

THE ALGOMA ANGLICAN

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Propose Better Deal For Ontario Senior Citizens

The project of a SENIOR CITIZEN'S VILLAGE was proposed to the Ontario Select Committee on Aging by The Rev. Canon A. J. Thomson, in a brief presented to that government agency when it held a sitting at the Lakehead in September. Canon Thomson is the convener of the Diocesan Council for Social Service. Another member of the Council, The Rev. A. R. Cuyler, also presented a brief to the Committee when it met at North Bay on September 23. At both of these hearings there were no other clergy present except the Anglican priests.

Canon Thomson, who was accompanied by Archdeacon Hinchcliffe, expressed the concern of the Diocese of Algoma with the needs of the aged; his brief commended the committee on its report made to the Ontario Legislature in May of this year, and among other conclusions, endorsed their stand that certain standards be enforced in private nursing homes.

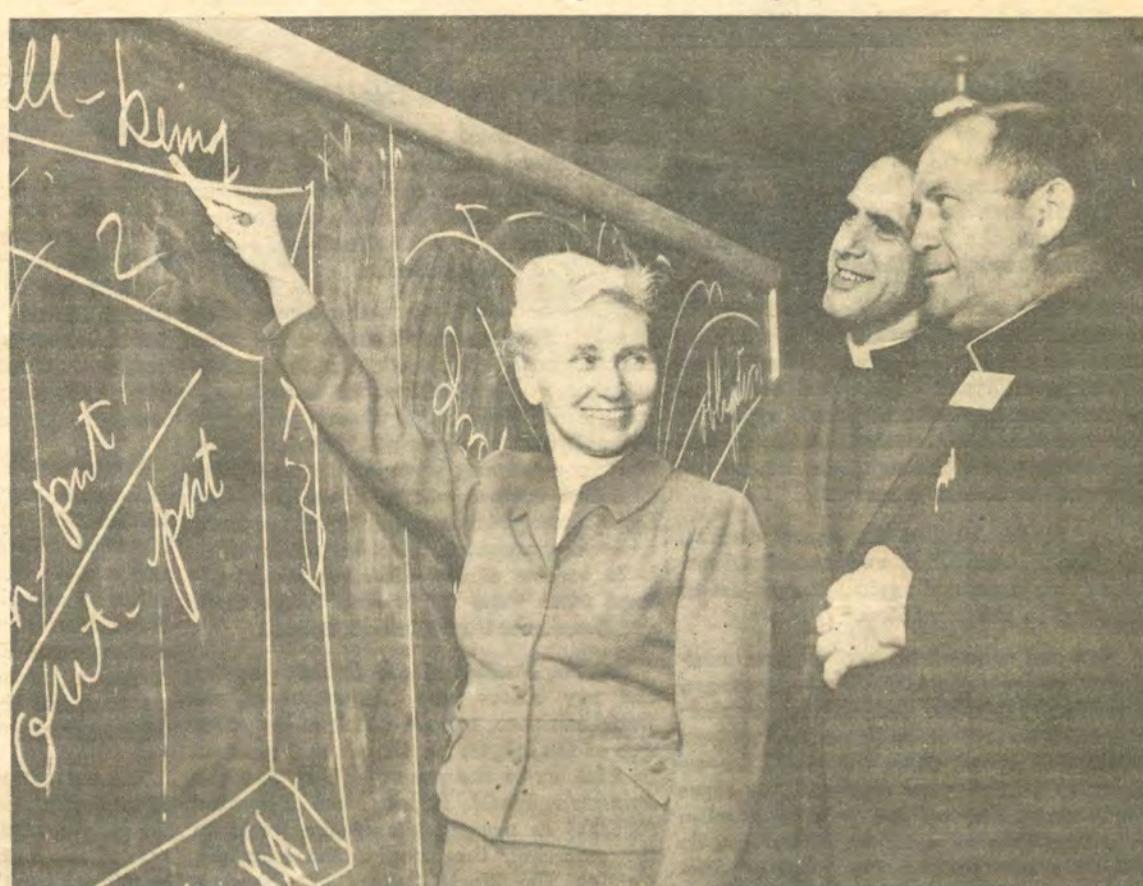
The Anglican brief stressed the need for more low-rental suites at homes located in the central areas of our cities. Canon Thomson stated, "Hundreds of old couples or lonely single persons . . . exist in inadequate rooms or flats." While he observed that in Port Arthur a small number of low-rental units were available, he said these were far from the centre of the city and not close to bus routes, and "we believe that the aging mem-

bers of our community prefer to be located close to shops, theatres—and even the churches!"

In quoting figures to show that in fifteen years more than seventeen thousand persons over sixty years of age would be living at the Lakehead, the brief suggested the government assist in the establishment of a Senior Citizen's Village in a downtown area which will be made available in a proposed Urban Renewal scheme. It envisaged a complex of multiple suite homes or apartments built for use by senior citizens, and where it would be easier for social workers, health nurses, and home-makers to serve these people.

Another recommendation made at the hearing was the establishment of Day Care Centres. The brief stated: "We believe there is a great need for centrally located day care centres where our senior citizens can drop in for fellowship, recreation, hobbies, etc." It suggested that such a centre could be part of a Senior Citizens' Village and would well deserve an annual subsidy to ensure its operation.

Another recommendation of far-reaching importance was made by the Select Committee on Aging when it met a week later in North Bay; here, The Rev. A. R. Cuyler, Rector of Burks Falls-Sundridge parish, and a member of the diocesan Social Service Board endorsed the brief presented earlier by Canon Thomson but added four recommendations, first of which was for a re-consideration of the age of compulsory retirement. He called for legislation "to alter this waste of skills and resulting loss of self respect and worth to those who are physically and mentally capable of continuing." He recommended a suggested, rather than a compulsory retirement age, which is now sixty-five or seventy years, based on the needs and abilities of each person individually.



Illustrating her points with diagrams, Dr. Florence Nichols, Psychiatrist at New Toronto Mental Health Clinic, and The Very Rev. C. J. Murphy, Roman Catholic Dean of Algoma.

Photo—Courtesy Sault Star

Probably for the first time in the Diocese of Algoma a seminar in Christian Psychiatry was held for clergy of all Churches at Sault Ste Marie, Monday, Sept. 27. This "clergy workshop" in clinical theology was led by Dr. Florence Nichols, a practising psychiatrist in Toronto who is on the staff of the New Toronto Hospital Mental Health Clinic and Day Care

Centre. Dr. Nichols has been a pioneer of this science in Canada, and in India, where she worked for several years as head of psychiatry at the Christian Medical College in Vellore, India.

The one-day workshop for the clergy was held at Our Lady of Good Counsel Church, Sault Ste Marie, and was sponsored by the local branch of the Canadian Mental Health Association, with The Rev. C. J. Murphy and The Rev. W. C. S. Banting, Rector of All Saints', Sault Ste Marie, in charge of arrangements. It is expected that as a result of this first clinic a return visit of Dr. Nichols will take place sometime in January when plans will be laid for the continuing of the program of clinical theology at Sault Ste Marie.

Dr. Nichols' lectures to the clergy dealt with mental depressions and resentments. She said, "Having to pretend to be something you're not builds up resentment inside. We have a responsibility to integrity, to be true to ourselves. No one is protected from depressive feelings. We all have some de-

Children's Camp Held At Old Fort Renison Chappleau

North, south, east, or west, wherever a camp is needed for children in the summer, Algoma seems to have it! Regular camps are held at the Lakehead, Muskoka, Temiskaming, and Manitoulin areas, and this year, through the kindness of an interested layman, Mr. Reg. Thrush, "Old Fort Renison" camp at Mulligan Bay, near Chappleau, was made available to the Church for a children's camp, and was used for that purpose through the initiative and management of The Reverend Lloyd Hoover, assisted by a group of co-workers, including the WA members of St. John's, Chappleau, who supplied the food.

The children were up at 7:30 each morning, with breakfast at eight. After the cabins were tidied up and beds made, teaching and activity periods filled the morning. Plaster of paris plaques were made of religious pictures, mottoes and texts, which were later painted. All took turns in saying Grace at meals, and each evening there was a program around a campfire in which the children participated in plays, skits, and singing.

Assisting with the camp program, which lasted for a week, were Mrs. Hoover, their son, Brian, Mr. John van den Broek of Levack, Walter Peters of Galt, Ont., who is a theological student at Huron College and assisted in this parish during the summer, and two camp counsellors, Gladys Tongie and Nellie Ojebah.

The Rev. J. G. M. Doolan of Chappleau loaned a portable organ for use at the daily services and the sing-songs. Thanks to the leadership and industry of The Rev. L. Hoover and his fellow workers, together with the fine co-operation

of the ladies of St. John's parish, and Mr. Thrush's generous offer of the camp facilities, this project has created a great interest in that part of the diocese and we hear has spread to the Diocese of Moosonee, which has access by road to Chappleau from Timmins and may make use of Old Fort Renison camp next year.

CHOIRS PRESENT CANTATA

Every year the choirs of St. Paul's Anglican and Wesley United Churches in Fort William combine in some outstanding musical production. This year they sang the cantata "Ruth" in St. Paul's Church on Sunday evening, October 3, after Evensong.

Appoint Delegates To Unity Committee

Algoma will be well represented on at least one very important committee which may have lots of work between now and the next General Synod in 1967; it is the plenary committee on *Christian Unity and the Church Universal*. Former members Archbishop W. L. Wright and Mr. L. C. Irwin were re-appointed, and will be joined by two new members, Canon G. W. Sutherland and Dr. David Gould.

This committee of some eighty members includes all the active bishops of the Canadian Church, now numbering about thirty-eight, and a like number of clerical and lay delegates. It was from this plenary committee that the "Committees of Ten" were drawn, which have held conversations with similar committees of the United and Presbyterian Churches.

REPAIR HYMNAIS

About one hundred hymn books belonging to The Church of The Ascension, Sudbury, were re-bound during the summer months by one of the men at Pioneer Manor, the Sudbury Senior Citizens' home, under the direction of Mrs. Dorothy Clark, supervisor of the occupational therapy program at the Manor.

THE ALGOMA ANGLICAN

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Reader Calls Synod Action Disgrace

Build Expo — While Children Starve?

A reader from Coniston, Ont. has sent us a terse comment on the General Synod action in authorizing the sum of \$175,000 as the Anglican share towards the Christian pavilion at the Montreal World's Fair, commonly known as "Expo '67".

This lady sent three clippings from the October issue of our national insert, *The Canadian Churchman*: the news item about the General Synod debate and action together with two advertisements appealing for sponsors for homeless children who can be supported through agencies for ten and sixteen dollars a month.

Our reader labelled the Synod decision as "DISGRACEFUL", and underlined the arguments presented against the project as reported in the news item.

Now we appreciate having your comments, however short, and have encouraged our readers to share their opinions or their questions through these pages (our address is at the top of these columns), for we want to publish your comments, to share your views, and we can only do it when you take time to write us. When you do this you are pushing the gates of communication open that much wider. It is already; besides, the "home-cooked" articles are more "appetizing" for readers than the "canned" items.

This is not intended to depreciate the contribution of our Coniston reader; her simple protest and stark contrast could not have been more effective: "Kindly glance at these clippings and you will see why I think more words from me are unnecessary." We got the message, and want to share it with you. Now, what do you think?

At our Diocesan Synod held in June a resolution expressing concern to General Synod about the cost of the Church pavilion at Expo '67 was passed unanimously, yet apparently no voice was raised from any of the Algoma delegates about the motion approving the raising of our share towards the million dollar project.

We were not at General Synod (for very good reasons), and with the exception of *The Archbishop's Letter* in the October issue and a reference made by Canon Palmer in the same issue, the editor has

received no word whatsoever about any General Synod debate from any of the large number of people who went to Vancouver from Algoma, either to sit in the "arena" or in the "bleachers" as Synod—we regret this lack of communication.

While we would generally agree with Arnold Edinborough's observation that most of modern "exposition" advertising is utter waste, we would hesitate to make any specific criticism of the Church project at Expo '67 until we know what it is all about. We are wondering what the nature of the Christian witness will be there when the Expo theme "Man and His World" is itself a shocking apostasy. Also, we wonder what is to become of the million-dollar investment after Expo '67 is over. Were these questions asked at General Synod?

For the comfort of our Coniston reader and any others who are concerned, we would ask them to take a look at the other side of the ledger: the Church will continue to minister to the poor, and last year the Primate's World Relief Fund dispensed \$268,000 in many parts of the world to the suffering, the hungry, the homeless, through The World Council of Churches, Anglican dioceses, etc.

breaking of the alabaster box of costly ointment, may appear to some as waste; like beautiful churches, stained glass windows, etc., but they have their own worth which God uses and blesses. It may be that the Christian pavilion at Expo '67 will be in that category. Let's hope it will.

MEMORIAL DONATIONS

The Synod Office acknowledges with thanks the following donations to The Primate's World Relief Fund, to the Glory of God and in memory of:

Miss Edith Huxtable, Mrs. Beryl Cooper, Mrs. Alice Cooke, Mrs. Mary Knudsen, Mrs. Annie Andrews, Mrs. Mary Kirby (all of Sault Ste Marie), and Mrs. Mary Tindle (Ottawa, widow of The Reverend Walter R. Tindle, one-time Incumbent of Bayville and Little Current in this diocese.)

Also one donation to Anglican World Mission, in memory of Miss Mary Castle (St. James', Gravenhurst).



My dear People:

I have just returned from attending the meetings of the Provincial Conference, Anglican Young People's Association, held in Ottawa. It was a thrilling experience. There were three hundred young people from all parts of the province gathered for the purpose of learning more about their Church and the nature of the response which might be made at the present hour. Christ Church Cathedral was the setting for the opening service when over three hundred attended the early Eucharist. There was a marvellous spirit of good-will amongst all the members.

Young people are to be encouraged and personally supported in their desire to further the work of Christ and His Church. I realize how easy it is to be impatient and critical, but nothing is ever accomplished by assuming such a negative attitude. These young people will respond to any challenge which is sacrificial in character. It was a joy to be with them and I hope we can have the Provincial Conference in Algoma next year.

The structure of any organization must of necessity undergo certain changes with the passing of the years and this is possibly true of the AYPA, but never let us become indifferent to them nor relax our efforts (I am addressing myself to older people) vocationalizing them in their Christian

Youth has the key to the eventual summation of Re-union movements. As one of the writers for the daily press stated during General Synod, "it is the young people who will bring to this 'new' Church freshness and eagerness, and relative freedom from traditional and parochial ties."

Here is the Church's chance to get the young people involved. They should be in on the ground floor of discussions which will undoubtedly occupy our attention on the parochial, deanery and diocesan levels now and in the future. Be not fearful of their comments. The young people are ready for action if given the proper leadership.

In recent years the Christian Church has been reminded increasingly, at the Anglican Congress, at the Vatican Council, and elsewhere that the Church must equip itself to face the demands and needs of a changing world. The Church must speak with

a strong, united voice, and speak boldly on issues that divide man from man, and man from God. We were reminded at General Synod that the Church must learn new ways of stating its message. This will be one of the fresh challenges confronting the youth of the day.

Students in secondary schools and undergraduates in our universities are probing the inner meaning and purpose of life. They have questions which must be answered. The solution will be found only in mutual understanding and dialogue with an earnest desire to open new vistas of truth and action.

Here then is the Church's opportunity to get youth involved. During the coming autumn and winter and next spring groups in Anglican and United Churches will be asked to study *The Principles of Union* and it is expected there will be a candid exchange of points of view. This is all to the good. But unless the young people are given a chance to play their proper role in all this, an important factor in spiritual potential will be missing.

The happy, vibrant outlook of children is one of God's greatest weapons to enhance the future of Christ's Body. They have their rightful contribution to make. Teen agers and "older" young people are ready for action. Nurtured in the Faith, encouraged by proper understanding and example our boys and girls, and all young people of the Church in due time proper leadership for the future. They hold the key.

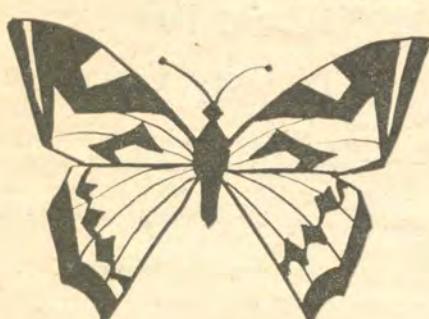
Your friend and Archbishop,

William L. Wright

THE ARCHBISHOP'S ITINERARY

Nov. 7	: St. George's Church, London.
Nov. 8-12	: National Executive Council and Board Meetings, Toronto.
Nov. 14	: 11 a.m. St. Peter's, Elliot Lake. 7 p.m. Church of Redeemer, Thessalon.
Nov. 16	: St. Thomas', French River. St. Aidan's, Monetville.
Nov. 28	: 75th Anniversary Services in Fort William.
Dec. 5	: 8 a.m., 11 a.m. Christ Church, Belleville.

Teaching By Symbols, No. 2 — The Butterfly, "Resurrection"



BUTTERFLY

Parable of Life

The Butterfly is one of the ancient symbols of resurrection; not so much of Christ's Resurrection as of ours. It presents us with three thoughts: caterpillar, pupa, butterfly; life, death, rising again; the Church Militant, the Church Expectant, the Church Triumphant.

The cycle of life, death, rising again is one we experience many times. How often struggle, suffering, and longing is followed by deadness and dryness, which in turn

change to peace, joy, and triumph? But as long as we live here the butterfly stage is usually very brief; we soon become a struggling caterpillar once more. We shall have to pass through the grave and gate of death before we know this joy in its fullness and lastingness.

The butterfly may seem to have very little resemblance to the slow, creeping caterpillar, and yet it is essentially the same creature; the same, but glorified, transfigured. We can learn a great deal if we read I Corinthians 15 in one of the new translations, keeping the eyes of our mind upon the butterfly as we read.

"There are illustrations here of the raising of the dead. The body is 'sown' in dishonour; it is raised in splendour. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body . . . just as we have been made like the material pattern, so we shall be made like the Heavenly Pattern." (J. B. Phillips' Translation, *The New Testament in Modern English*)

Our thinking is bound to bring us to question the "pupa" stage; the intermediate state, Paradise, Purgatory, the place of departed spirits. But we need to realize that, even as our butterfly is a symbol, so these words when suggesting place and time are symbolic also. Let us not think in too literal terms, such as, "from the day of my death until the Judgement Day I will spend my time in the Place of Departed Spirits, and after that I will go to Heaven," for with God a thousand ages are as swift as the flight of the butterfly, and we will not have to think about "how long?" in eternity.

Of one thing we may be certain: there is never a butterfly without first a creeping caterpillar and a dead dry pupa; never a resurrection without first hard life and death. The committal words in our Prayer Book express what this symbol teaches: ". . . earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our mortal body, that it may be like unto His glorious body . . ."

I believe in the Resurrection of the body, And the Life everlasting. Amen. Alleluia!

DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Nov. 7—Trinity 21	Nipigon, Red Rock, Dorion	Kenneth Gibbs
Nov. 14—Trinity 22	Schreiber	Frank Moore (Deacon)
Nov. 21—Sunday next before Advent	Wawa, Hawk Junction	Reginald S. Inshaw
Nov. 28—Advent Sunday	White River, Missanabie, Franz	J. Lawrence Robertson
Dec. 5—Advent 2	Manitouwadge	W. Bagot King-Edwards
		A. Murray Porter

Anglican World Mission**On The Home Front****Dedicate Church On Indian Reserve**

by The Reverend Lloyd S. Hoover

On Sunday, September 26, Archbishop Wright came to dedicate the Church of The Redeemer, Tophet. This church is situated on the Mountbatten Indian Reservation, a settlement located on the C.P.R. line about eighteen miles from Chapleau; although it is now possible to drive by road to Tophet, thirty miles from Chapleau.

The modest structure seats about sixty people and will serve the needs of the reservation. Living accommodation for the priest is provided in the building, which is suitable for services in the winter as well as in summer. Funds to provide the materials given by the Diocese of Algoma were matched in amount by the Brunswick Indian

Band. Practically all labour was voluntary. We appreciate donations of used furniture given by several churches.

The Dedication Service was very simple but meaningful, and through the co-operation of The Reverend George Doolan, Rector of St. John's, Chapleau, a choir was present and added greatly to the beauty of the service.

This dedication transformed a dream into a reality; there is now a House of God on the Mountbatten Indian Reservation. Although problems still remain, and they are many, one line from the Sunday's Gospel seemed so appropriate: "Seek ye first the

kingdom of God and His righteousness; and all these things shall be added unto you."

Our prayer must be that God will grant strength and wisdom to all who minister here, so that through a common love of God, those whose culture and ways seem different, might with us grow more Christlike.

Ed. Note: The Rev. L. S. Hoover, whose large parish includes several points on the C.P.R. line between Sudbury and Chapleau, was a carpenter before studying for the priesthood; he designed the church at Tophet and led the people in its construction.

Thorneloe's Long Ministry For Algoma

The Bishop-elect was consecrated on the Feast of The Epiphany (Jan. 6), 1897—a fitting Festival for the consecration of a missionary bishop. The service took place in Holy Trinity Cathedral, Quebec, with Bishop Bond of Montreal as Consecrator, assisted by the Bishops of Fredericton, Ottawa, Nova Scotia and Quebec, and the former Bishop of Algoma, the Right Reverend E. Sullivan, who preached the sermon. After the service, Bishop Thorneloe's friends, the clergy of Quebec diocese, presented him with a pectoral cross of gold, set with five amethysts, and read to him an affectionate farewell address. "Your humility and gentleness," it read in part, "your brotherly sympathy and ever-ready help, your devotion and self-sacrifice in the Lord's work, spending and being spent, have formed an example of inestimable value and will remain to us a cherished and fragrant memory."

RING AND CROSS

His Parish of St. George's, Sherbrooke, said farewell to him at a crowded gathering in the Church

Hall a week after his consecration, presenting him with a large sum of money with which to buy "such insignia of his office as he might choose, together with theological books." One of the things the Bishop bought with the money was his Episcopal Ring. This ring and the pectoral cross now adorn a memorial chalice and paten, in St. Luke's Cathedral, Sault Ste Marie, and used "on special occasions at the discretion of the Bishop, and always on each Festival of the Epiphany at the Cathedral."

The new Bishop arrived in his See town, Sault Ste Marie, on Jan. 27, 1897 and was installed the following Sunday. He began his work—which was to last for thirty years—immediately, holding his first Confirmation that very day. It is difficult for us to realize the arduousness of the Bishop's work in those early days, when much of the travelling he had to do was accomplished by means of birch-bark canoe, horse and buggy, and even on foot.

But the Bishop's work was not

confined to his Diocese. He attended three Lambeth conferences during his long episcopate—those of 1897, 1908 and 1920. He also visited England on several other occasions to make appeals for money and men to carry on the work in Algoma. Further, he was elected Metropolitan of the Ecclesiastical Province of Ontario in 1915, and this important responsibility necessitated much travelling outside Algoma. It is indeed fortunate that the Archbishop possessed remarkably good health, for the demands upon him were onerous.

It is impossible to outline here in detail the whole course of the Archbishop's ministry. It might be interesting, however, to quote from one or two of his Synod Charges. Much that the Archbishop had to say had a remarkably prophetic note and remains pertinent to our situation today. For example, during the First World War, he spoke of the futility and sinfulness of war in words often echoed by today's Church leaders. "If Christianity had gripped men and women as it should have done, surely they would never, when at variance, have submitted their disagreements to the cruel and foolish arbitrament of war . . . slowly, but surely, as the spirit of Christianity, the spirit of brotherhood, possesses men, war will automatically cease and become impossible."

SAW UNITY DANGER

And on the important subject of Christian Unity, Archbishop Thorneloe had much to say. He was on the Committee for Reunion of the Lambeth Conference of 1920 which issued the famous "Appeal to all Christian People" on behalf of Christian unity. The Archbishop himself wrote, on this subject, words of both exhortation and warning. "There is no doubt that Christian people of every form and name are beginning at last to realize the deadliness of division, and to clamour for the reunion of Christendom as the one hope of the future. . . There are dangers, of course, and dangers which must not escape us. Two characteristic dangers affecting every new discovery are exaggeration and impatience. They are present in this movement. Unity now seems so essential that almost everything of value becomes comparatively insignificant. The note of Unity seems to overshadow the other three notes of the One, Holy, Catholic, and Apostolic Church. . . And not a few today are making light of Church tradition, historic order, the Sacramental principle, and even the Ancient Creeds, because they stand in the way of immediate reunion with the separated bodies around us. Let us keep our heads! Let us not be deceived! It takes time to get back to the right path after long experience of wandering." It is clear that the

Thirty Year Record As Sunday School Teacher

Photo—Courtesy Sault Star

Mrs. Simpson with her Grand-daughters

This fall for the first time in thirty years St. Luke's Cathedral Sunday School opened without Mrs. Catherine Simpson as one of its regular teachers. At the closing exercises last spring she was presented with a white Prayer and Hymn Book in recognition of her teaching career which spanned the ministries of five Rectors: Deans

Archbishop was as sound a theologian as he was an energetic pastor to his people.

CLOSING YEARS

In 1925 and the following year the Archbishop's strength at last began to fail. He became subject to fainting spells, and a heart condition was diagnosed. In order to conserve his strength, the Archbishop resigned as Metropolitan on June 15, 1926, and for the same reason a Co-adjutor Bishop for Algoma was elected at the Diocesan Synod of 1926. Nevertheless, Archbishop Thorneloe (as he continued to be called) felt it necessary to resign his See early in 1927. On the thirtieth anniversary of his consecration, the Feast of Epiphany, 1927, Archbishop Thorneloe handed to his successor, the Right Reverend Rockborough R. Smith, the pastoral staff which symbolized the authority and responsibility of the episcopal office. Bishop Smith had been Dean of Divinity at Bishop's University until his consecration as Co-adjutor on St. Matthew's Day (Sept. 21), 1926.

Archbishop Thorneloe lived quietly in retirement for eight years. His declining health made it impossible for him to continue the travels that had dominated his life and work as bishop, but he continued to enjoy the visits of his friends, especially his former clergy, until the end. He died on August 3, 1935, in his eighty-eighth year. After services in St. Luke's Pro-Cathedral, he was buried beside his wife in the family plot in Malvern Cemetery, Lennoxville.

(The above outline is abstracted from the work of Archdeacon C. W. Balfour, *Life, Work, Memoires of the Most Reverend George Thorneloe, M.A., D.D., D.C.L.*, with the kind permission of the author.)

NEW W.A. OFFICERS

The Diocesan W.A. Secretary, Mrs. Stephanie Yeomans, wishes to inform all branches that the new Extra-Cent-a-day Treasurer is Mrs. H. M. Barr, 348 McDonald Ave., Sault Ste Marie, and that the new Prayer Partner Secretary is Miss Ina Hodgins, Apt. 7, 309 N. Algoma St., Port Arthur.

Paris, Wright, Craig, Jennings, and Nock.

Among her many community interests Mrs. Simpson has been teaching dancing—for over forty years. Recently a large testimonial dinner was held in her honor at the Windsor Hotel, Sault Ste Marie, when more than one hundred former pupils paid tribute to her by presenting her with a plaque and a sum of money. Her granddaughters, shown with her in the picture, danced during the program.

Sudbury Church Sings Folk Mass

At the Harvest Festival in St. James', Sudbury this year the musical setting for the Parish Eucharist was *The American Folk Song Mass*, a composition written by Fr. Ian Douglas Mitchell of St. Ann's Church, Chicago. The organist, Mrs. Marjorie Flowers, was accompanied by Mrs. Mary Ann Griggs and Mr. Murray Wilson on their guitars.

The Rector, The Rev. Colin Clay, says, "The Folk Mass has a rhythmic melody, bearing a resemblance to 'coffee house music', and has been described by the Bishop of Chicago as 'not only contemporary but deeply devotional. It is easily sung and remembered, and could with ease become the vehicle for corporate devotion in any congregation.'"

During the afternoon of their Harvest Festival, Sunday, September 26, the usual parish supper was held, and during the program Mrs. Griggs, Mr. Wilson, and Miss Jane Shantz played and sang folk songs from around the world. At the conclusion of their presentation the company joined in singing *This Land is My Land*, and the very moving Freedom Song, *We Shall Overcome*.

The proceeds of the customary "Harvest Auction" were for underprivileged people.

PARISH NEWSLETTER

Congratulations to the Church Secretary, Elsie Neal, of the parish of Christ Church, Englehart, for writing and mimeographing such an excellent news-sheet and sending it out to the parishioners. The people in this parish are setting a good example of loyalty while they are without the ministrations of a resident priest. We wish them every success.

Men Cook Parish Supper

Photo—Lloyd Gough

For the second year excellent weather ensured the success of the Brotherhood of Anglican Churchmen outdoor service and barbecue at Eagle Lake, held on a Sunday early in September. This year the parish event was attended by over one hundred persons from Burks Falls, Sundridge, South River, Magnetawan, and Eagle Lake. The ladies prepared pies and salads and the men cooked the meat. The above picture shows a few of the

capable chefs who performed the outdoor barbecuing. They are, from left to right, John Hall of Sundridge, Harry May of Burks Falls, and Earl Mathias of South River.

The men are members of the Almaguin Chapter, Brotherhood of Anglican Churchmen, and all the surplus proceeds from this annual event is applied to the BAC Divinity Student Fund.

"Thorneloe will remain a symbol of the true ideal of sound learning"

Address delivered by His Grace, The Most Rev. W. L. Wright, at dedication of Thornele College, Sudbury, October 16, 1965.

As Chancellor I value the opportunity of making a few observations on the occasion of the dedication and official opening of Thornele University, I hasten to convey my personal thanks to Mr. E. G. Higgins, Chairman of the Board of Governors, the members of the Board of Governors, the Staff, the many friends of Thornele, not least those who have accepted the responsibility for its academic and financial fulfillment. Others have testified in the past and indeed today to the splendid leadership of the Provost, Dr. Forth, who has been ably supported by Prof. Colin Clay, by the Registrar, Mr. Victor Berg, and by the new Dean of Residence, Prof. David Hilldrup.

This college could not have been brought to birth had it not been for the constant interest evinced by the President, Mr. Lenox Lane, who has attracted to himself a competent body of men who have in a most generous manner steered the destiny of Thornele to this auspicious occasion.

The Diocese of Algoma watches with keen interest the unfolding of this academic institution. This is natural; it is called Thornele College — THORNELOE, the third bishop of Algoma, who was the chief overseer — Father in God for thirty years. Today we perpetuate the memory of a man who gave himself unsparingly from 1896 until 1926 to the spiritual leadership of this great diocese. Here was a man whose godly influence was noted throughout the entire Anglican Communion. We are delighted that members of his family, including his granddaughter, Mrs. Frank Coyle, wife of the Rector of St. John's Church, Sault Ste Marie, is with us today.

Where do we go from here? Architect, contractors, and all others have made their contribution to a building that is a credit to the campus of Laurentian University. It now behoves all friends of Thornele, not only in this immediate vicinity but throughout Ontario and Canada, to support the financial obligations which such a building must of necessity place

upon us. The Diocese of Algoma is at present making a substantial annual payment to the academic and administrative salaries.

As Bishop and as Chancellor of Thornele I wish to make another observation. It is of primary importance to maintain adequate residential facilities for the student body. There is nothing which promotes a corporate spirit and loyalty to an institution as the fact that students are living together under one roof. It is doubtful whether a student has received a maximum of college life unless he has lived in a college residence. With few exceptions the residential colleges are religious foundations, and therefore make the ideal of service basic to their whole organization.

While learning must be a primary consideration of education, surely education in its fullest sense has special reference to the training of the mind and character.

If a university is thought of exclusively in terms of lectures, classes and examinations, it then becomes strictly an academic machine. But when students work together, there is something in that community life which in itself is an education. The ability to understand and live with people amicably amidst the vicissitudes of life is a quality necessary in any age, particularly our own. This will be one function of this beautiful building.

Again, a renewed emphasis on the place of religion in the overall concept of any university is sound. Today men are coming more and more to the conviction that education, moulding character is of far greater account than mere acquisition of scientific and historical knowledge. There is a responsibility resting on all university graduates to leave the ivory tower of academic exclusiveness and get into the combat and proclaim the love of God to an embittered world. Integrity is the need of the present hour in positions of responsibility and authority.

Persons, nations and institutions are not measured by bricks and mortar, endowment or equipment, but personality, principle and pur-



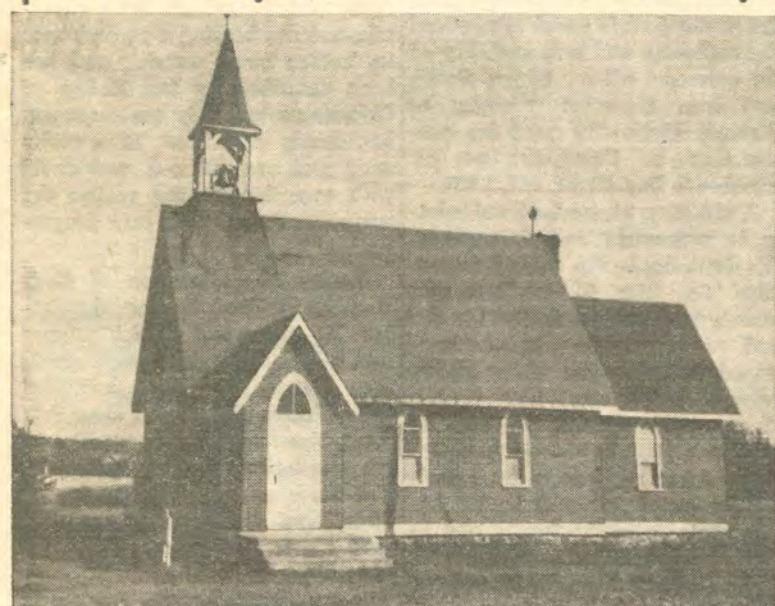
ARCHBISHOP THORNELOE

pose. May it be said of Thornele and indeed of the whole University — "It touches the heart, enriches the life and is a veritable powerhouse of spiritual energy."

No greater responsibility falls upon any nation than to see not only that there shall be a national minimum of education for all its citizens but that they shall be given an opportunity to learn as well the ethical values of honesty, truthfulness, responsibility, and mutual co-operation which are the common aims of all religious faiths. We may be sure that while this building stands as an integral part of the university the name

THORNELOE will remain a symbol of the true ideal of sound learning in the land.

St. Mary's, Novar Locke Family's Home Church



The little Church of St. Mary's, Novar, in the parish of Emsdale is proud of the fact that now two brothers who used to attend there with their parents and grandparents are both in the priesthood. They are The Reverend Roy Locke, of Manitowaning in this diocese, and his brother, The Rev. Charles Locke, who was ordained to the priesthood this last Whitsuntide in the Diocese of Moosonee, and has been appointed to the Mission of Fort George, on James Bay.

Both brothers visited St. Mary's

Church in May when a family gathering was held, and a plaque was dedicated in the church in memory of three of their uncles, George, Alfred, and Albert Locke. His Grace, The Archbishop of Algoma, who also confirmed a class of candidates at this service, and dedicated other gifts, spoke of the workmanship in the memorial plaque, which had been made and engraved by a nephew of the two clergymen, John Locke, sixteen year old son of Mr. and Mrs. L. Locke, of Virginiatown.



THE REV. R. A. LOCKE

(As we go to press it has just been announced that Fr. Locke has been appointed Rector of the parish of Englehart.)

Christian Character and Scholarship Aim of University Founded In His Honour

THORNELOE UNIVERSITY —

No more appropriate choice of a name for the new Anglican college could have been made, for during his long episcopate from 1897 to 1927, Archbishop Thornele represented both to his own people and to the Church at large, the very qualities of Christian character and scholarship which the College will seek to inculcate in her students.

See page 3A for more notes on the life of Archbishop Thornele.

George Thornele was born October 4, 1848, the second son of the Reverend James Thornele, a Wesleyan minister, in Coventry, England. When George was ten years old, the family moved to Granby, Que., where James Thornele had taken up missionary work. Within six years, the father had come to feel a call to the ministry of the Anglican church, and the family moved to Georgeville, Que., on Lake Memphremagog, where James Thornele served as Lay-reader while he studied for the ministry. In 1866 he was made a deacon and two years later a priest by the Bishop of Quebec, the Right Reverend J. W. Williams.

George, after a year in a business office, came to a carefully considered decision to offer himself for the ministry. He entered Bishop's University, Lennoxville, in 1869 and soon distinguished himself in his studies. He won the Mackie English Essay Prize in 1870, the General Nicholl's Mathematical Scholarship in 1871, and graduated the next year with First Class Honours in Classics, winning the Prince of Wales Medal, the S.P.G. Jubilee Scholarship, and (for the second time) the Mackie Prize. Entering the Divinity course in the fall of 1872, George showed equal proficiency in these studies, even though his time was partly occupied with the duties of a part-time

master at Bishop's College School. It was while a Divinity student that George Thornele met his future bride, Mary Fuller. After his graduation, he was made deacon by Bishop Williams on June 24, 1874, in St. Mark's Chapel, Bishop's University. George began his ministry as deacon-in-charge of Christ Church, Stanstead, and on August 18 of the same year he married Mary Fuller. They had two children, Walter and Katherine. On Trinity Sunday, May 23, 1875, George Thornele was made priest by Bishop Williams in his Church at Stanstead. In 1877 he qualified for the Master of Arts degree at Bishop's and received it at the Fall Convocation.

After eleven years of Stanstead, Thornele was called to the Rectorship of St. Peter's Church, Sherbrooke, where he worked hard at the task of organizing more effectively the work of this large and important parish. Not the least of his accomplishments were the establishment of a mission church in East Sherbrooke, the Church of The Advent, the setting up of an Endowment Fund for the parish, and the beginning of another fund for the building of a new St. Peter's. His work in the Eastern Townships was recognized in 1888 by his being made a Canon of Holy Trinity Cathedral, Quebec; and in 1895 he was honoured by his Alma Mater by being given the D.C.L. degree *honoris causa*.

Only one year later, Bishop's University had cause to honour Canon Thornele again — he had been elected Bishop of Algoma on November 12, 1896, and at a special convocation that fall, the University showed her pride in her distinguished alumnus by conferring upon him the degree of D.D. *jure dignitatis*. Two years later Trinity College similarly honoured Bishop Thornele with the D.C.L. degree *honoris causa*, and in 1920 he received the degree of D.D. *honoris causa* from Oxford University, England.

PLAIN TALK —

About Publications

by William Wadley, Diocesan Treasurer

Well, it's that time of year again when ladies of the Woman's Auxiliary remind us of their objective of placing a Canadian Church Calendar in every Anglican home.

Possibly the most widely used of any of our Church publications, the new 1966 wall calendar has as its theme "Working Together for a Fuller World".

Suitable for use in either home or office the Church Calendars often serve as appropriate gifts, and it is hoped that this year's sales will show a gratifying increase over last year's totals.

These days many of us are also receiving the usual fall flurry of magazine renewal notices. In planning your 1966 reading schedule might we suggest you consider including one or more of the following publications?

Anglican World, the illustrated British quarterly \$5.50
c/o Church Illustrated Ltd., 29 Tufton St., S.W. 1, London, England. (a few sample copies)

NEW FLOOR

With the Woman's Auxiliary supplying the plywood and linoleum and the men of the parish, including the rector, doing the work, the parish hall of St. Mary's, Nipigon received a much needed improvement of a new floor, and it was all ready for the fall activities.

are available on request from The Synod Office, Box 637, Sault Ste Marie, Ont.)

The Anglican Digest, a quarterly miscellany reflecting the words and work of the Churches of The Anglican Communion \$1.00 c/o The Episcopal Book Club, Eureka Springs, Arkansas, 72632, U.S.A.

Episcopal Book Club, a quarterly selection of books of interest and value to all Anglicans, reviews of which frequently appear each "Ember-tide" in THE ALGOMA

ANGLICAN \$12.00 (U.S.)

And of course most parishes arrange for bulk subscriptions of such devotional aids as *The Bible Reading Fellowship*, and *Forward Day by Day*, published in England and the U.S.A. respectively.

In addition, our own Canadian Bible Study Help, *Our Response To God*, will continue to attract new readers in its fourth year of publication, especially as it will be combining with a similar publication of the Episcopal Church, U.S.A., entitled *Far and Near*, to bear the inevitable title *Our Response To God Far and Near*. The daily intercessions in it will follow the *Anglican Cycle of Prayer* in which each of the dioceses of our Anglican Communion is remembered during the year.