

## Bishop of Ottawa Synod Preacher

The Twenty-second regular meeting of the Synod of the Diocese of Algoma will be held this year during Whitsun-tide.

Synod delegates will assemble on the evening of Monday, June 7, in St. Luke's Hall, Sault Ste Marie, and from there proceed to the Cathedral for the Synod Service at 7.30 p.m.

*The Archbishop has announced that the preacher at this service will be The Rt. Rev. E. S. Reed, Bishop of Ottawa. The Holy Communion will be celebrated the next morning before the organization of Synod.*

The business sessions of the Synod will be held on Tuesday and Wednesday, June 8 and 9.

It is hoped that all delegates will keep these dates open so as to be free to attend the Synod in its entirety.

*The Convening Circular will be sent out from Synod Office and should be in the hands of the delegates one month before the Synod meeting. It will contain the notices of motion, reports, etc. and should facilitate some advance study and discussion of much of the business to come before the Synod.*



*Courtesy Sault Star*

**ARCHBISHOP PRESENTS TROPHY**—Although he now rarely has time to attend a game, Archbishop Wright has always taken a keen interest in the hockey players from his diocese, like George Armstrong of the Toronto Maple Leafs and Kenneth Wharam of the Chicago Black Hawks. Here he is shown presenting the trophy at the conclusion of the Juvenile Hockey championship game on March 19. Captain of the winning team is David Rogers who accepts the trophy after his team had scored a 5-4 win to capture the Sault Ste Marie city title.

## Curate, Native Son Ordained Priests

With the usual Lenten purple array replaced by white to mark the Annunciation, one of the principal feasts of The Blessed Virgin, in whose honour the See City of the diocese is named, the Cathedral was the setting for an ordination of particular interest to its congregation on March 25.

Ordained to the priesthood were Brock Rodney Brazill, who had been serving his diaconate as assistant curate under Dean Nock since last May, and Ernest John Rose, assistant curate at The Church of The Epiphany, Sudbury, who was a member of the Cathedral parish, having been baptized and confirmed there. Both men had been ordained to the diaconate last year at St. Luke's Cathedral, on Whitsunday.

His Grace, The Archbishop of Algoma conducted the Ordination, and the Sermon was preached by The Reverend David S. Forth,

Provost of Thorneloe College, Sudbury. (See p. 2A of this issue for the full text of Dr. Forth's address)

Morning Prayer, which preceded the Ordination, was read by the Rural Dean of Algoma, The Rev. H. Morrow. At the Service there were several members of the clergy and friends of the new priests who had come from many parts of the diocese and beyond. Its ecumenical interest was shown by the presence of the Roman Catholic Dean of Algoma, Father C. J. Murphy, and The Rev. Alex Holmes of All People's United Church, Sault Ste Marie, both of whom walked in the procession with the other clergy. The Reverend Lloyd Hoover of Onaping was Archbishop's Chaplain.

The two men were presented for Ordination by Dean F. F. Nock, acting for The Ven. J. S. Smedley, Archbishop of Algoma, who was unable to attend due to illness.

After the singing of the Litany, the Archbishop began the Eucharist. Epistles were The Reverend Cyril Brazill, Rector of St. Edmund's, Toronto, and father of one of the ordinands. Gospeller was The Ven. J. F. Hincliffe, Rector of St. Paul's, Fort William, and Archdeacon of Thunder Bay.

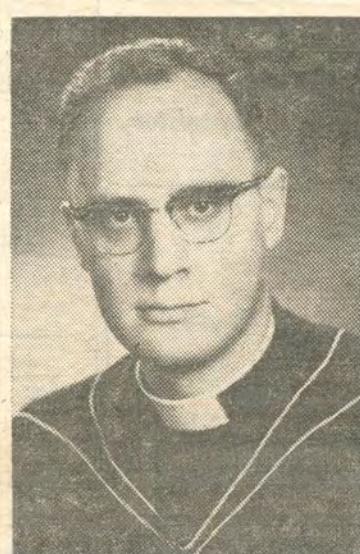
The music accompaniment and singing during the Service was under the direction of Mr. John White, organist, and the men and boys of the Cathedral Choir.

After the Service a luncheon was provided in the parish hall. The Cathedral wardens, Hugh McCullough and Stan Baldwin, presented the new priests with gifts on behalf of the parish. The Archdeacon of Nipissing drew attention to the fact that it was the birthday of one of the guests of honour, so the congratulations of all were expressed by singing "Happy Birthday" to The Rev. E. J. Rose.

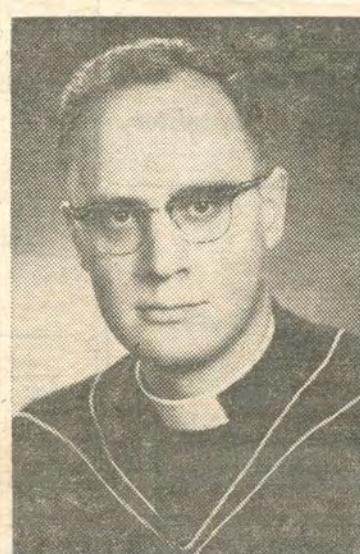
The Archbishop presided at the luncheon, which was arranged by the ladies of the Cathedral parish. Others who spoke briefly were The Reverend James Wardlow, Rector of St. James' Episcopal Church, Sault Ste Marie, Michigan, and The Reverend Roy Webb, a former priest of this diocese, now Rector of St. George's, Kitchener, Ont.

Television newscamermen and press photographers were on hand to record parts of the Service and later the same day many who were unable to be present saw and heard some of the ceremony when it was shown over the local TV station.

On the two following mornings the newly ordained priests celebrated their first Eucharists in the Cathedral.



THE REV. E. J. ROSE



THE REV. B. R. BRAZILL

# THE ALGOMA ANGLICAN

VOL. 9, NO. 5

MAY, 1965

## 25 Years As Priest-Printer Observed By Cowley Father

To the hundreds of the clergy and laity across Canada who use each day "The Canadian Lectionary and Service Guide" in following the Church's order of prayer and Scripture reading, the stamp of the "Cowley-Bracebridge Press" on this, as on scores of other publications bearing it, signifies that Father Frith has played an important part in the work of its printing.

Most of them, we can imagine, would think it strange that the Father Printer, a graduate of the University of Manitoba, has spent the greater part of his life poring over books, written manuscripts, working at a linotype machine, cutting newsprint, sorting out hundreds of pieces of metal type, measuring spaces, lines and letters, inking presses, melting lead, folding, stapling; indeed, doing all the odd jobs and painstaking work connected with the operation of a print shop in the course of a day.

Those who are familiar with the printer's trade, and know the Father Printer, do not find this hard to understand, for his is a creative art, with the joy and satisfaction of that of "the printer who is instructed into the kingdom of heaven; like a man who brings new and old treasures from his household" (St. Matthew 13: 52).

The Reverend Lawrence E. C. Frith, S.S.J.E., got his hands in printers' ink while still a small boy. He remembers his most fascinating childhood toy—a printing set of rubber type, and the joy of creating the printed word has never left him.

Father Frith's home was in Winnipeg, and as a young member of St. Michael and All Angels' parish in that city he was encouraged in his hobby by a printer who was one of the church wardens. By this time he had obtained a small second-hand press and he was collecting different kinds and sizes of type with the enthusiasm of a philatelist collecting stamps.

### YOUNG PEOPLE'S CLUB

A community venture begun at St. Augustine's School, Whitefish Falls, is the formation of a club for youth. Organized by the Principal, Mr. R. J. Andrews, and Mr. Morissette, a layman from St. Julia's Roman Catholic parish, the young people elected Leonard Cywink as President, and Terry Silva as Secretary Treasurer.

The St. Augustine's School paper, *The Pallium*, reports that the club consists of teen-agers and a few twenty and twenty-one year olds. They meet every Friday night at 7.30 p.m. for a discussion, then games and dances, closing with prayer at 11 p.m.

### THORNELOE COLLEGE

As this issue goes to press a picture has been received showing the new Thorneloe University building "taking shape".

It will be published along with a report on the College in the next issue.



FATHER FRITH, SSJE

Then came the call that shaped the destiny of the young printer. A visit to the SSJE monastery at Bracebridge convinced him of his desire to enter the religious life. After graduating in Arts from the University of Manitoba, his career was interrupted by service overseas in the first World War with the Canadian Army; on his return he went back to university and graduated (BSc.) in 1921. Ready to train for the priesthood and take the monastic vows of the Community, he was led to the place where his hobby became his vocation. Like St. Matthew, who when

(Continued, p. 3A)

### C.A. Officer

## Leaves For Work Among Offenders



CAPT. J. MCINTOSH, CA

After serving as Youth Director and Parish Assistant at St. John's, Port Arthur for more than two years, Captain John McIntosh of the Church Army leaves at the end of this month to take charge of the Church's work in the Police Courts at Hamilton, Ont. Capt. McIntosh is a native of Hamilton, and before coming to Port Arthur served with the Missions to Seamen in that city. Besides ministering to prisoners and men on probation, in his new position he will also be associated with the "Compass" social service project, a co-operative ministry of the downtown parishes in Hamilton.

## THE ALGOMA ANGLICAN

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The Anglican Church of Canada

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### Sermon

(Preached at the Ordination of The Rev. Rodney Brazill and The Rev. John Rose, as Priests in the Church of God, by The Rev. Dr. David S. Forth, Provost of Thornele College.)

*II Corinthians 6, 1-4: "We then, as workers together with Him, beseech you also, that ye receive not the grace of God in vain . . . giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as ministers of God."*

Only in this service of the Ordering of Priests (and similarly in the Ordering of Deacons) in all the Prayer Book does the rubric not merely indicate that a sermon is to be preached but also dictate what the preacher is to say. "After Morning Prayer is ended", says the rubric, "there shall be a Sermon or Exhortation, declaring the duty and office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their office."

What is a priest? — and is the Office of the Priesthood necessary? — and how should people regard us who are priests? It surely is good for the Church to ask these questions of herself each time she is about to lay sacerdotal hands upon a young man and declare him priest. Otherwise her people will be ignorant of the reasons for this practice — and ignorance is the breeding-ground of superstition and prejudice and heresy.

There are, I suspect, a number of incorrect ideas in many minds concerning the significance of what we are doing here this morning. For instance, some may suppose that these two young men before us are about to become *Anglican* priests. But that would be quite erroneous. There is no such thing as an "Anglican" priest. You will listen in vain to hear the word "Anglican" mentioned this morning. We are ordaining these young men to the priesthood of Christ's Holy Catholic Church — for only the Church (and no particular communion) has the right . . . and the need . . . to ordain priests.

Again, it would be quite wrong to suppose that when these young men, some few minutes from now, become priests, they will cease to be members of the laity. No baptized person can ever, by any act, erase Christ's mark upon him. And certainly no priest by his ordination escapes the responsibilities or forfeits the blessings of membership in the Body of Christ. The common division of the Church into the laity, on the one hand, and the clergy, on the other, is both foolish and harmful. The true distinction is between the people and their God; the present emphasis upon the ministry of the laity is entirely healthy, but lasting good will come of it only if all Christians bear in mind that this is a ministry from which no baptized person is exempt, be he ordained to other, specific ministries or not.

What, then, are these "specific ministries" to which we, this morning, ordain these men? What is the distinction between the ministry of the priesthood and the ministry of the laity? I think, very broadly, it is this: the Laity, the Church at large, is commissioned to go to the ends of the earth (and to the farthest corner of each parish and each home and each heart) with the good news of salvation in Christ. The Priesthood is commissioned to feed and care for and discipline and lead the Church as she strives to fulfill this missionary calling. On the one hand, the mission to the world; on the other, the mission to the Church. That is why any baptized person can baptize, but only a priest can feed the Church with the Body and Blood of her Lord.

Herein lies not only the duty and office of the priesthood, but also its necessity in the Church. True, our Lord Himself supplies us with the Bread of eternal life and the Chalice of salvation; but He offers us this food only at the hands of His priests. Our Lord Himself disciplines us in love, but He administers this discipline through the priest who pronounces absolution and blessing. If the Church is to do her work of bringing Christ into the minds and hearts of all men, she must have this food and this discipline, she must find and set apart for this work men who will accept the impossible burden of responsibility before God for the life of God's people; she must ordain priests.

We have said something about the office and duty of the priesthood, and about its necessity in Christ's Church. What are we to say about the question of how men should regard this office? St. Paul has the characteristic answer: "This is how one should regard us", he says to the Corinthians, "as servants of Christ and stewards of the mysteries of God". "Servants and stewards", or, in the words of our text, "as workers together with God".

St. Paul wants to be known among men as a worker in God's service. There is here no thought of respect merely for an hierarchical position, nor should we expect men today to esteem us for our place in the Church alone. Rather, the burden is upon us to strive to be worthy of the honour and dignity of the office to which we are called and ordained.

If a priest is lazy or careless about his responsibilities, he is inviting the most destructive kind of criticism, criticism not merely of himself (which is deserved) but also criticism of Christ's Church, which is not deserved but is nevertheless highly destructive. There is no member of a community so quickly condemned, should he succumb to the common faults of men, as the parish priest. Which only emphasizes the quite frightening responsibility we are about to lay upon these two young men.

Let us admit, immediately, that no man is able to bear such responsibility. Nor does the Church expect that these young men either can or will bear it. All she asks is that they be willing to do so, and if that be the case, the Church is confident that God will provide the "strength and power to perform the same".

In a very little while, we, the Church, will pray God to give grace to John and Rodney that they may accomplish the ministry to which they are called.

To you, John and Rodney, in the words of St. Paul, we, the Church, charge that "you receive not the grace of God in vain."

**Grand-daughter For Archbishop And Mrs. Wright**  
**Born to Mr. and Mrs. Jan de Zeeuw (nee Wright), a daughter,**  
**Oakville Hospital, April 11. Congratulations.**

#### DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
May 2—Easter 2	St. James', Gravenhurst Pointe au Baril, Britt	William R. Thistle Ven. John B. Lindsell
May 9—Easter 3	Bala, MacTier	Peter S. Park
May 16—Easter 4	Port Carling, Port Sandfield, Gregory, Mortimer's Point	Nelson L. Adair
May 23—Rogation S	Rosseau, Ullswater, Windermere, Orrville	Robert G. Charles
May 30—S after Ascension	Milford Bay, Beaumaris	Canon Wm. A. Hankinson



The Archbishop's Study,  
Easter-tide, 1965.

My dear People:

During the past few months I have been "on display" before various groups, organizations and societies, not least Church people who belong to other Communions. A common question emerging from non-Anglicans is "What does a bishop do?" I felt that the readers of our diocesan paper might wish to share some of my thoughts concerning the office of a bishop.

It is fitting that this letter should have to do with this subject as May 2, the second Sunday after Easter, is familiarly known as "Good Shepherd Sunday", and the bishop is a shepherd. Being a shepherd, he is rightly called a "Father-in-God".

"I know My sheep and am known of Mine" (S. John 10, 14)

Having been a bishop for over twenty years, I am persuaded that the Father-in-God aspect of the episcopal office is pre-eminent. A bishop visits the parishes in his diocese regularly. He meets his flock individually. He knows them by name, or at least should be able to do so. As he carries his pastoral staff to the altar it is a reminder both to him and to his people of the pastoral nature of his office. Nothing is more satisfying to the heart of a bishop than to have a share in the mission of Christ in His Church as a Father-in-God. This may find expression as he celebrates the Holy Eucharist in the midst of the family of God, or brings the message of a prophet from the Word of God, or shares in the joys and sorrows of each member of the flock.

#### Archbishop's Itinerary

- May 4—Synod Executive meeting, Copper Cliff.  
" 5—Address, Ottawa Diocesan W.A. and Laymen, Christ Church Cathedral, Ottawa.  
" 9—9.15 and 11 a.m., Church of the Holy Saviour, Waterloo.  
" 10-14—General Synod Board meetings.  
" 15—Further meetings in Toronto re Church Unity.  
" 18—Address Synod, Diocese of Quebec.  
" 23—9.30 and 11.30 a.m., Sundridge parish;  
" 7 p.m., St. Mark's, Emsdale.  
" 24—7.30 p.m., All Saints', Huntsville.  
" 25—7 p.m., Church of The Redeemer, Rosseau.  
" 26—7.30 p.m., St. Mark's, Milford Bay.  
" 27—ASCENSION DAY, 8 p.m., St. Thomas', Bracebridge—Deanery Laymen's Service.  
" 28—8 p.m., Christ Church, Port Sydney.  
" 31—8 p.m., St. Thomas', Fort William.  
June 1, 2—W.A. Annual Diocesan Meeting, St. Paul's, Fort William.

#### The Archbishop's Letter

### What Does A Bishop Do?

I love to be with my people. Nothing gives me more satisfaction than to greet boys and girls, men and women of each parish as I make my annual episcopal visits. It is true that the top may not remain long in any particular parish but the contacts formed and the friendships renewed following mutual worship at the Altar or in the Confirmation cements the relationship of bishop to priest and people.

It is an essentially pastoral context that the Anglican Communion almost invariably conceives of the episcopacy, and we cannot doubt that in this she is faithful to the Good Shepherd Himself. The bishop shares this with those who are called to the priesthood: they are "...to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children...." I believe I am correct in saying that for all the degrees of the ministry, bishop, priest, and deacon alike, the Anglican Communion ideal has always been a pastoral one.

Jeremy Taylor, who lived three hundred years ago, himself a true Father in God and a faithful shepherd, knew what that ideal means: "... pray much and very fervently for all your parishioners", he wrote to the clergy of his diocese, "and for all men that belong to you, and all that belong to God; but especially for the conversion of souls; and be very jealous for nothing but God's glory, and the salvation of the world, and particularly of your charges."

To conduct a retreat, a quiet day with groups of the clergy, coming face to face with them in prayer and counsel is to be bound together in a true "Koinonia" or fellowship. To fulfil a similar function with groups of laity is to capture something of the glory of God as revealed in the face of Jesus Christ.

A bishop is also an administrator. Resolutions calling for action in Executive committees and at Synod are to be "carried out" by him; but a bishop is not an arbitrary prelate acting on his own and dictating policies which command universal diocesan obedience. He acts in and through the councils of the Church permeating the development of such actions with the mind of Christ.

Sometimes it is argued that the administrative functions do not rightly come under the spiritual leadership of a bishop. While recognizing the practical considerations contained in such a view, one has still to keep the administrative responsibilities in the context of the pastoral ministry of the Church. Believing in the Lordship of Christ, we cannot accept limited interpretation of the pastoral ministry of the Church, and the bishop as representing in his office the total ministry of the people of God, should not hesitate to assume administrative responsibilities placed on him by the Church under the guidance of the Holy Spirit.

It is in this two-fold context that a bishop is called by God to be the chief shepherd.

Sustained by God's Grace and supported by the clergy and laity I go forward day by day to the accomplishment of those duties which the Good Shepherd places upon me.

Your friend and Archbishop,

William L. Algoma

The Synod Office wishes to acknowledge with thanks a special donation of two hundred dollars to the PRIMATE'S WORLD RELIEF FUND, from "An Anglican".

## The Churches And World Problems

by The Most Reverend William L. Wright,  
Archbishop of Algoma

The Central Committee of the World Council of Churches tackled many problems facing present day society during their meetings at Enugu, Nigeria, held during January this year.

Many discussions centred about disarmament and kindred problems. The policy reference committee recommended that France and China ought to be brought into disarmament negotiations and agreements. The Test Ban Treaty ought to be extended to include underground testing. Other possibilities are the limitation of nuclear striking power and the establishment of nuclear free zones as is currently proposed for Africa by the Organization for African Unity.

It is in the interest of all nations, and not least of the nuclear powers themselves, to prevent the proliferation of nuclear armaments. In this connection, the arguments for and against the multi-lateral force as originally conceived were taken into consideration. The constructive possibility of diverting money now spent for the manufacture of destructive weapons to the developing countries is an additional incentive.

### HOSPITAL SERVICE CARD

The Clerical Chapter of the Deanery of Temiskaming is to be commended for the very handy and attractive folder containing the three central portions of the Ministry To The Sick (Prayer Book, pp. 581-587). Arranged in a triptych form, and with the people's responses printed in red, the folder can be easily held by most sick persons, and is of special value when a priest holds a private Communion as the parts of the Service used at such an occasion (except the Consecration) are printed in the folder.

Leaving these folders with sick persons may also encourage more to ask for and receive the Church's ministry in the sacraments of Penance and Anointing, and the Laying On Of Hands for the Healing of body and mind.

### DIOCESAN WA NOTES

The Diocesan annual meeting will be held at St. Paul's, Fort William, June 1 and 2.

Suggested amendments to the Constitution, and a book of reports have been mailed to all branches; please read and discuss these now so your delegates can be prepared to vote.

Delegates be sure to have the list of amendments and the book of reports with you at the annual meeting.

Branches please note the new Living Message Secretary is:

Mrs. C. B. Leathwood, 96 Lake St., Sault Ste Marie.

### Father Printer . . .

(Continued from page 1A)

he followed Christ, took his pen with him and wrote the Gospel, Lawrence Frith brought from Winnipeg an old printing press which he set up in the basement of the Mission House at Bracebridge, and became the Father Printer of the Society.

This was the beginning of the "Cowley-Bracebridge Press", which has been an industry of the Society and the town, and has grown with the years as other machines have been added, and they in turn have been replaced by larger ones. Two years ago it was necessary to move the Print Shop to a roomier place found for it in an unused building a few minutes' walk from the Mission House. Here the Father Printer supervises a continual output of work for the Church.

Although Fr. Frith's mind is a veritable storehouse of facts and figures, names and places, you may be sure that even he does not know how many booklets, pamphlets, papers and magazines he has produced during the thirty years since he has been at Bracebridge.

Some of the works published at his press, like Father Palmer's *When Ye Pray* and *The Church's Answers* by Father McCausland, have gone through several editions. At present he is busy preparing a new edition of the first Canadian Lent Book, *Good News*, written by Father Palmer in 1944.

The Father Printer will celebrate the twenty-fifth anniversary of his ordination to the priesthood on May 18 this year. As a mission priest he is known and beloved throughout Muskoka, and he has written historical sketches of some of the churches ministered to by the SSJE. To any young ordinands who may think it beneath the dignity of the priestly office to dirty their hands with printer's ink, Fr. Frith's faithful witness is a standing rebuke.

The bread broken by the Father Printer each morning in the Blessed Sacrament becomes in his daily "vocation and ministry" the type carefully divided into an endless variety of words; the chalice upon the altar has its corollary in the offering of the printed page, poured out so that the hearts and minds of its readers may be filled with the knowledge and the love of God.

## The Case For The Offender —

**New Paperback is plea for re-habilitation rather than revenge in treatment of criminals. Author began ministry in this diocese.**

The *New Look Paperbacks* is a series of booklets dealing with contemporary social problems. Published by Ryerson Press at fifty cents each, they represent some provocative thinking to focus the attention of discussion groups and young churchmen on matters of concern in modern life. One of the latest to appear is *A New Look At The Offender*, written by The Rev. J. T. L. James, a former priest of this diocese, now on the staff of Canterbury College, University of Windsor.

This work of thirty pages is revealing to say the least, and valuable for all who would know more of the effects of our Canadian methods for the punishment and correction of criminals. It is a reasonable argument for radical change in those methods and a new attitude for society towards the offender.

Because newspapers usually feature the more sensational crimes, Fr James contends the public receive a distorted picture of criminals. He says that only five per cent of prisoners are guilty of crimes of violence against persons.

Other statistics he mentions are equally startling to the average citizen who has never been disturbed by the underlying danger of which the author warns, that society is threatened by crime.

In tracing the effects our correctional system may have on the criminal from his arrest and trial, through the serving of his sentence, possible parole and finally his re-entry into society, Fr James pleads for a greater use of probation in dealing with offenders. Here, he says, both professional workers and other responsible people can perform a real service. He speaks from experience for he provided a probation home for young men at the rectory when he was parish priest at Dorset, and after he left there he served for some time as assistant director of St. Leonard's "Half-Way House" for paroled and ex-prisoners at Windsor, Ont.

The facts he presents about the number of persons confined each year in our jails, reformatories, and penitentiaries should make us think and give us cause for concern. That eighty per cent of criminals return to crime and many

find it impossible to adjust to society after a prison term emphasizes the need for a better program of re-habilitation. He pleads that we take a "new look" at our system and think of prisons not just for the punishment of the offender but as means of training him to become a better citizen.

Among the observations and suggestions made by the writer, we were particularly interested in his statement that *some of the magazines and newspapers produced by prisoners contain a high standard of literary ability, and that if these were more widely circulated the public understanding of the offender and his problems would be improved.* After reading some of the books, articles and poetry passed off as "literature" today, we often wish the authors would trade places with some of the inmates of our penal institutions!

\* \* \*

### CHOIR SCORES HIGH MARKS

Making their first entry in the Northwestern Ontario Music Festival, the Junior Choir of St. George's Church, Port Arthur received a Certificate of Award for their effort, and marks of 84 and 83 for the two selections they sang during the competitions.

The twelve children, led by the Chorister of St. George's, Mr. Rene Charrier, and accompanied by Dr. Douglas Dalgren, sang the Festival test piece, "Non Nobis Domine", and for the free choice, selected the Twenty-Third Psalm, unaccompanied, to Plain Chant.

## Mirfield Priest Visits Parry Sound

The Reverend John Hannen, who spent his boyhood at Parry Sound, studied at the High School there and was a Server and Crucifer at Holy Trinity Church, visited his home town for two days in March and assisted his former Rector, Archdeacon Peto, by celebrating the Holy Eucharist at Holy Trinity on a weekday morning. Fr Hannen graduated from McGill University, Montreal, then went to England where he studied for the priesthood at Mirfield, a theological college run by the Community of the Resurrection, an Anglican religious order. Since his ordination he has been

working in the Diocese of Birmingham, where he was Curate of St. Agatha's, Solihull, Warwickshire. Now he has returned to Canada and has been appointed to the parish of Chetwynd, B.C., in the Diocese of Caledonia.

## Enjoy A Holiday at Camp Manitou

Church Camps under proper supervision  
for all age groups.

Camp 1 — For Senior Girls, ages thirteen to eighteen.

July 4 - July 11

Fees: \$19.10—Send application to:  
Mrs. W. L. Stadnyk, 120 Hillside Dr.,  
Elliot Lake, Ont.

Camp 2 — For Boys, ages nine to fourteen.

July 11 - 17

Fees: \$16.80—Send application to:  
The Rev. F. Roberts, 363 Regent St. S.,  
Sudbury, Ont.

Camp 3 — For Junior Girls, ages nine to twelve.

July 18 - 25

Fees: \$19.10—Send application to:  
Mrs. G. Thompson, Box 631, Copper Cliff, Ont.

Camp 4 — For Young People, ages sixteen and over.

August 28 - September 4

Fees: \$19.10—Send application to:  
The Rev. W. Stadnyk, 120 Hillside Dr.,  
Elliot Lake, Ont.

Use this application form and send it to the Registrar of the camp you wish to attend, enclosing the fee, which includes boat transportation from Whitefish Falls to Camp Manitou, and also includes insurance fee.

Applications for Camps 1, 2, and 3 must be sent in before June 15. Applications for Camp 4 to be sent in by August 10.

Camp Manitou is the Central Diocesan Camp serving the Deaneries of Algoma, Manitoulin, Sudbury, and Mississauga. Obtain applications from your parish priest or use the form below. Please include exchange on cheques.

### Application Form

Camp Manitou — Diocese of Algoma

Name \_\_\_\_\_

Address \_\_\_\_\_

Date of Birth \_\_\_\_\_

I wish to attend Camp No. \_\_\_\_\_

Enclosed Camp Fee: \$\_\_\_\_\_



SISTER AUDREY, SSJD

Lawrence Frith is not the only member of his family in the full time service of the Church. Even before he took his vows in the religious life his sister, who had been a school teacher in Winnipeg, entered the Convent of the Sisterhood of St. John the Divine, Toronto, where she was professed as Sister Audrey on Easter Tuesday, 1924.

In her Order Sister Audrey has continued her work of teaching, first at the Bishop Bethune Girls' College at Oshawa until 1931, then at the Qu'Appelle Diocesan School for Girls at Regina. She is now Guest Mistress at St. John's Convent, Willowdale.

# A Landmark On The Hill — Oldest Church In Diocese

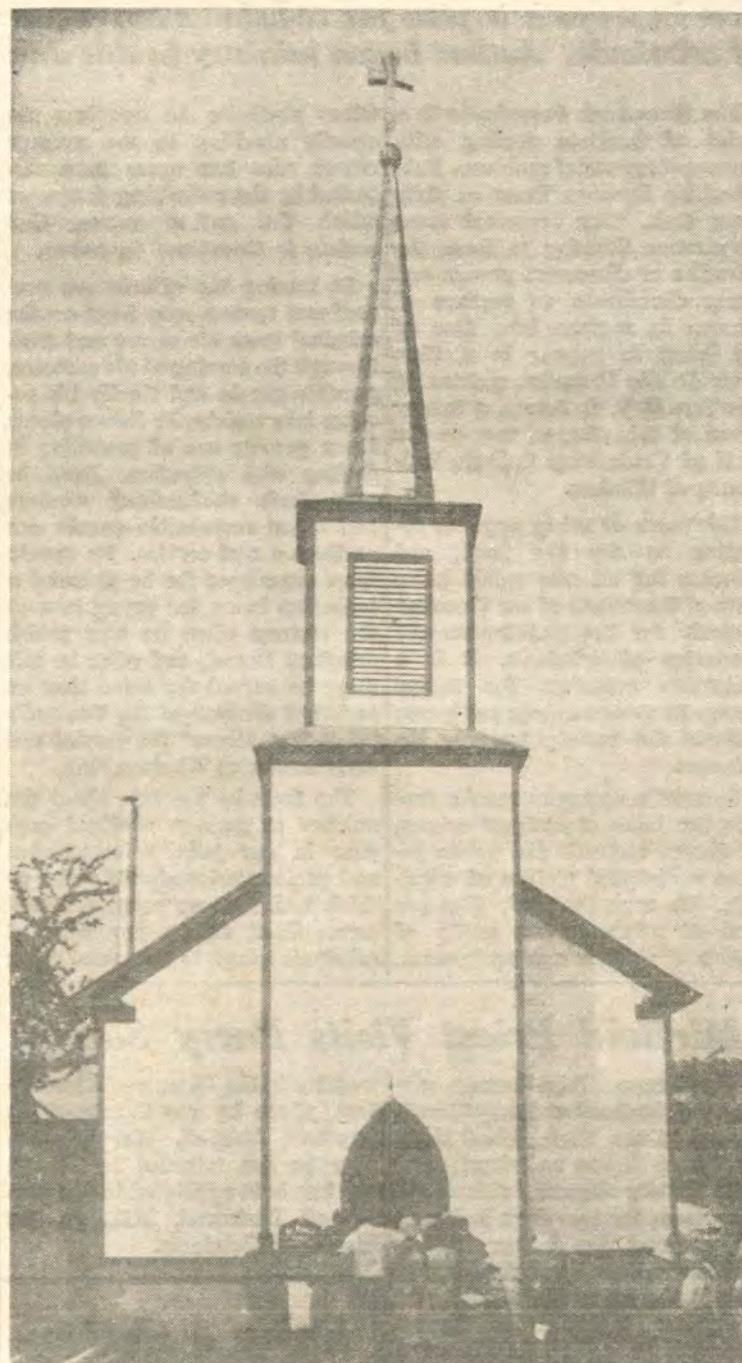
## Give Thanks For Its Restoration

Church people from all over the Diocese of Algoma, and indeed, from many other places in Canada, will be interested in the observances this summer to mark the one hundred and twentieth anniversary of St. Paul's Church, Manitowaning, Manitoulin Island.

The Archbishop of Algoma, The Most Reverend William L. Wright, will visit the parish on June 30. The day will begin with the Holy Eucharist offered in memory of the founders, early missionaries and members of the parish, and in thanksgiving for the good-will and generosity of all who made the restoration of St. Paul's Church a reality. A breakfast will be served in the newly completed basement hall where an historical display and mural depicting successive periods in the history of the parish is being prepared and will be on display for the benefit of visitors during the summer months.

It is planned to plant several trees to mark the occasion. Several descendants of some of the first missionaries to Manitowaning have been contacted and have shown an interest in being present for the celebration. A picnic supper on the church grounds is planned before the evening service on June 30. Taking part in the service will be some of the former parish priests. One of the speakers will be Canon J. S. Harrington, of Toronto, whose wife is a grand-daughter of The Reverend Frederick O'Meara, during whose ministry the present structure of St. Paul's was begun in 1845.

The old church, with its tall slender spire, is a landmark on the hill overlooking Manitowaning Bay. Last year a major restoration job was needed to preserve the building. Under the leadership of the present parish priest, The Reverend Roy Locke, who came to Manitowaning in 1958, a Building Restoration Fund was begun. The church was successfully raised and placed on a new concrete founda-



**St. Paul's Church, Manitowaning**

tion, and a full size crypt has now been completed under it, giving ample space for a parish hall. A new furnace had been purchased and installed the year before.

Last year, on June 30, the cornerstone of the new foundation, marking the beginning of the restora-

tion, was laid by His Grace The Archbishop. At that time, one of the devoted members of St. Paul's, Miss L. E. Chapman, wrote this article for The Algoma Anglican which we are proud to publish now as that work of faith and courage has been completed.

## Memories Of An Old Church

### The Sticks That Didn't Fall

My memory is longer than my steeple. It goes back to the winter of 1845 when I was hewn from a Manitoulin forest and I feel certain it will live on until 2045. Why? Because my beloved church has been given a new significance; it has been permeated with loving labor and strengthened with the self-sacrifice of its people. This will always be so, because this is the way St. Paul's, Manitowaning was begun.

I like to think back to the ministry of The Reverend Frederick O'Meara, a fine Irish gentleman, who labored unceasingly among the Indians during the time of the "Establishment", translating the New Testament and Prayer Book into the Ojibway language.

The government at that time had undertaken to support the missionary work as well as that of education and settlement, but when the priest, after some years, asked for a church building to accommodate his steadily growing flock he was told there were no funds for that purpose.

The Indian congregation took matters into their own hands; they went into the forest and began to cut and square the timbers needed for the erection of the church. By the summer of 1845 they had raised the porch and steeple. But this was only the frame, a mere skeleton, and funds would now really be needed to complete their much de-

sired House of Prayer. It was time for a petition. I could hear them talking about it and making it up.

It was sent to the Right Reverend John Strachan, the first Bishop of Toronto, who had confirmed them all. I think I can remember most of the words:

#### The Petition

"Father, we are in great distress on account of our church."

"Father, we know not to whom we can better impart our grief in the most extreme cases than to the Great Father of the Blackcoats."

"Father, we pray to and do our best to serve the Great Spirit in the same way as you do; we have taken the English religion; it is one of your Blackcoats that teaches us."

"Father, we have no house to meet in, for the purpose of having our Blackcoat read and explain to us the Great Spirit's words."

"Father, our Superintendent told us to cut trees and shave them and build a house of prayer."

"Father, we have not only shaved the trees and brought them to the spot, but have lifted them up and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks and making the holes in them has been done with our own hands."

"Father, it was very cold, and we worked very hard to cut all the sticks, for there are a great many in it, which makes it very strong."

"Father, we do not regret that we worked so hard, because now that the sticks are standing up we are delighted with their appearance."

"Father, but, as we said at first, we are distressed; our women and children are distressed; our Blackcoat is distressed; our Superintendent is distressed; and we are sure our Great Father, as well as our friends the Blackcoats will be distressed to hear of our situation."

"Father, our Superintendent has told us that he has no money, and cannot make our house fit for our Minister to pray for us; we are just now brought in from the wilderness, we cannot yet do fine work, and we cannot find any furs; our sugar and corn is barely enough to feed and clothe our families, and white metal we cannot get. What then are we to do?"

"Father, you can help us! Do not allow the sticks of the poor red man's house to rot as they are and fall to the ground."

"Father, we have told you our distress, and we believe you will take pity on us and get our house of prayer finished, and then our hearts will be glad to hear the bell call us to listen to the Word of the Great Spirit and other good things spoken by our Blackcoat."

### Establishment Abandoned But The Church Remained

Although St. Paul's was built in 1845, the first Anglican services had been held ten years before when Capt. Thomas G. Anderson, Superintendent of Indian Affairs, was sent to organize the formation of a missionary and educational establishment on Manitoulin Island. He was accompanied by The Reverend Adam Elliot, who had been chosen for this task.

Many hardships and disappointments were faced by the staff of the "Establishment" in those early years, especially in the fall of 1838, when most of the buildings had been destroyed by fire; three young children of the doctor and schoolmaster died at that time and were buried in the little cemetery around where the church now stands. The missionary then was The Reverend Charles C. Brough, who remained for three years, later becoming Archdeacon of London. His granddaughter, Miss Katherine Brough, lives in Toronto and is keenly interested in St. Paul's and has contributed generously towards its preservation.

The "Establishment" at Manitowaning lasted only about twenty-

five years. The response to the government's plans for the instruction and settlement of the Indians was not what had been expected and in 1862 a treaty was made in which most of the island was opened up for White settlement and the Indians at Manitowaning were transferred mostly to Sheguandah.

St. Paul's, however, the oldest church in Algoma, proudly looks back on its early connections with Indian missionary work. At the time of its building and for eighteen years it was served by The Reverend Frederick A. O'Meara, a native of Ireland and a graduate of Trinity College, Dublin. He not only performed an outstanding work in translating the Scriptures and Liturgy into Ojibway, but he helped to prepare a young Indian, Peter Jacobs, for Holy Orders. Mr. Jacobs succeeded Dr. O'Meara and was in charge of Manitowaning until his death at the early age of thirty-one in 1864. The faithful service of this young Indian priest is commemorated by a marble tablet on the walls of the church.

**"We shake you by the hand with all our hearts" — with this expression of sincerity written one hundred and twenty years ago by the Indian people of Manitoulin, we salute the people of St. Paul's Church today on the task to which they set their hearts and hands, and carried through in the faith and perseverance of its founders.**

"Father, we have been instructed to pray for our Great Mother the Queen and all the Great Chiefs."

"Father, we shake you by the hand with all our hearts, and we hope you will make our house of prayer to be finished. We say no more."

The petition brought results. The Bishop appealed to the English Society for Promoting Christian Knowledge, and their grants, with subscriptions from individuals in the Mother Country made the completion of St. Paul's possible.

In 1849 Bishop Strachan, after his visitation, said: "The new church, a very neat wooden building, stands high, and is the most inspiring object in the village. Though not quite finished, it was made fit for Divine service."

#### History Repeated

Now I can see history repeating itself. The time is different, the characters are different, but the theme is the same—love, devotion, and self-sacrifice of the Christian whatever the race.

"We are in great distress on account of our church."

"Do not allow the sticks of the poor red man's house to rot as they are, and fall to the ground."

After more than one hundred years, this was, in effect, the message of the present Incumbent, The Rev. R. A. Locke, to the congregation of St. Paul's.



THE REV. R. A. LOCKE

I had felt it for some time—the tremor beneath me, as if those first timbers had served their time. With my head still high, I could see the present day needs and the improvements that were possible. I have learned there are such things as thought impulses and I like to think I had some small part in what has happened; that my silent witness has inspired the workers of today to have faith to repair the crumbling foundation and "build the wall".

In this year of 1964, the old square timbers, which had rotted with many years of sitting on the ground, have been removed; modern machinery has been used in jacking up the church, in excavating and building a full-size basement, without changing the appearance of the original St. Paul's, and its steeple!

As I watched the ceremony conducted by our Archbishop of Algoma when he laid the cornerstone of the new foundation, I felt he might well have repeated the words of that earlier Bishop: "This church, a very neat wooden building, stands high, and is the most inspiring object in the village. Though not quite finished, it was made fit for Divine service".

You would find it hard to believe the loving work that was accomplished in barely two months by the present "blackcoat" and his people to make this church "fit" for Divine service that day.

As I relate this now, several months later, the basement and vestries are finished. The prayer, worship, teaching and social life of the Church will go on under my eye. I am content once more and look forward to the next century.

And I know that whatever befalls my church, it will be met by people yet unborn, with the same fortitude, love and devotion as in the beginning.

#### NEXT ISSUE

We hope to have the June issue in our readers' hands before Synod. Please send the Editor any news stories immediately. Thank you.