



# THE ALGOMA ANGLICAN

VOL. 10, No. 4

APRIL, 1966

## Important Meeting Takes Archbishop To Jerusalem

The Most Reverend William L. Wright, Archbishop of Algoma, accompanied by Mrs. Wright, will travel later this month to the Middle East, stopping over in their return to visit Greece, Holland, and England. The occasion for the Archbishop's trip is to attend the Lambeth Consultative Committee, consisting of the Primates, Presiding Bishops, and representative number of the Metropolitan Archbishops of the Anglican Communion. They will meet in Jerusalem, April 24-29, at St. George's Cathedral, the guests of The Most Reverend Angus Campbell-MacInnes, Metropolitan of the Jerusalem Anglican Province. The meetings will be presided over by The Archbishop of Canterbury. Attending from Canada will be The Most Reverend Howard H. Clark, Primate of All Canada, and Archbishop Wright.

Among the subjects for discussion will be the proposed agenda for the next Lambeth Conference, tentatively set for 1968. The chief Executive Officer of the Anglican Communion, The Rt. Rev. R. S. Dean, will present reports of the strategy and new projects being undertaken by the Churches throughout the world. At present there are nineteen different "provinces" or "Churches" which make up the Anglican Communion. The Archbishop of Canterbury will review the nature of Conversations he has held with leaders of the Orthodox and Roman Catholic Churches, and the whole subject of Re-union will be under review.

At the last Lambeth Conference, which is attended by Anglican Bishops from all over the world, and was held in 1958, Archbishop Wright sat on the important committee of "Church Unity and The Church Universal". Since that time he has represented the Canadian Church at the World Council of Churches conference held in New Delhi, India, and an Executive meeting of the same body held in Nigeria, as well as attending the first meeting of the "Wider Episcopal Fellowship" held at Lambeth in England. These contacts, together with his work on "The Committees of Ten" holding conversations with The United Church of Canada, have brought to our Archbishop an invaluable experience in ecumenical affairs.

Following the Jerusalem meetings The Archbishop and Mrs. Wright will cross from Israel and take the plane from Tel-aviv to Athens, where five days will be spent in Greece before proceeding to England where His Grace has a preaching engagement in Westminster Abbey on Sunday, May 8. Before returning to Canada on May 11 they hope to visit with the parents of their son-in-law who reside at La Hague in Holland.

## Fort George Men At Elliot Lake Centre

A group of Indian young men from Fort George, P.Q., a settlement on the shores of James Bay, were entertained by the Young People of St. Peter's Church, Elliot Lake, during January when the guest of honour was a former missionary at that post when it was part of the Diocese of the Arctic (it has now been returned to the Diocese of Moosonee), Canon Trevor E. Jones, Director of Anglican Indian Residential Schools in Canada.

The Cree youths, who are studying at the Elliot Lake Centre for Continuing Education, attended the AYPAs meeting held at the home of Mr. and Mrs. R. Osborne, Canon Jones, who had preached in St. Peter's Church the Sunday previously, was at Elliot Lake attending a workshop for principals and directors of Indian and Eskimo Residential Schools and Hostels, which was held at the Elliot Lake Centre from January 15 to January 21. Canon Jones' department is responsible for the administration of sixteen Indian and Eskimo schools and hostels in Northern and Western Canada.

The present missionary at Fort George, where Canon Jones began his ministry among the Indians many years ago, is The Rev. Chas. Locke, a native of the Diocese of Algoma, and a brother of The Rev. Roy Locke of Englehart.

### HONOR LONG SERVICE

Mr. E. G. Charnock, veteran member of the Diocesan Synod from St. Paul's, Fort William, was the recipient of a gift from his parish at their annual vestry meeting when he presented his *twenty-ninth annual auditor's report*. The Wardens, in honouring Mr. Charnock expressed the appreciation of the parishioners for his long service.



—Photo by H. Michael Brayer

The men and boys of St. Luke's Cathedral Choir are shown above around their new musical instrument, the harpsichord, built by the men of the Choir. Mr. John White, Organist and Choirmaster is standing on the right; in the background are the other men with the Dean and Assistant Curate.

A unique musical instrument in Northern Ontario, a harpsichord, was dedicated by the Dean of St. Luke's Cathedral, The Very Rev. F. F. Nock, on Sunday, February 20. While it is for use primarily at choir practices it will also be used to accompany certain Church music written specifically for harpsichord, as well as in recitals.

Not only is this instrument unique in that it is probably the only one in Northern Ontario, but also in the fact that it was "home-made" from a do-it-yourself kit.

The materials and plans came from Zukermans in New York and consisted of the keyboard, quills, strings, etc., totalling twelve hundred pieces in all. These were assembled by members of the Cathedral Choir, Dr. David Gould, Denis Bowers, Laurie Rickard, Norman Green, and the Choirmaster, John White. The casing for the harpsichord was made by Denis Bowers and is of hand rubbed walnut. The finished effect is an instrument of great beauty.

On the Sunday it was dedicated

the harpsichord was used for the first time in a service when the Choir sang Bach's "Jesu, Joy of Man's Desiring". After the service Mr. White gave a short demonstration to many interested members of the congregation.

For three hundred years, until the beginning of the eighteenth century when the piano was invented, the harpsichord or different variations of it, like the spinet and the virginal, was the most common musical instrument and much of the music of the great composers during that period was written for the harpsichord. As an accompaniment for small choirs it is very useful.

## Executive Meets — Thorneloe Report Given

The Executive Committee of the Synod met at the Church of the Epiphany, Sudbury, February 8, with a near-perfect attendance of clergy and laity from all parts of the diocese. Following Mattins and Eucharist at 8:15 a.m. and a breakfast served by the Epiphany WA, the Archbishop opened the meeting at 9:30 a.m.

Mr. R. W. "Bob" Dudley, of North Bay, was welcomed back after his recent illness, and a new member of the Executive, Mr. Ted Latreille of Sudbury was introduced as the Lay Representative from that deanery to replace Mr. L. W. Luke, who has moved to Toronto.

The morning session was taken up with several items dealing with the disposal of reports on various properties including Camp Parker, which it was decided should be sold, also the house given to the diocese by the late Mr. Thomas Atkinson of Dorion. At Sault Ste Marie, the St. Stephen's Mission building, now no longer required by the Church, is to be leased to the city for a year. A report of the Church cemetery at White River resulted in the passing of a motion that the local municipality be informed that the Diocese of Algoma does not wish to administer more cemeteries. The motion

established the opinion of the diocese that responsibility for cemeteries should be placed upon the municipalities. The offer of the Canadian Pacific Railway to provide a piece of land for a cemetery at White River was declined by the Church, with thanks, and a suggestion that it be directed to the local municipality.

### THORNELOE UNIVERSITY:

A comprehensive report of the Board of Governors of Thorneloe College was given to the Executive Committee by The Rev. Dr. David Forth, Provost of Thorneloe; Mr. Geale Hewson, Treasurer, and Mr. Ash Clarke, Chairman of the Board.

In this, the second year of its operation as a part of Laurentian University, Provost Forth reported that enrollment at Thorneloe had increased from twenty-nine to ninety-four students. It now has a residence with accommodation for fifty-two students, with a Dean of Men, Prof. David Hilldrup. The residence received gifts for chapel furnishings amounting to more than one thousand dollars, and the Dr. Carmichael bequest of ten thousand dollars towards a library which will be augmented each year from the interest on an endowment in the same amount. The Diocesan Clergy School will meet

at the residence in June this year, and the Provincial AYPAs Conference has been planned for Thanksgiving weekend in October, thus the college is becoming an established centre for diocesan and inter-diocesan activities.

Mr. Clarke pointed out to the Executive that present enrollment trends indicate there will be twenty-five hundred students at Laurentian University by 1970 and that this increases the urgency for the Church-related colleges to provide accommodation. By then Thorneloe should have a second residence double the size of the first to accommodate one hundred students. He praised the work of the teaching and administrative staff of the college and asked for continued support of their efforts from all parts of the diocese.

Mr. Hewson, who has been Treasurer of Thorneloe since its inception, presented a year-end financial summary which showed a modest surplus; enrollment numbers and revenue had exceeded the estimates made last fall. The total cost of the residence had been about \$490,000, of which \$387,000 had been borrowed over a fifty-year repayment program. Extension courses from Thorneloe are being conducted by Provost Forth in

Sault Ste Marie involving two lectures every other Friday evening and Saturday morning.

(Continued, Page 3A)

## Announce Schedule For Lakehead Camp

The active camp committee at the Lakehead which operates the Church "Camp Gitchigomee" at Sandstone Lake, near Fort William, has announced the camp schedule for this year. Five sessions are planned during the six week's season:

Intermediate Girls, ages 11 to 13—July 3 to July 9.

Junior Girls, 8 to 10 years—July 10 to July 16.

G. A. and Senior Girls—July 17 to July 27.

Junior Boys, ages 8 to 11—July 27 to August 3.

Scouts and Senior Boys—August 3 to August 10.

Camp Chairman is The Reverend Mark Conliffe, Rector of West Thunder Bay, in whose parish the camp is situated.

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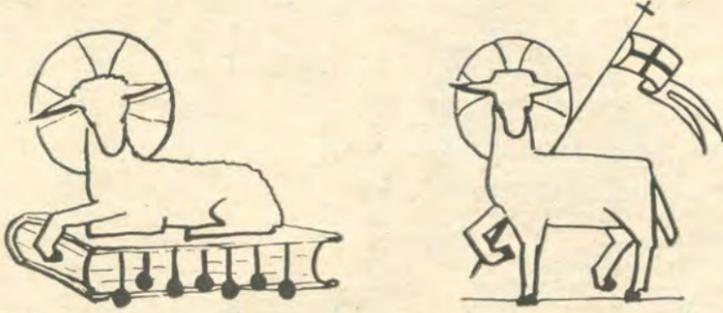
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**The Archbishop's Letter**

**The Unbelievable  
Story Of  
Easter**



**Teaching By Symbols, No. 6 — The Lamb**



The Wounded Lamb

The Triumphant Lamb

The Agnus Dei, or Lamb of God, reminds us of the sinless nature of Christ Who took upon Himself the sins of all the world; yours and mine.

There are three representations: the *Wounded Lamb*, resting upon the Book of the Seven Seals (Revelation 5), symbolic of Christ's sufferings; the *Triumphant Lamb*, standing with the banner of victory, symbolic of His Resurrection; the third is the *Sacrificial Lamb*, lying on the altar, symbolic of the Holy Eucharist — "Christ our Passover is sacrificed for us" — (I Corinthians 5: 7), for the symbol of the lamb has its beginning in the Passover sacrifice and the daily sacrifices in the temple.

Our thoughts at first may turn to lambs as we know them, the playful, innocent little creatures beloved of children. I write as one whose childhood was spent in happy friendship with sheep and lambs — the kind of friendship of which William Blake speaks,

*"I a child and thou a lamb,  
We are called by His Name."*

Even then there was the sadness of the chilly spring shearing time when the sheep had to part with their winter coats. Isaiah must have had this sadness in mind when he wrote, "As a sheep before her shearers is dumb, so opened he not his mouth." And then, saddest of all, the fall when the sheep would be herded to the railway station and shipped to their destination — death. One knew, in the realism of farm

life, that lambs were raised for this purpose only, but this knowledge couldn't ease the heartache over each lamb led to the slaughter.

Knowing and loving lambs, one can only be horrified by the thought of the Temple sacrifices, and of how revolting it was that a little innocent lamb should be killed because of the sins of men. The whole thing seems senseless until we hear St. John the Baptist crying, "Behold, the Lamb of God," as he looked upon Jesus. Here we see the Lamb without spot or blemish. The Lamb that God provided for the Sacrifice. The mystery of Innocence suffering for Guilt begins to make sense for us.

St. Paul says (I Corinthians 1: 27) that "God hath chosen the weak things of the world to confound the things that are mighty" — so we find our God as a tiny helpless Baby in a manger, and as a criminal nailed to a cross — the Suffering Servant of Isaiah's prophecy, taking to Himself all the most despised qualities. And remember that He sends His disciples — us, forth "as lambs among wolves."

Yet somehow the symbolism of the Lamb is inseparable from the thought of triumph, as the Triumphant Lamb makes clear to us. Listen again to the words of the Easter Preface: "... for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life . . ."

My dear People:

Easter, the queen of festivals, makes a definite appeal to us all. The ease of the sequence of events during the last days of the Master's life and the incidents surrounding Easter all possess a deep and abiding meaning.

Jesus was crucified on a Friday. On the following Sunday two friends, not two of the Twelve, but other friends of His, were walking to a little village called Emmaus, about seven miles from Jerusalem. They were absorbed in conversation, and it was perfectly obvious that they were serious, solemn, and sad. Then something unbelievable happened. Jesus Himself drew near and went with them. Even more unbelievable than that was the fact that they did not recognize Him. They had known Him intimately but they did not know who He was when He joined them and walked along with them.

I wonder why they didn't. Did He look different? It is possible that they didn't recognize Him because they were not looking for Him. Haven't you found this in your own experience? You are most likely to see what you are looking for. If you were in another part of the world and a friend from home happened along the street, you might not see nor recognize him as he passed you. If you are not expecting to see Christ, if you think that He is dead and buried, you are not likely to see Him or to recognize Him when you do see Him. He was the last person they expected to see, and that may account in part for the fact that they didn't recognize Him when they did see Him.

He asked them what they were talking about. They were struck dumb with amazement when He asked them that, and said to Him, "You must be the only person in Jerusalem who doesn't know what happened." I am always surprised when anyone is unaware of the thing which is of supreme importance to me. Aren't you? So they could not understand why He did not know about the thing which was of such supreme importance to them.

He asked them quite directly, what *did* happen?, and part of the story they told Him included that of the women who went to the tomb, and when they got there, His body was gone. The women, they said, were told that He was alive. They went back and told some of the men who went immediately to see what had happened, and they saw the empty tomb, but they didn't see Him. They didn't know whether the body had been stolen by the Romans or by someone else. All they knew was that the body was gone.

There are people in this confused modern world who have all the evidences of the Resurrection at their finger tips, but they have never had the experience. They can see the empty tomb, but they have never seen the Risen, Living Lord. There are also many people who are in just the opposite position; they have had the experience, but they haven't the evidence they need to justify it in their logical minds.

Then He began to speak to them. Characteristically, He began by asking them two questions, and the first one might have upset them. He asked them, "Aren't you being stupid, and slow to believe?" Then He asked them another which followed quite naturally the first, "Wasn't it inevitable that Christ should suffer like that?" So they talked on until they came to the village and still they didn't recognize Him. He was going further, but they asked Him to stay with them. One can never put that invitation into any better words than the text of the King James Version, because of their beauty: "Abide with us: for it is toward evening and the day is far spent. And He went in to tarry with them."

He went in with them — but *He waited to be asked*. He did not go until they asked Him. God never forces Himself on anyone. He has given to everyone the incomparable freedom to reject Him. Sometimes it seems to me that this is the greatest dignity that He could have given to a man. How sad it is that He is rejected, but it is a wonderful thing to have the *freedom* to reject Him or to accept Him, for when we accept Him we know that we do it of our own free choice.

It was time for supper, and when they sat down the stranger took the bread, gave thanks, brake it, and gave it to them. Then their eyes were opened. They knew Him.

You know Christ, not by His appearance, not by the way He dresses, not by the way He speaks, not by the company He may be with when you meet Him, because the company may be very strange and unfamiliar to you. Nor do you know Him by the place where you meet Him, because you will not always meet Him in a church. You may meet Him in a hospital ward, at the paper mill, at the mine, or the steel plant, or even on "skid row." *You know Him by what He does*. It is the only way you can know Him; when you see Him sharing the broken bread with the people who need it, then you know Him.

Then He vanished. One of the things I always notice when I read this story is that they did not ask any of the questions that most of us would have asked if we had been there. Where have you been? What was it like? Where are you going now? What do you want us to do? — They asked another question, "Didn't our hearts burn within us as He talked with us by the way?" That was the question they asked, not a question at all but an affirmation of something wonderful that had happened to them.

They returned to Jerusalem and told the story of what had happened. What a story! Of their walk together, and how they recognized Him when He broke the bread.

There is just one comment — one question I would ask concerning the Easter story, particularly in view of the questions raised by the "God is dead" party. — Is this a true story or a fairy tale? What do you think? You can't deny the beauty of it, but is it true? This story may be difficult for many "so-called" intelligent Christians at the present time.

The person who tells this particular story is a man named Luke, and he is the same person who tells the story of the birth of the Babe of Jerusalem — who speaks to the people and tells them about the Good Samaritan and the Prodigal Son. He is the same man who tells the story of the Crucifixion. If we are prepared to accept the first twenty-three chapters of St. Luke's Gospel as a reasonable account of the truth, then we are hardly in a position to say that the twenty-fourth chapter in which he tells the story of the Resurrection is unbelievable.

The history of the Christian Church during the centuries bears ample testimony to the Easter fact. This is a story in itself. I have rambled on rehearsing the events of part of the first Easter Day. How full of meaning they are for us.

*Death is conquered, man is free,  
Christ has won the victory.*

*Christ is alive!  
May you all have a blessed  
and joyous Easter,  
Your friend and Archbishop,*

*William L. Wright*

**The Archbishop's Itinerary**

- April 3 — 11 A.M. All Saints', Sault Ste Marie
- Palm Sunday 3 P.M. Bishop Fauquier Memorial Chapel
- 7 P.M. St. Luke's Cathedral, Sault Ste Marie
- April 4 — 8 P.M. St. John's, Garden River
- April 5 — 8 P.M. St. George's, Echo Bay
- April 6 — 8 P.M. St. John's, Hilton Beach
- April 7 — (Maundy Thursday) St. John's, Sault Ste Marie
- April 10 — Easter Day: St. Luke's Cathedral
- April 12, 13 — Girls' Auxiliary Spring Festival
- April 14-17 — Archdeaconry of Algoma AYPAs meetings
- April 19 — Ontario House of Bishops meet in London, Ont.
- April 20 — Provincial Synod Council, London, Ont.
- April 21 — Leave for Beirut, via New York, thence to Jerusalem
- April 24-30 — Jerusalem - Lambeth Consultative Meetings

**DIocese OF ALGOMA CHAIN OF PRAYER**

Week of	Parish	Clergy
April 10-Easter Day	Christ Church, North Bay	Leslie E. Peterson
April 17-Easter 1	Sundridge-Burks Falls	A. Robert Cuyler
April 24-Easter 2	Haileybury-North Cobalt	Eric B. Paterson
May 1-Easter 3	Cobalt, Latchford, Temagami	Michael Dunhill
May 8-Easter 4	Englehart, Charlton, Chamberlain	Roy F. Locke

# Valuable Guide For Use Of Prayer Book Psalter

*Psalms, Then and Now*, by Canon Roland F. Palmer, SSJE, published by the Society of St. John The Evangelist, Bracebridge, 320 pp. \$4.00.

This book, written in language the ordinary person can understand, is yet so full of sound scholarship and such great devotional value that it must be ranked high in importance. The mature learning and wisdom of two great men are combined in this volume. Members of the Clergy will find here a wealth of information about the liturgical and historical background of the Psalms which they may use as a commentary in their use of the Psalter both in the daily offices and the Eucharist, as well as in teaching and sermons. Faithful churchmen will be able to use the

Psalms with much better understanding both in private meditation and in public worship if they have Fr Palmer's book as a companion to their Prayer Book.

Anyone who enjoyed the privilege of taking lectures from Canon F. H. Cosgrave, known for many years as "The Provost" at Trinity College, Toronto will cherish this book in which so much of his Old Testament scholarship shines. Combine this with Father Palmer's inimitable illustrations of how the Psalms find their fullest meaning in the Gospels and in the Church's worship today, and you have a masterpiece.

There are a limited number of copies available and it may be a long time before another edition can be printed, so we would advise you to send for your copy now. The address is: The SSJE Mission House, Bracebridge, Ont.



"St. Luke", the familiar Sunday School Mission Van used for years in various parts of the Diocese of Algoma, will probably have "Algoma" painted over this year as it heads for work in some other diocese. Shown above is Miss F. H. Eva Hasell, MBE, on the right, Founder and Chief Organizer of the Sunday School Caravan Mission, with her fellow worker, Miss Iris Sayles, on the left. They are appealing again for volunteer women teachers and drivers for work extending from the Lakehead to the Yukon during the summer months. Applicants should write to Miss Hasell, c/o Trinity Hall, Winnipeg, Man.

## Assizes Service At Cathedral

A Service was held in St. Luke's Cathedral, Sault Ste Marie, on Monday, February 28, before the opening of the Supreme Court Spring Assizes in the See City. The Dean, The Very Rev. F. F. Nock officiated, and the service was attended by the presiding judge, The Honorable Mr. Justice A. R. Jessup, with the local judges, magistrates, and members of the law association.

This is the second time the Supreme Court sittings have been preceded by prayer seeking Divine guidance upon the deliberations. In 1964 a service was held in the Catholic Information Centre.

In addition to the judges and lawyers, the chiefs of the three police forces, the mayor and court officials were invited to the service in the cathedral. Sheriff Geo. Lee and Allan van Every, president of the law association, read the lessons.

### Executive . . . continued from p. 1 CHURCH EXTENSION:

A detailed report on Six Church Extension sites held by the diocese for future development was given to the committee by the Diocesan Treasurer, Mr. Wm. Wadley; the question whether it is feasible to hold on to these properties will be examined by the Church Extension Committee when it meets in May.

### EXPO-'67:

The diocesan share in the cost of "Expo-'67", the Christian Pavilion at the Montreal World's Fair next year, was revealed; it is to be \$4,598, which is a little more than two per cent of the Anglican share of \$200,000 of the million dollar scheme.

### DIOCESAN COFFERS EMPTY:

Treasurer Wadley presented a full statement of the parish payments towards the 1965 budget up to the end of January, 1966; this showed a twenty-two thousand dollar deficit, chiefly in the non-payment of Apportionments, with much lesser arrears in the Diocesan Expense and Parish Pension Fund Assessments. Because of the shortage in diocesan funds it had become necessary to carry a bank overdraft to meet current expenses. Canon Craymer asked about the position of the clergy whose pension payments are in arrears; the Treasurer replied that the individual is not penalized, but the diocese is, as the General Synod Pension Board requires all assessments paid by Feb. 15, even though they may not have been collected by the diocese.

### ANGLICAN WORLD MISSION:

Dean F. F. Nock reported that the objective for Algoma in Anglican World Mission will be the same as for the past two years, and that half the amount will be for a specific project in Japan;

## New Curriculum - Second Installment Ready

A press release has been issued from Church House, 600 Jarvis St., Toronto, to all the diocesan papers giving some advance information about the next series of lesson material in the "Parish Education Program". This is entitled "PEP-Phase 2", with materials graded for children in the seven year old, ten year old, Junior High (12-14 years), and Senior High groups. "PEP-Phase 3", completing the whole series, is scheduled to be "launched", to use the Church House term, in the Spring of 1967. "Phase 1" was published in 1965 and has been in use during the past year. We hope the Diocesan Board of Christian Education will use these columns to publish a report on their findings as to its reception and effectiveness in the parishes of this diocese.

Unlike Phase 1, which borrowed largely from materials which had been written and published in the USA, the press release says "the second phase is entirely new". Forty-five parishes in Canada where it has been "tested" have made helpful suggestions which have been used in its production. In addition, the Bishops have had opportunity to "evaluate" the courses and "comment" upon them; it does not mention whether any have done this. However, it states that "theological professors, educators, and psychologists" have made helpful suggestions.

A description of the "Resources" for Phase 2 of the PEP indicate that they are to further enhance a "child-centered" lesson course related to the "things that interest

and concern them."

The clergy will receive a descriptive brochure of these latest "PEP" resources. Meanwhile a free display kit is available and may be borrowed by writing to Mr. Wm. Wadley, Synod Office, Box 637, Sault Ste Marie. The kit consists of a sample of all the lesson materials in Phase 2.

While all churchmen should be encouraged by the fact that "Phase 2" is the result of so much preparation, experience, and examination, as well as (we assume) the approval of the Bishops; yet in view of the controversy surrounding the teachings of one of the chief architects of the new curriculum, these new additions to its structure will likely be accepted with considerable caution and restraint.

## Antique Tea Draws Crowds

A unique "tea" which attracted hundreds of people because of its "educational" interest was held by the women of St. James' parish, Gravenhurst, in their church basement on Saturday, February 12; indeed so great was the enthusiasm it provoked that it was "held over" until the Sunday afternoon. Described by the ladies as an "Antique Tea", is featured not only waitresses dressed in traditional costumes of the late nineteenth century serving tea biscuits, but it drew many visitors because of the large and unusual collection of antique items ranging anywhere from an ancient spinning wheel to

an earthen "foot warmer".

There were hundreds of exhibits around the spacious rooms, many were well over a hundred years old. There was a sewing cabinet dating back to the days of Nelson, a sword used in the Napoleonic wars, old watches and jewelry, ancient chinaware, brass tea kettles, several old pictures, and even a wedding dress.

Of interest to all who attended the tea was the demonstration of spinning presented on an old-fashioned wheel by Mrs. Marie Aiken to show how the people of years ago spun yarn for their families.

This idea of staging a brief make-believe return to the "good old days" far exceeded the dreams of the Gravenhurst women as men, women and children came to inspect the unusual display of articles and learn of life a century ago.

### DAY OF PRAYER SPEAKER

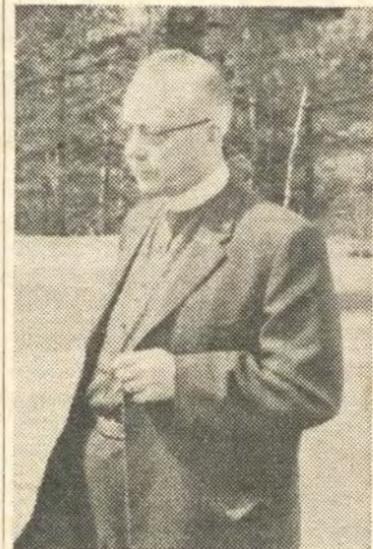
Speaker at a Women's Day of Prayer Service held in St. Luke's Cathedral this year on the first Friday in Lent was Mrs. W. J. Anderson, a daughter of the late Archbishop Matheson, who was Archbishop of Rupert's Land and Primate of All Canada. About seventy women attended the service.

previously the diocese has supported work in the Province of Ruand-Burundi in East Africa. The Dean expressed the hope that more publicity will be forthcoming about this year's project. In this connection it was pointed out that the Rev. R. B. Mutch of the Diocese of Mid-Japan will be visiting Algoma for about two weeks in May.

### CENTRAL CAMP:

The Dean is also Chairman of the Central Camp Committee and in his report expressed the hope that a chapel at Camp Manitou would be built this year to mark the twenty-fifth anniversary of Children's and Youth Camps in Algoma; the first camp was held at Whitefish Falls in 1941.

The Ven. G. Thompson presented the financial position of the Camp, showing that last year there was a surplus of nearly six hundred dollars. He announced that he has now retired from the office of Secretary-Treasurer of the Camp Committee, and the Archbishop paid tribute to his long and faithful service of sixteen years to the camp program.



Archdeacon Thompson

## Thorneloe Provost In Lenten Series

Men and women of the Deanery of Sudbury had the opportunity during Lent to attend and participate in a timely lecture and discussion program sponsored by Thorneloe University on the theme "What Do We Believe?" At the Church of the Resurrection in Sudbury each Wednesday evening during March the Provost of Thorneloe, The Rev. Dr. David Forth, gave a series of five lectures on subjects of contemporary importance, each lecture being followed by time for questions and discussion. The program was as follows:

- March 2: About God (Why are some theologians saying God is Dead?)
- March 9: Heaven and Hell (Do these terms mean anything anymore?)
- March 16: Love, Sex and Family Life: (Is there a "new morality"?)
- March 23: The Church: (Where has it been . . . and where is it going?)
- March 30: The World: (Are the world's problems really ours?)

### WANTED

— For the Central Diocesan Church Camp "Manitou", a new or used washing machine, run by gasoline motor.

### FOR SALE

— A new "Cere" Altar Cloth, standard size, eight feet long by three feet wide; will sell at a reduced price.

— Also available without cost, electrical fixtures suitable for parish hall or church; globes and accompanying fixtures.

Inquiries and replies about the above items should be directed to The Ven. G. Thompson, Box 631, Copper Cliff, Ontario.

## Youth Meetings In Easter Week

Young people of the Diocese of Algoma are expected to visit the See City from many different points during Easter week this year as Sault Ste Marie has been chosen as the meeting place for two youth conferences.

The Diocesan Girls Auxiliary Festival will be held on Tuesday and Wednesday, April 12 and 13; usually this meeting draws about two hundred members of the GA from six or seven deaneries; the Deanery of Thunder Bay holds a GA festival at the Lakehead. An interesting program featuring deanery competitions, special speakers, handicrafts and other activities is being arranged by the Diocesan Girl's Leader, Mrs. H. B. Clinch.

The Anglican Young People's Association Spring Conference takes place on the next three days, April 14-16. Delegates are expected from several parishes in the diocese. The parishes of Sault Ste Marie are co-operating in acting as hosts to these young people and arranging billets for their accommodation.

### CHOIR TO PRESENT ST. JOHN PASSION

The Choir of Holy Trinity Church, Parry Sound, which each year on Good Friday evening presents some outstanding musical rendition relating to the Passion and Death of our Lord, is this year working on Handel's *Passion According to St. John*. The choir is directed by Mrs. C. H. G. Peto, wife of the Rector, who has recovered from a serious illness and has returned to her work as organist and training of the choir.

### DIocese OF ALGOMA—1965 RECEIPTS— ABRIDGED ACCORDING TO DEANERIES

	Algo- mia	Mission Apportion- ment	Fund Paid	Diocesan Expense Paid	Parochial Assess- ment	Pension Paid
Algoma	\$15,785	\$12,556	\$8,595	\$8,415	\$3,821	\$3,720
Manitoulin	3,924	3,103	2,157	1,671	1,847	1,356
Mississauga	4,383	4,278	2,412	2,370	1,447	1,407
Muskoka	14,466	14,782	7,242	7,256	4,643	4,544
Sudbury	18,924	14,397	10,404	9,094	4,981	4,811
Superior	4,746	1,919	2,373	1,345	2,258	1,528
Temiskaming	13,200	10,442	6,600	5,502	3,871	3,717
Thunder Bay	20,502	17,907	10,251	10,047	4,986	4,725
Totals	\$95,930	\$79,384	\$50,034	\$45,700	\$27,854	\$25,808

## Westminster Abbey Begins Nine Hundredth Anniversary

by The Reverend Michael P. Thomas

*"To the hearth of our People's People—  
To her well-ploughed windy sea,  
To the hush of our dread high-altar  
Where the Abbey makes us We."*

On December 28, 1965, the feast of the Holy Innocents, the ancient Abbey of St. Peter and St. Paul in Westminster, scene for many a royal occasion, was crowded with dignitaries of Church and State who had gathered to commemorate all the historic events which have taken place within its sacred walls; for it was on this day, nine hundred years before, that King Edward the Confessor's great church was consecrated to the glory of God and for all the generations to come. I had the privilege of representing the Archbishop of Algoma on this memorable anniversary.

At ten o'clock that cold winter's morning we processed from Church House across Dean's Yard and into the great nave of the Abbey under its vaulted roof. The overseas bishops, and the clergy who represented them, were most fortunate in that we occupied the front seats in the north transept and so had an excellent view. After us came the Lord Mayor of London with his Sheriffs, and the Mayor of Westminster with his Aldermen and Councillors. Following them came the officers of the Order of the Bath, and a few steps behind two impressive figures in their robes of state, The Lord Chancellor of England and The Speaker of the House of Commons.



**The Most Rev. A. M. Ramsey,  
Archbishop of Canterbury.**  
(Archbishop Ramsey will visit Algoma in September of this year)

The main procession, that of the Archbishop of Canterbury, then entered the Abbey. This included representatives of all the Christian Churches: first were those of the British Council of Churches, the Church of Scotland, the Free Churches, and the Lusitanian Church of Portugal. Then the representatives of the Eastern Churches, headed by The Most Reverend Athenagoras, Metropolitan of Thyatira; and the Old Catholic Church. The Roman Catholic Church was represented by The Most Reverend Ignio Cardinale, the Apostolic Delegate, and The Rt. Reverend George A. Tomlinson, who attended on behalf of the Cardinal Archbishop of Westminster. Finally came the representatives of our own Anglican Communion led by the Abbot of Nashdom, who was accompanied by the

Deans of St. Paul's Cathedral and St. George's Chapel, Windsor. These were followed by an impressive array of bishops including The Rt. Reverend Ralph Dean, Executive Officer of the Anglican Communion, the Bishop of St. Alban's in his capacity as Lord High Almoner of England, and the Bishop of London. At the rear of the procession were the five Metropolitans of the British Isles, the Primus of The Episcopal Church of Scotland, The Archbishops of Dublin and Wales, followed by the Archbishop of York; finally we saw the great cross of Canterbury and behind it, flanked by his chaplains, walked The Most Reverend Michael Ramsey, Archbishop of Canterbury and Primate of All England.

### CHURCH AND STATE

When they were all in their places it was the moment for the arrival of the Royal Family. They entered in procession, led by the Precentor of the Abbey, and took their places in the choir. First came the Duke and Duchess of Kent with Princess Marina and Prince Michael; then Princess Alexandra with her husband, Mr. Angus Ogilvy. They were followed by the Duke and Duchess of Gloucester with their son, Prince Richard, and Princess Margaret with the Earl of Snowden. Finally, Queen Elizabeth, the Queen Mother, entered the choir, escorted by the sub-dean of the Abbey.

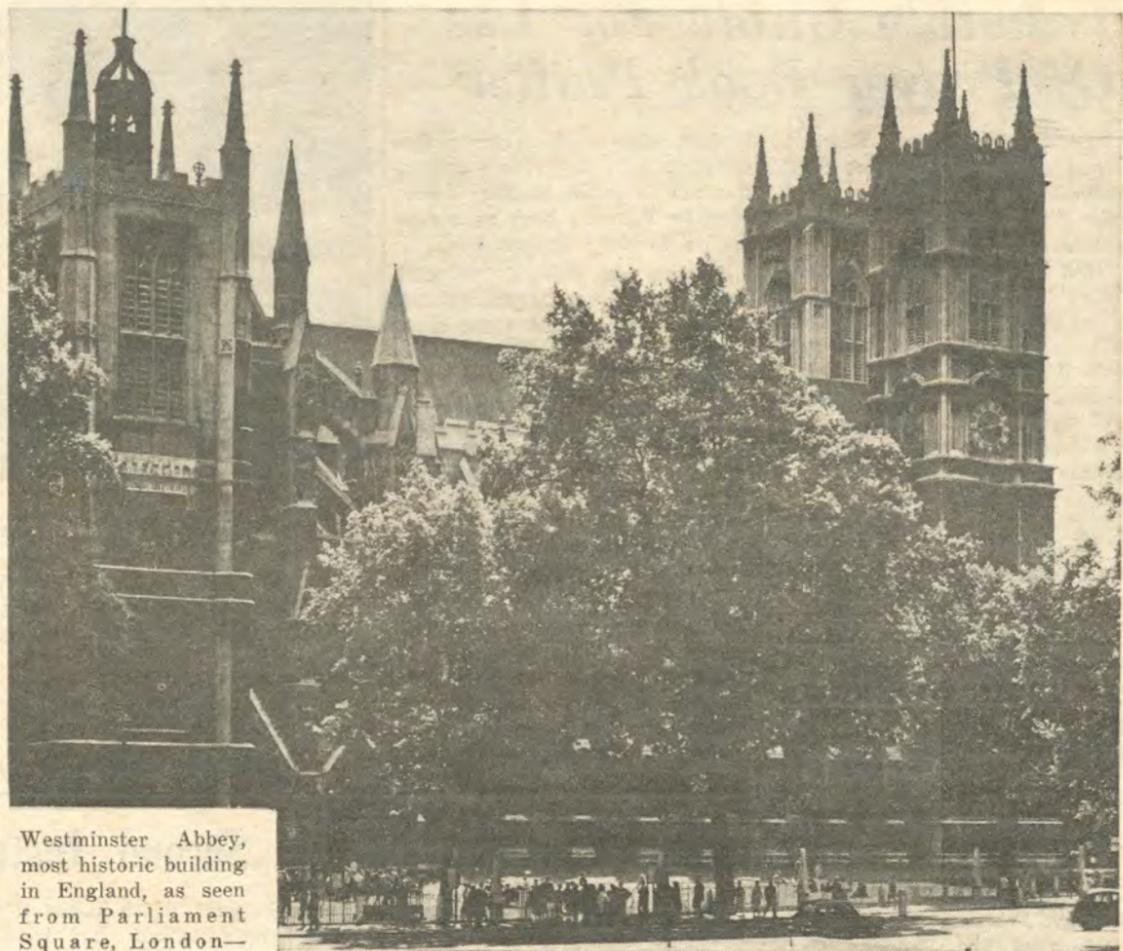
At 11 a.m. precisely, the New Philharmonic Orchestra, which was ensconced in the organ loft, played *A Ceremonial Prelude*, specially written for the occasion by Sir Arthur Bliss, Master of the Queen's Music. At the same moment the Queen and the Duke of Edinburgh, together with Prince Charles and Princess Anne, entered the Abbey and were met at the great west door by the Dean and Chapter.

Led by the Westminster Cross, the Brotherhoods of St. Peter and St. Edward, the Choir and Chapter, and the Dean, The Very Reverend Eric Abbott, the Queen's procession moved down the Abbey towards the High Altar. They passed through the Sacristy to the Chapel of St. Edward the Confessor which lies immediately behind the High Altar. There the Queen placed a tribute of roses, presented to her by the head chorister of the Abbey, upon the Confessor's tomb, and the Dean offered a prayer that like St. Edward "our Queen might ever possess the hearts of her people and may with him attain unto a heavenly crown."

### ROYAL PILGRIMS

The Royal Family signed the Pilgrim's Book of the Nongentenary year, and were conducted to their places in the choir, whereupon the whole congregation sang the *National Anthem*.

After a prayer of thanksgiving the Choir sang Vaughn Williams' setting of the *Hundredth Psalm*, followed by the doxology, and then the Sacrist, The Reverend Chris-



Westminster Abbey,  
most historic building  
in England, as seen  
from Parliament  
Square, London—

(Photo. Courtesy British Travel Association)

**The Archbishop of Algoma is to preach at a Service there, May 8**

The Choir sang Elgar's *Prologue To the Apostles*, and the Senior Canon, The Venerable Edward Carpenter, Archdeacon of Westminster, read the Bidding Prayer—a very fine piece of English prose, calling upon the people to pray for the Church, the Crown, the Clergy, and the Parliament, and for the Abbey of Westminster. It also called upon the people to give thanks for the work of King Edward the Confessor who built the Church, for Kings Henry III, Henry VII, Queens Mary and Elizabeth I, and for the Order of St. Benedict, all being responsible for adding to the beauty of the Abbey in their separate generations.

### ONE PEOPLE

After the hymn "Now Thank we all our God" the Dean preached the sermon. He said that the theme which had been chosen for this nine hundredth anniversary year was "One People". This choice was for four reasons: first, the peoples of the world flock to Westminster Abbey; it had become one of the most famous churches in Christendom. In the English speaking world the Abbey is a household word. All come to this Church, of every race, colour, and creed. Secondly, because this is the Church of all people; we have an affinity, whatever our denomination, with one another. Turning towards the representatives of other Christian bodies, the Dean said: "I would say to you, Sirs, ye are brethren. God hath made of one blood all nations of men." Thirdly, we are witnessing and experiencing within ourselves the growth of a universal human conscience. Slowly and painfully this grows, its clarity blurred by factors of nationalism, ideology, politics, and finance. Finally, our day has seen a wonderful growth in the universal consciousness and in the ecumenical consciousness. The Dean concluded his address with this stirring plea: "In this place let the enmities and animosities of nine hundred years lie buried. Here let there be a resurrection of the divided Christians in the One Body of the undivided Lord."

Another hymn, "City of God", preceded the prayers which were conducted by the Precentor, The Reverend Rennie Simpson, and then because it was the Christmas season, the congregation joined in singing the carol "It came upon the midnight clear". The Dean moved to the High Altar and gave the Blessing. Finally the Choir sang

## PLAIN TALK . . . . .

By William Wadley, Diocesan Treasurer

As this is the month of April, when the parish subscriptions to the diocesan paper are supposed to be paid, our column is an exercise in self-examination about THE ALGOMA ANGLICAN.

**What it is**—One of twenty-seven such papers produced by dioceses across Canada, in most cases published at the same time as *The Canadian Churchman*, with the diocesan tabloid forming the outside jacket or cover.

**Who should get it**—The homes of all known Anglican supporters in the diocese.

**How much does it cost?**—One dollar a year for individual subscriptions.

**How is this paid?**—There is no set rule for the collection of subscriptions within the parish. Some conduct a home-to-home subscription drive; some insert an extra envelope with each year's set of weekly offering envelopes; some include it in the annual budget.

**When is this paid?**—An annual review of the mailing lists is begun each fall and early in the New Year the parish treasurer receives an "assessment" for that year's subscriptions for all parishioners receiving the paper.

**Reduced Mailing Costs**—It is necessary to review the mailing list each year so that postal inspectors can be satisfied that the paper is sent only to homes of the financial supporters of the Church. By complying with this requirement we realize a substantial saving in postage and mailing costs.

**More Than Financial Support Needed**: The editor welcomes news items from all parts of the diocese of Church activities which will be of general interest. Space available varies from month to month, and if one particular item you send in isn't published, don't be discouraged, although care should be taken to send news items to the editor as soon as possible; what may be newsworthy for one issue, if late in arriving, may be of much less interest if held over for the next issue. Pictures, clear, black and white prints, are also welcomed by the editor; these will be returned, whether they are used or not, if the sender so wishes. Letters, or articles on timely subjects are encouraged. The editor's address is found in the masthead at the top of page 2A.

**The Church Press**—In his report to General Synod the editor of our national insert, *The Canadian Churchman*, drew attention to the rapid growth in Canadian publishing circles of our Church Press. In six years the circulation of our national Church tabloid has increased from five thousand to almost three hundred thousand copies each issue. In a large measure this success is based on the co-operation of the various diocesan papers.

**Unique Publication**—The circulation of THE ALGOMA ANGLICAN is around eight thousand copies each issue, and it is well to remember this obvious fact: there is no other periodical edited to meet the needs of the residents of the unique geographical area within our diocesan boundaries. This is also true of other diocesan papers in regard to their areas and thus they serve a special need. Above all, it is an excellent means by which the bishop of each diocese may keep in touch with his flock in every parish.

the magnificent *Festival Te Deum*, by yet another English composer, Benjamin Britten.

So this wonderful service came to an end. The Dean and Chapter processed to the choir and escorted Her Majesty the Queen and the other members of the Royal Family to the West Door of the Abbey while the orchestra played "Crown Imperial", by Sir William Walton. This must have brought back many memories, especially to the Queen

Mother, for it was first performed on that same spot twenty years ago on the occasion of her own coronation.

Slowly the various processions left the Abbey and as we came out into the cloisters suddenly high above us the bells of the great Church began to peal out over London—the voice of the Abbey itself giving thanks for its remarkable and unique history throughout the centuries.

*Ed. Note: The Rev. M. P. Thomas, who was ordained to the Priesthood in this diocese and was for nine years in charge of the parish of Mindemoya, is remembered as one of Algoma's most colorful priests. He returned to England in 1962 and has been since then priest-in-charge of Trinity Church, Bushey, Hertfordshire. He and his wife still take a keen interest in Algoma; they have entertained several visitors from the diocese and appreciate receiving THE ALGOMA ANGLICAN each month. Fr Thomas represented The Archbishop of Algoma at this service held in Westminster Abbey and we are proud to present his account of the historic event.*