

Archdeacon Lindsell Honoured By Window In Gravenhurst Church



Archdeacon Lindsell holds presentation scroll as Archbishop Wright leads in applause for veteran priest. On right are Miss May Lindsell and Mayor Gerry Simmons of Gravenhurst.

As a fitting climax to their seventy-fifth anniversary year St. James', Gravenhurst, held a special service on Sept. 9, when His Grace the Archbishop of Algoma was present to dedicate a window in the church which the parishioners and many others in Muskoka and elsewhere have given to honour the life and service of one of the former Rectors, Archdeacon Lindsell. The Archdeacon, still active, takes regular Sunday services in Britt and Pointe au Baril, and is a familiar figure in Gravenhurst where his long ministry at the former Sanatorium there is in itself a legend.

One of the speakers at the reception which followed the Dedication Service was Dr. Ross, former Superintendent of the San, who described the Archdeacon as a

Christian and a gentleman and praised his long record of service as a chaplain among the patients. The congratulations of the town council were brought to the Archdeacon by the Mayor of Gravenhurst, Gerry Simmons. Mayor Simmons spoke of the service rendered the town by Archdeacon Lindsell as a member of the Library Board, the Board of Education and as Court Clerk and said they were fortunate to have him in the community.

Archdeacon Peto extended congratulations on behalf of the Rural Dean, who was unable to be present, and of all the clergy in the Archdeaconry. Chairman at the reception was Mr. E. G. Hummell, chairman of the committee in charge of organizing the presentation to the Archdeacon; he stated

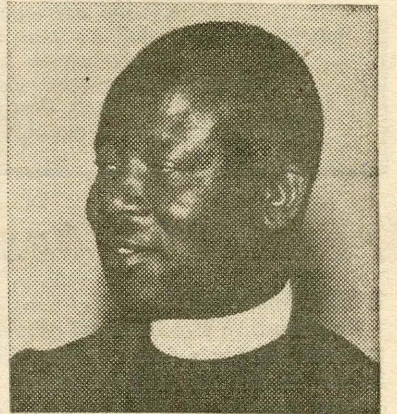
that in response to the project letters and contributions had come from all across Canada, from Nova Scotia to Vancouver and Yukon. He called upon the Archbishop to read the scroll which was then presented to Archdeacon Lindsell as a memento of the occasion; it reads (in part) as follows:

"To the Venerable J. B. Lindsell, Greetings

"You, Sir, in your life of self-sacrifice, dedication and Christian leadership have been a shining example to your fellow men. It is our wish that you accept the dedication of the stained glass window as a token of our admiration and love. May you derive a full measure of comfort and satisfaction in the knowledge that your name will live in your Church and in the hearts of your many friends."

African Prelate And Zulu Chief Visit Lakehead

A congregation of Lakehead Anglicans which packed St. John's Church, Port Arthur to the doors on the evening of Sunday, August 25 had the rare treat of hearing at first hand of the Church in South Africa. Three parishes in the two cities co-operated in bringing the Anglican Congress delegates from Zululand to the Lakehead, and the Missionary Rally was arranged so that members from all the nearby parishes could have an opportunity to hear the speakers, the Ven. Philip J. Mbatha and Chief Gatsha Buthelezi.



THE VEN. P. J. MBATHA

In the morning capacity congregations attended St. John's, Port Arthur, where Archdeacon Mbatha was the preacher, and St. Paul's, and St. Thomas', Fort William, where Chief Buthelezi spoke at different services. Evening services were cancelled so all could attend the Missionary Rally. Choirs from St. Paul's and St. Thomas' augmented that of St. John's for the occasion. Both Congress delegates spoke at the Rally, the Archdeacon, a priest of thirty years experience in the Diocese of Zululand, told especially of the Church's work there; it is a poor diocese where the clergy have many outstations in their parishes and few of them can afford cars. The Chief, who is a University graduate, is a magistrate and administrator of the Buthelezi tribe, which is the largest in Zululand, told about the native life, the schools, etc.

Following the service a reception was held in the newly-decorated St. John's parish hall; the offering at the service amounting to nearly two hundred dollars was given to the Archdeacon for the Church in Zululand. Refreshments were served by members of the W.A. and many stayed to meet the visitors.

Clergy To Study Spiritual Healing

A Conference on Spiritual Healing, an extension of the School of Pastoral Care of the Diocese of Western Massachusetts, will be held at the Diocese of Toronto Conference Centre, Aurora, Ont. this month, from October 14 to 18, beginning on the Monday at 3 p.m. and lasting until Friday at noon. Primarily for the clergy of Toronto diocese, five priests from this diocese are registered for the conference which has been organized by the Reverend Ross C. Crighton, formerly of Algoma, now Rector of St. James' Church, Orillia.

In the service held previously in the church, which was filled for the occasion by people from all over Muskoka, His Grace spoke of him in whose honour the window was installed as "a faithful man of God". Before the Dedication, Evensong was conducted by the Rector, assisted by clergy of the deanery.

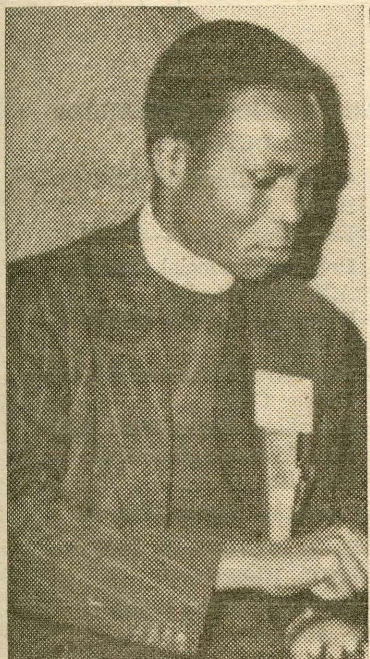
Archdeacon Lindsell spoke briefly following the presentation of the scroll and in expressing his thanks for the wonderful honour; he said he had never regarded his ministry as having been work; he had loved every bit of it!

Following the reception the ladies of the parish served sandwiches, cakes and coffee.

Although several Canadian priests and laity have attended The School of Pastoral Care at Whittonville, Mass., this is the first time the School has extended its work to Canada and the project has received the blessing of the Bishop of Toronto. It is not a "healing conference", but a School of Instruction. Principal lecturer will be Mrs. Agnes Sanford, author of *The Healing Light* and other works; The Rev. Wm. N. Beachy, M.D., chaplain of a hospital in Kansas, and the Rev. H. E. Taylor, formerly of the Diocese of Moosonee, now Supt. of Indian Missions in the Diocese of Qu'Appelle. Dr. Beachy is a son-in-law of the Rev. and Mrs. Jos. Ditchburn of Rosseau.

bread, one for each diocese in Australia. He said new churches had been built since the occupation. The party spent eight weeks in China and visited Manchuria as well as the central provinces and large cities.

Australian Bishop, Kenya Rector Are Congress Preachers At Sudbury



THE REV. D. MWANGOLA

Guest preacher at the Church of The Epiphany on the Sunday following the Congress was the Rev. Dishon A. M. Mwangola, Clergy delegate from the Diocese of Mombosa, East Africa and Rector of St. John's, Nairobi, Kenya. He captivated all by his picture of Church life in that diocese.

The week-end before the Congress began the city of Sudbury was visited by the Bishop of Newcastle, Australia, the Rt. Rev. James Housden, and his wife. Arriving on the Saturday, the Bishop was received at the City Hall by His Worship, Mayor William Ellis; in the evening the Bishop and Mrs. Housden were guests at a dinner attended by the clergy of the Deanery of Sudbury and their wives.

On the Sunday Bishop Housden was preacher at the Church of The Ascension, New Sudbury at 9 a.m., St. John's, Copper Cliff at 11 a.m. and at the Sudbury Deanery Service of Witness in the Church of The Epiphany at 8 p.m. During the afternoon he was interviewed over TV Station CKSO.

In his addresses the Bishop spoke about the life of the Church "down under" and also referred to his visit to China, which he was privileged to make with a party of Australian Churchmen in 1956. Bishop Housden told how they had entered Communist China on October 31, wondering how they would be received and what evidence of Church life they would find. The next day, All Saints' day, they joined with their fellow Chinese Christians in a mid-week Eucharist in the city of Canton.



Bishop and Mrs. Housden

Bishop Housden described the gifts presented to them when they left China: symbolic of the four points of Anglican Unity were a copy of the Scriptures in Chinese (published since the Communist occupation), an illustrated scroll of the Nicene Creed in Chinese characters, a photograph of all the Chinese bishops (fourteen) and twenty-five small boxes of altar

COMMUNION RAILS OFFERED

A Memorial gift of a Communion Rail has been placed in All Saints' Church, Coniston recently. The rail it replaced is now offered to any church in the diocese which is in need of such furnishing. It is of Oak, and in two pieces, each nine feet long, in excellent condition. Any parish interested in obtaining this, please contact The Rev. C. J. Passey, All Saints' Church, Coniston, Ont.

Sturgeon Falls Successful In Book Drive For Sailors

When a request was made earlier this year and at the time of the Synod for parishes to send Pocket Books to the Anglican Mission to Seamen at the Lakehead the parish of Sturgeon Falls decided to do something about it in a big way; they set a goal for their project: five hundred books. By the middle of August they had collected and sent this amount in two shipments. In all, a grand total of 524 books in good condition were sent to the Lakehead, besides a number of Reader's Digests which were received and were taken to the local hospital.

While most of the books came from members of their own parish, which includes Cache Bay and Warren besides Sturgeon Falls, it became a kind of community effort when the French Roman Catholic Church of the Sacred Heart heard

of their efforts and made an appeal in their weekly bulletin with the result that quite a number of books came from Roman Catholics; also some came in from United Church families who heard about it from Anglican friends.

The books are distributed to the sailors at the Anglican Missions to Seamen "trailer" located at the Lakehead waterfront, or taken by the Chaplain when visiting the ships.

LARGEST CONFIRMATION CLASS

The largest Confirmation class yet to be presented in the parish of Manitowadge received the Laying On Of Hands on Monday, June 17; eighteen persons were confirmed and two received into the Anglican Communion by His Grace, The Archbishop of Algoma.

THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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The Anglican Congress

1. THE MEETING

As more than two thousand people moved towards the glass doors of the "Canadian Room" in the Royal York Hotel for the official opening of the Anglican Congress there was no panic, no pushing, only such a sense of "togetherness" as we have never experienced before. Here we were, rubbing shoulders, exchanging greetings with people from every continent, of different races, languages and native customs and dress; Archbishops, politicians, lawyers, housewives, professors, priests, journalists, merchants, welfare workers, monks and nuns—here was the Church, the Body of Christ, and we were never more proud to be a part of it, of this Anglican Communion.

What a family it was into which we had been baptized—and these persons who were now together for the Congress were the representatives of the family which had spread during the course of twenty centuries from Jerusalem, Antioch, Rome, Canterbury, to the ends of the earth. Not only were they delegates from the provinces which today make up the Anglican Communion—these were the spiritual children of St. Paul, St. Augustine, St. Patrick, Wycliffe, Cranmer and Wesley and thousands of others who have lived, fought and died in Christ's service. "One family we dwell in Him".

We went in together—the long awaited and prepared for moment had arrived; "Let us begin", said the Primate, "as we should . . . Our Father . . ." His brief words of welcome contained the wish "that to all of us may come the knowledge of our fellowship as we meet those of other countries", and the Bishop of Toronto, the host diocese, looked for "many friendships formed to strengthen the bonds of our fellowship". He noted "post-Congress study will be more important than pre-Congress study".

Among the politicians, the Minister of Trade and Commerce gave the outstanding speech in which he noted that morals lie at the basis of politics; somehow, in "facing the frontiers"—religious, political, cultural, the Congress seemed to be shy about facing the "moral frontier".

It was the Archbishop of Canterbury who set the tone of the Congress by declaring the "emancipation of the Anglican Communion". "Churches equal in dignity and privilege" meant the end of race discrimination or "lesser breeds without the law"—we had come at last to be "all one in Christ Jesus". Finally he gave us a word from St. Paul to be "the text for our Anglican Communion": "None liveth unto himself, and none dieth unto himself". In the days that followed we were to learn more of its implications.

Benedicite

"O all ye Beasts and Cattle, bless ye the Lord: praise Him, and magnify Him for ever."

There is a slight rustling in the underbrush, mingling with the soft sound of falling leaves. A deer comes out, nervous, poised for flight: a creature of light and air, gone as quickly as it came. Another rustling sound, this time in the yellowing grass, and a tiny mouse appears, then disappears like a little brown streak. A chipmunk sits in the sun on an old mossy stump, dozing with one eye open. A rabbit hops out of the bushes, reaches up to nibble at the branches of a young spruce, hears something that alarms him, and vanishes.

Over in the long grass is a fox: beautiful, graceful, playful. He listens, leaps, and—pounces. One mouse less to scurry in the dry leaves. A bright-eyed weasel sneaks up towards the mossy stump. The shadow of a swooping hawk darkens the ground and is as swiftly gone.

In the distant pasture a herd of cattle grazes. They have nothing of the elusive grace of the wild things. They live behind fences, secure in the care of their master, Man; all unconscious of the fact that they may be destined for the slaughterhouse. On these, too, the shadow falls; the mystery of pain and death.

Some of us can take a philosophic view of these things. We may say, "That's life", and can point out that the "Balance of Nature" calls for the preying of one creature upon another, reminding ourselves that Man too is a predatory animal. We can go farther and even quote Scripture, telling ourselves that Man was given dominion over the creatures, and we can take this as a hunting licence issued to us by God.

But that way of thinking doesn't satisfy all of us. It would seem that the balance of nature, harsh as it may be, is part of God's plan, and therefore good, right, and necessary. When it is interfered with by Man, well-meaningly or otherwise, trouble follows. It would seem, too, that meat is necessary to man's health. But our knowledge of these things can't prevent us from

looking back with nostalgia to the Garden of Eden, where Man and beasts were both given the "green things upon the earth" for their "meat", as we read in Genesis 1, 29, 30. And if these hard facts are part of life as God truly meant it to be, why do they so sadden and distress us? Is it possible, as has been suggested, that even as human nature suffered a fall, animal nature did likewise? In which case we can surely look forward to the Redemption of all Creation. "O all ye Beasts and Cattle, bless ye the Lord: praise Him, and magnify Him for ever."

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah XI, 6-9).

The prophet's beautiful word-picture need not only be understood symbolically; perhaps we can find in it our call to take a share in this Redemption of "Nature, red in tooth and claw", as Tennyson saw it, and of which St. Paul said "groaneth and travaileth in pain".

No; we can't stop the fox from catching the mouse, or the wolf from running down the deer, or even the cattle from being shipped to the slaughterhouse. How can we do anything about the harshness of the world of "beasts and cattle" while the hunting instinct, and the lust to kill, is strong in many of us and potential in all? So it is within ourselves that we must begin. But how?

When we look for the redemption of the animal world we must look to "A Little Child" to lead the way, for it is not in the power of any other. If any of you who read this are hunters, will you please, in your



My dear People:

The enclosed *Canadian Churchman* contains all kinds of information and pictures pertaining to the recent Anglican Congress. It is unnecessary in my letter to add to the numerous observations. I shall have the opportunity in a later issue to bring my personal thoughts to bear upon this marvelous fellowship enjoyed by representatives and visitors from all parts of the world. What I do ask of you is to read this issue thoroughly and if some of our Algoma readers are leaders in youth groups, men's organizations or women's societies in the parishes, then keep some of the articles for further use.

I am tempted to ramble on indefinitely describing the Congress and its challenge; you will hear from me personally during the coming months as I go about the diocese on my Episcopal duties. I shall be receiving colored pictures of the Congress; some of mine have been developed and they have turned out quite well, considering I am not a professional photographer! Numerous requests have been made to see the pictures and I shall be happy to show them. But let me add just one word—the Congress will have a profound re-action and challenge upon us all (if we dare accept it). The two new terms coined during the Congress—*Mutuality and Interdependence* will have a most significant relevance to all our work done in Christ's Name, now and in the future.

Following the Congress, the first Episcopal privilege laid upon me was the dedication of a beautiful window in St. James' Church, Gravenhurst, given by the members of the parish and the citizens of the district of Muskoka to honour the long and enriching ministry of the Venerable John B. Lindsell, especially at the Muskoka Sanatorium in Gravenhurst. Further information will be found in this issue concerning the service and the reception following, in which tributes were conveyed to this Christian gentleman. We, of this generation, salute this man of God and also those who for so many years have borne "the heat and burden of the day". I think also of the late Canon Fred. W. Colloton, and others. Another window, to be dedicated shortly after I write this, will honour the life and witness of Canon Pinnington, who is a further example of Priests in Algoma, who from the early days worked zealously and quietly in the Master's vineyard.

The Canadian House of Bishops and the Executive Council of General Synod are meeting in Banff during the first ten days of October and we are confronted with the Church's program as it affects us on the national level. There is a fresh stirring of the Spirit in the hearts of all Church people and it is my earnest hope and prayer that we shall catch this inspiration in a renewed sense of personal devotion and parochial endeavour.

imagination, take this Little Child with you on your next hunting trip. Tell Him all your best arguments in favor of hunting, and then shoot your prey before His eyes—if you can.

MEMORIAL DONATIONS ACKNOWLEDGED

At the time of the death of The Rev. Canon F. W. Colloton his family requested that, in lieu of flowers, donations could be made in his memory to the *Divinity Students' Trust Fund* of the Diocese of Algoma.

The Synod Office wishes to acknowledge that this fund has been augmented in this way by donations totalling \$253.00 as of Sept. 6.

W. Wadley,
Diocesan Treasurer.

The Archbishop's Letter

COMMENTS AND OBSERVATIONS

The Provincial Synod of the Ecclesiastical Province of Ontario meets in Oakville, October 22 and 23, and a representative gathering from all parts of the province will discuss those spiritual issues as they pertain to our Church life in Ontario. Please remember us in your prayers.

Plans for the Thorneloe University Campaign in the Sudbury area are already taking shape, and I am delighted with the enthusiasm being evinced by our Church people. You will hear more about these plans and the progress being made as they develop. This is one of the most significant projects in our Algoma Church life which faces us in our time. To have a Church college federated with Laurentian University will mean that hundreds of Anglican students now and in the future will be able to avail themselves of higher education which is Church-centred.

The Executive of the diocese meets in Copper Cliff on October 16. This will be an important gathering when plans will be formulated for the next step in our diocesan life for 1964. This meeting will be attended by a considerable number of new members elected at the recent Synod.

In closing this letter let me remind you of Bishop Stephen Bayne's injunction at the Congress. "Our commanding need is to stop thinking so much about ourselves, and turn our eyes outward". Do we put the real needs of others first? This is the challenge which we must face in an increasing measure. But all this cannot be accomplished in our own strength. We need the inspiration and guidance of the Holy Spirit which is the expression of a personal life rooted in God.

"It is our Lord Who is acting in our world. Our action is true and right only as it obeys Him and helps to make Him known among those who do not know Him, who do not even believe in Him. It is for their sakes that he acts—for them in their misery and their grandeur. It is for them, then, that alone we rightly organize ourselves for action."

Your friend and Archbishop,

William L. Wright

THE ARCHBISHOP'S ITINERARY FOR OCTOBER

Oct. 3-5	Canadian House of Bishops—Banff
7-11	Executive Council—Banff
12-13	Ontario Provincial Council, A.Y.P.A.—Toronto
15	Thorneloe Loyalty Dinner—Sudbury.
16	Executive, Diocese of Algoma—Copper Cliff
20	Preaching Engagement, 9.30 a.m., 11 a.m.—St. Jude's, Oakville
22-23	Provincial Synod, Oakville
Nov. 3	9 a.m., 11 a.m.—St. Paul's Parish, Haileybury
4	Visitation of the parish of Englehart

DIOCESAN APPOINTMENTS

His Grace the Archbishop announces the appointment of The Reverend Thomas J. Davidson as Rector of the parish of Capreol, succeeding The Reverend Gabriel White, who has moved to the U.S.A. The Reverend Michael Dunnill has been appointed Locum Tenens of the parish of Cobalt during the absence of the Rector, who has left to study at St. Augustine's College, Canterbury.

Congress Delegate Visits Aunt At Powassan



A Congress visitor to Algoma was Miss Emily M. Minchin, Lay Delegate from the Diocese of Lincoln, England. Miss Minchin arrived a month before the Congress and visited her aunt, Mrs. A. E. Minchin, of Powassan, widow of the Rev. A. E. Minchin, who was a priest of this diocese for several years.

Miss Minchin is a lecturer at the Lincoln Diocesan Training College for teachers, a school where up to four hundred students are trained to become teachers in the State and Church schools of England. The Training College is more than a hundred years old, and last year, in observance of the centenary, it was re-named "Grosseteste College", in

honour of Bishop Robert Grosseteste, founder of Lincoln Cathedral in 1253, as well as a great scholar. (He is commemorated in our Canadian Prayer Book Calendar on October 9).

Miss Minchin is a member of the Diocese of Lincoln Youth Committee. She said she was very proud to have been chosen as Lay-Representative to the Congress from the diocese. "An opportunity that comes once in a lifetime", she described it.

After the Congress she planned to take a bus tour to the West Coast of Canada and the United States, and to return to Powassan for a few days before leaving for England. Her cousin, The Reverend Kells Minchin, who was also a priest in this diocese for a few years, is a chaplain with the Canadian Army in Germany.

Camp Nurse At Manitou

by Beverley Barnes

The location of Camp Manitou on beautiful Bay of Islands in Lake Huron is excellent for children. They have the privilege of a wide, clean beach, with no fear of disturbing cottagers, or running the risk of danger from motor boats. The children are well supervised and find little time to get homesick or lonesome. If such an occasion does arise the nurse is one of the many friendly ears to which they can turn.

The infirmary was adequately stocked and equipped with a good bed in case one of the campers

got sick. In case of emergency we were just an hour away from the nearest doctor. Fortunately, the major casualties were cuts and sunburns. Since food is an important item in any camp, we were pleased with the facilities for cooking and the food prepared. The children were given adequate portions in three well-balanced meals every day.

The camp has facilities for a greater variety of recreational activities, which I suggest should be increased. There are many canoes sitting idle, waiting for repairs; this would give the girls and boys more opportunity to learn boat safety as well as the sport of canoeing. The lovely tennis and volleyball courts could be fixed up to make them useful once again.

The camp is excellent for youngsters for the reason that their religious life is enriched, both by the teaching and the daily Eucharist. There is a chaplain present at all times to answer questions and give spiritual guidance or counselling. In this way they are brought into an even closer relationship with the Church.

... the voice of prophecy is silent." Blamires is a prophet who strips the secular veneer from our culture to reveal its poverty; he puts the spotlight upon our Christian practice to reveal its anarchy. The author would have been encouraged by the fact that there were those at the Congress who endeavoured to bring "The Christian Mind" to bear upon our muddled society. We looked in vain for his name among the speakers—but prophets have never been popular either with politicians or prelates.

FATHER BOB AND HIS BOYS

—Emily Gardiner Neal—Autumn selection, Episcopal Book Club.

This is the story of a modern St. Francis of Assisi, indeed the author points out the resemblances in their lives and careers. "Father Bob" or Bishop Mize of Damara-land, as he is now, had a dream of a home for delinquent boys. This is the story of how his dreams became a reality and of the difficulties, opposition and heartbreaks he encountered; how his "Christ-centered therapy" confounded the worldly-wise, and how the boys at the St. Francis Homes, Kansas, find forgiveness, love and healing in a community united to Christ in the Holy Eucharist.

Miss Neal's story is moving, but does not become melodramatic; it is too realistic to be sentimental. It is down to earth and twentieth century, but a world in which Christ lives and where His saints meet modern problems and miracles still happen.

DIOCESAN W.A. NEWS

Living Message Subscriptions

S.O.S.—This is a distress call from the Living Message Secretary. She cannot pay the account with the Dominion Secretary until all outstanding subscriptions are paid. Branch Secretaries, PLEASE check your lists and remind your members that the 1963 subscriptions were due last March. We know these items can be overlooked, but the situation is now to the point where payment must be made. Please throw the life-line out to Mrs. Bowers, the Living Message Secretary.

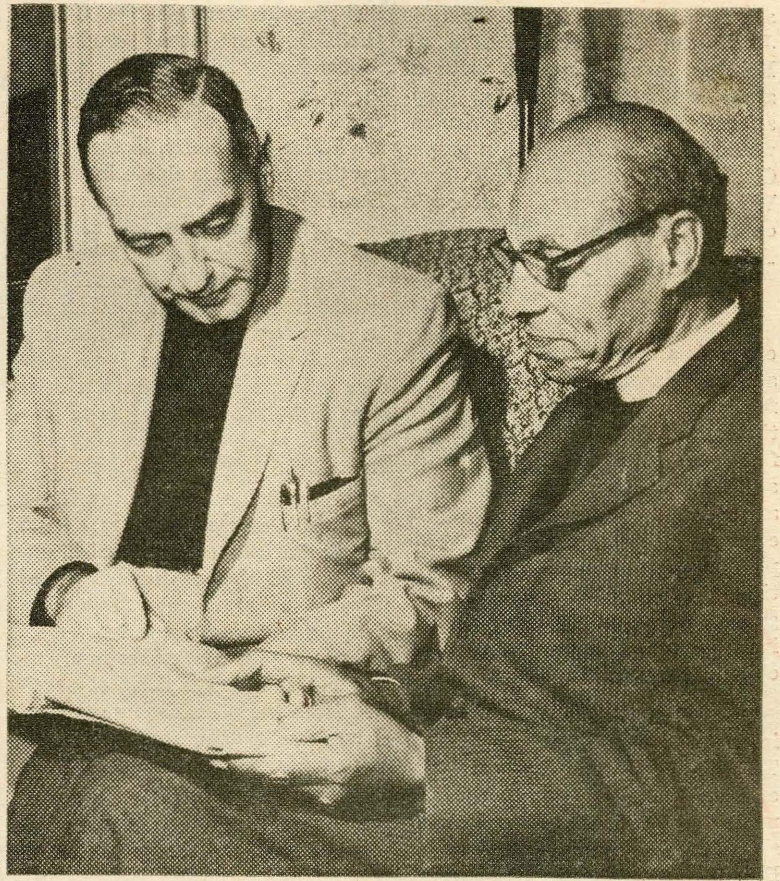
Membership Pins

At the annual diocesan meeting a motion was passed that the price of membership pins would be \$1.10. This price includes mailing and tax, effective from June.

Cathedral Chats

by The Very Rev. F. F. Nock,
Dean, St. Luke's Cathedral

Post-Congress Visitors at the See City



—Courtesy, Sault Star

DEAN NOCK AND THE REV. ISHAK MUSAAD

Algoma was fortunate in having a number of post Congress visitors from various parts of the world. Their presence was an inspiration and stimulus to the parishes and deaneries concerned. We in the deanery of Algoma were very favoured in having four distinguished delegates. Mr. James Ndebele of Bulawago, Southern Rhodesia spent the week-end of August 25 at Sault Ste Marie and the Cathedral was packed on the Sunday evening to listen to his address. He is a Lay-reader of the Diocese of Matabeleland and is headmaster of a large school with thirty teachers and an enrollment of a thousand pupils.

The following Tuesday Mr. Ndebele spoke to the congregation of St. Peter's, Elliot Lake He captivated us all by his joyful faith, deep devotion and keen intelligence.

The Reverend Ishak MUSAAD was the guest of St. Luke's Cathedral the week-end of September 1. He comes from the diocese of Egypt and Libya and is Vicar of St. Michael and All Angels', Heliopolis, a suburb of Cairo. On Sunday he spoke to large congregations at four city churches on the work of the Church in his diocese, of which he was the only representative at the Congress. He brought us a breath of the ancient East. A native of Egypt, Mr. MUSAAD worked for the Missionary Societies there in a business capacity, as a director of a school for the blind, a club for working class boys, and as an accountant. After studying for the priesthood in England, his first parish was at Giza, not far from the Pyramids. His diocese is one of five which make up the Archbishopric of Jerusalem. Mr. MUSAAD has a sister-in-law who is a nurse at the General Hospital, Elliot Lake.

Archdeacon and Mrs. Wade of the Diocese of Kimberley, South Africa, were the guests of Archbishopurst. They did not have the opportunity to speak publicly, but gave an informative and well illustrated address to a large gathering of the clergy and their wives. Archdeacon Wade is Archdeacon of Bechuanaland, and both he and Mrs. Wade were official delegates from their diocese.

Mrs. D. K. W. Anand, the wife of the Bishop of Amritsar, India, was also a guest at Bishopurst for two weeks and addressed many local gatherings as well as in neighbouring deaneries. Bishop Anand was one of the speakers at the great Missionary Rally held during the Congress and was kept busy on a speaking tour following the Congress. Mrs. Anand won the hearts of all by her charm, graciousness and deep Christian devotion.

We have been well blessed and give thanks to God for the opportunity of sitting at the feet of our Anglican brethren from overseas.

TO HOLD WORKSHOP

More than fifty W.A. members are expected to converge on Bracebridge, Saturday, November 9, when a Workshop, sponsored by the Dominion Board of the Woman's Auxiliary, will be held that day in the Browning Memorial Hall of St. Thomas' parish. The President and one other member from the twenty-six branches in the Muskoka-Parry Sound Deanery have been invited to attend. It will consist of two sessions in the morning and one in the afternoon, preceded by Holy Communion at the parish church and breakfast. The workshop will be conducted by two leaders from the W.A. office at Church House, Toronto.

Books On The Editor's Desk

THE KINGDOM, THE POWER AND THE GLORY—by the Rev. John Kirby.

Members of the W.A. and, we hope many other groups, will "get into the act" of studying this book which explains the liturgy of the Church. The author, a lover of the Shakespearean theatre, gives imaginative titles to its chapters. "The Cast" is the worshipping community, involving all sorts of Christians; "The Script", of course is The Bible, but what God is using it to say to men now and how the "characters" respond through the Psalms, Chants, Amens, etc. He comments on the use and misuse of hymns in the services.

"The Stage" is the Church Year; our worship is built around the changing scenes of the seasons, Christmas, Easter, etc. Baptism is "Getting Into The Act" and Dr. Kirby gives an outline of its history and the problems relating to it today. "Prologue and Epilogue" are Mattins and Evensong, built around the reading of the Old and New Testament Scriptures, the continuous story of God's people.

"By Royal Command" discusses the chief act of Christian worship, The Eucharist; he shows what our Lord meant when He said "This is My Body . . . Blood . . . of the New Covenant". In "All the World's a Stage" Dr. Kirby sums up by challenging our motives — "worship which does not end in mission is not the genuine article". There are some good suggestions and provocative comments in nearly every chapter calculated to bring worship into our life and life into our worship.

THE ANGLICAN CHURCH IN CANADA—Philip Carrington; Collins, 320 pp. \$5.50.

Here is the broad panorama of the Canadian Church extending over four centuries and covering its vast geographical area and written as only Archbishop Carrington could have done it, giving a comprehensive outline enlivened by his keen discernment and understanding of the events and the per-

sons and places both of the past and the present. It is written as history should be written; the tensions and forces are examined together with the personality and character of the men who created and participated in them. Its pages are packed full of information, illustrated by interesting anecdotes and personal observations touched by warmth and humor.

While Dr. Carrington's book is meant for the ordinary reader, it will be valuable to the scholar as well; it is supplied with an index which is in itself a list of all the important names and places which figure in our national Church history; students will be encouraged to search further into the local history of each diocese to learn more of the events and persons mentioned, but this will become the basic source-book for all who would know our Church and its story in Canada.

THE CHRISTIAN MIND —

Harry Blamires; Seabury Press—Summer selection, Episcopal Book Club.

Unfortunately, Mr. Blamires, scholarly Anglican layman in England, has not been given the attention he deserves; if his literary punches have hitherto been too cautious, in this his latest book, he comes out fighting; yet we have not noticed any bloody noses from his efforts. The Anglican correspondent of a prominent British religious paper with whom we talked during lunch one day at the Congress was enthusiastic about D. H. Lawrence and Lady Chatterley's Lover, but Blamires—"never heard of the chap".

The Christian Mind is one of the most important books for our generation. The reason behind the moral decadence of society is shown to be the absence of Christian thinking—it has surrendered to secularism. The author states "... our bishops and clergy, starved as they often are of theology, bring acute but secular thinking to bear upon Christian matters

Should The Diocese Have A Conference Centre?

(Ed. Note:—During the debate on the Religious Education report at the Diocesan Synod held in June, the Reverend Alfred G. Reimers, in stressing the value of study conferences, said that preparation for the New Curriculum would be easier if we had a proper Conference Centre in the diocese. We asked Fr Reimers to elaborate on this idea in an article for The Algoma Anglican).

Ideally, a retreat and conference centre is a large, beautiful building set amid lawns and trees and not far from a lake. There are beds for thirty and a chapel that will seat fifty. There is a resident priest and a man who does the maintenance and a woman who does the cooking and washing. Church people may come to this centre at any time of the year, individually or in groups, for retreats, conferences, institutes, seminars, workshops and other similar activities.

There is no centre quite like this in Canada—but there could be. The closest approach is in the Diocese of Kootenay, where plans are under way for a Provincial Leadership Training Centre at Sorrento, B.C. There, a bit back from three hundred feet of beach, a very large old stone house is being renovated to accommodate thirty persons. The dioceses of British Columbia are providing seven thousand dollars a year for the operation of the centre and are looking for a priest as full-time director.

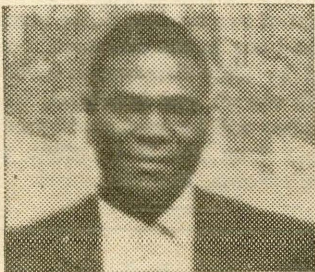
In Toronto there is a Conference Centre at Aurora, with a full-time director. Ottawa also has a converted farmhouse a few miles from the capital city. Huron diocese often uses the buildings of Huron College, London for conferences during the Christmas, Easter and summer holidays. The dioceses of Niagara and Montreal also have conference centres.

Reasons For a Conference Centre

Now, what happens at these centres? What uses and purposes do they serve which cannot be well accomplished in the parish church and hall? Well, there are at least three reasons for establishing a retreat and conference centre:—

First, there are many Church and personal problems which cannot be settled (or even properly raised) in an evening or a day. You need at least two or three days, sometimes more, to come to grips with some of the deeper questions of the Christian life. In Kootenay, the diocesan boards find it more fruitful for all to meet for one four-day period per year than for each board to meet separately

African Deacon Congress Delegate



THE REV. PETRO SIMALENGA

Clerical delegate from the Diocese of Tanganyika, East Africa, and possibly the only deacon among all the delegates attending the Congress, was the Reverend Petro Simalenga, who was ordained last year by the new bishop of the diocese, the Rt. Rev. John Poole-Hughes. Following the Congress, Mr. Simalenga went to England for a year where he will be studying at Chichester Theological College, Sussex.

one day each quarter. In connection with its new Christian Education program the Episcopal Church (U.S.A.) has been conducting twelve-day "laboratory" conferences for the last ten years, and these have probably done more to re-vitalize the Church in that country than any other single influence. The Holy Spirit cannot be hurried and, because we are full of pride and prejudice, it usually takes God a long time to lead conference members to a common mind; so, ideally, a conference should be held some place where there is no pressure of time because the facilities have to be available for some parish group by a certain day and hour.

The second reason for having a conference centre is also related to the limitations of the parish situation, and that is the matter of physical arrangements for eating, sleeping and worship. It is possible to have a good conference in a parish; but it requires a lot of sacrifice from the parishioners, and not the kind of sacrifice a priest would ask of his people more than once a year.

The writer remembers an excellent clergy conference at St. John's, North Bay, several years ago. Many clergy stayed in local hotels; some were billeted in the homes of parishioners. Meals were served by the W.A. in the parish hall. Lectures, meditations and services were in the church. Canon Large and his people were all very gracious and did not let on that they had made any special effort for us; but if you have ever had anything to do with a similar project, you may be sure that the conference preparations (and follow-up) took a lot of time and energy which otherwise could have gone into normal parish activities. A proper conference centre is really like a small hotel, with bedrooms, dining room, kitchen and staff to provide accommodation and meals at all times without weeks of preliminary arrangements.

The "all under one roof" idea leads to the third main reason for a conference centre: the desirability of a place where people can enjoy the experience of living in a Christian community, even if only for a few days. It is a well-known fact that for many people the most lasting results of a conference spring not out of the words said in formal lectures and discussions, but from the stories exchanged over meals, the new friendships acquired while talking around the fireplace, the new vision of God and His will gained while at daily worship with twenty or thirty other congenial Christians. It is a wonderful experience to meet men and women from other parishes and find that they have joys and sorrows much like your own and to find that you can help each other to bear the sorrows by sharing the joys. It is good for people to get away from their own parish situations for a little while, to see them in the light of the experience of other parishes.

Kinds of Conferences

At a conference centre you could find yourself meeting members of other parishes for many different kinds of discussions. You might be there for leadership training, learning how to do a better job in your parish organization, whether it be AYP, BAC, CBL, GA, JA, WA or some other. You might be there for a religious education workshop, learning how to use the "New Curriculum" in your Sunday School. (And since the "New Curriculum" stresses the development of personal relationships, teachers themselves should attend conferences which will help them understand how man-man and man-God relationships grow).

Muskoka Host To Visiting Bishops

Delegates attending the Anglican Congress were eagerly sought after by parishes and dioceses across Canada, and Algoma, being so near the host Diocese of Toronto, was fortunate in having several of the bishops, clergy and laity to visit or preach in the churches both before and after the meetings in Toronto. Elsewhere you may read of those who visited Sudbury, Sault Ste Marie and the Lakehead; Muskoka, being nearest Toronto, and a famous retreat for tourists, attracted the major share of Congress delegates.

At Huntsville, Bracebridge and Gravenhurst the Bishops not only celebrated the Eucharist and preached, but also showed interested congregations colored slides illustrating the work of the Church in the areas they represented. At Gravenhurst Bishop Moses Scott was accompanied by his wife and lay-delegate, Mr. S. H. Robbin-Coker. The Rt. Rev. C. R. Claxton, Bishop of Blackburn, England was the guest of Canon Hankinson and preached in the churches at Mil-



THE RT. REV. J. C. VOCKLER

Bishop in Polynesia, his diocese is the largest in the world. The flags of seven nations fly over its thousands of islands where live 12,800 Anglicans.



The Bishop of Barbados (right) with Canon Palmer

ford Bay and Beaumaris. Bala entertained Bishop Roseveare of Accra, Ghana, Africa; the churches there and at MacTier were crowded to hear him, and at Bala, the High Commissioner and Trade Commissioner of Ghana were present.

At Bracebridge, the Rt. Rev. E. Lewis Evans, Bishop of Barbados, specially thanked the Diocese of Algoma for sending an extra travel grant to his diocese so that their delegates might attend the Congress. He is bishop of the only "State Church" in the Anglican Communion outside England. The clergy are all paid by the government and he had to ask the permission of the Minister of Education for leave to attend the Congress! While in Bracebridge Bishop Evans visited the monastery and had a chat with the Superior, Canon R. F. Palmer, SSJE, whose advice was sought in the revision of the Prayer Book which is being used in the Province of the West Indies. On the Monday he celebrated the Eucharist in the Collegiate Church, using the West Indian liturgy.

Boys' Camp At Manitou

by The Rev. Fred Roberts,
Diocesan C. B. L. Scribe

The program for the camp is guided by the premise that the boys are there to have a wholesome and happy time. Each day begins with the realization of the Presence of God in our midst ready to guide us through the day in all our activities. There is a daily celebration of the Holy Eucharist followed by breakfast.

The teaching part of the Junior Boys' Camp concerns the Choir School and Church Boys' League program. The boys are divided according to interest. Boys who are not in Choir or C.B.L. groups are not excluded. Any Anglican boy can fit into our program very well. Last year we had thirty-nine campers; this year we had sixty, and the significant fact to me is that over a third of them were repeat campers.

Father Lorne Sutherland of Gore Bay is the Music Master and he takes the choir boys for an hour each morning in Church Music. These boys are the "choir" for Evensong each day.

Father Don Landon of Tarentorus takes the C.B.L. instruction which concentrates on Church teaching, Bible knowledge, Church seasons and appointments.

Sports Director is Father Colin Clay. His responsibility has centred

on the games and sports on the playing field and basket-ball court as well as the swimming area. To help in this, as well as in other parts of the program, we have had six counsellors who have been a great asset in the life of the camp.

Father Roy Locke of Manitowadge has been our chaplain and responsible for the services as well as for any special talks with boys who sought him out for this purpose.

We were a well fed crew—the camp cook this year being Mrs. Lee from Garson. Our camp nurse was Mrs. R. Barnes from Blind River.

The Boys' Camp is involved in a competition between "houses" after the English School system. There are four houses and each of the clergy mentioned is a House Master and lives with the boys in the cabins. When we brought the CBL into the Choir camp four years ago we chose part of its program to signify the houses. The CBL program involves aspects of the lore of the Knights of the Round Table so we chose the four names of Arthur, Lancelot, Tristram and Owen.

The houses are marked daily on the order of the cabins, their daily chores, as well as their contribution to the evening program of songs and yells and stunts from each house in turn.

Representation at this central diocesan camp was more widespread this year: there were boys from parishes in Sudbury, Coniston, Lively, Copper Cliff, Webbwood, Thessalon, Manitoulin, Sault Ste Marie and Manitowadge.

SOME QUESTIONS AND ANSWERS

by
WILLIAM WADLEY,
Diocesan Treasurer

- Q. How many Anglicans are there in Canada?
- A. 1,358,459 men, women and children were shown on parish rolls in 1961, of whom about half were confirmed members (669,291).
- Q. What is their total known giving for the work of the Church?
- A. \$33,844,703 in 1961.
- Q. Almost thirty-four millions, Isn't that a lot of money?
- A. Yes, but you might be surprised if I told you that about eighty percent of those funds were spent at the local level, fifteen percent at the diocesan level, and only about four or five percent was available for the national budget of the Anglican Church of Canada.
- Q. Just how large is the Church's national budget?
- A. In 1962 total diocesan apportionments were about one and a half million dollars (\$1,531,673). In 1963 they were about one and two thirds millions (\$1,640,000); and for 1964 they will reach one and three-quarter millions, it is hoped.
- Q. Is that all?
- A. Actually, the overall outlays for 1963 are expected to reach about two million dollars. Supplementing the monies raised through diocesan apportionments are monies received directly from specific gifts, undesignated bequests, interest on endowments, and the like.
- Q. Well, it sounds to me like deficit financing. Will not sooner or later those reserves and bequests be depleted leaving only interest or endowment investments to utilize to meet emergency needs?
- A. That's the picture exactly. The only answer is to increase our living endowment, so that each year we provide enough funds through current giving to support an adequate budget to finance the overall needs of the Church.
- Q. That's about all the facts and figures I can digest at one time. Could you tell me more some other time about the Church's spending at the diocesan and parish levels?
- A. Certainly.

NEXT ISSUE

The Rev. Alfred Reimers discusses further uses for a Conference Centre and how plans for such a project may be changed from dream to reality.

More articles, news and pictures of the Anglican Congress. Deadline for news copy: Oct. 5.