



# THE ALGOMA ANGLICAN

VOL. 10, NO. 1

JANUARY, 1966

## Cowley Fathers Observe Order's Hundred Years



FATHER PALMER

Algoma is unique among Canadian dioceses in that it is the home of the Canadian congregation of the Society of St. John the Evangelist, the only monastic order for men in the Anglican Church of Canada. The religious community, known as the "Cowley Fathers" from the place where they were first established in England, is the oldest existing post-reformation community for men in the Anglican Communion and observes its centenary this year, having been founded in 1865.

The work of the Society began in Canada in 1927 when Father Roland F. Palmer, who had been ordained here in 1916 after his graduation from Trinity College, Toronto, and had spent eight years at the American house of the Order in Boston and had taken the monastic vows, returned with a few other priests and lived at the rectory in Emsdale where they conducted services in that area. The next year they moved to Bracebridge, where the "Mission House" with its collegiate church soon became known far and wide

### PAID IN FULL

As we go to press, the Diocesan Treasurer, Mr. W. Wadley, reports that as at December 10 a total of thirty-one congregations in twenty-three parishes had paid their 1965 apportionments and assessments in full.

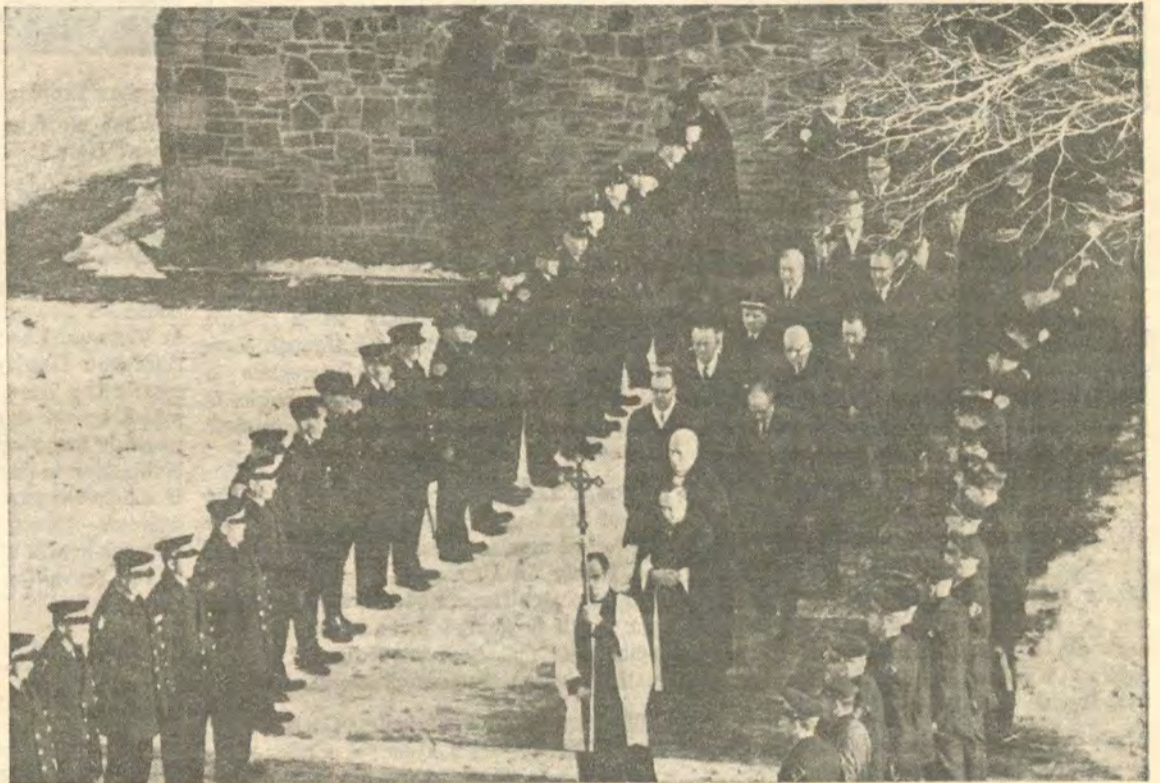
as the home of a thriving community of men dedicated to the religious life. News of the work of our own diocesan monastery has often been featured in the pages of this paper, and this year we hope to publish something in each issue to mark the hundredth anniversary of the order.

### Superior Resigns

Father Palmer, who is a Canon of St. Luke's Cathedral, and is respected throughout the Church as a missionary, lecturer, and writer, has announced his resignation as the Father Superior of the Canadian congregation. The chapter will meet at Bracebridge on January 4 to elect a new Superior. The man whose kindly hand has guided the life of the community in this country for most of its history feels that a younger man should assume the responsibility of leadership. His latest work, *Psalms, Then and Now*, a book of more than three hundred pages, will be published early in the New Year by the Bracebridge-Cowley press. It is the result of many years work which grew out of the revision of the Psalms for the Canadian Prayer Book. Canon F. H. Cosgrave, former Provost of Trinity College, who was associated with Canon Palmer in this task, has written a Foreword. From the few proof sheets we have seen, we predict an enthusiastic reception for *Psalms, Then and Now* and expect critics to acclaim it as the ideal commentary on the Psalms for churchmen. It is an outstanding contribution, one of many, which the Cowley Fathers, and Fr Palmer in particular has made to the life of the Church.

The Archbishop of Algoma, The Most Reverend William L. Wright, is the official episcopal visitor to the Society, and has written a special message at the beginning of its centenary year:

(The Archbishop's message is published on page 2A)



**BURIAL RITES** for prominent citizen and churchman, Irvin L. Robertson, former Police Chief of Sault Ste Marie and well known member of the diocesan synod, were held at St. Luke's Cathedral, December 6. The photo shows an honour guard of sixty officers representing the city, OPP and RCMP detachments standing at attention as the funeral procession leaves the cathedral. Mr. Robertson had served as a police officer for forty-three years.

—Photos—Courtesy Sault Star

As head of the Sault Ste Marie police force for twenty-two years, he was familiarly known as "Chief Robertson" in the See city and district. He was also active in community and fraternal projects. A faithful member of the cathedral parish, he had served as a churchwarden and was often a lay delegate to synod and he had been a valued member of the diocesan executive committee. In the Algoma deanery he had taken an active part in the Brotherhood of Anglican Churchmen. The Chief was a great supporter of the Boy Scout

movement, and at one of his last public appearances a few days before his death he had spoken of the need for a public safety campaign, a project in which he had always taken a great interest.

Since his retirement from the police force last year he had been Northern Ontario advisor to the Ontario Police Commission. Mr. Robertson is survived by his wife, a son, The Rev. I. L. Robertson, of Wawa, and a daughter, Mrs. Fenn Hankinson, of Sault Ste Marie.



CHIEF ROBERTSON

## Dorion Has Fiftieth Anniversary

To mark the fiftieth year of St. Matthew's Church, Dorion, a special service was held recently at which three stained glass altar windows and other memorials were

dedicated by the Rector of the parish. The Rev. K. R. Gibbs, who was assisted by The Rev. F. Moore of Red Rock. The preacher was Canon A. J. Thomson, Rector of St. John's, Port Arthur.

The altar windows, which are modernistic in style, were presented by the women of the parish who show loving care for the church and are an example to many larger congregations. Other windows dedicated at the same time were presented by Mr. and Mrs. William Pawluk in memory of John Pawluk and Mrs. Pawluk's parents, Mr. and Mrs. John Storazuk.

New furniture recently installed in the church was dedicated. A lectern, presented by Mrs. Harriet Atkinson in memory of her husband, the late Thomas Atkinson. A pulpit, presented by Mr. and Mrs. William Pawluk in memory of Mr. Pawluk's mother and brother, and a prayer desk presented by George Pawluk, in memory of his mother and brother, the late Mrs. John Pawluk, and Michael.

St. Matthew's Church was opened for service on December 9, 1915; by Easter of 1921 it was free of debt and it was consecrated by Archbishop Thorneloe in June of that year. As early as 1910 The Rev. Leslie Todd ministered to scattered congregations of people in that area, and the Rev. P. F. Bull

## Windows Dedicated At Sturgeon Falls

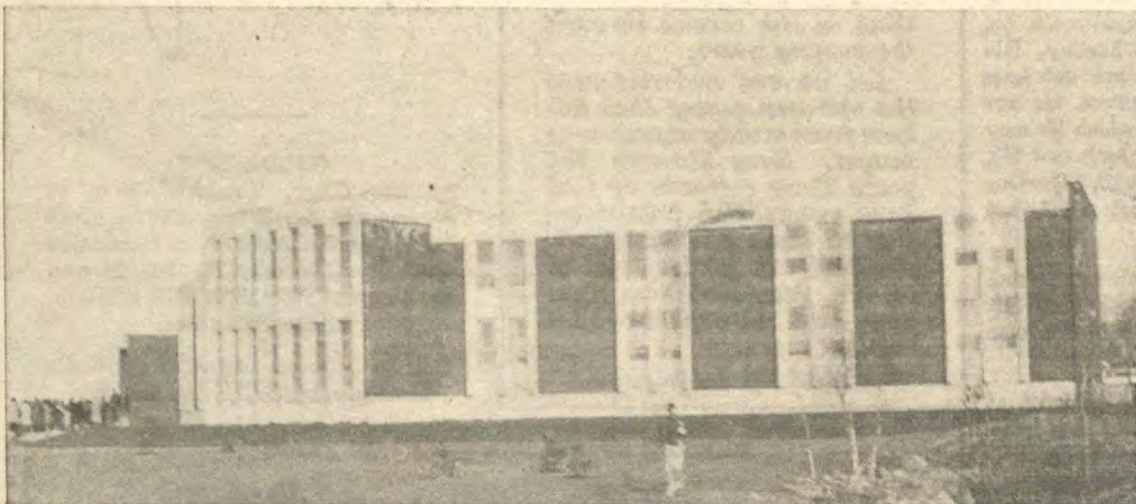
Two windows, part of a planned series of ten, were dedicated by Archdeacon Peto at the morning service at St. Mary Magdalene's, Sturgeon Falls, on Advent Sunday. One was given by the congregation chiefly from donations to the *Baptismal Window Fund* started by the Rector from gifts received at baptisms. The other window depicts the Crucifixion of Christ, and is given by the Young family in memory of Mr. and Mrs. Francis Young and their son, Ernest James. Both windows were made by Robert McCausland Ltd., Toronto.

(See picture, page 3A)

was in charge of the parish when the church was built.

At the supper held following the service of dedications head table guests were Mrs. Harriet Atkinson, who had attended the first service fifty years ago, and other long-time members or former members of St. Matthew's. A daughter of Canon W. C. Dunn, Miss Ivy Dunn, RN, of Montreal, brought greetings from her father who had been priest in charge from 1918 until 1924.

## Large Gift For Thorneloe Library



A gift of ten thousand dollars for the purchase of books for the library of the new Thorneloe College at Sudbury was received by Mr. Lennox Lane, President of Thorneloe University, from the Dr. Baxter Temple Carmichael Foundation, at a meeting of the University Senate on November 16.

The cheque was presented by Mr. Robert Runciman on behalf of the Directors of the Foundation. He

also informed the Senate that in addition to this gift sufficient funds had been set aside in trust to pay the College five hundred dollars every year, in perpetuity; the money to be used for the repair and maintenance of books in the library and the surplus to be used to replenish and expand the supply of books.

Dr. Carmichael was a veteran who lived in Sudbury for many

years. He died in 1965. Thorneloe College, shown above, is the Anglican residence and liberal arts college in the Laurentian University of Sudbury. This generous gift and endowment will ensure a fine library for its students and is a wonderful encouragement for its staff. The new building was opened for residence at the beginning of term last year. It has accommodation for fifty students.



**THE ALGOMA ANGLICAN**

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

Archbishop: The Most Rev. William L. Wright, D.D., D.C.L., LL.D.  
Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.  
The Ven. Jas. F. Hinchliffe, B.A., Canon Geo. W. Sutherland, B.A., B.D.  
Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.  
Circulation Mgr.: Mrs. Audrey Smith, Box 637, Sault Ste Marie, Ont.  
Treasurer: Mr. William Wadley, C.A., Box 637 Sault Ste Marie, Ont.  
All news items, correspondence, &c., should be sent to the Editor.  
Subscriptions one dollar a year, paid through your parish or sent to the Treasurer  
Make cheques, &c., payable to Diocese of Algoma  
Authorized as second class matter and for payment of postage in cash, Post Office Department, Ottawa.  
Printed and mailed monthly by Charters Publishing Co., Brampton, Ont.  
Postmasters: Please direct change of address forms 67B and 30B to P.O. Box 637, Sault Ste Marie, Ontario.

**The Archbishop's Letter**

**A New Year's  
Message**



My dear People:

What message can I give for the New Year? Here it is. We need to insist on the hopeful view of life, as a corrective to the pessimistic temper which is abroad in all parts of the world. It is unnecessary to describe in detail the nature of contemporary world affairs both international and domestic. You all know them. Trouble spots in Vietnam, Rhodesia, and even on our own continent. Coming closer to home, tragedy marks the lives of many families in our midst. I must stop there. The belief that the world is hurrying forward to the dark, that civilization is destined to collapse, that man is a helpless pawn on the chessboard of the universe—this thought is finding its way into the hearts of thousands of people. This is the prevailing attitude towards life, by many, today.

**Hope** — the best definition of this I have ever heard is: "the optimistic temper of mind which believes that the best is yet to be." It is a product of the Christian Faith. No one before Christ had made hope a moral virtue, and whatever life may be for you and me, it was no bed of roses for our Lord. If any one had a right to talk about tragedy in life, it was Jesus Christ. He was filled with the passion to love and to serve His fellow men, yet He was despised and rejected.

Now the question that faces us is this, are we justified in holding on to hope when

the temper of the age appears to be frustration, trouble, war, and tragedy? Let me try to answer that question. First, no one can be a pessimist about life who really believes that God is our Father. If you can pray, "Our Father Who art in heaven, Thy kingdom come," and really mean it, pessimism is an impossible philosophy. You may have your troubles, but if you believe in the Fatherhood of God and that He cares, there is always joyful hope ahead.

Secondly, we have good reason to be hopeful when we have studied history. "The study of history," it has been said, "is the best cordial for drooping spirits." The world is better than it was; it has advanced and is advancing. There is, for instance, in many quarters a greater understanding and tolerance of other people's beliefs. There is greater service being rendered in poverty-stricken areas of the world. Remember, the God Who was with our fathers is with us today. He is as willing as ever He was, to help and sustain those who put their trust in Him. Do not be discouraged. You are never alone. He is with you.

Again, Christian hope is justified by its results. Surely you have discovered this. You have heard the saying, "lose heart, lose all," and there are many other sayings to the same effect.

Hopefulness means happiness, and happiness tends to health and efficiency. Moreover, hopefulness is infectious, it inspires others. What a great deal of good it does one to meet a hopeful soul upon the highway of life. There are people whose very greeting is a benediction; they radiate hopefulness and the promise of better things.

Let our hearts be filled with hope. For each one of us, whether we be old or young, if only we are faithful to Jesus, the best is yet to be. Forgetting the things that are behind, and reaching out to that which is before, let us press towards the mark for the prize of the high calling of God in Christ Jesus. Of course there are difficulties and dangers in front of us, heavy burdens to bear. Yet nothing can overcome us if we persist in believing that there is a God Who cares.

With all your heart and with all your strength believe in God's guidance and care. May 1966 bring every blessing to you all.

Your friend and Archbishop,

*William L. Algoma*

**ORDINATION**

By His Grace, The Archbishop of Algoma, at St. John's Church, Port Arthur, on the Feast of the Conversion of St. Paul, January 25, 1966, 11 a.m. The Reverend Peter Allan Hill, BA, BTh. to the Priesthood.

Your prayers are requested for God's blessing upon his life and ministry.

**DIOCESE OF ALGOMA CHAIN OF PRAYER**

Week of	Parish	Clergy
Jan. 9—Epiphany 1	Ascension, Sudbury	Alfred G. Reimers Stanley S. Morris
Jan. 16—Epiphany 2	Thorneloe University	Dr. David S. Forth
Jan. 23—Epiphany 3	St. John's Copper Cliff, Monetville	Ven. Gilbert Thompson
Jan. 30—Epiphany 4	Christ Church, Lively with Creighton	Arthur Crisp
Feb. 6—Septuagesima	All Saints, Onaping, with Azilda, Biscotasing, Ramsay, Tophet	Lloyd S. Hoover

**Man — Creature of Earth and Heaven**

(This year, when we expect Archbishop Ramsey to visit this diocese, his latest book should be of special interest.)

**SACRED AND SECULAR** — The 1964 Scott-Holland Lectures, by Arthur Michael Ramsey, Archbishop of Canterbury. Published by Harper & Row, 83 pp., \$3.00—The Advent Selection of The Episcopal Book Club, Eureka Springs, Arkansas, U.S.A. (Published in England by Longmans)

This book by the Archbishop of Canterbury is a clear and readable examination of the relationship between the "other-worldly" and "this-worldly" elements in Christianity, and could not have had a more timely publication. His mature reflections are filled with a calm and steady faith, in contrast to the recent spate of hazy and shallow thinking purporting to be the avant-garde of a neo-Christianity.

Dr. Ramsey's lectures contain no fuzzy or speculative ideas as to the definition and possible dimensions of God. It is about man's duality in two worlds, in both of which God is to be known and served. It is a book for our times, but the Christian's life is placed in a much wider perspective than our contemporary situation. The Archbishop's teaching is firmly based on the Holy Scriptures, and he quotes early Church Fathers, mediaeval scholars, and modern theologians with equal knowledge and ease. Indeed, he refers to works which are sadly too unfamiliar to most students, such as the anonymous *Cloud of Unknowing*, which influenced Evelyn Underhill and other masters of the devotional life.

A priest of this diocese who spent a year at St. Augustine's, Canterbury tells how it

was not unusual, when browsing around the college library, to meet the Archbishop, a familiar silver-haired figure in a purple cassock, intent upon his search through some volume. Dr. Ramsey's keen perception in finding pithy sentences from other works is a feature of these lectures and adds to their interest.

*Sacred and Secular* is well balanced. The author is a truly devout man who finds "the destiny of man in eternity," but whose feet are firmly on this earth so that he sees also "the significance of this world." In an age which is geared to so much noise he reminds us that "the knowledge of God is realized in the stillness of adoration."

The chapter on "Religionless Christianity" shows Dr. Ramsey's keen yet kindly manner in debate. While expressing a sympathy towards Bonhoeffer's theory on the "death of religion," he proceeds to strip it of its significance, and then leads the reader to discover the reality of religion through worship and "the prayer which links Christianity and ordinary life."

After dealing with Christianity and humanism in the final chapter, he suggests three marks to show how a Christian is "different" in the world. They are: reverence for others, serenity in suffering, and humility which comes from knowing God's presence. We venture to add, after reading this book, that people wrestling with present-day problems may find in its pages much hope and guidance to help them in attaining those virtues.

**Teaching By Symbols, No. 4—The Chi Rho**



blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Here we see that the Christ, the Son of the Living God, comes to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The Saviour which is Christ the Lord is "anointed" for this — for total identification with us in all our miseries and sinfulness. We must think of this when we call ourselves Christians, when we number ourselves among those who have "accepted Christ". We are, and always must be, receivers of His love, His healing, His salvation, His life; but we are not true Christians, anointed ones, unless we are also givers, channels through which He may reach others. "As My Father hath sent Me, even so send I you." (St. John 20, 21). Our response must be, "I live, yet not I, but Christ liveth in me."

The X in the ChiRho will always remind us of the Cross. Without the Cross His total identification with us would not have been complete.

These are just a few of the things that the Chi Rho says to us. It would be a fruitful study to find each place where the title CHRIST is used in the New Testament and to meditate upon the particular way it expresses the meaning of the nature, character, and work of the Anointed One.

*Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.*  
(from St. Patrick's Breastplate)

The Chi Rho is the symbol for "Christ", just as the IHS we showed you last month is the symbol for "Jesus". This symbol, like the IHS, is a monogram, and an abbreviation; so it should have above it the curved line which says in sign language, "abbreviation". It is formed from the first two letters of the Greek word for "Christ", XPICTOC or XRISTOS.

The ChiRho doesn't seem to be as well known or used as much as the IHS; perhaps because we are not too sure how to pronounce it, or perhaps the title, Christ, meaning Messiah or Anointed One, hasn't the appeal of the beautiful Holy Name, Jesus, Saviour; but it could have, and should have.

Let's read Isaiah 61 and St. Luke 4, 16-9: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the



## Students From Diocese Share Trinity Honours



**TRINITY SCHOLARS**—Four first-year students from the Diocese of Algoma were included in the "Admission of Scholars" ceremony held at Trinity College, Toronto, November 3, 1965. They are, left to right: Gordon A. Johnston (Philosophy), Margaret C. Ruttan (General Arts), both from the parish of St. Michael and All Angels', Port Arthur; Irene Kovaleski (Sociology and Philosophy), of St. Peter's, Elliot Lake; David N. Mitchell (Mathematics, Physics, Chemistry), St. Thomas', Bracebridge. With the exception of Miss Ruttan, who received the Lila Best Memorial Scholarship, the others are all Ontario Scholars.

The fifteenth annual "Admission of Scholars" ceremony was held at Trinity College, Toronto, Nov. 3 this year. The Provost, The Rev. Dr. D. R. G. Owen, observed in his opening remarks that out of a total of two hundred and nine first year students, sixty-seven of these were Ontario Scholars. A student, to be designated as an "Ontario Scholar" must have obtained an average of eighty per cent in at least eight Grade XIII subjects.

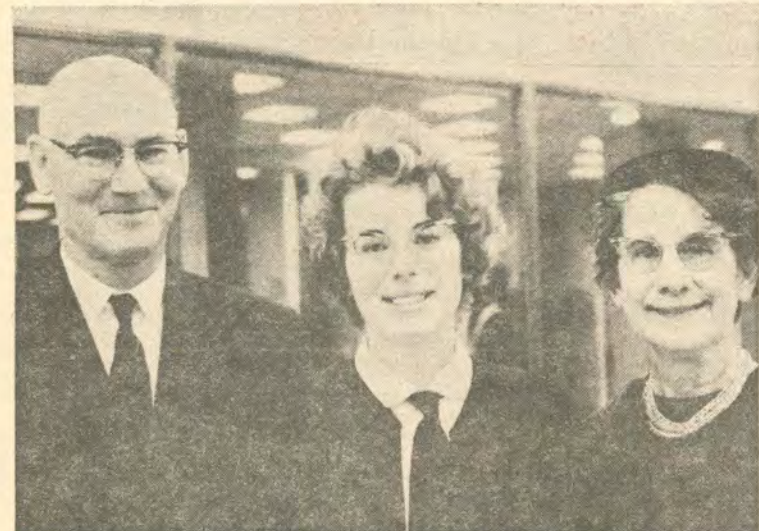
Speaker at this year's admission ceremony was Dr. Malcolm Ross, Dean of Arts at Trinity. Showing that at Trinity there had been a "Teach-in" for a long while, he told the students they were admitted to a life of learning, where "we learn from each other". "Dialogue is only meaningful," he said, "when those who give have something to give, and those who take have something to take."

In addition to the value of conversation in learning, Dean Ross also stressed the value of silence. "There has to be a bit of the Trappist monk in every scholar," he said, and asked, "Is there any good work of the spirit that is not the result of silence?" "Trinity," said the speaker, "is a word that looks inward, where we can recover the lost image of the human person cast in the mold of the divine." "If man is to confront frenzy and fear," he concluded, "he must have the wisdom that does not come from the modern secular city."



THE REV. K. A. ROBINSON

At the "Admission of Scholars" ceremony held at Trinity College, Nov. 3, a priest from this diocese was awarded the Sidney Childs Fellowship in Divinity. The Reverend Kenneth Arnold Robinson, who received this honour, is on leave for post-graduate study. During his year as a Fellow at Trinity he assists at his home parish church in Huntsville on Sundays. The same day he received the Fellowship he became the proud father of a baby daughter. The Robinsons now have two children, Marion Elizabeth, and her new sister, Jennifer Marjorie.



Another Ontario Scholar enrolled in her first year at Trinity is Miss Linda Spencer, shown above with her parents, Mr. and Mrs. L. A. Spencer of Beamsville, Ont. The Spencers are well known at Port Arthur where they were for many years devoted workers in St. George's parish, Mr. Spencer being organist and choir master for many years. Linda is studying English Language and Literature.

## Describe Visits To India, Africa

By Elsie S. Newman

On November 3, Mrs. Wright, wife of the Archbishop of Algoma, was the honoured guest of the parish of St. Francis of Assisi, Mindemoya. At an evening meeting arranged by the Women's Auxiliary of the parish a large audience of people from various parts of Manitoulin Island heard her give an illustrated lecture on recent visits she had made to India and Africa when she had accompanied the Archbishop to meetings of the World Council of Churches held in those countries.

The wide range of coloured slides shown by Mrs. Wright showed a great variety of life and customs among the native peoples as well as plant and animal life. Mrs. Wright stated that she showed only the beauty of those lands, because she felt the poverty had been emphasized by others. She wore a long silk native sari from India, and displayed on a table in the parish hall where the meeting was held many other items of interest she had collected in different countries.

Earlier in the day, Mrs. Wright showed the slides to a group of young school children.

## Young People Lead Service

The young people of Holy Trinity parish, Tarentorus, Sault Ste Marie, conducted the evening service held there on Sunday, Nov. 14. Sixteen members of the AYPAs were helping in various ways. Two accompanied the organist with clarinet and trumpet for three of the hymns, one of which was the "Battle Hymn of the Republic". The prayers, scripture lessons and even the sermon were all taken by the young people.



**CHILDREN'S WINDOW**—Two children who were baptized in St. Mary Magdalene's, Sturgeon Falls, Mary Ryan and Peter Evans, are shown by the window which was dedicated specially for the children of the parish. It depicts Christ with His hand on the head of a little child. On the left is the Rector, The Rev. J. R. C. Patterson, and on the right, The Ven. C. H. G. Peto, Archdeacon of Muskoka, who officiated at the dedication of this and another window in the church on Sunday, Nov. 28.

## Is Your Parish Giving To Educate A Priest?

by The Very Rev. F. F. Nock, Dean of Algoma

Theological Education Sunday is being observed in our diocese on January 23. It is a cold and uninteresting title for a matter which is of vital importance to every Anglican. Trained leadership is important for the growth and extension of the Church and it is particularly necessary for the clergy. In the increased standards of education, affecting every area of life, the Church cannot be left riding in the caboose. For example, Grade X is almost obligatory for the most menial tasks in the Algoma Steel Plant. We must demand and expect the most thorough training for our clergy as business, industry, science, and the professions are expecting it. Such a training involves a university degree, plus three years of theological education—a total of six or seven years.

But such training and the cost of it does not grow on trees. It does not come down from heaven like manna. It is very costly, and the sources of income which our theological colleges have, such as fees, endowments, and grants, are simply not enough to cover the cost of educating the students. Every year our theological colleges face a deficit. Since the colleges are not included in the General Synod budget they depend upon the generosity of Anglicans throughout Canada to meet the recurring deficits.

We should take this obligation more seriously than we do. Roman Catholics and others make very heavy sacrifices to maintain their own schools and colleges and we cannot claim to be less affluent than they are. The crux of the matter of our support lies in how

much importance we place on the basic education of our clergy to provide the leadership the Church needs today. Surely leadership in our Church is as vital and important as it is in any other branch of the Christian Church.

Please give generously when your parish seeks your support for one of its lifelines on Theological Education Sunday, January 23. May the Bishop never have to say to any parish, "I'm sorry, but there

is no priest available for your parish; the Church did not supply sufficient resources to train them."

THEOLOGICAL SUNDAY OFFERINGS — 1965	
Bishop's University, Lennoxville	\$ 20.00
Church Army, Toronto	60.00
Huron College, London	171.10
Montreal Diocesan College	74.00
Trinity College, Toronto	433.73
Wycliffe College, Toronto	147.75
	\$ 906.58

Some parish contributions were sent directly to the theological college and are not included in the above totals, which include all received at the Synod Office up to December 10, 1965.

## Pro and Con

### The Readers' Views

**STOP BICKERING AND PRAY**  
Dear Sir:

... I am an ex United. I enjoy the Anglican services very much and feel that taking part in the prayers, etc., makes one feel more useful and more awake taking part with the Priest than having him perform the service alone like the United Church... I hope, and I'd like to see all Churches united into one because after all, I don't believe the Lord wants so many different religions and beliefs...

I would like to say to all Anglicans and United Church members to stop bickering and pray to God for guidance and I'm sure in His own way and His own time He will give us an answer.

Mrs. D. M. T., Sudbury, Ont.

**WELCOMES UNION**

Dear Sir:

... Having lived in several mission parishes with a not much stronger United Church in the community, I have seen such a duplication of energy and resources by the ministers of both churches to keep the flocks viable that it can only be with pleasure that I contemplate Church re-union.

Possibly if the parishioners could worry less about maintaining two churches, two Sunday Schools, two houses, etc., more time and money could be spent in the furthering of Christ's Kingdom both here and abroad...

Kenneth J. Tipnec, Mindemoya, Ont.



# Lakehead Parishes Celebrate Founding

# PLAIN TALK . . . .

By William Wadley, Diocesan Treasurer



**ST. THOMAS' FORT WILLIAM**—Now in the centre of a busy and heavily populated district, the area of the city known as "Westfort" for many years and still called that by old timers, it was built at the same time as St. Luke's, the foundation stone being laid by Mrs. Kirby, wife of the missionary who organized the two parishes, on June 24, 1890. The Church now boasts the largest Sunday School in the diocese, and is one of the few churches which can still count on a good attendance at Sunday evening services. Additions have been built on the original structure during the years to keep pace with the growth of the parish.

Two Fort William parishes held anniversary services on Advent Sunday, Nov. 29, 1965. His Grace, The Archbishop of Algoma had a busy day between the two churches and met hundreds of Anglicans, not only from the parishes of St. Luke's and St. Thomas' which were both observing the seventy-fifth anniversary of the opening of their churches, but many from other Lakehead parishes who joined with their fellow churchmen at the special celebrations, and all this despite the fact that the Lakehead area was blanketed by the worst snowstorm in years, a record fall of seventeen inches.

Besides the usual morning Services in each church to give thanks for its founding, special observances were held at St. Luke's at 3 p.m. and at St. Thomas' at 7 p.m. and at both services Archbishop Wright gave inspiring sermons. At St. Luke's a dinner was held following the afternoon service and greetings were brought by visiting clergy from all the other Lakehead parishes. About two hundred people attended the dinner.

In the evening three hundred people attended the Service at St. Thomas'. A reception was held afterwards when the congregation had an opportunity to see a display of pictures and old documents of the parish compiled by Mr. L. C. Irwin, and illustrating the history of the church. The next evening a parish dinner was held at the Royal Edward Hotel and attended by more than three hundred persons. The guest speaker was the Rev. Dr. A. H. Johnston of St. Andrew's Presbyterian Church, Fort William. Rector of St. Thomas' parish is Canon E. Roy Haddon.

### Write History

Very attractive and informative brochures were produced by both parishes to mark the seventy-five years of their witness in Fort William. At St. Thomas', Leslie C. Irwin wrote a very detailed story of the parish, well illustrated with pictures and listing many names and events of interest. Former Rectors still active are The Rev. M. L. Goodman, now in the Diocese of Edmonton, who was Rector



**ST. LUKE'S, FORT WILLIAM**—The foundation stone, which was taken from the old Fort William trading post, dating back to 1732, was laid by the daughter of the Governor of the Hudson Bay Fort, September 17, 1890. The brass cross on the altar was sent from England by the Archbishop of York, an uncle of the first Rector. A new modern \$15,000 addition providing a new entrance to the church and increased seating capacity, was built in 1960. The parish hall and rectory on the left of the church, are not shown in the picture.

from 1946-53, and Canon W. A. Hankinson, of Milford Bay in this diocese, who was in charge of the parish for eighteen years, 1928-46.

*Seventy-five Years of Service* is the title of the booklet prepared by Miss Florence Pattison and Miss Betty Childs to mark St. Luke's, anniversary, and they are to be congratulated on the interesting account of the history and activities of the parish. The Rector of St. Luke's is The Rev. H. A. Vallis, who is the ninth priest to hold the charge since the parish was founded by the Rev. M. C. Kirby in 1890.

The organist at St. Luke's is Mrs. Marion Beecher, whose father, the late Canon S. F. Yeomans, was Rector of the parish for twenty-one years. In his sermon The Archbishop paid tribute to his memory and referred to the memorial bursary which had been established by his family and the parishioners in his honour. It is to be used for the training of candidates for the priesthood. The Archbishop also dedicated a room in the church which has been fitted up for a Rector's office and will be known as the "Polhill Room," in memory of a former warden, Walter Polhill.

*Ed. Note:* We cannot conclude these observations on the attractive booklets which are happy reminders to us of both parishes without publishing here an extract from that of St. Luke's: It is an acrostic

expressing the poetic reflections of a former Rector's Warden, William Bonner:

**A Former Warden Remembers**  
 Servants of our Church, now gone,  
 Easter, Christmas, praise in song.  
 Visits to our parish friends,  
 Envelope counting, never ends.  
 New pews from our friends, so sweet,  
 Trying hard to make ends meet.  
 Yeomans, Canon, now in God's care.

Fellowship, friendship everywhere,  
 Introduction of gas—the heating kind,  
 Vestry meetings, pull down the blind,  
 Enthusiasm of the Wells campaign.

You'd maybe like to do it again!  
 Extension to our church's front,  
 Allowing the bank to bear the brunt,  
 Repairs and bills, problems and strife,  
 Stewardship's the spark of a Warden's life.

### VANDALISM REPORTED

The Nipigon parish *Newsletter* has the distressing news that an act of vandalism was committed in the Church of St. Peter's, Red Rock during November; someone broke the hasps and lock off cupboards and alms box and strewed the aisle with pages ripped from the Bible on the church lectern.

### About 1966

A number of revealing statistics were presented at General Synod by Canon Ebert Hobbs of the Department of Information and Stewardship.

Year	Gross National Product (\$ Billions)	Total Anglican Giving (Millions)	Total Reported Anglican Population
1960	35.9	34.6	1,343,000
1961	37.4	33.8	1,358,000
1962	40.4	35.2	1,361,000
1963	43.0	32.8	1,360,000
1964	n/a	35.7	1,365,000

The apparent paradox is this: although the gross national product of our nation has shown a steady rate of annual growth, our reported Anglican Church population on parish rolls has pretty well levelled out about one and one-third million people, and our giving has levelled out at around 34 or 35 million dollars annually.

At the recent deanery meeting in Muskoka when similar statistics were mentioned, several speakers complained that such national figures were often quite misleading when applied to specific areas. For example, while the nation as a whole may have enjoyed a fairly steady rate of economic growth, a closer analysis would show that some areas had gained at a rate considerably higher than the national average, and that indeed many areas had experienced a much more modest increase, and in some cases an actual decline. The request was made to obtain the individual figures for the various parts of the Diocese from the official Bureau of Statistics publications; and when this is done, we hope to present a summary of our findings in these columns.

### About 1965

It will be interesting to see how the readers of the above figures interpret them, and your opinions and comments are invited concerning this apparent plateau in church-giving and membership in our Anglican Communion in Canada.

I also am looking forward to receiving the annual financial and statistical returns from each church as soon as possible after the annual vestry meetings. These will be compiled into the diocesan totals, which in turn will be sent on to Church House for inclusion in the national totals. Intelligent planning for the future presupposes accurate facts upon which to base new plans; the sooner we receive your returns, the sooner we can report to you, to the diocesan executive, and to the national church.

In last month's issue the editor included an abridged summary of 1965 givings for the first ten months; and at that point our outlays were outpacing our income. It will be hoped that the usual year-end surge will occur, and that by the end of January, 1966, we may have received 100 cents on the dollar of our estimated 1965 receipts for mission apportionments, and expense assessments. Fortunately, a few of our parishes have been able to send us more than their minimum mission apportionment for 1965 and this will help offset any others which are unable to meet their full goals; however, it is hoped that at the annual meetings across the diocese the churchwardens will be able to report that funds are by then in hand to fully meet any unpaid 1965 assessments and apportionments and to forward them to the Synod Office by the end of January, 1966.

### Attainable Goals

At the same time as we ask each individual churchman in the Diocese to assist his parish to meet its 1965 goals in full, we also ask you to carefully consider your 1966 diocesan allotments.

In most cases, this has already been done at the deanery great chapter meetings held in November, but at the time of writing we have heard from only six of the eight deaneries, and are unable to give any overall diocesan total of 1966 Mission Fund accepted apportionments. These will be available shortly, I expect, and will be reported to the Diocesan Executive Committee at its next meeting.

The return to the principle of local consultation with deaneries, and of the setting of attainable goals for 1966 should ensure that these totals will be met in full, and on schedule, if our diocesan mission program is to go forward on the scale envisioned in the budgetted expenditures approved at the fall meeting of your executive committee, and as printed in these pages in the December issue.

### Hold Re-Union For Confirmed Members

Fifteen candidates, including adults and children, received the sacrament of Confirmation when the Archbishop visited the parish of Elliot Lake on Sunday, Nov. 14; besides those confirmed, there were two others received into the Anglican Communion. They were presented by the Rector, The Rev. W. R. Stadnyk.

After final instruction during the week, the class received first Communion the following Sunday at 9 a.m. To this service were invited all those in the parish who had made their Confirmation vows in St. Peter's Church, since the parish was formed. A Communion breakfast followed to which they were all invited to welcome the new communicants.

### New Rosslyn Rectory Shows High Standard

The new rectory for the parish of West Thunder Bay was occupied by The Rev. M. S. Conliffe and his family by the end of November. Much of the work done on the new house was given freely by the parishioners so that the total cost was kept down to about \$12,500. The Rector states in his parish magazine, *The Mission Bell*, that "the whole parish can be proud of this new home, for there are few, if any, in the diocese, to compare with it for serviceability as a rectory."

Originally the clergy house for the parish was in Murillo; the new residence is located in the village of Rosslyn, which is nearer the centre of the parish and closer to Fort William.

### BROTHERS RETURN TO USA

Brother Paul Allan and Brother Francis, of the Brotherhood of St. Paul, who spent eight months last year in Bracebridge assisting at the SSJE Mission House, are now the custodians for the Society's branch house in Boston, Mass., and assist at the SSJE church and mission house in a downtown area.