



THE ALGOMA ANGLICAN

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Sault Star Photo

Among the guests at the New Year's Day reception at Bishophurst this year was a young woman from Guyana who was visiting Dr. and Mrs. Eaid of Sault Ste Marie. The picture shows, left to right, Geraldine Eaid (daughter of Dr. Eaid), Archbishop Wright, Damayanti Persaud of Guyana, Mrs. Wright, and Dr. C. R. M. Eaid.

Editorial

Synods and Social Change

It has been announced that the Diocesan Synod this year will convene on Monday, June 5, but the place of meeting will not be decided until the Synod Executive Committee meets in Sudbury early this month. It is expected that the travelling time of all delegates will have to be considered as well as the financing of accommodation and meals before it is decided whether to hold the synod at Sault Ste Marie or Sudbury.

It is anticipated that on the evening before synod opens there will be a panel discussion on the new Marriage Canon so that a consensus of opinion may be formed and during the synod session a resolution expressing the mind of the Diocese of Algoma on this matter may be adopted and prepared for presentation to the General Synod which meets in Ottawa at the end of August.

diocese, during the reception always held by the Archbishop and Mrs. Wright for the synod delegates. Wherever it takes place this meeting of the synod will have important decisions to make. Among the first is the contentious issue unsettled by the last synod, that of admitting women as synod delegates. Faced by a continual "trend" towards the "equality of sex", it is doubtful whether this diocese will stand against such a movement; yet the warnings which have been uttered about the logical and ultimate result of this trend are far more obvious today than they were even two years ago. Today we are faced with a growing agitation within the Church for women in the priesthood; the "ultimate", of course, will be reached when we kiss the ring of "Her Ladyship, the Bishop of . . .", or salute "Her Holiness Pope Paula I".

At the last synod a strong invitation was extended to hold the next meeting in Sudbury at the new Laurentian University buildings; if this is accepted, it will mark the first time the diocesan synod will have met anywhere but in Sault Ste Marie. Another factor which may influence the decision of the Archbishop and the Executive Committee is the probability that the next meeting of the General Synod will be held in this diocese. Suggested places for holding it are at the Lakehead or Sudbury; if the latter is decided upon it may be thought better to keep the diocesan synod meeting at Sault Ste Marie. One strong custom which has enhanced the family spirit evident in Algoma through the years has been the opportunity to visit Bishophurst, the home of the Bishops of this

The foregoing quip is not meant in any way to be derogatory of womanhood, her great qualities, or of any member of the female sex; but we find it quite impossible to reconcile the office of *fatherhood*, which is the basis of the sacred ministry, with highest qualities of womanhood. We do not wish to take part in any movement which sees woman as being "equal" with man, for in accepting a so-called equality she unwittingly degrades herself below that queenly dignity which God has given her through the motherhood of Our Lady. Whatever decision this year's synod takes, we respectfully urge the Archbishop and agenda committee to have it taken by *ballot* instead of "counting heads" which at the last synod added to the confusion regarding the vote.

Bell Tower Ready To Ring In Centennial

The first "centennial project" to be completed by a parish within the Diocese of Algoma was undoubtedly that of Christ Church, Englehart. At a meeting of the congregation held on September 15 last year the project was approved — to erect a bell tower for the church. The plans were later approved by the Synod Executive committee; the people went to work, and the project was completed in time for the bell to ring from the tower at the stroke of midnight, January 1, 1967, to welcome Canada's centennial year.

Attention, Young Men of Algoma!

Letters of application will be received from young men fifteen years of age or more, for

"VOYAGEUR III"

This year's camp is planned to be a trip from Manitou to Montreal as part of the centennial celebrations honouring Canada's one hundredth anniversary.

The camp will go to Manitou either in the second or third week of August. The cost, including food, some equipment, and transportation from Montreal to Whitefish Falls, as well as the "Expo '67" passport, will be \$100 per person.

Applicants should be communicants of the Anglican Church of Canada.

This project will require much effort on the part of its participants, so it is essential that applicants be physically fit and prepared to put forth maximum effort at all times. Complete information will be sent upon receipt of your first letter.

Address applications to: The Reverend William R. Stadnyk, 120 Hillside Drive South, Elliot Lake, Ontario

Archdeacon Peto Resigns

The resignation, due to ill health, of Archdeacon Peto, Rector of Holy Trinity parish, Parry Sound, will come as a shock to his many friends in this diocese. Although he had several bouts with illness during the past few years, he had assumed his normal duties again; however, on October 17 last year he suffered a severe stroke from which he has not completely recovered. A month earlier his wife, too, had a serious stroke and has been invalid ever since. Although both Archdeacon and Mrs. Peto have happily recovered enough strength to be at home and to move about, they will need a long rest to ensure their return to health.



THE VEN. C. H. G. PETO

The Venerable Cyril Henry Gilbert Peto was appointed Rector of Parry Sound in 1941, after serving for four years at Murillo, in what is now the West Thunder Bay Parish. He was ordained Deacon in 1937 and priested in 1938. From 1943 to 1946 he served as a Chaplain with the Canadian Forces and saw action overseas. He has been Archdeacon of Muskoka since 1951.

wherever a former parishioner had moved or where lived the many friends which Archdeacon and Mrs. Peto had made. We speak for the host of those friends as we assure this wonderful couple of our prayers for their return to health, and joy and happiness in this rest from their labours.

Mrs. Peto is an accomplished musician and her contribution as an organist and choir director in the parish has been outstanding. The parish magazine *Trinity Topics*, a work to which she gave much time and attention, set a very high standard and enjoyed a wide circulation not only in the parish but

No appointment of a successor has been made as we go to press.

Trend

Young people will find in this issue of the *Canadian Churchman*, our national insert, a four-page supplement entitled "Trend", and published especially for youth. The plan is to produce *Trend* four times in 1967, and if the reception is favorable, it will be published more frequently in future years.

It is claimed that this supplement will be "aimed solely for the youth within and without the church." We have not seen a preview of it, and in spite of our high regard for the editor of our national paper, hesitate to commend it to our readers. Having shared a nausea over other material produced by our Church headquarters and purporting to be for youth, I can only hope and pray that *Trend* will be different.

Unfortunately there is a doubtful meaning attached to the name chosen for the paper. It has been used in the sense of "drifting", or a conformity to the latest fashion; or, it may mean a definite direction or purpose. As a parish priest who is concerned about the apparent abdication of the Church in teaching the Faith and giving clear direction in morals, may we express the hope that this new venture will

WORLD MISSION EXPO

An interesting and ambitious project is under way in the parish of St. Matthew's and the Epiphany, Sault Ste Marie. It is a week long exhibition of missionary work being carried out by the Anglican Church in Canada. Several committees are active in the planning and they have resource people helping including Mrs. Wright, wife of the Archbishop, and Miss Marianne Nattress, who has returned from India.

The "World Mission Expo" as it is called, will be held next month; each organization or group in the parish is sponsoring a booth. Among the children a poster competition is one of the features.

not so much reflect a trend (the secular press does that quite effectively), but seek to establish a trend for the youth of today. Let it not serve to confuse the faithful, as some have done, but rather convince the unfaithful of the claims of Christ upon their-lives.

SPECIAL CHRISTMAS SERVICES

At St. Paul's, Fort William this year the congregation and choir participated in the Service of Nine Lessons and Carols on January 1. The decorations for the Christmas season were done by the young people of the parish. On January 5, the Eve of the Epiphany, they presented a Nativity Pageant following Evensong, the choir again leading the music under the direction of Saville Shuttleworth, choir-master, and Florence Higgins, organist. The pageant was directed by the assistant priest, The Rev. F. J. Dobney.

TOYS BLESSED

At the Family Eucharist on Christmas Day at Holy Trinity Church, Sault Ste Marie, the children each brought one of the toys they had received to be blessed at the offertory.

The annual service of the Nine Lessons and Carols was held the following Sunday evening, New Year's Day.

THE ALGOMA ANGLICAN

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Books For Meditation and Discussion

TRANSFIGURATION—by The Rt. Rev. J. W. C. Wand; *The Faith Press*. \$1.20 (*The Archbishop of Canterbury's Lent Book for 1967*). Distributed in Canada by the Anglican Book Society, Ottawa.

This paperback of ninety pages, written by Bishop Wand, outstanding theologian and author of more than two dozen works, is a complete study of that event which has been described as the "Watershed of the Gospels", the Transfiguration of our Lord.

The burden of the bishop's thesis is that the Christian life is one of transfiguration, involving regeneration, conversion, holiness; that it is the comprehensive symbol for the Christian Way of renewal. He sees the event not only in the central place of the Gospel records, but central theologically, embracing the great truths of the Creeds, the bridge connecting the Incarnation, Temptation, Death, Resurrection and Ascension of Christ.

This book is no stuffy commentary, though to appreciate it fully the reader will have to refer continually to the Scripture passages; but it is directed to people who live in the secular city of today's world; it is a book written for the laity as much as the clergy and in a language all can easily understand.

Bishop Wand sees the transfiguration of the Church and the world as the ultimate act of God. We should have hoped to find a chapter dealing with the Transfiguration in the Liturgy, but to this he makes the brief-

est, yet not insignificant reference; mentioning that it has not been adequately observed in the Western Church, he comments: "... as its meaning is more fully realized, its observance is gradually restoring a certain balance that hitherto had been lacking in our modern appreciation of the great 'moments' of the Christian Faith." We may point out that our Canadian Prayer Book has done something to correct this imbalance by trying to link its observance to the Epiphany season where it would seem to be its correct place.

This book should prove to be a great help in restoring that balance by renewing for the Church today the significance and meaning of the Transfiguration.

WITNESS BOOKS—publisher: Geo. A. Pflaum; distributed in Canada by The Anglican Book Society, Ottawa. 75c each.

If the first four books are any indication this "Christian Experience" series being sponsored by the Confraternity of Christian Doctrine for use in discussion groups, should have a great success; that is, as long as the phenomenon of group discussion continues unabated.

The series is being written by Roman Catholic educators, both clergy and laity; indeed, the first two books, *Homemade Christians*, and *Through Death to Life*, are written by women. The first gives some practical ideas on child upbringing, family Bible reading, and how to make the Church



The Archbishop's Letter

**Lenten
Renewal**

The Archbishop's Study,
Lent, 1967

My Dear People:

It comes as a surprise and a shock to realize that Lent is upon us so soon following the close of January. The season brings its opportunity for spiritual renewal. Renewal is a term that is being bandied about in the Church at the present time. Its connotations are many and varied; there is no doubt that in the midst of the ferment of contemporary society the challenge is presented to each of us to take a long hard look at the primary qualities which must be stressed in our personal life.

One quality which I believe is necessary is quiet. One of the things people need most for their spiritual welfare is quietude of soul. O course there are dangers in just being quiet; it may symbolize listless inactivity and no follower of the Master wishes to be charged with this! Too many have little natural love for the quietness of

contemplation, and it is sometimes boastfully declared that modern man is without the faculties to practise it. Few things are more necessary for the development of spiritual renewal as times of quietness in which we may enter into direct communion with God.

I am convinced that the great need of the Church of God and of its members today is quietness. There may be violent disagreement with this statement. In the midst of aggressive activism any thought of quietude of soul is foreign to one's thinking. The Church is too busy. Its organizations are elaborate, widespread, and active. Conferences, conventions, and committees are in profusion. Leaders of the Church live in a whirl of engagements and are seldom at home with their own people and are strangers to themselves. Absorbed in religious questions, they find no time to gain personal experience of the realities of which they speak.

There must be provided definite periods when all can build a sanctuary of the Divine Presence where true knowledge and power may be obtained. It is true that the tempo of modern living has speeded up. Just because we can reach points far removed from home in half the time of other years implies that we can accomplish twice as much. I wonder?

Many of those who have reached middle age can recall old men and women of their childhood who seemed to live in untroubled reliance on God, as if they had learned by constant communion with Him truths which brought to their souls the benediction of perpetual peace. They were men of deep conviction and great strength of character. Their power lay in what they had become in quietness. We must endeavour to learn their secret.

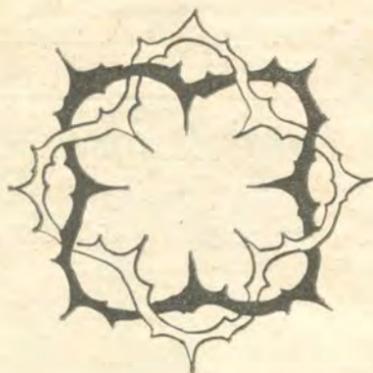
I believe it is here that spiritual renewal actually begins. Many of us are conscious of weakness in religious conviction, a lack of spiritual energy, a decrease of power and joy. We shall never secure what we need until we learn to be quiet. Perhaps the greatest hindrance to the influence of the Church and the spiritual life of its members is the lack of stillness, its want of all that makes up true quietude. Deepen the devotional life.

The most profitable use which can be made of Lent is to employ it for the cultivation of greater periods of stillness. There are facts of spiritual experience in which we can have no part until we have entered that sanctuary of grace which is quietude. Do not misunderstand me. We do not attain it merely by withdrawing from our daily responsibilities or by cultivating passivity. It is attained when we place ourselves in the Divine Presence, and in penitence and faith wait until He comes to bring us fresh springs of encouragement, confidence, love, and power. This is my conviction. Will you join me in Lenten spiritual renewal?

Your friend and Archbishop,

William L. Wright

Teaching By Symbols No. 14 Crown of Thorns



"Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on his Head, and they put on Him a purple robe. And said, Hail, King of the Jews! and they smote Him with the palms of their hands."
—(St. John 19: 1-3)

The Crown of Thorns is perhaps the most beautiful and the most "telling" of all the Passion symbols, the Cross excepted. It may be shown alone, or looped over the Cross, or with the Three Nails, or enclosing one of the monograms of our Lord's Name. It tells of the humiliation and suffering of our Blessed Lord, the emphasis being on mental rather than physical suffering.

The physical suffering from the Crown would be incidental—it was meant as ridicule. But our Lord was already enduring the physical torture of the scourging; and ridicule, hard enough to bear at the best of times, becomes unbearable when one is in pain. And He was being ridiculed by those whom He loved and for whom He was willing to die.

Yet we see Him standing there silent, as they laugh at Him and call Him King in mockery. He is a King, the King of Love,

and He accepts this crown at their hands. It is His own. It has been His by right, ever since the ground was cursed for Adam's sake, bringing forth thorns and thistles to him. It is this mystery that we see mirrored in Nature, as we puzzle over a beautiful flower growing on a thorny plant. The beauty is heightened and sharpened by the pain, and the pain is redeemed by the beauty.

The Son of Man accepts and wears His crown, pierced and wounded by the ridicule that can only touch His heart of love, since He has no pride. "My kingdom is not of this world", He said; and indeed worldly values have no place in it. "Thy kingdom come", we pray, but unless the thorns in the crown of our King pierce our hearts also we are still far from the Kingdom. For it is not a kingdom of sweetness and light but of sanctified misery and glorified pain, of accepted ridicule and expected scorn—and what sense can the world see in all this?

But it is not enough just to look upon and adore our dear Lord crowned with thorns, we must think of our own share in this mocking of Him. In the words of the hymn,

"Lord, I have done it; ask me not how;
Woven the thorns for Thy tortured brow."
and in the words of the mystic, "Thou would'st crown me with Thy mercy and loving-kindness, and my hands have crowned Thy head with woeful thorns".

What about our habits of lip-service, of calling Him our Lord and King but living to please ourselves, and conforming to worldly standards? Of praying "Thy kingdom come" but living in indifference to the needs of others? What of our habits of ridiculing our fellow-men, by mimicry, sarcastic criticism, the exposing of their faults and failings?

"Lord, I have done it . . ."

DIocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Feb. 12—Lent 1	St. Luke's, Fort William	Hubert A. Vallis
Feb. 19—Lent 2	St. Paul's, Fort William	Archdeacon James F. Hinchliffe Frederick J. Dobney
Feb. 26—Lent 3	St. Thomas', Fort William	Canon E. Roy Haddon Capt. Wayne Moore (Church Army)
Mar. 5—Lent 4	West Thunder Bay	Mark S. Conliffe Mrs. Evelyn Knowles (Bishop's Messenger)

Between Hope and the Computer

A man there was who did not know
That what the computers and test tubes show
Were parts of his life but not the whole,
For they helped his brain but forgot his soul.

They told him much about creation
But left him cold about salvation,
Which can hardly depend upon how soon
He overcomes infinity or lands on the moon.

They made him distrust each ancient way,
So he failed to praise and did not pray,
Yet he knew frustration and wondered why
There seemed no hope to which to tie—

Until he heard a wise man say:
*Hope through God's love is the only way,
And the only hope that ever can
Reach beyond life's little span.*

*Yet God is so big and man too small
To ever hope to "know it all",
But trust in God's love true hope can bring,
And life without God is an empty thing.*

*For living there is no better plan
Than Christ by His love has given man,
And through His Church are blessings still
For those who try to do His will.*

So this man made a whole new start
With love, hope, faith and a humble heart,
He hoped he was worthy to meet the test,
But with God's help he would do his best.

Thus is the story told,
As perhaps it will always be.
Let those who doubt the promise
Follow the quest and see.

(By an Anglican layman
Whose name does not matter a bit,
For only the thought is important
And how many agree with it.)

Ed Note: We disagree that the name doesn't matter for the author has had a long and faithful record of service to the Church in this diocese. We feel many readers will appreciate his original and timely contribution and offer him our thanks.



Sault Star Photo

A traditional custom which has been enjoyed for over ninety years is the New Year's Day reception at Bishophurst, the residence of the Bishops of Algoma since 1875. This year Archbishop and Mrs. Wright received their guests on Monday, January 2, in the largest reception held there in many years. The above photo shows some of the people, with the great twelve-foot Christmas tree in the background.

Gravenhurst Holds Centenary Service

A great ecumenical service to mark Canada's centenary year was held in Gravenhurst on the evening of the Feast of the Epiphany, January 6, in the United Church. Every Christian religious body in the town was represented and took part in the service.

Anglican United In Festival Of Carols

At Manitowadge the congregations of the two churches, Holy Spirit (Anglican), and St. Paul's (United) joined to participate in the Festival of the Nine Lessons and Carols, which was held in the Anglican church on the fourth Sunday in Advent in the evening. The music, which was mainly traditional, was led by the combined choirs of the two churches under the leadership of Mrs. Richard Bray. The first lesson was read by the United Church minister and the following lessons by representatives of the Anglican organizations, Sunday School, Servers, Girls and Women, Vestry and Wardens, and the final one by the parish priest, The Rev. M. Porter.

JUNIORS ENROLLED

Six new members of the Junior Auxiliary were admitted on the third Sunday in Advent at All Saints' Church, Onaping, by the Rector, The Rev. Geo. Doolan. There are twenty-five girls in this active branch and they help their parish in many ways. At the same service six girls received their Churchmanship badge and two their missionary badge. First and second stripes were also presented for progress by members in their work.

We publish the following article, written by an experienced parish priest in this diocese, who, without disparaging new forms of the liturgy which are much in vogue nowadays, nevertheless presents a timely plea in the face of modern experiments.

—Editor.

STABILITY AND CHANGE

Even a careless glance at the *Canadian Churchman* and other publications, plus the confusion of comment about religion which comes through television, radio, and newspapers, must have registered on every mind. They cry out for change in the presentation of the Gospel and its expression in forms of worship.

Most of these protests originate from persons who either are not actively engaged in administering a parish, or who have retreated from the challenge of helping people to the Faith and to the deepening of their spiritual life through the parish system. Many of these people are actually supported by the selfless giving which only comes from faithful and dedicated Christians worshipping in parishes.

No one is more eager for changes, or better, flexibility in the use of the liturgy, especially when it should be rendered in the finest possible way. Nor do I overlook the need for more participation by the people.

On the other hand, I have the impression that in the chaos of life in this world, those who are most concerned, most loyal and most sacrificial in their giving look to the Church for a stability which the world does not and never has provided.

If I am wrong in my impression I would be glad to be informed by those who, because they know how much God loves them, are faithful in their worship and sacrificial in their giving. These are the Christians who, in the quiet way ordered by our Lord Jesus, keep the Church alive and best express the strength and charity of the Faith in their daily lives.

Of course administering a parish and endeavouring to preach the gospel with freshness is a hard task, but the tremendous love and affection and forbearance of the above described minority is a privilege for which no parish priest of perception could fail to be humbly and deeply thankful.

PROTEST MISUSE OF SACRED MUSIC

When we read so much nowadays of the use of popular song tunes, or rock'n roll beat to hymns or songs at church services, it is something new for people to protest against bringing the use of Christian religious music, especially Christmas carols, down to the level of secular music. Apparently a group in Sudbury signed form letters to be sent to the radio and television stations, Chamber of Commerce and Merchants' Association, expressing their disgust at the indiscriminate use of Christian music in the weeks preceding Christmas.



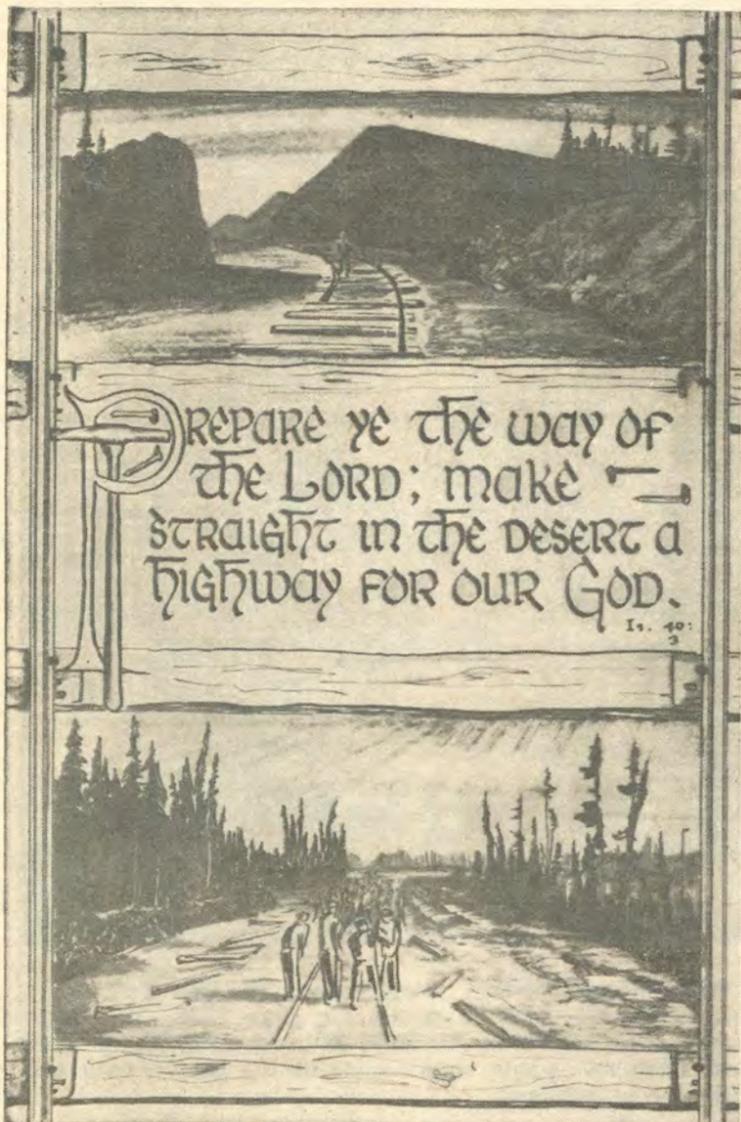
(Photo—Pouney's Studio)

THE REV. AND MRS. T. F. MOORE

At a marriage service held in St. John's Church, Port Arthur on November 26, 1966, Miss Doris Mary Abbott became the bride of The Reverend Thomas Frank Moore, who has been perpetual Deacon at St. Peter's, Red Rock since 1956; a son of the late Mr. and Mrs. Thomas Moore of Reading, England, he has been a widower for several years. At the service he was attended by his son, William F. Moore as best man, and ushers were his other son, Frank F. Moore; his two sons-in-law, Lloyd F. Gauley, and Charles Schooler, and Michael Abbott, a nephew of the bride. The bride was attended by her sister-in-law, Mrs. Robert H. Abbott, and was given in marriage by her brother.

Officiant at the Marriage Service was the Rector of St. John's, Canon A. J. Thomson, who was assisted by Archdeacon J. F. Hinchliffe and The Rev. Jas. Turner, Rural Dean. The church choir led in the music under the direction of Douglas Dahlgren, Organist and Choirmaster. Following the marriage vows Nuptial Eucharist was celebrated. Altar server was Frank Moore, Jr., a grandson of the groom.

At the reception held following the service telegrams of congratulation received by Mr. and Mrs. Moore included one from the Archbishop of Algoma, and from relatives in England.



PLAIN TALK About Church Assemblies

by William Wadley, Diocesan Treasurer

A feature of our Canadian Church organization so familiar to many of us that we may take it for granted is our *synods*. At three different levels of our Church life, diocesan, provincial, and national we have constitutional provision for meetings of clergy and laity charged with responsibility for a certain amount of administration and activity. This is supplemented at the local level by provision for parish vestry meetings from which delegates are named to diocesan synods, as well as for the election of a people's warden. Custom also provides for the election or appointment of select vestries, advisory boards, or parish councils to assist the rector and wardens in the conduct of parish business.

Students of history and politics have related the evolution of these forms of church government in Canada to parallel developments in our own civil institutions in North America. Thus, the town meeting in New England of two hundred years ago finds its echo in our annual vestry meetings of today. The achievement of political confederation one hundred years ago was reflected in the evolution of our first general synod in 1893.

At the international level the development of a form of assembly, similar to our general synod, has not yet occurred. While three Anglican Congresses have been held since the turn of the century, comprising representatives of the clergy and laity of Anglican dioceses around the world, these have been of an informal nature with no constitutional status. Even the Lambeth Conferences of Anglican bishops, held at the invitation of the Archbishop of Canterbury every ten years, have a typically Anglo-Saxon non-constitutional status.

Inshaw Rector of Nipigon

Rector-elect of the parish of Nipigon and Red Rock is The Reverend Reginald George Seymour Inshaw, who has moved there from Schrieber, where he has been Rector for the past ten years; both parishes are in the Deanery of Superior, which Mr. Inshaw served as Rural Dean for a number of years.

A native of Birmingham, England, he came to Canada to pursue his trade as a tool and diemaker. Living in the Lorne Park area of Toronto, Mr. Inshaw became interested in the building of a new church, and soon that interest reached from the material to the

spiritual structure; he became a Lay Reader in the parish and eventually gave up his trade to attend Wycliffe College, Toronto to train for holy orders. He was ordained to the diaconate in 1951 in this diocese and was placed in charge of the parish of Emsdale - Sprucedale, being priested the following year.

In 1953 Mr. Inshaw was appointed priest-in-charge of Rosseau, and three years later went to the railway town of Schrieber. The accompanying photograph, taken shortly after they went there, ten years ago, shows Mr. Inshaw with his wife and their three children, John, Philip and Lois.



In keeping with our observance of Canada's centenary year, we publish this month one of the illustrations, drawn by Miss Muriel Newton-White, in a series designed for *The Tramp*, a book written by her father on the life of Archdeacon Gowan Gillmor.

Gowan Gillmor came to the Diocese of Algoma in 1883, just sixteen years after the confederation of the first Canadian provinces. Writing of him, Mr. E. Newton-White says, "he was one of those who took their part in that epic movement of development when the great trans-Canadian railways were laying their steel through Northern Ontario on their long drive to the far Pacific . . . These were the times when the locating engineers, the land surveyors, and the mineral prospectors were tramping countless miles of hitherto untrodden wilderness; when the first settlers of the scattered arable lands were going to their lonely locations in the northern bush. It was a several decade period of many, many changes."

The artist has skillfully used a border of railroad ties and rails for her illustrations. Even in the words of the text from Isaiah she has drawn a hammer and the great spikes used in laying the rails. The lone figure in the top sketch represents Gillmor, who in his own memoirs, relates: "From 1883 till 1885 I was a travelling, or rather a tramping missionary on the CPR line then being constructed. I walked the track winter and summer, from Blind River on the Algoma Branch to Sudbury; from Sudbury west on the main line to Missanabie, and from Sudbury east to North Bay."

The pioneering spirit of men like Archdeacon Gillmor must not be allowed to die in this country; our modern highways over which we travel in comfort are possible because they prepared the way. They taught the Faith and ministered the Word and Sacraments. Their pastoral duty and faithfulness is also our heritage.

Highway Priest Has Five Hundred Mile Parish



THE REV. W. H. PEELING

Now ministering to a wide-spread parish covering an area half as large as the Diocese of Algoma is a native son and former priest of this diocese, The Reverend William Henry Peeling, whose "parish" ex-

tends for five hundred miles along the Yukon-Alaska highway in the Diocese of Caledonia.

The Rev. W. H. "Bill" Peeling is a son of the late Rev. Henry Peeling of Bruce Mines, where his mother still lives. He is a graduate of Queen's University in Arts and of Trinity College, Toronto in Divinity. Incumbent of Vicker's Heights for two years following his ordination in 1951, he then became Rector of Marathon until 1955 when he moved to the parish of Lloydminster in the Diocese of Saskatoon. After five years in that prairie town he was appointed Rector of St. James', Winnipeg, but left in 1965 to accept the call of the Bishop of Caledonia for priests in that missionary diocese which is in the north of British Columbia and includes one-third the area of that province.

Fort Nelson, which is the centre and headquarters of Fr. Peeling's vast parish, is in the midst of a large gas exploration field and in winter has a population of from three thousand to four thousand

people. The drilling for gas is done there in the winter when the ground and the lakes are frozen and can bear the heavy equipment. The town also has the only church building in his parish, St. Mary Magdalene's; all other services held along the five hundred mile route he travels are in highway maintenance camps and sometimes in schools. The camps are situated at one hundred mile intervals along the highway.

The Yukon Highway begins at Dawson Creek, which is "mile 0" and it is paved for only eighty-seven miles north. It is an area in which the missionary rarely meets other clergy; there are two Anglican priests at Fort St. John, "mile 48", while his nearest neighbour in the north is at Watson Lake in the Diocese of Yukon, one hundred miles away. Fort Nelson is at "mile 300", and the parish extends from "mile 101" to the Yukon border.

His congregations at the different points along the highway are mainly transient, said the mission-

ary, as he was interviewed by the editor of this paper during a brief visit he made to his home last year. Except for trappers, guides, tourist resort operators, and ranchers, the rest of the population mainly live in trailers and never stay in that country for very long. Children can attend the few schools until they reach Grade X; then they have to go to Fort St. John, B.C. or Whitehorse, Y.T. if they wish to continue high school. Mr. and Mrs. Peeling have two sons, but both are in Winnipeg; where the elder is employed and the younger attends university.

Fort Nelson has the only hospital on the Yukon highway between Fort St. John and Whitehorse, but every maintenance camp has an ambulance, and helicopters are also used to pick up sick and injured persons in isolated places. Mail service is provided by plane from Edmonton every two days. There is also a bus service on the highway which makes the trip every second day, with a daily service in summer.

Award Scholarship To Indian Student



-Sault Star Photo

ALLAN HAPPYJACK

One of the outstanding Indian students attending High School in Sault Ste Marie is Allan Happyjack, whose home is in Miquelon, Quebec. His early school days were spent at Bishop Horden School, Moose Factory, before he came to reside at Shingwauk and attend schools in Sault Ste Marie. Recently at the commencement exercises of the Technical and Commercial High School Allan received five top awards given to Grade XII graduates.

He received the Judge J. H. Macdonald scholarship, the Technical Cup and A. D. Hope Memorial Trophy for highest standing in chemistry, the prize for highest in drafting, and a second award in chemistry. Previously, while a Grade XI student, he had received a \$250 government scholarship for outstanding achievement. Now in Grade XIII, Allan plans to attend the Northern Institute of Technology at Kirkland Lake after his graduation. He is interested in engineering, and will probably concentrate on drafting.

During his high school course Allan has been living with Mr. and Mrs. Deslauriers at Sault Ste Marie, a Roman Catholic family in the Cathedral parish who make sure their boys get out to church every Sunday. Allan is a very regular attender at the Cathedral.

Doctor Killed In Aeroplane Crash

The concern and sympathy of many Churchpeople in this diocese goes out to our neighbouring Diocese of Moosonee and its bishop, and to those who have suffered shock and bereavement in two mysterious tragedies. Just before Christmas an unexplained airplane crash took the lives of three men, including the passenger in one of the craft, Dr. Edward A. J. McKittrick of South Porcupine. A well-known medical practitioner and surgeon, he was a prominent Churchman in that parish and diocese. He and his family often spent their holidays at Mary Lake and attended Christ Church, Port Sydney. Dr. McKittrick was the son of the late Rev. A. J. McKittrick, who many years ago had been a priest of this diocese.

Another event in that diocese still a mystery as we go to press is the strange disappearance of The Reverend Sydney Body of St. Peter's, Kirkland Lake, with his three children. Leaving the rectory on January 2 to attend the bishop's reception at Schumacher, eighty-five miles away, they have not been seen since.