



THE ALGOMA ANGLICAN

VOL. 11, NO. 11

DECEMBER, 1967

Diocese Publishes Biography Of Well-Known Missionary

"The Diocese of Algoma remembers with gratitude the witness of Archdeacon Gowan Gillmor, a great missionary priest who left an indelible mark on the life of the Church in this part of Ontario"—these words written by Archbishop Wright, commending the biography of Gowan Gillmor, just published by the Diocese of Algoma, expresses the reason why *Gillmor of Algoma, Archdeacon and Tramp* should become a 'best seller' in the diocese, and indeed, far beyond its borders, wherever the witness of the great missionary has been carried.

For those who knew and remember Gowan Gillmor, perhaps the best expression of their response to this book is in the words of Mrs. F. G. Beecher of Fort William, a daughter of the late Canon Yeomans, who built a church in this diocese dedicated to Gowan Gillmor, and named one of his sons after him; Mrs. Beecher writes: "We feel a great sense of gratitude to the author, his daughter, and all who assisted in bringing this work to fruition, the life story of a man whom we all loved."

Gillmor's biography, written by Mr. E. Newton-White, is an important contribution to the volumes of *Canadians* produced for our country's centennial year. It traces a large portion of the history of this diocese from the days of Bishop Sullivan, covers all the long ministry of Archbishop Thorneloe until the time of Bishop Rocksborough Smith. It is the story of a man and his untiring interest in his adopted land: the settlements in the lonely places, the native Indian people on the reserves, the construction of the railways, the lumbering, the mining, the tourists, among all these he was ever in the vanguard, the indefatigable "Tramp" bringing the Word and Sacraments, nursing the sick, ministering to the dying, burying the dead. This is a chapter in our history which needs to be preserved, and the biographer humbly offers his book to the diocese which Archdeacon Gillmor served so well. Here those readers who never knew Gowan Gillmor may be inspired by his strange yet transparent character so faithfully portrayed by Mr. Newton-White.

The book contains forty-two chapters and, beginning with a brief introduction of his family background and his early life in Ireland, it brings us quickly into the place where his life-work was to be, Algoma. It recounts many of the delightful anecdotes of this great missionary, his humour, wit, and gentleness, as well as some of the pathos and tragedy in his life; but through it all there shines the unflinching devotion of his priesthood.

In a Eulogium written for the book, His Grace, Archbishop Wright commends the author and his artist-daughter, whose fourteen full-page size illustrations enhance the interest and add to the value of the book. He concludes by saying, "I'm sure that all who read these pages will be spiritually enriched."



The Venerable Gowan Gillmor

We hope many readers of THE ALGOMA ANGLICAN will avail themselves of the opportunity to obtain this book, to read it, and to pass it on to their friends. Write to the Synod Office, Box 637, Sault Ste Marie, enclosing three dollars for each copy, and they will be mailed as long as they last; only a limited number are being printed, and it will not be offered for sale in bookstores, so don't delay or you may be disappointed.

Laurentian Will Have Campus Pub

In the January issue this year our paper published a feature article describing a movement headed by two Anglican priests to establish an English pub type of social centre for the students of Laurentian University at Sudbury. During the year, the priests, The Rev. C. P. Clay, Rector of St. James', Sudbury, part-time lecturer at Thorneloe College; and The Rev. Ted Fuller, Director of the Alcoholic Research Foundation at Sudbury, supported by others, have formed a "Canadian Pub Advisory Committee" and envisage a ring of students' social centres at other universities as well as at Laurentian.

The main purpose of the movement seems to be the provision of "pubs" near university campuses where a social and congenial atmosphere is emphasized, where beer, soft-drinks, coffee, tea, and light snacks are an accepted feature. It is felt that the ordinary hotel beverage room does not promote moderation, nor a proper place for students to gather. It is the opinion of Mr. Fuller that the average beer parlour "is more concerned about consumption than about people."

The crusade of the two priests for a "college pub" received a considerable evidence of support from the students of Laurentian during the latter part of October when a mass rally was organized in Memorial Park, Sudbury. Seven hundred students attended the demonstration to protest the delay of the university administration in setting up a pub on or near the Laurentian campus. Clay and Fuller have from the first dubbed their project "The Nag's Head" after a famous tavern during the Reformation period in England. They are co-chairmen of the "Nag's Head Committee" which promotes this idea among the students, faculty, and interested sponsors around Sudbury. It was reported that several professors supported the student rally and their movement for a proper drinking environment.

(Continued on page 4A)

CHANGE OF ADDRESS

The many friends of Father Palmer in this diocese will be interested to know his new address. If he is on your Christmas card list take note that his address is now:

Canon R. F. Palmer, SSJE
Apt. 3, 101-B Wellington
St., London, Ontario

Reorganize Parishes During Archbishop's Muskoka Visit

A three-day visitation in the Deanery of Muskoka-Parry Sound the last weekend in October saw the Archbishop celebrate the Eucharist, hold three Confirmations, visit the new Rosseau Lake private school for boys, and met with representative laymen from two parishes to discuss plans for a re-alignment of pastoral work.

At St. Thomas', Bracebridge, His Grace presided and preached at the Holy Eucharist at 8.30 a.m., Sunday, October 29; and at 11 a.m. confirmed a large class of children and adults presented by the Rector. In speaking to the large congregation which filled the church to capacity, the Archbishop commended the candidates and also referred to the renovations made this year in the church building and the rectory. The Ven. J. S. Smedley assisted as Archbishop's Chaplain during the service. An informal reception was held in the parish hall following the Confirmation and refreshments were served by the Anglican Churchwomen.

On the Sunday evening another Confirmation Service was held at Novar, and from there the Archbishop travelled to Rosseau. On Monday at noon he was the guest at the new Rosseau Lake School, where the former summer home of Lady Eaton is now being operated as a boys' school. Situated only half a mile from the village, the

teachers and pupils will have a close connection with the parish church.

Monday evening the Rural Dean, The Rev. R. G. Charles, presented three candidates for Confirmation at St. James' Church, Port Carling. Mr. Garth Tassie, who has been acting lay-reader during the vacancy in the parish, assisted as Archbishop's Chaplain.

Wardens of the congregations of the parishes of Bala and Port Carling attended the service and met with the Archbishop and Rural Dean afterwards to make plans for pastoral work and supervision in the area. Christ Church, Gregory, will be attached to the Rosseau charge, while Bala, MacTier and Port Carling will be combined for the present as one parish. Port Sandfield and Mortimer's Point are summer churches in this area and provision will be made for services each season. The Rev. J. Watson, a former Rector of Gravenhurst, now on leave from the Diocese of Moosonee, is locum tenens priest in charge of the combined parishes.

The ladies of Port Carling congregation served a lunch to all who had attended the service and a social hour was held in the crypt of the church. The following week a parish get-together for the congregation and Sunday School was held at Shamrock Lodge, when the hosts were the People's Warden, Mr. H. B. Clinch, and Mrs. Clinch.

Anglican Lay-Training Course



Bob Osborne of Elliot Lake, President of the Ontario AYPAC Provincial Council, left during October to take a six month course at the Lay Training Centre, Sorrento, B.C.

A former student at Thorneloe College, Bob was one of the "Voyageurs" taking part in the trip from Camp Manitou to Expo this summer. He was also a Youth Observer at the General Synod meeting in Ottawa. Later he co-ordinated local arrangements for the meeting of Ontario AYPAC

members held at Elliot Lake during the Thanksgiving week-end.

Writing in his parish paper, The Rev. W. R. Stadnyk, Rector of St. Peter's, Elliot Lake, Bob's home parish, has this to say of the work attempted at Sorrento:

"This training centre (which has been in operation for only three years) attempts to create an atmosphere where people can get a fresh look at what it means to be a Christian in our time. It seeks to provide opportunities for the discovery of "self", and one's capabilities; the discovery of purpose, direction, and goals for life; and to search for the personal relevance of the Christian faith.

Sorrento tries to help a layman to understand the world from a Christian perspective, and to see his work as part of his mission in the world. At Sorrento a person is also able to develop skills in relating to others and facility in communicating."

Christmas Greetings To All Our Readers From The Editor and Staff

THE ALGOMA ANGLICAN

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

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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 Stable — A Christmas Meditation



"Let not your bed be laid in softness; but in memory of the Holy Nativity of our Lord Jesus Christ think of that poor and narrow crib where Jesus was born and where were heard His infant cries. He had no ornament for His cradle but a little straw, and no nourishment but a little milk from His Virgin Mother."

Those words were written some five hundred years ago by St. Thomas a Kempis, the monk who wrote the *Imitation of Christ*. Though they were written for himself and for others such as himself, men whose beds were not in the least likely to have been "laid in softness", they have a special Christmas message to us in these days when comforts and luxuries are more and more becoming necessities.

It is interesting to picture our monk in his shabby habit looking through one of our Christmas catalogues, watching the advertisements on television, or standing before one of our store windows. It might be difficult to make him understand that these have anything to do with the festival of the Holy Nativity of our Lord Jesus Christ.

St. Thomas was a realist. His little word-picture of the Nativity has nothing sentimental about it. Other saints, poets, and artists have glorified the stable with pavements of sapphire and angels with golden wings. We need this kind of imagery; it has its place in reminding us that the Child of Bethlehem is King of Kings and Lord of Lords. Others want to excite our pity and compassion for the child — "woe is me, poor child, for Thee" — and we need this too, because if we can learn to feel compassion for the Holy Child in His helplessness we will also grow in compassion for all who are helpless and in need.

Keeping away from either extreme, Thomas a Kempis takes us straight to a plain, ordinary stable. There are rough splintery boards with manure tramped into them, and prickly straw. There is no miraculous light — only the dim light of a lantern. There are the stable sounds, the breathing of the animals and the stamping of their hoofs on the floor. There is the stable smell, animals, harness, straw, manure: the smell that some people loathe and others think is one of the best on earth.

A stable is a place where we are close to the bare necessities of living, close to the Source of Life, just as we are close to them in a ploughed field, a pasture, a woodshed. There is no glamour, but a feeling of rightness

and satisfaction. Modern civilization has taken these blessings away from us, and it is to our great loss.

When St. Thomas gives us his little Christmas picture of the new-born Child being nursed by His Mother in the stable, he is asking us to compare our circumstances with those of the Child. We should think very seriously about the comforts and luxuries that we demand and accept as our right. A glance through the daily intercessions in *Response* will show us that we need not go back two thousand years to the stable in Bethlehem to find contrasts that should hurt our consciences.

—M. N.-W.

Book Review

THE BISHOPS COME TO LAMBETH — Dewi Morgan; published by Mowbray's; \$1.75

To mark the hundredth anniversary of the first Lambeth Conference and to serve as a study book for the next one to be held in 1968, Mowbrays has offered a new edition of this book first published ten years ago prior to the last Lambeth Conference held in 1958.

Expanded by the author to note the events which have taken place as a result of the last conference, and with an outline of the draft agenda for next year's meeting of the bishops, to bring it up to date; this book explains the evolution of Anglicanism, as well as giving an indication of its true ethos. It is a good book to place into the hands of anyone who wants to know about the Anglican Communion, the relationship of the various Churches with the historic See of Canterbury, and the significance of their fellowship within Christendom. Moreover, in *The Bishops Come to Lambeth* we see how the evolution of Anglicanism is a continuing movement, the ethos is being renewed, and the fellowship strengthened and extended.

The Rev. Dewi Morgan, whose parish includes the famous Fleet Street, London, is the acknowledged chaplain of the writers who make that area the literary rendezvous of England. His books have been well received because of their easy journalistic style. This edition of his popular story of the Lambeth Conference has been chosen by the Anglican Book Society in Ottawa as the Winter selection of their "Canterbury Book Club". As the bishops go to Lambeth next year we can follow them and be better informed of the conference by a study of this book.



The Archbishop's Letter

Advent

and

Christmas

1967

The Archbishop's Study family and calls forth a fraternal spirit among men divided in almost everything else. Let us be clear about one thing, viz., we cannot secure world fellowship by law or a change in political structures, but world peace can only come in the common inspiration of pure affection for the Christ Child born in Bethlehem.

My dear People:

Although there are all kinds of attempts to question the Christian Faith, no historical figure, judged by his influence in the world today, exerts so wide and so powerful a sway over men's lives as He whose birthday we celebrate on Christmas Day. Some may question this statement but the fact remains.

At Christmas, all men, consciously or unconsciously, admit this fact. Why is it that in the midst of rumours of wars, famine, and industrial disputes, this birthday is so warmly welcomed and so widely celebrated? Is it not that in the Babe born in the little Syrian village, men acknowledge that there entered into the world One Who brought a fresh outlook — human life?

Happily, Christmas Day leads us to the central fact of faith—"God with us". Christmas Day and Christianity with it would long ago have passed away if men had only seen in our Lord One Who shared our manhood and our experience of life in this world, and had not also believed that He Who was born in Bethlehem was one with God.

All those who came in contact with the Babe of Bethlehem stayed to worship in His presence. The shepherds hurried from the fields to see the Child, and when they saw Him they fell down in adoration. The Wise Men followed the Star and completed the purpose of their quest as they too, knelt before Him and offered their gifts of gold, frankincense, and myrrh. On that night of His coming, in the angels' adoration of the Child, there began a worship which has never ceased.

The Christmas Festival, beyond all others has called forth the highest genius of artists, poets, and musicians — and not only these, but the entire cross-section of society in all ages. Man can do today what he has always been constrained to do — express what is in his heart as he contemplates the full meaning of the Christmas Festival. On Christmas Day those who grasp its secret know themselves to be in the presence of One to whom WORSHIP is their only fitting salutation.

Paradoxically, in the midst of change, theological ferment, racial hatred, and so forth, the Birth of the Christ Child evokes within the most hardened heart a stirring of the springs of kindness, fellowship, and self-sacrifice, which go to sweeten human life. His birthday releases new energies of affection in the

As long as Christmas retains its magnetic power of love over man we need not relinquish the highest ideals for humanity. What economists and politicians long for, but confess they cannot attain, is secured in the presence of this Child Whose gentle but powerful sovereignty brings the benediction of peace. If we are not impressed it is because we have not given our allegiance sufficiently to Him.

There is still hope for the world. It is because of Christmas. The assurance of Christmas is the assurance of Joy. I find myself stressing the spirit of Christian Joy as my ministry unfolds. I cannot help it. I know the Joy of the New Testament. I have experienced it. Although there is suffering and grief in the New Testament (and indeed in the lives of us all) the New Testament is a book of Joy. It begins with the Angels' song — it ends in an anthem of victorious accomplishment. The Joy of Christmas is not for one day. It is for the whole life. It is the conviction that *God is with us* and that we are with Him. We miss the increased energies of life that Joy brings. Joy is the gift of the Child born on Christmas Day.

In this spirit of renewed worship and joy I wish you all the blessings of this holy season.

Your friend and Archbishop,

William L. Wright

RE: CANON XXVII — ON MARRIAGE IN THE CHURCH

Last summer the General Synod of the Anglican Church of Canada passed a new rule or "canon" regarding Holy Marriage; it provides for greater care to be observed in preparation for marriage, and also for the re-marriage, under certain conditions, for divorced persons whose former husband or wife is still living.

In the January issue the Archbishop expects to publish a directive regarding the proper procedure to be followed in any applications for re-marriage in this diocese.

DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Dec. 3—Advent I	Port Sydney, Christ Church	Canon Cyril Goodier
Dec. 10—Advent II	Bracebridge, St. Thomas'	David N. Mitchell The Ven. Julian Smedley
Dec. 17—Advent III	SSJE Collegiate Church and Muskoka Missions	John G. McCausland David Hemming Norman Thornton John Hawkes Lawrence Frith Horace Garrard Peter Palmer
Dec. 24—Advent IV	Gravenhurst, St. James' Pointe au Baril and Britt	William Thistle The Ven. John Lindsell
Dec. 31—Christmas I	Bala and Mactier	John Watson (locum tenens)

Challenge To Mission in Stewardship Sounded by Lay Reader Bob Andrews



Mr. R. J. Andrews

Some excerpts from an address given in Holy Trinity Church, Sault Ste Marie, October 15, by Robert J. Andrews, Lay Reader.....

Some months ago, Ontario residents were surprised, and in some cases shocked, by a suggestion that church building should be taxed. A banner headline in The Canadian Churchman read; "TAX COULD BANKRUPT PARISHES". There is naturally some opposition to such a suggestion; for if it is implemented there will be much wailing and gnashing of teeth. Perhaps the most significant thing about this recommendation is that it was made. It has been made, spelling the imminent ending of the last of the privileges that the Church has enjoyed. It has been a privilege that she has not deserved.

At one time the Christian Church was the only social agency and charitable organization. Her actions benefitted the whole community. Because of this the Church became exempt from taxation. However, today the Church is not the purveyor of good in the community that she was; apathy, weakness, and division have forced the state, at the municipal, provincial, and federal levels to undertake the social responsibilities that the Church once called her own. The Church has become, with a few exceptions, an inward-looking organization, whose sense of mission and responsibility has been blunted, if not totally forgotten.

With the exception of the Roman Catholic Church, whose financial statements are generally not published, the twenty largest religious denominations are shown each year in terms of per-member giving. You'll never guess where the Anglican Communion rates in both Canada and the United States?—last. We give less per member than any other religious community in this country and yet we include more millionaires per capita than any of the others.

This is disgraceful in that it places us in the position of not being able to discharge our responsibilities to the rest

"LIVELY" EXAMPLE

The centennial project of the parish of Christ Church, Lively, has been pushed through to a successful end; besides raising a substantial sum for necessary repairs and re-finishing of their church basement, they have repaid nearly four thousand dollars on their Church Extension loan from the diocese.

of the Church and to the whole of mankind. If that were not enough we relegate to our parish clergy the position of holy fund-raisers whose overwhelming responsibility is the continual balancing of the budget rather than being priestly pastors whose main concern should be the condition of men's souls.

If someone were to suggest that we employ a team of professional fundraisers to come into our parish or our diocese to straighten out the financial stewardship we would be aghast at the idea. I submit that when we give so little that the Church balances on the brink of financial collapse from January to January and when the main concern of the parish priest becomes that of balancing the budget, then the seven thousand dollars that we shell out each year in stipend, housing, and car allowance goes not to maintain a priest and pastor but to maintain a professional fund-raiser. When the Bishop of the diocese, our Father-in-God, has to go around to every deanery in the diocese to literally beg for money, what else is he than a high ranking fund-raiser? There is nothing that suggests this in the Sacrament of Ordination; yet we force the clergy, whatever their rank, to become fund-raisers. It's not their job; it's ours.

There is a crying need for more money. In our own deanery there is a need. The last report of the strategy committee recommended that the Bishop appoint a full-time priest for Indian work at Garden River and the Sault. There are hundreds of Indian students who need pastoral care. The Bishop couldn't consider such a move: we haven't the money. The diocese is closing mission points and combining parishes because of a lack of manpower. We cannot afford to move new men into the diocese. We have lost at least six clergy in the last two years. They have left the diocese for greener fields. No one has replaced them. We

can't; we haven't got the money.

Our work in new areas is at a standstill—we are not growing. Indeed if the truth were to be faced, we are shrinking. Here we are in an age of progress and the Church is backsliding. It is only fair to say that money doesn't tell the whole story of the failing Church but it plays a large part in that sad story.

TAKE ON A REAL JOB

I hesitate to even mention the work of the Church in other countries. You know we often think of our response to missions as being a question of sending Prayer Books to the Hottentots. Sending is not enough. Each of us in this country needs some sort of real involvement in mission. I rather like the idea of choosing a parish and doing something real and concrete about mutual responsibility and interdependence instead of sitting around and talking about it. Perhaps we should follow the example of a parish in Toronto and send a herd of cattle to Africa. That's what they need over there. Give them all the Prayer Books they want, but given them something to make them walk straighter and taller as well.

Don't say that we have enough to do in Canada without looking after people far away from us. If this had been the attitude of the Church of England and Ireland two centuries ago, where would we be today? For generations the English and Irish churches sent droves of men all over the world. They founded our national Church. They believed in mission and without them, perhaps the little white church that sat on this corner for forty years and more would never even have been built. If we don't believe in mission, then we don't believe in ourselves.

We can remedy the disgraceful situation in which we find ourselves and at the same time extend our own sense of mission within the Church. All we have to do is to give to the Church as we should. The

(Continued on page 4A)

Cars for Clergy

Ecclesiastical Status-symbols!

With the somewhat outlandish names given to many of the new cars, clergy should give serious consideration whether or not these names might be fitting for the dignity of their profession.

The Bishop is driving a FURY
—what a most un-episcopal name!
Now his clergy will never be sure he won't visit in brimstone and flame.
Perhaps next he'll get in a MARAUDER
in a TEMPEST his priests to unfrock
While swinging his SABRE still broader
to include an arrears-ridden flock!
O what troubles in future await us
if a Prelate, with luxury yen
Would reach for the ultimate status
and be found with a sleek PARISIENNE!
Can you think of a parish much cruder
where a parson the picnic will guide
In a COBRA or fast BARRACUDA
or, a Canon a WILDCAT astride?
All round there roam RAMBLERS with Rectors.
— will a CUTLASS the Crosier replace?
While STING RAYS with holy defectors
the clerical office disgrace?
Now hearken! ye delegates to synod,
and this horrible prospect debar;
Pass a spanking new canon this minute
assigning each cleric his car.
"From now on all the priests are permitted
is a VALIANT, their faith to apply;
For Archdeacons CRUSADERS are fitted,
while Bishops AMBASSADORS buy."

Bill Wadley Pleads For Mission in Fellowship



Mr. William Wadley

Diocesan Treasurer, and former President of St. Luke's Cathedral, Brotherhood of Anglican Churchmen.

It came as rather a shock the other day to learn that the Brotherhood of Anglican Churchmen is getting on in years. The Diocese of Huron executive is planning its eighteenth annual conference next spring. Ottawa has just held its eighth annual diocesan conference this month. It made me realize just how much time had passed since its inception in Windsor in the year 1951.

Ontario Meeting Planned

Recently steps have been taken towards the formation of a provincial co-ordinating council to promote and extend the work of the B.A.C. throughout the ecclesiastical province of Ontario. Our northern neighbours from Moosonee are enthused and have already extended an invitation to Churchmen throughout the province to come to Timmins early next fall for the first provincial conference sponsored by the B.A.C. on Saturday, September 8, 1968.

I wonder just how many of our laymen would like to respond to that invitation, and plan to attend such a gathering? I'd like to hear from you, please, either as individuals, or from executive members of parish chapters of the B.A.C., Men's Clubs, Laymen's Associations, and the like.

Personal Experience

I am grateful to the Brotherhood for the outlet it gave me personally for an interest in Church work. At the time I first became interested I held no particular office in my parish or deanery, but through it I came in contact with fellow churchmen in many different parishes in Sault Ste Marie and along the North Shore.

Prior to my appointment as Diocesan Treasurer I had never attended Synod. Like

CENTENNIAL GIFT

This summer two large flags, the Canadian Maple Leaf ensign, and the Canadian Church flag, were presented to St. James' Church, Port Carling and installed on either side of the spacious chancel; they were the "centennial" gift of the Rev. Dr. G. H. Thompson, who was a regular worshipper at the church for the past few years while he resided at Port Carling and was on the staff of the Bracebridge High School. This year he took a position as principal of a college in Ottawa.

many others, I had been an alternate delegate, but alternates living in the See City are seldom called upon. I wasn't at the 1956 synod when Bill Burgoyne came up from St. Catharines and told of the work the B.A.C. had done in his home Diocese of Niagara. He must have done a good job, because that synod approved a new regulation which recognized the Brotherhood of Anglican Churchmen official in Algoma.

FALL DEANERY MEETINGS

That was eleven years ago. I remember at the time it was felt that there should be some form of diocesan super-structure to co-ordinate BAC activities. Others felt our real strength lay in the deaneries. There already was a tradition of fall deanery meetings in some areas; often they were combined with the great chapter meetings and one hundred or more men would come together to hear the Bishop outline the details of our Church Program of interest to the men assembled from all points of the deanery.

PRE-SYNOD MEETINGS

Often, on the eve of synod, there would be a Layman's supper and gathering. Paradoxically, as travelling became more convenient we didn't seem to find time for this any more. We wanted to get there, get started, get on with the business on synod, and head for home again. So we gained something, and I think we lost something. Is it worth salvaging? If it is, I'd like to hear from you. I'd like to be whatever help I can be in getting something started again on a deanery and diocesan scale.

I would think that we could come together once again for the fellowship of a deanery men's meeting each fall, and likely again each spring, plus perhaps one good open-air deanery service each summer.

PARISH FOCUS BEST

But the particular focus of a renewal of interest, I feel, should be at the local parish level. Here month in and month out the men should come together and work together under the banner of the Brotherhood of Anglican Churchmen. The present formation of a provisional provincial council is designed with this in mind: to provide a central clearing house for information, pins, membership cards, pamphlets, conference reports, ideas, for implementation at the parish level.

I am convinced that our Anglican Church of Canada is the stronger now for the efforts of the BAC during the last sixteen years. I am equally certain that it can again prove a useful medium for the effective channelling of the interest, enthusiasm, efforts, and ideas of many churchmen in our parishes, deaneries, and diocese. May we have your help?

YOUTH CONTRIBUTION

The Synod Office recently received a special one hundred dollar contribution from the AYPAs of St. Paul's parish, Fort William, earmarked for the support of our 1967 Anglican World Mission project at the Nagoya Student Centre in Japan, supervised by the Rev. Vincent Goring.

Shortage in Payments

To Diocesan Funds . . .

Report of the Synod Executive Committee

by Wm. Wadley, Diocesan Treasurer

The second meeting of the Executive committee elected by the Synod this year was held at Copper Cliff, Tuesday, November 7, with all but four of those eligible to attend present for the meeting.

During the day's agenda the members HEARD the Archbishop report that a meeting of the Ontario House of Bishops was scheduled for mid-November concerning the setting up of the **Matrimonial Commissions** called for by the new Canon 27 enacted by the General Synod.

NOTED Deanery acceptances of the 1968 Mission Apportionments totalling \$92,408.00, about ninety-nine per cent of the full budget of \$93,135, but leaving a shortage of more than seven hundred dollars to be met either by voluntary overpayments from the parishes, or curtailed spending by the diocese.

RECEIVED a comprehensive report from Mr. J. E. Huggett, Gravenhurst, who with Canon A. J. Thomson, Port Arthur, and the Treasurer, had been requested to make a thorough review of the present investment yields and policies; and

INSTRUCTED the same three men to serve as an **Investment Sub-committee** of the Advisory Finance Committee, to act together with the corporate custodians of the diocesan trust funds in their supervision and administration, with a view to enhancing the annual interest income from these assets.

WERE INFORMED that the bank indebtedness of the **Church Extension Fund** had already been reduced during the year from \$96,000 to \$73,000 and

AUTHORIZED the sale of a site in Fort William, formerly held by the Church Extension Committee, also

ARRANGED for the listing for possible sale of similar properties in the North Bay and Sudbury suburban areas, the latter subject to change if a local congregation will meet the taxes and carrying charges of holding the site for future development.

CALLED for a renewed effort during 1968 of all parishes owing moneys to the Church Extension Fund and Church and Parsonage Loan Fund, and

OFFERED a twenty per-cent bonus on capital repayments during 1968 to the Extension Fund, in the form of a credit of six dollars for every five dollars of capital repayments during the coming year.

WERE GIVEN an up-to-date report on Thorneloe University by the Rev. Dr. D. S. Forth, Provost and President of the Anglican Liberal Arts college affiliated with Laurentian University, Sudbury.

REVIEWED a number of requests concerning local property and financial matters, and in certain cases deferred decisions pending further information, which prompted a suggestion that steps be taken to clarify the necessary procedures followed in the handling and submitting of requests re local property matters with a view to streamlining present procedure.

AGREED to a request that the forthcoming biography of Archdeacon Gowan Gillmor be published under the copyright of the Diocese of Algoma.

LEARNED with deep appreciation of the \$3,600 bequest to the diocese by the late Leslie C. Irwin of Fort William, long-time member of the Synod and its executive committee, and for many years head of the Church Extension Committee.

CONGRATULATED the Bishop-elect of Calgary, The Rev. M. L. Goodman, a former priest of this diocese.

APPROVED detailed financial statements and summaries for the first ten months of the year, among them the following receipts:

MISSION OUTREACH

Algoma Mission Fund Apportionments	\$ 53,372
(sixty-three per cent of total)	
Anglican World Mission	7,425
(sixty per cent of total)	
Primate's World Relief Fund	4,351

DIOCESAN ASSESSMENTS

Diocesan Expense Fund	34,835
(sixty-one per cent of total)	

which meant that because of the time lag in parish transfers to the diocese in sufficient amounts to meet necessary expenses the diocese had to BORROW twelve thousand dollars for current operating purposes up to October 25.

ADJOURNED after a full day's deliberations, and setting the time and place of the next meeting for January 30, 1968, at Sault Ste Marie.

DEDICATE MEMORIAL SUN DIAL

A sun dial, located at the main entrance of the William Beatty School, Parry Sound, a memorial to the late W. Leonard Fisk, who for eighteen years was Business Administrator and Secretary-Treasurer of the Board of Education, was dedicated on October 27 by The Rev. I. L. Robertson, Rector of Holy Trinity parish, Parry Sound. Len Fisk was a devoted member of this parish, and a member of the diocesan synod for several years.

GROWING PARISH

Since the summer thirty-eight new families have been added to the parish list of St. Matthew's, Sault Ste Marie; it is reported by the Rector, The Rev. Harry Morrow in his parish bulletin.

CAR WASH HELPS CHURCH CAMP

The Over Nineteen Club of St. Luke's Cathedral raised enough money by two successful car wash projects to provide for needed maintenance jobs to the buildings at Camp Manitou.

FIFTIETH ANNIVERSARY

The parish of Holy Trinity, Sault Ste Marie is observing a half-century of continuous services; the original church at Tarentorous was opened December 9, 1917. The present building was dedicated in December, 1960 during the incumbency of The Rev. W. C. S. Banting. The church is now becoming overcrowded and additional school rooms have had to be rented to accommodate Sunday school classes. The Rector is The Rev. D. M. Landon. Archbishop Wright will visit the parish and preach at the anniversary services on December 10.

International Event

Anglican Fellowship of Prayer

A meeting of importance to Anglicans in many parts of the world will take place in Toronto next April when for the first time the Anglican Fellowship of Prayer will hold their annual conference in Canada. Over a thousand delegates are expected to attend, and it is hoped that many bishops, clergy, and laity who are seeking to encourage prayer groups will plan to be in Toronto at that time and derive inspiration from the conference program. The Rev. G. P. Parson, Rector of Trinity Church, Port Credit, is

Publicity Convener for the conference and we expect that further information and forms for registration will soon be available.

The Anglican Fellowship of Prayer was founded ten years ago, and one of its chief organizers has been Mrs. Sam Shoemaker, widow of a well-known priest-evangelist of the Episcopal Church in the U.S.A. Taking a leading part in its work are several bishops of the Church in America, Britain, Africa and other parts of the world. The Rt. Rev. F. H. Wilkinson, former Bishop of Toronto, is the international chairman of the Fellowship.

The meeting is scheduled to be held for two days, April 26 and 27, 1968. Details of the agenda have not been published.

PRIESTS PUSH PUB . . .

(Continued from page 1A)

The Board of Governors of Laurentian have approved the Nag's Head idea, and reports indicate that such a "pub" may be included in a proposed students recreation centre on the university campus.

The *Sudbury Star*, in an editorial published a few months ago, suggested that the Ontario government should aim at a higher standard for licensed beer parlours. It observed that in many Ontario beverage rooms "the atmosphere is more conducive to arguments and fights when patrons drink too much, too fast. A legislative committee studying the situation in Ontario might be impressed by the evidence of bartenders who can . . . produce a few torn shirts as visual evidence of the need for change."

Perhaps the most significant statement about the proposed college pub idea was contained in a letter to Mr. Fuller from the Dean of Students of Carleton University, Ottawa. He wrote: "It is my view that students should be provided under controlled conditions, on campus, with what they now have available under less seemly circumstances through commercial establishments . . . we do not, unfortunately, have a tradition of controlled and sensible or even civilized drinking . . ."

The "civilizing" of our drinking habits through practical social work among university students is the aim of the Nag's Head promoters. According to a report in the Laurentian students' newspaper there is a constant pressure in beverage rooms upon



The Rev. C. P. Clay

patrons to drink more; "they just push and push beer at you", was the comment of one student.

The Reverend Colin P. Clay, in whose parish the university campus is located, is a graduate of Cambridge University, England, and teaches Religious Knowledge at Thorneloe College. He, with Mr. Fuller, has been working on this "pub" idea since May, 1966; both priests are concerned about the teaching of moderation in drinking. Their college tavern movement may be a real break-through in the change of drinking habits. At least it will be an effective protest against the environment of the average beer-parlours.

STEWARDSHIP . . .

(Continued from page 3A)

Bible is quite explicit on this count. Ten percent must go to God. Don't get frightened. The government does much of the social work that the Church used to do, so our General Synod some years ago formulated a rule of giving. It is realistic and sensible:

If you make \$1,000 a year, you should give \$1 every week.

If you make \$5,000 a year, you should give \$5 every week.

For every one thousand dollars of income, one gives one dollar per week. This works out to about five percent, just half the Biblical tithe. This is the Church's minimum standard. Just think of the things that could be done if we were to follow this rule. There are some people who give more than this. Some give ten percent—these are usually the clergy and some give even more.

The challenge is for us all. We haven't taxation on our property yet, but if it comes, under our present system of giving we have had it. Why wait for that? If we of the Church of God are to fulfil the divine commission we must begin to give, and give, and GIVE.

Archbishop's Itinerary

December	3:	Early Eucharist, Church of Redeemer, Thessalon
		11 a.m.—Zion United Church, Thessalon
		7 p.m.—St. John's North Bay
December	4:	Parish of Powassan
December	6:	Retreat for Algoma Deanery
December	10:	11 a.m.—Fiftieth Anniversary, Holy Trinity Church, Sault Ste Marie
		7 p.m.—St. Matthew's Church, Sault Ste Marie
December 12, 13:		General Commission on Church Unity, Toronto
December	17:	11 a.m.—All Saints' Church, Sault Ste Marie
December	25:	St. Luke's Cathedral, Sault Ste Marie

CHOIR GOWNS TO SPARE

The parish of St. John's, New Liskeard, has a dozen or more used choir outfits (black cassocks and white surplices) which they would be willing to send to any parish desiring them and which will pay the shipping charges. Write to the Rev. A. R. Cuyler, rector, at Box 180, New Liskeard.



Wondering about those Christmas gifts . . . May we suggest?—

Gillmor of Algoma

Archdeacon and Tramp

by E. Newton-White

125 pp. with illustrations; \$3.00 per copy

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