



# THE ALGOMA ANGLICAN

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MARCH, 1967

## Diocesan Synod To Convene June 5 At Sault Ste Marie

After consultation with the Archdeacons and Rural Deans of the diocese and the members of the Executive Committee which met at Sudbury on January 31, His Grace the Archbishop announced that the 1967 Diocesan Synod will take place at Sault Ste Marie on June 5, 6 and 7. Although

## New Rector For Parry Sound



THE REV. I. L. ROBERTSON

Early in February the announcement was made that The Reverend Irvin Lawrence Robertson had been chosen to succeed The Ven. C. H. G. Peto as Rector of Holy Trinity parish, Parry Sound. He has been Rector of Wawa since 1958.

A son of the late Police Chief Robertson of Sault Ste Marie, the new Rector is forty years of age and was ordained to the diaconate in 1952 in this diocese and raised to the priesthood a year later. He is a graduate in Arts of the University of Western Ontario and holds the degrees of Licentiate in Theology and Bachelor of Divinity from Huron College, London, Ontario.

Fr. Robinson served his curacy at the Church of the Epiphany, Sudbury, during the time that the present Dean of Algoma, The Very Rev. F. F. Nock, was Rector of that parish. Prior to his appointment to St. Paul's, Wawa, he was for four years priest-in-charge of

a strong suggestion was made to hold the synod at Laurentian University at Sudbury, it was considered that since Sudbury is often the place where meetings of the Executive are held, and since they are seldom held at Sault Ste Marie, that the synod should remain there; and especially because the diocesan office, with all records, etc. is near if reference is necessary during the synod. Also at this synod there will be an installation of Archdeacons and Canons, which takes place in the Cathedral, and because it is of diocesan concern, is of special interest to all members of synod.

A slight change in the usual procedure at the opening of synod was agreed upon, and it appears likely that the Synod Service will be held on the Monday evening, June 5, and that the Archbishop will deliver his Charge at that time.

### AGENDA FOR SYNOD

The members of the Executive concurred with the decision regarding the time and place of this year's synod and asked the Archbishop to appoint an Agenda Committee to prepare the order of proceedings and submit this for the approval of the Executive when they meet at Parry Sound on April 19.

The deadline for all material to be included in the Synod Convening Circular, Notices of Motion, Reports, etc. to be at the synod office, Box 637, Sault Ste Marie is March 31; this is the latest date to ensure publication of the circular by May 1 and its distribution to all the synod delegates. It will contain the agenda to be followed by the synod.

St. Stephen's, Port Arthur. Since the last synod held in 1965 he has been Rural Dean of Superior. His wife, Joyce, is a former school teacher from Port Arthur, and they have three children, Marianne Dorothy (9), Mark Lawrence (7), and Elizabeth Claire (1).

He brings to his new parish the gifts of a scholarly mind combined with a pastoral ministry together with experience in ecumenical efforts. For a year he served as President of the Lakehead Ministerial Association, and at Wawa has led in the integration of a former Presbyterian congregation at St. Giles', Hawk Junction, to take their place in the worship and work of an Anglican parish.

## First Bishop's Name for Canoe



The Rt. Rev. F. D. Fauquier, first Bishop of Algoma (1873-1881).

Read how the young "Voyageurs" named their war canoe after him—see page 3A . . .

## Prayer Requires Training, Work

by The Rev. F. R. Coyle, Rector of St. John's, Sault Ste Marie

"At the heart of every great movement toward God in the Church Universal there has been a small group of devoted, committed, praying people," said Canon Jack Clough, the Missioner who conducted the Week of Prayer Services held this year under the sponsorship of the Sault Ste Marie Ministerial Association.

The Mission on Prayer, which was held at Central United Church, drew crowds up to four hundred people each night from Monday to Thursday, January 9-12. Canon Clough, who is Rector of St. John's, Peterborough, discussed topics such as "The Nature and Purpose of Prayer," and "To Think and to Listen."

Having a sustained, disciplined prayer life, he said, requires hard work. Such a life should never be static—our prayer life is always changing; it is either growing or fading away. Such comments as this held the close attention of all who came to the Mission. Quotes

## Editorial

### Synods And Social Change (2)

Last month we tried to provoke some thinking on one or two of the issues to come before synod when it meets in June, expecting some worthwhile "dialogue" might be forthcoming. As we go to press, only one letter has been received (see page 4A). Elsewhere on this page we bring our readers' attention to a study of the proposed Marriage Canon to be published by the editor of *His Dominion*; we hope members of synod will have the privilege of reading this before June. Meanwhile, the Lent issue of *The Priestly Life*, another quarterly paper edited by Father McCausland, carries a lucid essay written by The Reverend Dr. C. J. deCatanzaro. This is the best critique on the Canon we have seen. No doubt further copies are available for all interested in reading it—write to The Rev. J. G. McCausland, SSJE Mission House, Bracebridge, Ont. As a decision regarding the Marriage Canon faces General Synod this year it is important for all diocesan synod delegates to be conversant with the issues.

### Women on Synod

In our editorial last month we suggested that women would gain this status. Our position was against the "ultimate" progression of such a step, suggested by some, viz., the ordination of women to the priesthood; also that "equal" status with men in reality "degrades" women.

We wondered how soon it would be before some reader, probably a

from Studdert Kennedy, Brother Lawrence, and the Abbe Michel Quoist enriched and enlivened the sessions. Canon Clough drew also from the deep well of his own experience with people in search of God.

Four requirements for prayer given during one session were these: **Commitment**—"Commit thy way into Him"; **Continuance**—"Keep on going on"; **Conformity**—"Conformed to the Will of God"; and **Community**—"Forsaking not the assembling of yourselves together." On the afternoon of the final day of the Mission, Canon Clough met with the clergy and their wives in a coffee hour discussion on the prayer life of clergymen and their families.

member of the fairer sex, would reply to point out that we had presented the best argument for including women in synod meetings. If, as we suggested, "equality" with men "degrades" women, then conversely, it follows that their admission to synod should raise its standards! This is a possibility which should be considered.

Let us not forget that it is the structure of the synod, not the qualifications of its members, which we are to vote upon in June. If the synod can be better enabled to serve the Church by the inclusion of women, should we not break down the restrictions which bar them from membership? We are not voting for women; we are voting for the synod.

As a parish priest, when circumstances have arisen, we have on condition opened our pulpit to qualified women. Today, in the specialized departments of Church life, in education, in social service, even in administration, trained women can make an important contribution and give valuable leadership.

It would appear that objections to admitting women to synod has been not only the feeling that in some parishes it may be left to the Incumbent and his wife to represent them at synod, or that women should be spared from the sometimes vigorous debate necessary; but also the double fear that they may outnumber men, and outpoint them in gaining positions.

The latter fear we referred to last month; the former was expressed in an amendment (which was defeated) at the last synod which would have restricted the number of women delegates.

Strangely enough, there has been a similar restriction since 1920 in the rule about vestry meetings. It is ridiculous, for in order to comply with it, a vestry meeting need only have two men present—there could be any number of women! But to offer "equal" rights in parochial and diocesan government, should we not also delete the word "male" from Canon 13, Section 3, and allow women to become eligible as Churchwardens? The question again to be faced is: do some parishes suffer from this restriction while women could do a better job?

## Theologians To Exchange Views On Proposed Marriage Canon

On the first evening after the opening of the Algoma Synod it is anticipated that the Diocesan Council for Social Service will convene a special panel discussion on the subject of the new Canon on Marriage which will come before the Canadian General Synod this year. Our diocese will be expected to express its decision about it, and as a result of the open discussion delegates who are elected to General Synod will be better qualified to vote on any final decision to be made there, which will then become binding for the whole Church.

After the last General Synod the *Canadian Churchman* pub-

lished an excellent critique on the new Canon written by Dr. E. G. Jay of Montreal Diocesan College; since then it has been given much serious study by scholars and we are indebted to Fr. J. G. McCausland, SSJE, for publishing some observations written by Dr. C. J. deCatanzaro, an outstanding Canadian scholar, whose forthright statements on the Principles of Union we published in these pages two years ago. In his criticism of the proposed Canon he takes a firm stand and opposes those parts which would permit the remarriage in church of persons divorced from a wife or husband living at the



Father McCausland Doctor deCatanzaro

time. "The Church of Christ," he says, "has nothing to gain by abandoning any part of its dis-

inctive witness. If we should have learned anything from that period of Church History which began with the Emperor Constantine and is now drawing to its close, it is this: that while the Church should seek to redeem the world which Christ loved, it will not do so on the world's terms, by conforming to the standards of the world." As a parish priest, he expresses a pastoral concern for those whose marriages are not according to the Church's standards, and pleads for their restoration to communion as being both charitable and sensible.

We look forward to the next issue of Fr. McCausland's quar-

terly, *His Dominion*, in which he and Dr. deCatanzaro will "interview each other" on the subject of the proposed Canon. This should be illuminating and instructive; Superior of the Society of St. John the Evangelist, a celibate order for priests and laymen, Fr. McCausland will discuss it from the aspect of Canon Law. Dr. deCatanzaro, who was married a week after he solemnized the editor's nuptials (it helps to remember anniversaries!), will bring the viewpoint of a married man, as well as his extensive scholarship in Holy Scripture and history, and experience as a parish priest, to the dialogue.

## THE ALGOMA ANGLICAN

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## Manifesto of A Pluralist

A CHURCH WITHOUT GOD — by Ernest Harrison; published by McClelland and Stewart; 149 pp. \$2.50.

This is the real successor to *The Comfortable Pew*, written by the man who inspired it — pardon me, Mr. Harrison obviously doesn't like the term "inspired" — he prefers to use "triggered" — now there's the word of "a master of contemporary methods of communication" . . . "a man of vigour, humour, passion, concern, guts, and above all, action" (quoted from the last page of *The Comfortable Pew*). Both writers seem to suffer from a superficial study of history and a morbidity which blurs their reason so that they grope in their thinking through the dimensions of the absurd.

Harrison is like a modern Jonah who cries through the streets of the secular city, "Mother Church is dead and her children are free; in twenty years your parishes will disappear. The new era of diversity is here — choose you this day in which group you shall serve."

As far as the Church in the "secular city" is concerned, this should not be dismissed lightly; moreover, his book should be studied with care for it is the voice of a modern atheism, an outgrowth of existentialism, now expressed by Harrison in the doctrine of pluralism, which may be a sophisticated form of escape from the demands of religion. Simply stated, it is the abrogation of reason and authority in social behaviour — no hypotheses formed; no conclusions deduced — only a "situational" experience is of value. All this sounds similar to the Temptations of our Lord in the wilderness. Perhaps our modern pluralists would claim our Lord was a fool for not having listened to the Devil.

Much in this book we are restrained from commenting upon because it is just as offensive as the idea surmised in the last sentence above. Perhaps what disturbs us most is that while we have worked and struggled, and denied our parishes many things in order that the Church apportionments were paid, such persons have been employed to write lesson courses and textbooks for our children. It is significant that Mr. Harrison expresses his acknowledgement to Canon Philip Jefferson and the GBRE staff at Church House for "triggering" so many of the ideas in the book — we hope this is as much an exaggeration as other statements it contains.

The Rev. Ernest W. Harrison, who since this book was published has been inhibited in the Diocese of Toronto, is a graduate of Oxford University and a priest for more than twenty-five years. It was as a columnist for the *Canadian Churchman*, writing under such titles as "Poison Ivy" and "Honeysuckle" that he first came into prominence for which he was awarded an appointment at Church House in October, 1962. Besides this book, he has written *Teach Yourself the Faith*, and *Let God*

*Go Free*. He is now on the staff of Ryerson Institute, Toronto. The editor wishes to state that the above review of *A Church Without God* casts no reflection upon the author's character and personal sincerity, but was written to express our concern about the perversion of the Faith which Mr. Harrison suggests in his book.

### BOOK REVIEWS

THE ART OF BEING A SINNER — by John M. Krumm, Rector of Ascension parish, New York; published by Seabury Press. Episcopal Book Club Selection for Lent, 1967. \$3.50.

There is no art in sinning, for we are born with that aptitude, but at a time when any serious thought about sin seems to be unfashionable this author dares to provoke the idea that our personal and community life is drifting out of control because of the failure of people to recognize and confess their sins.

Fr. Krumm answers the glib rationalizations of the purveyors of the New Theology and New Morality by contending how essential to man's understanding of himself is the Bible's doctrine of sin. His explanation of original sin and justification by faith show how they can bring real meaning and hope to the person who faces the guilt, frustration, and despair, which accompany sin. It is a book which could help to bring many back to reality and sanity again. We hope it will be reprinted in a less expensive edition; it deserves a wide circulation. A good resource book for Confirmation classes and study groups.

## Teaching By Symbols No. 15 — The Cross

The cross is the universal symbol of our redemption. It says, in the simple language of childhood, "Jesus loves me, He Who died". It is central in Christian thought and imagery. Some members of Christ's mystical Body may clothe their thoughts in a certain form of word-imagery: "In the Cross, in the Cross, be my glory ever . . . I have lost my load at the foot of the Cross . . . At the Cross, at the Cross, where I first saw the light, etc. A different type of mind and soul will feel the need for picture-imagery, in the contemplation of the Cross on paper, or in wood or metal; and for action-imagery, in the making of the Sign of the Cross. There is often a tendency for one way to disparage another; yet we are all expressing the same thing — "He died that we might be forgiven."

The Cross, "the symbol of suffering and shame", is to the Christian the symbol of triumph through shame, joy in sorrow



The Archbishop's Study,  
Lent, 1967

My dear People:

The Resurrection of Christ is the most challenging fact of history. There are people who doubt this statement, but the fact still remains. Easter is the season of joy because it brings fresh hope to the individual, to the Church, and to society at large.

There is a message of hope for the Church. There are many who have lost hope in the Church today. They see her distracted by divisions and overloaded with a mass of trivialities. They see her enslaved with convention, bound in habits of thought which are questionable. Many feel that the Church is blind and deaf to the mightiest movements of our time and impotent to speak a challenging word to nations at war and communities engaged in disputes. People are looking to the Church for the sound of an authoritative voice that can bring hope.

There is nothing so easy as criticism. Criticism of the Church is an engaging pastime to many. Do not imagine for one moment that the Church is going to pieces, or that man will find some other centre of religious life. The Church is not a man-made institution. It is the product of the Spirit of God moulding men and women, boys and girls for the express purpose of building His Kingdom. How does the Church get her vitality? She gets it by the awaking to power of the Divine life in her as a kind of resurrection.

Do you remember what happened at Pentecost? Pentecost was the corresponding miracle in the Church to that which happened when God raised Christ from the dead. It was a resurrection. The members had met together. They were poor, isolated, may of them weak in influence, impotent (so it seemed) to the world of their day.

## The Archbishop's Letter

### A Message Of Hope

They had to keep the doors shut for fear the surging mob would take it into their heads to crush the life out of them. Scripture records that there came upon them the sound of a rushing mighty wind and they went out, miraculous personalities, to heal and preach, and compel the world by the sheer power of their witness, to the acknowledgement of the Kingship of Christ.

What was it that happened? The Spirit which rose in Jesus had made of that humble company a powerful, hopeful and courageous band of followers. It was a literal resurrection of optimism which sent them triumphantly into the world "conquering and to conquer."

It is for that resurrection we are waiting. Meanwhile, let us throw off our depressions and doubts and lift up hearts of hope. Let us take a new look at God, as He is revealed in the risen Christ, and the same response of faith will be awakened.

Is it beyond the power of the Church to meet victoriously any evil however deeply entrenched, any task however big? Is anything beyond the resources of the Church of which the Living Head is the Risen and Ascended Christ? When we are at the end of our resources, we are only at the beginning of our resources in Him, Who was raised from the dead and is our Saviour and our King.

He rules and He saves. He can only save us in proportion to which we accept His rule.

Wishing you and yours a Blessed and Joyous Easter.

Your friend and Archbishop,

William L. Wright

### DIocese OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
March 5—Lent IV	West Thunder Bay	Mark S. Conliffe (Mrs. Evelyn Knowles, Bishop's Messenger)
" 12—Passion Sunday	Nipigon, Red Rock, Dorion	Reginald S. Inshaw Frank Moore, Deacon
" 19—Palm Sunday	St. John's, Schreiber	(vacant)
" 26—Easter Day	Wawa & Hawk Junction	(vacant)
April 2—Easter 1	White River, Missanabie, Franz	W. Bagot King-Edwards

## Diocesan Appointments

His Grace the Archbishop has just announced as we go to press that he is appointing Canon George W. Sutherland, BA, BD, as Archdeacon of Muskoka-Parry Sound; The Rev. Robt. Lumley, MA, Priest for Lake of Bays parish; and The Rev. Kenneth Robinson, BA, STB, Rector of Wawa parish.

and pain, victory in defeat, life through death. The victory, triumph, and joy are not things we merely look forward to receiving after we have passed through the pain and sorrow — they are to be found in them. Is it any wonder that the Cross is considered by the world to be foolishness and a stumbling-block? Because these things upset all worldly standards and go dead against our natural feelings. And of course this is what the Cross does. When the cross-bar is nailed to the upright timber the "I" is crossed out.

Art shows us many forms of crosses and there isn't enough space here either to tell about them or to illustrate them. We will consider two only: First, the plain Latin Cross, unadorned, "the old rugged Cross", that gives as its simple message — "Jesus died". Second, the Resurrection cross with its lily-shaped ends, saying "I am He that liveth and was dead, and be-

hold, I am alive for evermore". This is the mystic, poetic Cross of which we sing, "Tree of Beauty, tree of light, and Faithful Cross, above all other, one and only noble tree; sweetest wood and sweetest iron . . ."

Each one of the forms of the Cross has its place, and we need not trouble ourselves over their respective merits. Each one has something just a little different to tell us, some different insight into the glorious gospel of redemption.

We can see crosses everywhere, besides those intentional ones of art and architecture. We find the accidental man-made crosses — the cross arms of a telephone pole or sign post; the divisions in a window or wood-panelling, etc. We find the cross in nature — flower petals in the form of a cross, tree-branches, shadows, etc. "Everywhere thou shalt find it", said Thomas à Kempis.

God has surrounded us with reminders of the Cross, and as we use our outward eyes to look for these signs and symbols, we learn to use our inward eyes to find the Cross in life. We look into the depth of suffering and sorrow and find the redeeming love of Christ. We look into the heart of beauty and joy, as into the heart of a flower, and find it is only reached by the way of the Cross.

"The Cross therefore is always ready, and everywhere waits for thee. Thou canst not escape it whithersoever thou runnest; for wheresoever thou goest thou carriest thyself with thee and shalt ever find thyself. Both above and below, without and within, which way soever thou dost turn thee, everywhere thou shalt find the Cross.

—Thomas à Kempis

## Biblical Drama In Latin Presented By Trinity College Choir, Students



Daniel, played by actor Daniel Tait, is protected from the lions by the angel (Eleanor Gooday) with uplifted sword. "Lion" is Fr. David Smith.

The Queen, played by Trinity student Ruth Dunlop, enhanced musical score with beautifully balanced soprano voice.

photos by M. L. Oakes

A revival of ancient church musical drama was experienced by those privileged to attend *The Play of Daniel* in Trinity College Chapel where it was presented six evenings during the week before Lent this year.

One of the two mediaeval plays extant which dramatize the Old Testament book *Daniel*, this was adapted from the original by the younger monks at Beauvais, in the twelfth century. A slight trace of the beginning of the vernacular is found in the script by the mixture of French with the Latin. The twentieth century youth at Trinity proved they could stage the play with as much enjoyment as did their counterparts eight centuries ago, as they performed the drama in Trinity's splendid gothic chapel complete with mediaeval costumes and musical instruments and the entire script being in Latin.

The unusual presentation, sponsored by the Trinity College Chapel Choir and other literary and dramatic societies, including the Pontifical Institute for Me-

diaeval Studies, was not only a reverent dramatization of Old Testament prophecy, but also an excellent pedagogical demonstration of how Church drama developed as a "visual aid" in introducing the gospel in the Church's liturgy.

Dramas such as *The Play of Daniel* were presented after the first lesson at Matins. The "finale" of the Trinity College production was the most dramatic part when from a hidden balcony on the gospel side of the high altar an angel announced the Incarnation, the fulfillment of Old Testament prophecy, "*Nuntiam vobis fero de supernis Natus est Christus, Dominatum orbis*"

*In Bethlehem Judae, sic enim Propheta dixerat ante.*" and the entire company joined in singing the *Te Deum*. The dramatic sequences were done with a real feeling and conveyed a sense of contemporary meaning, the spirit of a timeless parable of mankind, symbolized by "a Daniel thrown to the lions." In this context the Church's proclamation of the gos-

pel conveys a lively impact of comfort and joy.

Taking part in the play or assisting in its production were young people from, or known to several in this diocese: Randy Johnston, divinity student who worked in the parish of Sunridge last summer, played the part of Habakkuk, the prophet who came to aid Daniel in the den of lions. Gordon Johnston, whose home parish is St. Michael and All Angels, Port Arthur, had a dual role as first legate, and one of the soldiers. In the accompanying picture showing "Daniel", the "lion" ready to maul him but for the angel's sword, is The Reverend David Smith, a priest of this diocese, now Chaplain at Trinity.

Elizabeth Mitchell was one of the musicians, playing the tambourine; David Mitchell played the part of a monk and assisted with stage and publicity arrangements; among those assisting with costumes were Dawn Harrower of Sturgeon Falls and Pamela Wing of Parry Sound.

### CANONS CELEBRATE BIRTHDAYS

Three of the honorary Canons of the diocese celebrated "milestones" during February; Canon H. A. Sims, who is still active around New Liskeard at eighty-six years of age, kept his birthday on Ash Wednesday; Canon W. A. Hankinson, priest-in-charge of St. Mark's, Milford Bay, was eighty-four the next day; and Canon C. Goodier, Christ Church, Port Sydney, observed a birthday a week later. Our congratulations to these senior priests, still keen and active.

day evening, January 22, and besides the Dean's addresses, which were divided by a "coffee break," included a panel discussion with five laymen, one from each of the town's churches, participating. Besides the Anglican parish of The Holy Spirit, clergy, and people from Our Lady of Lourdes Roman Catholic parish, St. Paul's United, Calvary Lutheran, and Bethany Pentecostal all supported the venture.

During the question and answer period which followed the Dean's addresses, the greatest concern evident seemed to be the financial load of equipping and maintaining so many church buildings in a town the size of Manitowadge. A proposal was made that the different bodies should set up a committee to try to bring about closer co-operation in their common problems. At their annual vestry meeting held the following Sunday night the Anglicans became the first to take concrete action on this proposal by electing three men to serve on such a committee.

## Dean Nock Discusses Unity At Manitowadge Ecumenical Rally

The community of Manitowadge took an important step forward in ecumenical affairs during the Week of Prayer for Christian Unity in January when interested persons from all five of the Manitowadge churches gathered in the Recreation Centre for a special program at which The Dean of Algoma, The Very Reverend Frank F. Nock, gave two addresses on the ecumenical movement and the work towards union and co-operation between various Christian bodies.

The meeting was held on Sun-

### THEFT AT CHURCH

While the congregation of the Church of the Resurrection, Sudbury were enjoying a parish dinner together following their annual vestry meeting held after the morning Services, a thief broke into the church office and took the entire offering from the two morning services. It is expected that part of the loss will be covered by insurance. (Rectors, Wardens, Sidesmen, please note and take care of that collection!)

## Young Men Attempt Difficult Canoe Trip At Camp Manitou

The second year of the Voyageur program at Camp Manitou took on a different character from its pioneer trip held in 1965. While Voyageur I had been mainly on open water with only a few portages, Voyageur II presented almost every condition that one could meet while in a canoe anywhere in Canada.

The "Voyageurs" arrived at the central Diocesan camp "Manitou" on August 20 and 21, 1966. Both days were spent in preparation of equipment and craft. A brief "shakedown" cruise in the two war canoes gave a first look at the paddling abilities of the campers as well as being the maiden voyage of the *Fauquier*. This twenty-six foot canoe, until a week before the camp had reposed in the shelter of the Parent House porch with broken ribs and planks. Through the efforts of three or four men and the young people from Elliot Lake, this canoe was repaired and recanvased. As the other big canoe used last year had been named the *Wolfall*, after the first Anglican priest to celebrate the Holy Eucharist in Canada, it seemed only fitting that the second war canoe should be named in honour of Algoma's first bishop, Frederick Fauquier.

### MONDAY— BEGINNING THE TRIP

At ten o'clock on Monday morning the fleet of seven sixteen-foot canoes with the *Wolfall* and *Fauquier* left Manitou in the teeth of a stiff easterly wind for Whitefish Falls and the Whitefish River. A lunch stop was made enroute and the canoes, bucking high winds and rough water all the way, did not reach the shelter of the river until four o'clock in afternoon.

After a brief stop in the village the Voyageurs headed to the foot of the falls from which the village takes its name. Here all the gear was unloaded and packed nearly a mile to the headpond of the control dam on Froot Lake. Each camper had to cover the distance six times. The war canoes made a rather

### LENTEN HOUSE MEETINGS

In St. Matthew's parish, Sault Ste Marie a series of "cottage meetings" are being held during Lent. Held in homes throughout the parish they will take the place of Lenten services in the church. Beginning at 8.15 p.m. and concluding with a cup of coffee at 10 p.m. the meetings feature an informal discussion of topics chosen by those attending.

St. Matthew's is celebrating its tenth anniversary as a parish this year and some of the preachers scheduled to visit are clergy who have taken part in its development. The first was the Reverend David Smith, Chaplain at Trinity College who was guest preacher on February 24. Dean F. F. Nock of St. Luke's Cathedral is to preach there on the first Sunday in March.

## Rector and Wife Honoured By Schreiber Youth Group

by Jane Bailey, Sec'ty, St. John's, Schreiber GA

The Rev. and Mrs. R. J. S. Inshaw were guests at a surprise turkey dinner arranged in their honour by the Girls Auxiliary of St. John's, Schreiber before they left for their new parish of Nipigon.

Since her arrival ten years ago, Mrs. Inshaw was the leader in organizing and building up a strong Girls Auxiliary within the parish.

During the dinner the girls expressed their appreciation to both Mr. and Mrs. Inshaw for their wonderful help in all the girls' endeavours. The GA President, Helen Harkness, presented them with a blanket and pillow case set. The girls wished them sincere happiness and success in their move from Schreiber to Nipigon, and jealously observed that Schreiber's loss is Nipigon's gain.

interesting sight as they were carried by a dozen crewmen, resembling a big red centipede. It took two hours to make this portage, but by half past six the canoes were driving across Froot Lake; then swinging east into Charlton Lake the brigade continued paddling until an excellent campsite was reached at about seven-thirty that evening.

### TUESDAY—PUSHING AHEAD

After the Eucharist was celebrated on an overturned canoe, and breakfast over the company continued up the length of Charlton Lake, reaching the mouth of Howry Creek. This small river, dotted with lily pads, provided quite a change from the open lakes. Lunch stop was at an old farm. In the afternoon progress was slowed by the obstructions of gravel bars and a lumber dam. Wet-footing became the order of the day and some of the crew went swimming — to retrieve canoes and bring them alongside the dam for re-loading. Murray Lake was entered and crossed and once again Howry Creek became the canoe highway. However, the problem of gravel bars was found here as before and lifting and pushing the canoes over them became routine.

By this time too rain had begun to fall and at the end of the gravel bar area a dam was blocking the route, and a rocky portage with a sharp turn on the side of a rock outcrop had to be made. Finally open water was reached, and an old fireplace sticking out of the bush showed the entrance to Howry Lake. Supper of voyageur stew never tasted better.

### WEDNESDAY— IN BEAVER COUNTRY

Tuesday was a picnic compared to Wednesday, which began uneventfully; Howry Lake being crossed in about half an hour and the portage to Gem Lake made. Shortly after reaching this lake Voyageur II swung north into North Howry Creek which soon dwindled to a small brook bubbling merrily over rocks. This was all very pretty, but not the type of water to float a twenty-six foot canoe. Lunch was prepared and three of the staff hiked up a mountain to look at the route ahead.

After lunch the canoes were carried over the rocky creek bed while the crews stumbled and splashed through the water until a beaver dam was reached; here they were floated, loaded, and the crews clambered aboard. Gravel bars were encountered again as well as another beaver dam and once more everything was packed along the shore.

Watch for our next issue as the Voyageurs continue their account together with a map of their five-day canoe trip.

Their project this year is to paddle to Montreal and EXPO.

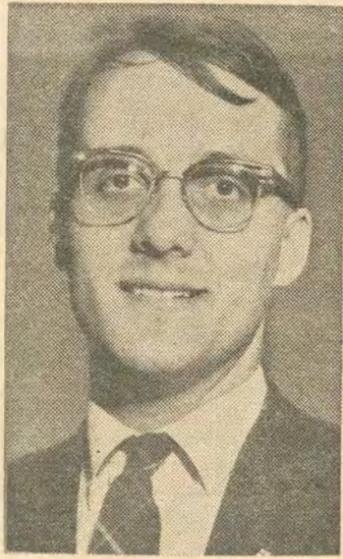
### CANDLELIGHT SERVICE

Leaders and members of the Girls Auxiliary of the parish of the Resurrection, Sudbury, took part in a candle-lighting ceremony and service in their church on the evening of Quinquagesima Sunday, February 5; the Junior Auxiliary leader and members also participated and during the service one girl was promoted from the JA to the GA.

During the same week-end the Laurentian Tri-Deanery AYPWA winter conference was held at the Church of the Resurrection. Speaker at the conference was Canon H. A. Sims, who gave an interesting account of changes in the Church during his lifetime, and "How the Church helps Young People contribute to Progress".

# PLAIN TALK . . . . . About Diocesan Funds

by William Wadley,  
Diocesan Treasurer



Sault Star

MR. WILLIAM WADLEY

### Receipts Higher

We are thankful to note that the severe reductions in annual receipts for both the Algoma Mission Fund and the Diocesan Expense Fund during 1965 were reversed in 1966. Complete statements will be issued as soon as the annual audit of diocesan accounts is completed. These will be included in the *Convening Circular* for the Diocesan Synod this year.

### Expenses Curtailed

At the first meeting of the diocesan executive in 1966 it was necessary to restrict certain Expenses to help overcome the deficit in both the Algoma Mission and Diocesan Expense Funds at the end of 1965. These restrictions in spending coupled with an upsurge in receipts greatly improved the financial position, but there was still an indicated bank overdraft of about eight thousand dollars at the end of 1966.

### Archbishop's Visitation

A major factor in "stemming the tide" was the special speaking tour made by the Archbishop during the closing weeks of 1966. At the request of the executive committee His Grace spoke to nearly twelve hundred laymen at eight deanery meetings during his tour and managed "to get across" to his hearers a better understanding of the financial crisis than had all other attempts of a less personal nature.

### Diocesan Expense Fund

The improvement in the payment of assessments, together with a reduction in expenses resulted in a surplus large enough to wipe out previous deficits in this fund, and helped us to achieve a modest centennial year opening balance of fifty dollars. This however, must be set against the sobering note that some parishes are still behind in their payments to the tune of over nine thousand dollars.

Non-payment of these assessments during the next five months will prevent the seating of delegates at the June Synod meeting from about twenty-five points in the diocese, according to our diocesan rules and regulations.

Registered letters have been sent to all places in default on either Diocesan Expense Fund (\$9,464) or Clergy Pension Fund (\$3,067).

### Algoma Mission Fund

In this fund the previous deficits began to decline too, but with a less degree of improvement. Although there was a surplus last year of \$2,300, there had been a deficit at the beginning of the year of almost \$15,000, so the beginning of 1967 saw the bringing forward of an accumulated deficit of \$12,700.

The amount of Apportionment which each parish should pay to

the Algoma Mission Fund has been the subject of attention by synod delegates from time to time. While the Treasurer makes up a schedule of fair share parish allotments, according to our latest rules, each fall the representatives of the parishes in each deanery meet to accept their portion of the total apportionment in the deanery.

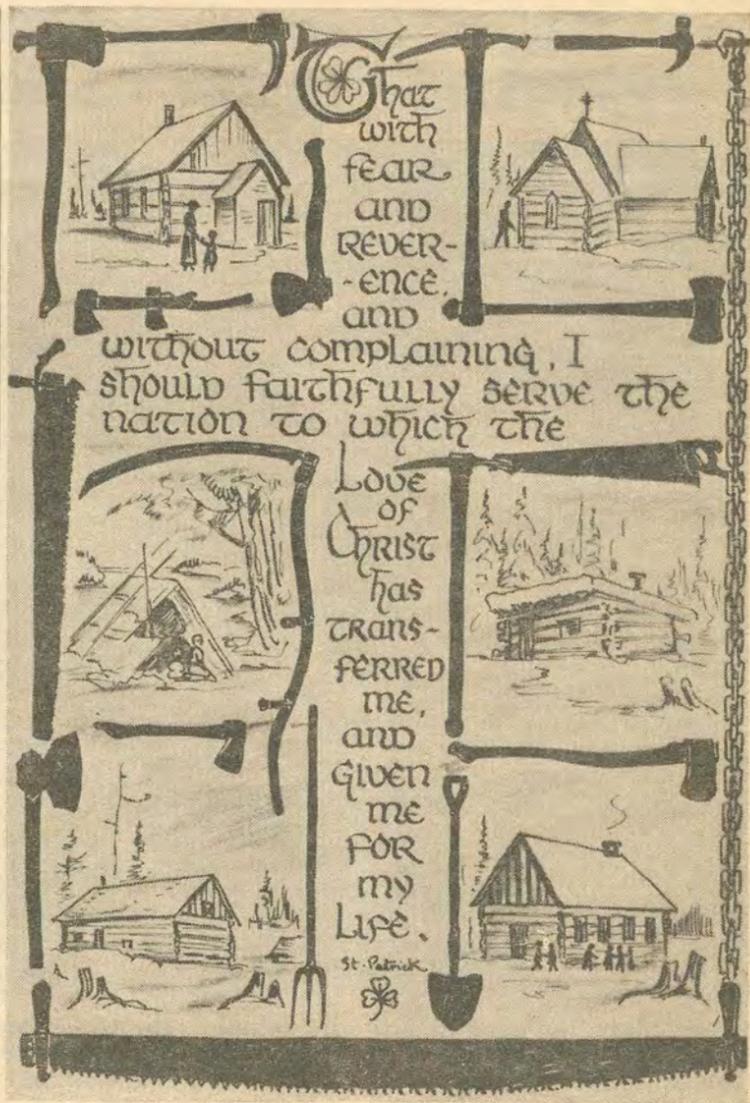
### Deanery Acceptances Short

Unfortunately, both in the fall of 1965 and again in 1966 the total of these deanery acceptances were eight thousand dollars short of the diocesan budget of those years. Here again, the Executive had to resort to a program of reduced expenditure until a proper balance was restored. Permission to obtain temporary bank borrowing was granted so the diocese could meet necessary commitments as they came due.

### Mission Never Paid — in full

The late Canon Colloton, long-time secretary-treasurer of our diocese, used to remind his helpers in the synod office not to sign a receipt "paid in full" if it was a payment to the Mission Fund. It was his way of saying that Christians can never fully discharge their mission obligations. Accordingly, through the years the Mission Apportionment allotted to each parish has been a target figure, which it is hoped will be realized — exceeded by some, and understandably may not be fully attained by all.

Next month — About Special Appeals, etc.



March—the month when we remember St. Patrick, the apostle to the Irish people, we present another page illustration drawn by Muriel Newton-White for her father's biography of Archdeacon Gowan Gillmor, who came from Ireland in 1883 and died in 1928 after serving more than forty years in Algoma.

Tools used by workmen in opening this country and building its homes and churches and schools, etc., have been skilfully used as borders for the pictures illustrating some of Gillmor's work and travels. His missionary spirit is part of our diocese's heritage in this Canadian centennial year.

## Pro and Con . . . . .

The Editor,  
The Algoma Anglican

May I suggest that your editorial in the February issue is irresponsible on two accounts:

1. There is not, and as far as I know, has not been any proposal before Synod to ordain women to the priesthood, to say nothing of electing women bishops or "Pope Paula I". Your editorial would suggest that the motion to allow women in Synod is part of a "movement" to ordain them to the "sacred ministry" and, at the same time to "degrade" them. Whatever the merits or arguments for or against women in the ministry, they have no more to do with the issue of Algoma's decision to allow women delegates to Synod now than they did when the diocese decided to allow women to vote at Vestry meetings. To suggest otherwise is to cloud the issue.

2. Perhaps even more serious is your suggestion that voting on a revision of the Constitution be by ballot. I doubt that such procedure would be canonical. Certainly the rules of order as now established provide that any two members of the Synod may demand that the names of the voters for or against a question be recorded in the minutes. (Rule 22) Balloting seems to be reserved for the election of individuals. Furthermore, our parliamentary system requires that on issues which are debated, the voting members must be prepared to stand up and be counted. To tamper with this established practice would be folly. To suggest its necessity is to question the integrity and calibre of the delegates and/or the ability of the Archbishop and secretaries to count.

K. A. Robinson,  
Trinity College, Toronto

Editor's comments:

We thank Father Robinson for his reply; in (1) we had enlarged upon the "warning" which has been expressed at synod that the admission of women to that body might eventually lead to admitting them to the priesthood.

In (2) our hope was for a referendum to ensure a clearer decision in a crowded hall where members are not at individual desks. Recording their names would prolong the voting. It can, of course, be taken by the clergy and laity voting separately; this would make for easier recording.

Editor,  
The Algoma Anglican

I was very disappointed at the rather less than lukewarm article that appeared in the February issue about the *Canadian Churchman's* new section for Youth.

Like myself the writer dislikes some of the material produced by our Church Headquarters in recent years, but it is unfair to tar the *Canadian Churchman* with the same brush just because its office happens to be in the same building. The tone of the article might in my view influence readers against this new experiment. This is specially unfortunate, seeing that the writer admits "we have not seen a preview of it."

I wish he could either have given the *Canadian Churchman* the benefit of the doubt by extending a generous welcome to this effort, or else have made no comment until he had read the first issue. Is not the attitude shown in this article the sort of thing that helps to make young people resentful both of the Church and of adults?

## Archbishop's Itinerary for March

March 5:	9.00 a.m.—St. George's, Port Arthur
"	11.00 a.m.—St. Paul's, Fort William
"	3.00 p.m.—St. Luke's, Fort William
"	7.00 p.m.—St. Thomas', Fort William
" 6:	7.30 p.m.—West Thunder Bay Parish
" 7:	7.30 p.m.—St. Michael's, Port Arthur
" 8:	7.30 p.m.—St. John's, Port Arthur
" 9:	7.30 p.m.—St. Stephen's, Port Arthur
" 12:	11.00 a.m.—Holy Trinity, Sault Ste Marie
"	3.00 p.m.—Retreat for Laity, Sault Ste Marie
"	7.00 p.m.—St. Matthew's, Sault Ste Marie
" 13:	7.30 p.m.—St. John's, Sault Ste Marie
" 14:	7.30 p.m.—Emmanuel, Richard's Landing
" 15:	7.30 p.m.—St. James', Goulais River
" 19:	10.00 a.m.—St. George's, Echo Bay
"	11.30 a.m.—St. John's, Garden River
"	7.00 p.m.—St. Luke's Cathedral, Sault Ste Marie
" 20:	7.30 p.m.—Christ Church, Sault Ste Marie
" 21:	7.30 p.m.—All Saints', Sault Ste Marie
" 22:	7.30 p.m.—St. George's, Echo Bay
" 26:	Easter Day—Sault Ste Marie
April 2:	9.30 a.m.—All Saints, Onaping
"	11.30 a.m.—St. Michael's, Azilda
"	7.00 p.m.—Resurrection, Sudbury

It seems to me that the *Canadian Churchman* is attempting something well worth doing, and whether it succeeds or fails will depend on the support it receives from those who care for the young and who want to show that the Church cares for them too. I hope this new section will be widely read and that it will lead young people and others to contribute their views and articles to it.

David Hemming, SSJE,  
Mission House, Bracebridge

Editor's reply: The "less than lukewarm article" to which Father Hemming refers was written by the editor to stir readers to take a thoughtful and critical look at *Trend* — he had no intention of influencing his readers either for or against it. The spirit of the Catechism, as we understand it, assumes that Anglicans should think for themselves! We made no comment about the contents of

the new paper, but expressed our hope of what it might contain and accomplish. We should like to hear from other readers — did our words stir you to read *Trend* or dump it?

We appreciate Father Hemming's admonition about dealing with youth—being merely a parish priest with three teen-agers of our own, any advice is welcomed; strangely, we have tried to teach young people to be critical, and have felt that their Christian character is helped to grow better when they are challenged to study and work, when they are disciplined rather than "spoon-fed".

We were very glad to see signs of youth participation in *Trend*; in truth though we must confess to a certain amount of disappointment with its contents and that the material definitely related to it could easily have been published on one page. However, we agree with Fr. Hemming that it is a

## New Rectory For Lakehead Parish

During January, Canon Alvin J. Thomson, Rector of St. John's, Port Arthur, and his family, moved into the new rectory located at 131 Blanchard St., Port Arthur. The former rectory, on the lot next to the church and parish hall, is being re-modelled as a parish house to provide additional room for Christian education, offices, etc. It will be joined to the hall by an annex. This parish will celebrate its centennial year in 1972.

### ANNUAL MEETINGS

We acknowledge, with thanks, reports of annual vestry meetings from the following parishes: St. Paul's, St. Thomas', Fort William; St. John's, St. George's, Port Arthur; Holy Spirit, Manitowadge; St. Joseph Island parish; St. Peter's, Elliot Lake; Resurrection, Sudbury; St. John's, New Liskeard; St. Brice's, North Bay; St. Thomas', Bracebridge. We hope to publish the names of synod delegates from all the parishes in the diocese some time before synod.

worth-while project and wish it success.

As far as our diocesan paper is concerned we are proud that out of sixty-six issues published since we became editor, there have been less than ten in which Youth has not made the headlines, stressing some of their work, opportunities, or accomplishments; but we plead for more news of youth activities in our parishes and schools. We invite Fr. Hemming and any other interested person to contribute to our pages, but we want young people to feel that they are part of the family—not a "segregated" group outside it.