage bond is deep and lasting, and we allow too lax an attitude towards those who permit family quarrels



CANON H. W. BUCHNER

THE ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Anglican Church of Canada

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Canadian Church Hymns

2. The First "Canadian" Hymn Books

In the Introduction to this series, Canon Palmer traced the story of *The Book of Common Praise*, showing how the Canadian Church led the way in adopting one uniform Hymn Book. We hope to have more contributions from his pen when we consider some of our own Canadian hymns. We believe this is a timely topic in which to stir up interest because it has already been suggested that there should be a revision of the Hymn Book.

However, let us do a bit more looking into the past, this time to think about some of the earliest Canadian Hymn Books. Let us not forget that the first "Canadian" Christians were the Indian and Eskimo converts to the Faith. The early missionaries, impressed by the native ear for music, their natural habit of dramatizing adventures in hunting and war by song, like the Hebrews of old, lost no time in translating the simple hymns of the Faith into the idiom of their new converts. The great problem, of course, was to set the words in such a way that those who had no written language could learn to read without too much difficulty.

It was James Evans, a Wesleyan missionary among the Cree Indians at Norway House, Manitoba, who invented the "syllabic alphabet", a series of simple characters for the basic consonants which turned in different ways denoted the vowel sounds. While natives of other parts of Canada have used the English alphabet in writing, the inhabitants of the North eagerly took to the syllabic system and it became a valuable means of communication.

When John Horden came to Moosonee over a hundred years ago he adapted Evan's syllabarium and, himself an accomplished linguist, was soon engaged in the work of translating the Scriptures, Prayer

Book and several hymns. His first hymn book was published in 1887. Horden gave to the Crees simple hymns and chants, tracing the story of our Lord through the Church Year, as well as hymns for Baptisms, Marriages and Burials. Many of these were translations of older hymns—at Christmas we have heard the Crees sing the "Adeste Fidelis" in their own tongue with as much dignity as it has ever been sung in Latin or English! "Horden's Hymn Book" became a classic and has been treasured by four generations of native Churchmen.

It will never be known how many devoted men and women contributed to the native "hymnology" of Canada, but we should not fail to record the work of Canon Frederick Frost, who, in the same year that John Horden became the first Bishop of Moosonee, came to Garden River as a Lay-missionary. Canon Frost spent fifty years in the Diocese of Algoma and during his ministry among the Indians at Garden River and other points along the north shore of Lake Huron and the Manitoulin Island he collected several hymns and edited them for the use of the Ojibway people; his effort, the "Ojibway Hymn Book", though containing less than half the number of hymns in Horden's book and written in roman characters, is still in use today in the Diocese of Algoma. It is not unlikely that several of the hymns included in this book were the work of Charlotte Johnston, a granddaughter of an Indian chief, who became the wife and devoted helper of Algoma's first missionary, the Reverend William McMurray. One of the hymns she probably taught, "A charge I have to keep", was the favourite of Buhkwujjenene, son of Chief Shingwaukoons, and is commemorated in the east window at St. John's, Garden River.

For Your Lenten Reading

UNSEEN WARFARE—by Lorenzo Scupoli, as edited, revised and translated—281 pp., published by Faber and Faber. The Spring selection of the Episcopal Book Club (price to be announced)

If this issue is a bit late in going to press, the editor's excuse is partly that he could hardly lay down this unusual book, (which St. Francis de Sales commended more highly than the *Imitation of Christ*), being continually amazed by the amount of solid ethics, manly discipline and simple psychology contained within its eighty chapters.

We must warn readers, however, that it is "strong meat" for the average twentieth century person who has lost the art of prayer and is denied the joys of silence; who, surrounded by togetherness, is afraid of aloneness. But to those who will take time to read and think, this book will prove most valuable—it will "wear well" (it has already had more than three and a half centuries of use) and should be a life-time companion.

At first you will probably feel like throwing it down and saying "this stuff is

for monks and nuns, but it is not for the secular life in this atomic age!", but on more careful examination you will realize that much of its advice is timeless and relevant to man's needs in every age.

A product of the Western Church at the time of the Counter-Reformation, taken and revised by the Eastern Church, it is now offered to English readers; the history of *Unseen Warfare* is a romantic story in itself and is told by Dr. H. A. Hodges, Professor of Philosophy, University of Reading, in a chapter appended to the book and which is also a penetrating commentary on this ancient work. It should be read first and returned to for reference.

It might be suggested that for the general reader more use of footnotes and a biographical list would have been valuable; but it is obvious this book is not meant to be "enjoyed". Its advice will commend itself as you go along; get yourself a copy and take it with you for those quiet moments when you are alone. It should prove a help in your "unseen warfare" against the world, the flesh and the devil.

DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
March 10—Lent 2	St. George's, Port Arthur	James Turner
March 17—Lent 3	St. Stephen's, Port Arthur	Robert Lumley
March 24—Lent 4	St. Michael's, Port Arthur	John E. Jordan
March 31—Passion S.	St. Luke's, Fort William	Hubert A. Vallis
April 7—Palm Sunday	St. Paul's, Fort William	The Ven. James F. Hinchliffe

CANON EDWARD FRANCIS PINNINGTON

As this issue goes to press word has been received of the death of Canon E. F. Pinnington, Priest-in-charge of Port Sydney and one of Algoma's oldest clergy. To his wife and family and parishioners we extend sympathy. A biographical sketch of the late Canon Pinnington will appear in the next issue.



The Archbishop's Letter

The Modern Temptation

My dear People:

Amongst other things, the Lenten Season brings each one of us face to face with the eternal verities of life. We would be wise to seek a fresh appraisal of the purpose of life insofar as it affects the welfare of the Church and ourselves as members.

We live in an age of conferences, combines and constant conclaves. We live also in an age of slogans, loud-speakers and large-scale advertising. Nothing (so the psychologists of advertisement tell us) that is not kept continually before the eyes and ears and minds of the public stands any chance of being used and valued by them: conversely, nothing that is good and worth having can afford to neglect the techniques of advertising.

It is a constant temptation to modern Christians to measure religion by these same standards, to think that organization and size are the test of success. We so easily forget that God's dealings with men, if measured by our erroneous standards, appear hopelessly inefficient. The Word of God was spoken in a stable; the love of God was measured on a gallows; the mission of God was committed to a handful of ordinary men—Peter, Matthew, Thomas—no influence, no money, no qualifications, not even very much faith.

Lent is a good time to meditate upon such things. Amongst all the "busyness" of life, let us never forget that the Church of Christ does not live by its great conferences, workshops, its efficient organization, its ultra-modern propaganda methods; it lives by the life of Christ flowing through the members of His Body, and in no other way. Conferences, organization, propaganda may be to a certain degree right and necessary, but the modern mind is so obsessed with the importance of these things that there is need to stress again and again that they are purely secondary and external; they are not the essence of the Church's life. The Church's primary function is to be the vehicle of the Holy Spirit, the door in the world which is open to God. And as the power of God pours through this door into the world, it seeks men and women who are utterly convinced of the total supremacy of God and who surrender themselves, their thoughts and actions, their plans and desires to these purposes.

It is here that the Church in this country has much to learn from the Church in the "emerging" countries. Bishop Bayne told us at General Synod in Kingston that members of the Church in Africa were far more faithful in their worship and devotion than the Church in the Western world. This should give us food for thought as we strive to observe the Lenten season in a more serious manner—and not only the Lenten season, but the whole year.

The truth is, we have done our best to smother the essential life of the Church under the trappings of conferences and finance, of propaganda and Church government. If a Christian shows keenness, he must prove it by rushing to meetings, research labs, policy forums, etc., and chase up and down the country cajoling laity into purposeless groups for indecisive ends. Lent calls us to see things in their proper perspective.

It is good for us to read the Catechism, especially the question—What is my duty towards God? "To believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength: to worship Him, to give Him thanks, to put my whole trust in Him, to pray to Him: to honour His holy Name and His Word; and to serve Him truly all the days of my life."

What the Church needs more than anything else is Christians who will stay where

they are, in the shop or factory, in the school, on the farm, or in the home, learning to make steel or paper or farming or cooking or teaching as an offering to God. To live as a praying Christian in one's ordinary setting is the most vital job that anyone can do for Christ today. And what is true of the laity is equally true of the clergy. The true work of the Church is done in the parish; it is a two-fold task, evangelistic and pastoral; the former means bringing the good news of Christ to the ignorant, and the latter the building up of those who are Christians in faith and holiness of life. This pastoral work is being admirably done, both by the clergy and by large numbers of willing helpers among the laity. Let us keep it that way.

Don't be misled by the world's standards. The hidden, faithful, prayerful life of scattered families across the land will bring God's grace into the world more convincingly than a hundred conferences, conclaves and propaganda centres. The little, unknown, African congregation, living by sacramental grace, may do a greater work for Christ than the stream-lined, high-powered ecclesiastical "plant". For Christ Who came to give men life, eternal life, said "Abide in Me and I in you . . . apart from Me ye can do nothing."

It is within that context that I wish for you and the whole Church a Lent filled with spiritual blessing.

Your friend and Archbishop,

William L. Wright

THE ARCHBISHOP'S ITINERARY FOR MARCH

- 3—10.30 a.m., Hilton Beach
- 3 p.m., St. George's, Echo Bay
- 7 p.m., St. Luke's Cathedral
- 4—8 p.m.
Holy Trinity, Sault Ste Marie
- 5—8 p.m.
Epiphany, Sault Ste Marie
- 6—8 p.m.
St. Matthew's, Sault Ste Marie
- 7—8 p.m.
St. John's, Sault Ste Marie
- 8—8 p.m.
All Saints', Sault Ste Marie
- 10—8.45 & 11 a.m.
Burwash Reformatory
- 7 p.m., Ascension, Sudbury
- 11—10 a.m.
Pioneer Manor, Sudbury, Oonaping
- 12—7.30 p.m., Azilda
- 17—8 a.m., St. Thomas', Fort William
- 11 a.m., St. Paul's, Fort William
- 3 p.m., St. Luke's, Fort William
- 7 p.m., St. Thomas', Fort William
- 18—8 p.m., West Thunder Bay Parish
- 19—8 p.m., St. Michael's, Port Arthur
- 20—8 p.m., St. John's, Port Arthur
- 21—8 p.m., St. George's, Port Arthur
- 22—8 p.m., St. Stephen's, Port Arthur
- 26—Testimonial Dinner for Bishop Robinson, Schumacher
- 27—Election of Bishop of Moosonee, Timmins
- 31—8.30 a.m., Christ Church, North Bay
- 11 a.m., St. John's, North Bay

Chaplain Brings Story Of Work Among Seamen

Seizing the opportunity of the occasion of The Reverend Robert Lumley's visit to Sudbury for the Clergy Quiet Day, the Diocesan Board of Missions had him "booked up" to speak at two Sudbury churches on the work of the "Flying Angel" Mission to Seamen, of which he is the Chaplain at the Lakehead. On February 5, he was heard in an address given to a group of about thirty parishioners of the Church of the Ascension. His description of how the Mission to Seamen extends a welcome and a friendly interest to all seamen, irrespective of their nationality, race or creed, aroused much interest as shown by the questions asked after his address and the eager conversation which followed while refreshments were served.

At the Church of the Resurrection the next night, the A.Y.P.A. acted as hosts and several attended from other Sudbury parishes to hear the story of the beginning of this Mission in the diocese last year and the first season's work told by this soft-spoken Irish priest who was chosen by the Archbishop to be the first Chaplain to Seamen in the Diocese of Algoma.

Travelling up and down the Lakefront joining the twin cities of Port Arthur and Fort William, the Chaplain drove more than seven thousand miles between May 6 and November 21. Two hundred and thirty ships were visited during this first season; more than half of these were ocean-going ships. For his headquarters, the

Chaplain has a trailer stationed at one of the large terminals; this was visited by over four hundred seamen. Fr. Lumley praised the hosts and hostesses who worked at the trailer each night, as well as committee members from the Lakehead parishes who helped in arranging sight-seeing tours, provided hospitality in their homes and donated so much towards furnishing the trailer.

Football games arranged by the Chaplain between visiting sailors and local clubs were a favorite form of recreation. Dances were also arranged on a few occasions and held at halls of lakehead parishes.

Next season, the Chaplain hopes the trailer will contain a small chapel. He described how at the close of each evening, at 10.30 p.m. those visiting the trailer usually stayed for a short service of Family Prayer. When on duty, wearing his "Flying Angel" lapel pin, the Chaplain is immediately recognized, especially by Anglican sailors who belong to the "Fellowship of the Sea" and receive the Holy Communion whenever they are in port near an Anglican church. Sometimes men are prepared for Confirmation by the Port Chaplains.

DAILY EVENSONG

At St. Paul's Church, Fort William during the season of Lent, the members of the Server's Guild will conduct Evensong each week-day in the church at 5.30 p.m.

DOLLARS AND SENSE

by William Wadley,
Diocesan Treasurer

About School-teachers . . . and others

Our comments last month to parish treasurers about dividing their annual assessments and apportionments into ten equal parts if they wished, rather than twelve, has evoked the comment that it must have been a school-teacher who thought that one up!

And I suppose it might have been. Most teachers in Ontario are paid only ten times a year, during the teaching season, but not during the summer recess. Accordingly many have devised a variety of schemes to meet their Church and other obligations during the long ninety days between pays.

I recall one teacher who used to budget a certain amount of his salary for regular weekly giving and on pay day fill the Church envelopes ahead until the next pay day. Besides doing those for the current month he would reach ahead and fill one or two of the summer weeks as well. By fall, the habit was so ingrained that he started to work from the back of the box forward to get a head start on filling the December ones as well. This he said helped to keep away the "Year End Blues" which arise when we seem to reach the end of the pocketbook before we reach the end of the calendar.

Let's have a contest!

Perhaps you too know of similar methods by which you, or someone you know, have helped themselves to live up to their budget figures

for regular Church giving. A copy of the newly published *Anglican Mosaic* (otherwise available through the Anglican Book Centre for \$2.25) is offered for the best suggestion received by March 31, 1963, and suitable for printing in a future column of *Dollars and Sense*. Please address your suggestions to Dollars and Sense Contest, Box 637, Sault Ste Marie, Ont.

Visual Aids

At a recent meeting of the parish visitation committee of Christ Church, Lively, which we were privileged to attend, two excellent training film strips were shown by General Chairman Don Crouse:

Reason For Being, an eighteen minute film strip with record, which develops the theme that our basic motivation for Christian giving is to be found in our awareness and gratitude to God for His goodness to us.

Creative Canvassing, a short cartoon filmstrip with script setting out three basic objectives of most visitation programs: the plan, the visit, and the pledge of commitment.

Available through the Anglican Book Centre, 600 Jarvis St., Toronto 5, Ont., these filmstrips are obtainable either for rental, or if desired for purchase for use of groups of parishes or deaneries.

The initial stage of the committee's program in the Lively parish includes a *friendship visitation* to newcomers and others, inviting them to come to church and outlining the varied facets of parochial activities in which they and their families are welcomed to take part.

W. A. BIRTHDAY OBSERVED

The twenty-third birthday of the Woman's Auxiliary of the Church of the Resurrection, Sudbury was held at one of their January meetings. The Rector of the parish showed slides of the diocesan youth camp, "Camp Manitou".

Their Social Service committee is busy with parish visiting—calling on homes, encouraging W. A. members. This group also visits the Sanatorium, taking magazines to the patients.

TO FURNISH MEMORIAL CHAPEL

At the annual meeting of the Church of the Resurrection, Sudbury, a committee was charged with the responsibility of furnishing the memorial chapel in the church. Memorial cards are available so that gifts made in this way will be used and in time it is hoped the chapel will be completely refurbished.

Lakehead W.A. Holds Workshop

Attended by thirty-two members representing eleven of the twelve W.A. branches in Thunder Bay Deanery, the first W.A. "Workshop" was held on February 1, at St. Luke's Parish Hall, Fort William. Mrs. A. Manley, Deanery President, gave a report of the Planning Conference for the Dioceses of Algoma, Moosonee and Ottawa, held at North Bay last October, conducted by Dominion Board W.A. and Dept. of Religious Education leaders. Group discussions of various phases of W.A. work filled up the morning session, and their findings were presented later in the day.

Mrs. R. T. Cairney, Acting Deanery Educational Secretary, reviewed the resources available for study and information, especially commending *The Church In The 60's* and the W.A. magazine, *The Living Message*.

At the conclusion of the workshop a meeting of the Deanery Executive took place. Plans were completed for the Spring meeting on February 20 at St. Paul's, Fort William. The resignation of Mrs. J. W. Peacock, Deanery Secretary since 1956, was received, and accepted with much regret. Mrs. R. T. Cairney was appointed to the position and Mrs. J. C. Jordan, President of St. Stephen's W.A., was appointed Deanery Educational Secretary.

W.A. DIOCESAN BOARD NOTES

The Living Message Secretary wishes to remind members that outstanding subscriptions for 1962 should be sent in immediately. Also, that 1963 subscriptions are due in March.

Invitations for the Annual Meeting will soon be sent out, and we would urge a prompt return of the forms with the names of delegates who will be attending so that the hostess branch may be able to complete arrangements for billeting and hospitality. The Annual Meeting will be held this year at Capreol, May 28, 29. We expect more information will be available for the April issue.

G. A. FESTIVAL

Leaders and members of the Girls' Auxiliary are reminded that the annual Easter Rally will be held at Gravenhurst this year. Has your Branch registered yet?

Executive . . .

years it is planned that every priest of the Church will have received at least ten days training in the New Curriculum methods and "teaching teachers to teach"! As one member remarked, "it is strange to think that after priests have been teaching and living the Faith for years, a few people should decide they need more training!" The matter was treated quite favorably, however; but the Executive tossed the ball to the deaneries, leaving them the responsibility to choose and send one of their clergy, after consultation with the D.B.R.E., to attend the Training Institute.

Another group which held a short session after the Quiet Day Services was the Central Camp committee, which met to draw up a schedule and arrange for leaders at Camp Manitou this summer.

All meetings were held at the Church of the Epiphany. The W.A. of the parish kindly provided breakfast and dinner during the two days for all those attending, while several parishioners also provided hospitality for out of town members who desired accommodation. At the Executive meeting the Archbishop expressed thanks to the Rector and people of the parish, particularly the W. A. members for the excellent arrangements and hospitality extended during the Quiet Day and other meetings.

Large Crowd Attends Leadership Training

"Broader Horizons in Leadership" was the theme of the two-day leadership training course held January 25, 26, at Copper Cliff. About one hundred delegates representing leaders of Girls' Auxiliary, Junior Auxiliary and Sunday School groups from many different parts of the diocese attended the sessions which featured instruction in leadership and panel discussions. The course was under the direction of Miss Florence Lamb and Miss Eleanor Rice, Dominion G. A. and J. A. Secretaries from Church House, Toronto. They were assisted by two priests of the diocese, The

Rev. D. M. Landon and The Rev. L. E. Peterson.

The course, which was divided into five sessions, began on the Friday evening with Fr Landon introducing the subject "What is the work of the Church in the world?", from the Supplementary instruction in the Church Catechism (Prayer Book, p. 553); this was followed up by Fr Peterson the next morning; the other three sessions led by Miss Lamb and Miss Rice dealt with giving leadership in children's groups and practical Christian guidance for youth.

GIFT OF PRAYER BOOKS

Archdeacon Lindsell, who conducts regular services among the people of Britt and Pointe au Baril, north of Parry Sound, gratefully acknowledges the gift of fifty copies of the 1959 Prayer Book for use in his work from Canon and Mrs. S. M. Craymer. The Archdeacon holds services every other week in these missions.

SQUARE DANCING POPULAR

St. Thomas', Fort William has an active Square Dancing Group which meets the second and fourth Fridays of the month for an evening's enjoyment. In his parish magazine, the Rector, who takes an active interest, says, "It is the best \$1.00 worth of fun a couple can have!"

LECTURES TO STUDENT NURSES

The Reverend Donald M. Landon, Rector of Holy Trinity parish, Sault Ste Marie, teaches psychology every week to a class of nurses studying at the Memorial Hospital in that city.

C.B.L. Has Exciting Hike

Friar Stadnyk Goes Bear-Hunting

One of the most exciting "bear stories" we have heard in a long while comes from that North-west corner of the diocese, Manitowadge, and involves The Rev. Wm. Stadnyk and the members of his Church Boys' League in that parish.

As one boy reported: ". . . the bear was seven feet high, three hundred and fifty pounds, and it took twelve shots to kill him, eleven in the head and one in the back—those who were on it will always remember that hike!"

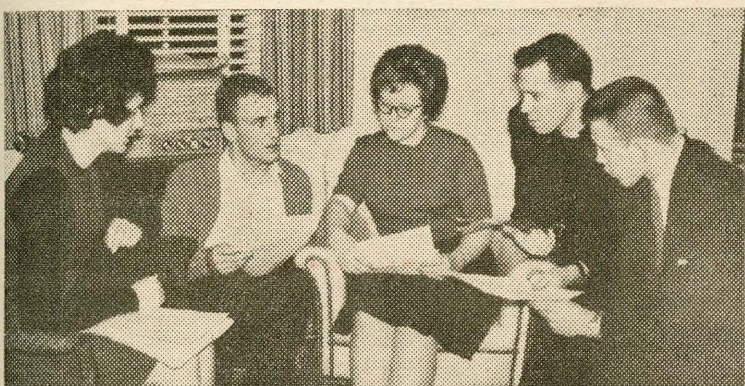
The hike, which was held one Saturday late in November, included exploring around the shore of a lake by groups of the boys. Two of them happened to stumble upon a bear's den, and the bear, who didn't like being awakened as he was just dozing off to sleep for the winter, began to growl at his strange intruders! Losing no time

in getting back to the rest of the party, the boys persuaded them to return with them—to visit Mr. Bruin; this they did, led by their Friar (Fr. Stadnyk) and their Prior (Mr. Dodds), both armed with '22 rifles. Being disturbed by such a conclave as the Church Boys' League really provoked Bruin's ire! (the Church is all right in its place, you know; but when it gets too militant, that's carrying things too far!) Well, to make a long story short, they banged away at the animal with all the lead in their rifles and (by chance) one shot jammed his propaganda machine and reduced the bear to a heap of quivering flesh. As the youngest C.B.L. member, who witnessed the battle from behind a tree, states: ". . . bewildered, the poor bear tried to make his way out—the others still crowded around to see him.

Friar Stadnyk was forced to shoot and Prior Dodds did the same. Twelve shots later the bear lay dead, but I didn't take any chances until his insides were taken out!"

The boys dragged the bear about two miles to where it could be loaded on a truck and brought back to Manitowadge; we don't know whether the parishioners were treated to bear steaks or not, but they decided the skin should be sold. In his parish bulletin the Rector commented: "We claim to be the only C.B.L. in Canada that hunts bear to raise money for League funds!"

There were fifteen C.B.L. members and their two leaders on the exciting hike, and as one of the older members in his report, put it—"Not one of those present will ever forget that momentous and adventurous hike, unless he loses his memory entirely!"



Shown above is the Executive of the Temiskaming A.Y.P.A. Local Council; left to right: Margaret Cavanagh (St. Paul's, Haileybury), President; Spencer Moore (St. James', Cobalt), Secretary; Heather Brown (St. Brice's, North Bay), Vice President; The Rev. E. B. Paterson (St. Paul's, Haileybury), Chaplain; Butch Martin (St. John's, North Bay), Treasurer.

Your Parish Share In The Diocesan Budget

	Appor- tionment	Diocesan Expense	Algoma Anglican
ALGOMA DEANERY			
Echo Bay	\$ 113	\$ 63	\$ 14.70
Garden River	56	31	9.80
St. Joseph Island	587	326	51.80
S.S. Marie: All Saints'	625	390	111.30
Holy Trinity	385	215	70.70
St. Matthew's	470	261	84.00
Epiphany	65	43	9.80
Christ Ch.	382	212	31.20
St. Peter's	382	212	55.30
St. Luke's	7,560	4,200	481.60
St. John's	1,381	795	98.00
Shingwauk Chapel	72	40	3.50
	\$ 12,078	\$ 6,788	\$ 1,071.70
MANITOULIN DEANERY			
Espanola	500	372	42.00
Nairn	145	44	13.30
Webbwood	76	42	7.70
Gore Bay	540	163	41.30
Silverwater	160	33	8.40
Little Current	469	411	42.70
Sucker Creek		31	4.20
Sheguiandah (S. Andrew's)		15	3.50
(S. Peter's)	31	17	3.50
Manitowaning	404	302	32.90
Massey	175	28	
Mindemoya	277	154	18.20
Kagawong	151	84	8.40
Spanish River	50	20	17.50
Walford		15	
Whitefish Falls	246	109	13.30
	\$ 3,224	\$ 1,845	\$ 256.90
MISSISSAUGA DEANERY			
Biscotasing	35	15	6.30
Ramsey	50	15	4.20
Blind River	235	333	37.80
Chapleau	2,487	976	88.90
Elliot Lake	703	475	56.70
Thessalon	425	272	36.40
Desbarats	35	32	4.20
Bruce Mines	75	70	9.80
	\$ 4,045	\$ 2,188	\$ 244.30
MUSKOKA DEANERY			
Bala	300	222	32.20
MacTier	170	94	12.60
Bracebridge	2,050	875	116.90
Emsdale	150	83	19.60
Sprucedale	80	42	9.10
Kearney	45	25	2.80
Novar	60	33	12.60
Sand Lake	43	24	3.50
Gravenhurst	\$ 1,410	\$ 895	\$ 134.40
Huntsville	1,983	993	133.70
Baysville	187	115	18.20
Dorset	164	91	15.40
Port Cunnington	198	110	12.60
Milford Bay	407	226	32.90
Parry Sound	2,390	1,327	177.10
Port Carling	240	134	26.60
Port Sandfield	50	23	3.50
Mortimer's Point	31	17	4.20
Gregory	212	118	17.50
Port Sydney	260	145	39.90
Rosseau Parish	594	330	52.50
S.S.J.E. Missions	170	94	21.00
	\$ 11,194	\$ 6,026	\$ 898.80
SUDBURY DEANERY			
Onaping	205	146	42.70
Azilda	190	66	20.30
Capreol	512	327	44.80
Val Caron		35	9.10
Coniston	461	305	27.30
Copper Cliff	2,890	1,036	70.70
Garson, St. Mark's	256	180	35.00
Good Shepherd	41	93	9.80
Falconbridge	215	161	26.60
Lively	676	377	58.80
Lockerby	410	282	66.20
French River	25		3.50
Minnow Lake	205	181	21.70
Sudbury, Ascension	533	431	91.00
Epiphany	7,790	3,886	280.00
Resurrection	1,025	804	89.60
	\$ 15,434	\$ 8,310	\$ 897.10
SUPERIOR DEANERY			
Marathon	986	548	19.60
Heron Bay	137	76	10.50
Manitouwadge	387	256	53.90
Nipigon	408	214	30.80
Red Rock	565	370	32.90
Dorion	38	21	10.50
Schreiber	693	385	65.10
Wawa	835	444	56.00
White River	243	135	25.90
Missanabie	56	31	8.40
Franz	35	15	6.30
	\$ 4,383	\$ 2,495	\$ 319.90

ALCOHOL AND INTEMPERANCE

by The Reverend Lloyd Hoover

Much has been said and written, especially in Canada and the United States, about safe and dangerous drinking of alcoholic beverages. The fact is that men and women cannot be divided so neatly into the two clear-cut categories of potentially controlled and potentially uncontrolled drinkers. The label "safe" can never really be applied to any drinker during his lifetime, because nobody can predict whether or not his "safety" will last to the end of his life.

Recent scientific studies have increased public understanding of the alcoholic. We now know that these people come from all classes of society; as well we know their behaviour is costly, not only to themselves but also to many other closely associated with them . . . to their families and friends; to their employers and fellow-workers; to the public in general.

Alcoholism is a chronic condition involving the habit of repeated excessive drinking. Why does the alcoholic drink the way he does? Why does he not stop when his intelligence (supported by the advice of friends) indicates that he cannot continue to drink without losing the respect of his family and his community?

There are a few points we must accept. There is no benefit in scolding, nor in urging the use of will-power alone. Once an alcoholic has taken a drink, he is literally unable to control his intake of alcohol—he cannot stop. The one thing an alcoholic cannot do is to drink less. He can stop drinking alcoholic beverages completely, but he usually cannot do so by his own unaided efforts. He requires some form of help.

To quote Fr. Ford (from his book, *What About Your Drinking?*) "Alcoholism is not just a disease, and not just a moral problem. It is both. It is a sickness of body, mind and soul". Accepting this definition, it is then clear that the whole man or woman must be treated, body, mind and soul if we are to bring about complete recovery from the problem. The biggest hurdle is for the individual to recognize that the problem exists and that help is needed.

Today there is new hope for the alcoholic, because the kind of help and knowledge he requires has become more and more available to him.

Alcoholics Anonymous, known as "A.A." has been very successful in restoring alcoholics to permanent and contented sobriety. The organization is well known and is an informal world-wide fellowship of alcoholics who help each other to recover and stay sober.

Medical treatment is becoming more and more important in furthering recovery. New drugs can help not only to ease the alcoholic's discomfort, but also to make it possible for the patient to become receptive to additional treatment.

Psychiatry has helped an alcoholic by teaching him to live with himself—and by teaching him that he must accept the fact, that for him, complete abstinence is the only solution to the problem.

Pastoral Counselling has been effective in a great many cases. Alcoholism involves the problems of human conduct and misconduct. This person (the alcoholic) with his special problems, needs help, divine help, which we call grace. This surely is where the priest cooperates with God in helping the alcoholic. These persons need to trust and depend upon Christ for the strength to meet this great challenge in their lives.

Dr. E. M. Jellinek, world renowned scientific pioneer in alcoholism research said in effect (while discussing the ethical aspects of alcoholism at the course on alcohol problems in June, 1962) "Alcoholism certainly is a moral problem. If six out of every hundred persons who went swimming at a certain beach contracted a disease that had all sorts of destructive effects, it would certainly be regarded as a question of public morals and safety." Facts tell us that six out of every hundred who drink alcoholic beverages become alcoholics.

Society is involved in the causation of alcoholism; it therefore has a responsibility for its treatment and prevention.

Treatment for this illness can enable the alcoholic to learn to live satisfactorily without alcohol. Science has not yet isolated any marked initial physical difference between those drinkers who become alcoholics and those who do not. Only late in its development does alcoholism seem to involve a clearly physical need for alcohol.

Alcoholics are from all social stations in life; they are as varied as any other group of people with the exception of their one common problem. Nevertheless, developing

	Appor- tionment	Diocesan Expense	Algoma Anglican
TEMISKAMING DEANERY			
Cobalt	\$ 412	\$ 229	\$ 64.40
Temagami		30	13.30
Englehart	665	341	69.30
Haileybury	945	525	67.90
New Liskeard	1,195	664	118.30
North Bay, Christ Ch.	1,271	870	98.00
St. Brice's	1,350	722	73.50
St. John's	5,355	2,975	287.70
Powassan	322	179	40.60
Chisholm		20	7.00
Callander	148	82	36.40
Restoule		15	11.20
Sturgeon Falls	413	285	59.50
Cache Bay	101	56	10.50
Warren	63	40	12.60
Sundridge	274	180	49.00
South River	241	134	20.30
Eagle Lake	36	16	
Burk's Falls	400	232	31.50
Magnetawan		45	9.10
Dunchurch		15	.70
	\$ 13,317	\$ 7,655	\$ 1,080.80
THUNDER BAY DEANERY			
Fort William, St. Luke's	1,507	837	139.30
St. Paul's	5,537	3,050	507.50
St. Thomas'	2,317	1,287	201.60
Port Arthur, St. George's	900	500	54.60
St. John's	5,094	2,830	266.70
St. Michael's	1,865	1,062	194.60
St. Stephen's	380	211	39.20
West Thunder Bay Parish	670	372	83.30
	\$ 18,270	\$ 10,149	\$ 1,486.80

English Vicar Was War-time Algoma Rector

The Reverend Edward Thomas Pierce-Goulding, who was Rector of St. Paul's, Fort William during the years of the First World War, 1914-18, died in England on January 15. He had been Vicar of St. Mary Magdalene's, Wandsworth Common, since 1943.

Born in Ireland and educated at Trinity College, Dublin, he spent most of his ministry in Western Canada, returning there after leaving St. Paul's to become Rector of All Saints' Cathedral, Edmonton, where he remained until 1937. For fourteen years he was editor of *The Church Messenger*. He became a well-known figure in the English Church and his ministry outstanding for his ability to involve lay people in the work and responsibility of the Church.

Alcoholism can usually be noted from certain signs along the way:

1. Preoccupation with drinking
2. Memory black-outs
3. Loss of control (addiction)
4. Change in the drinking companions, or perhaps solitary drinking
5. Acute hangovers and morning drinking
6. "Benders"

Since alcoholism affects so many people (estimated ninety-three thousand in Ontario) and so many families in communities everywhere, it is a health problem which deserves the intelligent attention of all of us.

Not more than fifteen per cent of the affected population is receiving the necessary help through special clinics, institutions, medical and other practitioners or within Alcoholics Anonymous.

If a person with a real or potential drinking problem will admit, or is helped to see that he has a problem and needs help, the later painful and utterly demoralizing stages of the illness may never develop.

The family, A.A. members, friends, employer, physician, clergyman, public health nurse — almost anyone in the community can play a part in helping to make treatment successful for this person.

The Alcoholism and Drug Research Foundation (at 24 Harbord St. in Toronto, or 1020 Victoria Ave. in Fort William) has material available about this problem. Ask your parish priest, or write to me (The Rev. L. Hoover, Box 146, Onaping, Ont.) if you want further information. The Foundation states that, with the knowledge now available and with patience, most alcoholics can be helped to overcome their disability.

CHANDU RAY BECOMES BISHOP OF KARACHI

Many people in the diocese who remember The Rt. Reverend Chandu Ray, who as Assistant Bishop of Lahore visited Algoma in 1958, following the last Lambeth Conference will be interested to learn that he has been chosen as the first Bishop of Karachi, a new diocese created by the Synod of the Church of India, Pakistan, Burma and Ceylon, which met during January. Under Bishop Chandu Ray's leadership this area of the Church has shown vigorous growth; the new diocese will have five thousand communicant members. At the same synod a new diocese (Nandyal) was established for the 14,500 communicants in that area who do not wish to be a part of the "Church of South India" which was formed in 1947. The Metropolitan Bishop of the Church of India, Pakistan, Burma and Ceylon is The Rt. Rev. H. J. deMel, who was also the guest of Archbishop Wright in Algoma a few years ago.