



THE ALGOMA ANGLICAN

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OCTOBER, 1967

Former Algoma Men At Synod

While the Diocese of Algoma had a full representation of its clerical and lay-delegates for the most of the General Synod sessions held in Ottawa during August, there were also present a few others who have had an active connection with the diocese and now represent the Church in other areas of Canada.

A lay-delegate from Huron, but who could be found sitting with Algoma men during most of the time, was "Monty", Mr. H. M. Montieth, who lived at Sault Ste Marie for many years where he was Manager of the Canadian Bank of Commerce, and was Treasurer of the diocese for several years after his retirement from the bank. Now living at Kitchener, his long experience is of value to the parish and diocese where he lives.

A former Rector of St. Thomas', Fort William, and still at times a summer resident at the Lakehead

Michael Thomas English Vicar

A former priest of this diocese who was in charge of the parish of Mindemoya for several years, The Reverend Michael P. Thomas, has been appointed Vicar of the parish of Ardeley, Stevenage, Hertfordshire. Since returning to England in 1962, Fr. Thomas has been Assistant Curate in the parish of Bushey in the same county. He still receives THE ALGOMA ANGLICAN and on several occasions has been a valued contributor to the pages of this paper.

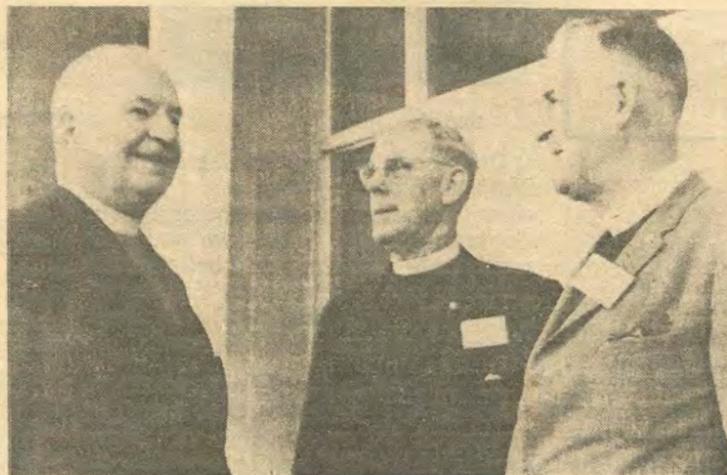
We extend our congratulations to him on his new appointment and wish him and Mrs. Thomas success and happiness in their new parish.

Voyageurs Canoe Trip Successful

The thirty-nine "Voyageurs" — thirty-two young men with seven leaders, including four priests from this diocese, successfully concluded their long canoe journey from Camp Manitou to Montreal during August. The party were officially received at the Canadian pavilion at Expo by the Commissioner-General, M. Dupuis.

Arriving in Ottawa just before the opening of General Synod they were met by Archbishop Wright and Dean Nock. The Rt. Hon. L. B. Pearson, Prime Minister of Canada, greeted them and arranged their hospitality at the New Edinburgh Canoe Club on the Rideau River.

We hope this great Youth Centennial project will be written up in detail for publication in future issues of this paper. The leaders and all members of the Voyageurs deserve commendation for such a bold venture so well planned and carried out.



The Archbishop of Algoma at the General Synod meetings held in Ottawa during August. He is seen here at left talking with the Executive Secretary, Canon Latimer (centre), and the Synod Prolocutor, Archdeacon Watney.

is The Rev. Morse Goodman, now Rector of Christ Church, Edmonton, and a Clerical delegate from that diocese. He spoke in support of Archdeacon Hinchliffe in requesting a separate vote by clergy and laity on the Marriage Canon. Another priest-delegate from the north-west, Archdeacon Prinett of the Yukon, worked in Algoma as a Church Army officer and founded the Church at Swastika (since transferred to Moosonee); he was later ordained to the priesthood in this diocese and was priest-in-charge of the

parish of Garden River for some years before transferring to Western Canada.

Elected to serve for the next two years on the National Executive Council, a forty-five member management committee chosen by the General Synod, were The Archbishop of Algoma, The Most Rev. W. L. Wright; and the Dean, The Very Rev. F. F. Nock. Dean Nock was re-elected honorary Clerical Secretary of the Lower House, a position he has held since 1961.

See Reports on General Synod on pp. 3A and 4A and in The Canadian Churchman.

Boys Sing Way To Expo

The Choir boys of St. Bartholomew's Church in the Regent Park area of Toronto were heard in an interesting recital of liturgical music at All Saint's Church, Huntsville, on the evening of August 10.

The group, led by Choirmaster Walter Barnes, Mus. Bac., a brother of The Rev. Ron Barnes, Rector of Blind River, were enjoying a holiday in Haliburton and Muskoka after a busy tour which included singing in Cathedrals and parish churches in Eastern Ontario and Quebec as well as presenting two concerts at Expo.

The twenty-one young lads, smartly dressed in white sweat shirts and red jackets both bearing the insignia of the choir, sang

with an ease and enjoyment, which combined with their well-trained voices, produced a pleasing presentation of Evensong and music recital whether they were singing a capella, or accompanied by Mr. Barnes at the organ.

Selections included both traditional and modern music. Mr. Barnes used some of his own arrangements in the *Magnificat* and *Nunc Dimittis* and in a spirited folk tune, *Give me oil in my lamp*.

The church, even though it was a hot summer evening, was filled to capacity, and many of the people present purchased records made by the choir and sold after the service. These are two dollars each and are available from St. Bartholomew's Choir, 509 Dundas St. E., Toronto 2.

To Publish Gillmor Story Within Centennial Year

A book for which many people have been eagerly awaiting and which has been mentioned in our columns during the past few years, the biography of The Venerable Gowan Gillmor, will shortly be published.

Through the generosity of a group of people led by The Rev. Jos. Ditchburn, retired priest of this diocese, a considerable amount has been raised to underwrite the printing of one thousand copies of the biography written by E. Newton-White and illustrated with drawings and chapter headings by his artist-daughter, Miss Muriel Newton-White.

"Gillmor of Algoma, Archdeacon and Tramp", is the title of the book, and it bears the mark of authenticity which reveals the careful research done by the author in tracing every part of the Archdeacon's life and character.

It is an epic story, with a brief look at the Irish background of the subject, then a vivid panorama of that era of development, railway building, homesteading, and settlement in this part of Ontario following the Canadian confederation and ending just before the great depression.

Gillmor of Algoma is the story of a missionary's life, his struggles, heartaches, and joys, in those early wilderness areas along the base of the Canadian Shield, which one bishop used to describe as "a land of rock of ages and Christmas trees". It is the story of the beloved priest who tramped over those rocks and probably even slept under some of those trees, and here and there carved upon them—"The Tramp + His Mark".

Above all, it is the story of a man of God, witty, and winsome in his ways, and entrusted with high office by the late Archbishop Thorne-Loe who gave him scope for his calling by making him a "travelling Archdeacon", a proper post for one who fondly described himself as "The Tramp".

We are proud to announce the forthcoming publication of this book; barring any unforeseen delays it should be ready by Christmas this year. It will be bound in soft covers, in size about six by nine inches and containing about one hundred and forty pages; it will

be printed in the same size type which you are reading now. The price, just enough to cover cost of publishing, will be three dollars per copy. While we cannot guarantee delivery before Christmas, we would advise our readers to order their copies NOW by sending the amount for the number of copies you wish to the Synod Office, Diocese of Algoma, Box 637, Sault Ste Marie, Ontario.

The author of the book, Mr. E. Newton-White of Charlton Station, who, since completing the manuscript has suffered a stroke and is an invalid, performed this service as a labour of love, a token of his respect for a great man, and to ensure that Gowan Gillmor's life and work should not be forgotten. Now his daughter has completed her father's task and they offer it to the Diocese of Algoma, refusing to accept any remuneration or reward.

We are proud to take some small part in the final stages of getting the book published (the editor's wife has typed the final MSS for the printer). It has been an inspiration to witness the devotion of the authors to their task. We have admired Mr. Newton-White's clear, readable style, chuckled over the wealth of humorous anecdotes he tells, and we have been constrained to agree with him that here was a saint—worthy to be remembered, an Algoma tradition which should be preserved.

We believe the diocese will long feel indebted to the Newton-White's for this work, and our thanks to the Archbishop who has read and approved the MSS, and the Rev. Jos. Ditchburn, and Canon R. F. Palmer, SSJE for their interest and leadership in having it published. We look forward in anticipation to the publication and commend it to all our readers. Get your orders in to the Treasurer and watch the next issue for expected publication date.



Choirboys of St. Bartholomew's Church, Toronto, with Archdeacon Sutherland, Rector of Huntsville, in centre; at right is their organist-director, Mr. W. Barnes.

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The Archbishop's Letter

National

Thanksgiving

My dear People:

October brings to us the spirit of National Thanksgiving, and I wish to comment about thanksgiving in our Centennial year when we have so much to be grateful for. I believe that all of us have grounds for thanksgiving, both temporal and spiritual. Canada has been richly blessed.

As we look to the future, what are some of the elements that must be developed in recognition of those events which God has bestowed upon us?

FAITH—I believe that Faith is of primary importance. We need a faith that is not a mere intellectual assent to the fact of God in the Universe. It must be faith that is an acknowledgment of the sovereignty of God over all life; an acknowledgment of the priority of the claims of God in all life. We are being told that there is no absolute to which we can cling today. There are those who publicly shout from the housetops that the Ten Commandments are out of date. They maintain that life is no longer a series of choices between the true and the false, between right and wrong, but a series of rationalizations in which all moral values are eliminated through refusal to acknowledge any standards as having inherent validity or absolute authority. It is imperative that Faith be kept untarnished in Canada's future.

CHARACTER—Another element which I believe should be stressed in recognition of God's goodness to us is the development of character in the lives of all citizens. All problems are partner is still living. We know of no Canon which states this, and there should be no impediment against repentant ex-divorced husbands or wives receiving the Sacrament. Why should they be singled out as sinners above all others, or denied the mercies of God?

WHAT OF THE CLERGY?

Some local difficulties in administering the letter of the new law were mentioned, but perhaps the most ominous note was sounded by The Rt. Rev. J. A. Watton, Bishop of Moosonee, who asked if the Canon would apply to priests and bishops as well as to the laity. As it stands, it certainly does, and now some new regulations should immediately be prepared to deal with the married status of clergy if the Church wishes to keep a high standard within its ministry. It is one thing for a priest to deal with divorced persons; it is another matter when he becomes involved in such an action himself, yet the Synod heard a plea from the Dean of Montreal, The Very Rev. Wm. Bothwell, that the clergy be allowed the same rights as the laity under the Canon and argued that a priest's remarriage after divorce should not prohibit him from continuing to carry out his pastoral work.

The new Canon, which seeks to strengthen holy marriage and family life, may have some interesting repercussions, but it deals with the human factor, which is often unpredictable.

We commend to our readers the address of Prof. Ryan published in the Canadian Churchman.

basically human problems. We try to escape responsibility for them at times by giving them special labels. We say that this is a political problem, but because I am not a politician, I am not responsible. We say that this is an educational problem, but inasmuch as I am not an educationist, I am not responsible. But every problem is a human problem and is the responsibility of all of us. The human problem is solved on the character level of the individual who has to deal with it.

How people face their problems is of paramount importance, and we can learn a great deal from history. Froude, the great historian wrote:

"History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity."

A nation is only as strong as the moral fibre of its people.

UNITY-FELLOWSHIP—We have heard much recently about "two nations". We must strive for national unity at all costs. Surely this is a challenge before all Christians in recognition of the sacrifice and discipline of those who have bequeathed to us our good land. Mankind is one and indivisible, and we must learn to live together if we are going to live at all. This fundamental unity has been beautifully expressed by John Donne, the English poet-clergyman, who lived three hundred years ago:

"No man is an island, entire in itself. Every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less; as well as if a promontory were, as well as if a manor of thy friend's or thine own were. Any man's death diminishes me, I am involved in mankind. And therefore, never send to see for whom the bell tolls. It tolls for thee."

Here we have the unequivocal statement of interdependence. The whole theme "Unity and Fellowship" was well expressed by the Archbishop of Canterbury in the Centennial Service at Westminster Abbey in June when he developed the biblical text: "No man lives to himself and no man dies to himself."

I wanted to mention these three qualities as I believe they are most important in the lives of all Canadians, and they have a special reference to National Thanksgiving.

In closing may I ask for the prayers of all our readers for Bishop Joost de Blank who is still in hospital, but expects to be brought home in the near future. We had looked forward to his presence amongst us. I anticipate that he may be allowed to come early in 1968.

I am asking for the whole-hearted loyalty of all our people as we seek to learn our Lord's Will for us at this time. Many demands are being made upon our Church of God. We must not be found wanting.

May every blessing be with you and yours.

Your friend and Archbishop,

William L. Wright

General Synod Approves New Marriage Rules For Church

"The whole Church will be glad to learn of the high seriousness with which the General Synod dealt with this question", said His Grace, Archbishop Clark, Primate of All Canada, after the final approval of the Marriage Canon had been given.

The historic step, taken at the evening session held on the second day of Synod, August 23, may prove to have a far-reaching effect upon the whole Anglican Communion, for already earlier this year similar views to those expressed in the new Canon were voiced during a debate on divorce law reform by the Church Assembly in England, and a motion passed requesting the Convocations of Canterbury and York to reconsider the question of marrying divorced persons in church.

FINEST HOUR

For well-planned debate, careful presentation of argument, logical exposition of doctrine, combined with real human drama, the evening of August 23 must stand out as one of the great moments in General Synod, indeed one of its finest hours.

The Mover and Seconder of the Canon, the Bishops of Saskatoon and Kootenay, marshalled nine members of the General Synod Commission on Marriage to present the different sections of the Canon, with Prof. Chas. Fielding and Prof. Ryan bearing the brunt of the debate.

At the outset a special acclaim was accorded to one member of the Commission, The Hon. Mr. Justice J. C. Cartwright, who had only a week previously been appointed Chief Justice of the Supreme Court of Canada.

Little or no dissent was heard following the presentation of the first three parts of the Canon. In the **Requirements**, the timely notice to be given to the priest is now spelled out to at least thirty days and the duty of adequate instruction emphasized, also that the Sacrament is for baptized Christians.

The part dealing with the **Marriage Service** is interesting because it will require the publication of new Marriage Registers for parishes. Now we will follow the practice, common in the Roman Catholic Church, of including a record of the married person's Baptism, Confirmation, and Church membership. Several months ago in these columns we referred to the way the Church of Rome keeps track of her members; now at last we seem to be making some headway in this direction.

ESKIMO vs WHITE?

Debate on the Canon centered on Part IV, **Remarriage of Divorced Persons**. In contrast to Prof. Ryan's legal arguments, the Synod had the rare treat of an address in Eskimo by Mr. Markesey, one of the lay delegates from the Diocese of the Arctic, with translation by his missionary, Canon D. H. Whitbread. He spoke of the old ways of his people when marriages were arranged by parents, as in his own case, or a period of a "trial marriage" approved. Now, he said

Eskimo people felt that proper instruction before marriage was invaluable, but that "some of the white man's marriage customs were difficult for the Eskimo to understand." He concluded by saying that he thought it would not be wise for Eskimos to take over too quickly the marriage habits of white people!

Apparently The Rt. Rev. E. G. Munn, Bishop of Caledonia, was one of the two members on the Marriage Commission who opposed remarriage for divorced persons. The Bishop said he still interpreted the Gospels as implying indissolubility of marriage. He also expressed the opinion that other Churches of the Anglican Communion should be consulted before going any farther.

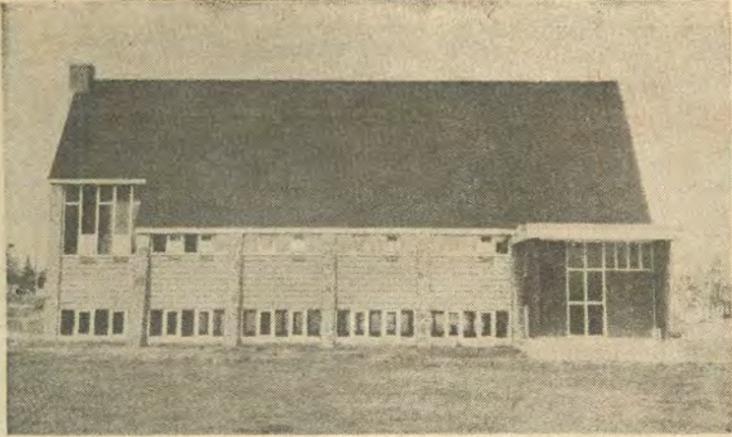
The meaning of indissolubility was then briefly explained by Prof. Fielding, who outlined the changes in that doctrine as held in the early Church and during the Middle Ages. Its meaning, as taken by the new Canon, he said, corresponded to that held by the Eastern Churches, viz., that the marriage bond was created by God and could be dissolved by God through the Church.

The decision to take a recorded vote with the clergy and laity voting separately on this section was made at the instigation of **The Ven. Jas. F. Hinchliffe** of Algoma, who suggested that a majority vote of the clergy present would be a great reassurance to the Church which would have difficulty in understanding the proposed change. Another request, by Lt. Col. D. S. Mitchell of British Columbia, for "a time of quiet prayer before voting" resulted in all the delegates observing a profound silence before making their decision. The vote proved an overwhelming majority among the clergy and laity and of the bishops in favor of the new Canon. It was significant, too, that the tiny minority who held out against the change received applause from the rest of the delegates.

WILL IT WORK?

We may ask, now that it is passed, what will be the effects of this Canon? It remains to be seen whether it will prove satisfactory, or unworkable. Chancellor Harris of Nova Scotia, the "dean" of General Synod, out of his long legal experience warned against "hearsay" evidence which could be received by the Church Marriage Commissions. No doubt there will be many headaches, and we feel that few persons in this hectic age will wait for remarriage until their appeals have been considered by the Commissions. They will go to civil courts or employ some Protestant minister to perform the ceremony, just as has been done in the past.

It is likely there will be many rulings sought under Part V of the Canon which recognizes the need for some to be assured of the legality of their admission to the Holy Communion following remarriage after divorce. It was pointed out that this does not assume that these persons are excommunicated because they have remarried while their former



ST. PAUL'S CHURCH, SUNDRIDGE—Risen from the ashes after fire had destroyed the original church seven years ago, this beautiful modern structure, opened for services late in 1960, and now free of debt, was consecrated by His Grace, the Archbishop of Algoma on Sunday, July 23.

Visiting Priests Hold Services

For three weeks in August this year the parish of St. Peter's, Elliot Lake had a visiting priest officiating at the services, *The Reverend James R. Peters* of St. Alban's Church, Wichita, Kansas, who with his family occupied the rectory in the absence of The Rev. and Mrs. W. R. Stadnyk.

The Rector of St. Peter's was taking part in the canoe expedition to Montreal while Mrs. Stadnyk was assisting with programs at Camp Manitou during August.

Another American priest who comes regularly to Algoma each summer is *The Reverend James P. Woodson* of Auburn, Alabama; for several years he has taken services at Christ Church, Gregory during August. Here the parish has provided a well furnished cottage close to the church and overlooking Lake Muskoka. During the month of July, and for the third year in succession, the visit-

ing priest was *The Venerable Robert P. Walker*, Rector of St. Luke's Peterborough. This year, due to the vacancy in Port Carling, this part of the parish has been in charge of The Rev. E. R. Rose, Rector of Bala.

From the northern part of the province another priest, who with his family is a regular occupant of the church cottage at Ilfracombe, is *Canon Cyril Elliott*, Rector of Cochrane in the Diocese of Moosonee. Again this year during July he conducted services at Christ Church, which serves the summer resorts around Buck Lake. The village is fourteen miles from Huntsville and the church is under the supervision of The Ven. G. W. Sutherland.

The cottage at Ilfracombe is also well furnished and an ideal place for a quiet holiday, but no clergy applied to take advantage of it during August.

Scouts Use Friendship Theme

A large proportion of the Scouts attending the huge World Jamboree held this summer in Idaho were Anglicans; on the Sunday they spent in the State Park where the jamboree took place the Bishop of Idaho celebrated the Eucharist, assisted by several clergy active in the Scouting movement and attended by Anglican Scouts from several different countries, including white, Negro and Oriental races. *Norman Miners*, Scout Leader from Bracebridge, here gives some impressions of the Twelfth World Scout Jamboree.

OBJECTIVE: FRIENDSHIP

With "For Friendship" as its theme, the main objective of the twelfth world jamboree was to achieve friendship between young men and their nations.

The Jamboree Adventure Award was the basis for all activities. This award consisted of thirteen different requirements of which a Scout had to complete eight. Some of the requirements were:

- Eat at least one meal as an exchange guest of a Scout from another country.
- Participate in "The Wide Game".
- Collect addresses of Scouts from six different countries.
- Learn to say "For Friendship" in three languages.
- Learn a Scout song from another country.

Other requirements were participation in the various activities, but these were the most important in getting to meet new friends, and they ensured that all met Scouts from other countries.

An area was set up by the Conservation Officers of the State Park and many things about Conservation were demonstrated. The most popular display was a compound which contained mountain lions, bear, beaver,

coyote, deer, various kinds of squirrel, ducks, and other forms of wild life typical to that part of the world.

The "Wide Game" mentioned above was very successful. I am told it was first used at the eleventh World Jamboree held at Marathon, Greece. Each Scout was given a card with one letter from the word "Friendship". The object of the game is to spell the word. To do this the Scouts had to roam all over the Jamboree site seeking the various letters. This provided an opportunity for Scouts to become acquainted and make new friends.

The Skill-o-rama operated on three afternoons. This was to allow Scout Troops to display any skill they had. It was very successful with everything from handicraft to first-aid demonstrations.

There was also fishing, boating, and swimming for all the Scouts to enjoy.

To witness the brotherhood displayed at this gathering was a feeling that will never be forgotten by any participant. It was a living example of how the world could get along. There were over one hundred nations represented, and all colours and creeds, living and getting along with each other. If the rest of the world could take lessons from the Boy Scout movement maybe we would be able to live in peace. I am sure our Founder, Baden Powell, would be proud of the world-wide movement he began. Surely this must be the justification for such a gathering—the brotherhood of nations.

I believe the main objective of friendship was reached and that the world is a little better off today because of some of the friendships began at the twelfth World Scout Jamboree.

Book Reviews Prayer Book—"The Play's The Thing"

ACTION DRAMAS for the young church, by the Rev. D. W. Luxton; Huron Church Book Room, Box 308, London, Ont. 50c per copy.

How far dare we go in presenting the Gospel in this cybernetic age? What new attempts to communicate the Church's message? Action Dramas is the answer of a parish priest in Hamilton who uses children to demonstrate the Prayer Book Services.

While we share the writer's frustrations in trying to teach children of Confirmation age the meaning of worship, and we admire his courage in trying to make the services "live", and his ingenuity in dramatizing them, still the "action" makes us ask again, "How far dare we go?" I suppose we shall have to wait until we see the effect of such teaching. Will it help these children to become intelligent and faithful users of the Prayer Book? The experiment which the booklet records is only two years old, so it is rather soon to assess its value.

We know that most children attending Sunday School receive no Church teaching at home; to many parents it is a cheap baby-sitting

service. Indeed, Sunday Schools are of doubtful value to the Church. If they spawn a generation of children with no knowledge of the Church's Services there is something wrong; they are a detriment to the Church and should be abolished. The Church doesn't order the baptized child to attend Sunday School, but she declares to the sponsors and parents their duty to "bring him to take his part in public worship."

The "dramas" present twelve Prayer Book Services in simple language for young children, and we are sure would be of great interest to the older "children"; yet it seems a sad commentary that after nineteen centuries we should be no farther advanced than those of whom our Lord said, "You are like children playing . . . at weddings and funerals".

All the Sacraments of the Church are demonstrated, with two significant exceptions—but why not show how *Penance* and *Unction* are administered? With the Eucharist these should be in more common use, and it is just because our people have not been taught about

them that they are not. All the other Services surely the children see and can take part in if they are attending church regularly. The "Harvest" drama is the only one in which something new is introduced in an attempt to give it some meaning to people in urban communities.

Unfortunately, the illustration on the cover of the booklet is a poor caricature of Christian Burial. If we have to "dramatize" such a service, then it should be done right. Also, in the Marriage drama the bride's father places her hand in the hand of the groom, directly contrary to the spirit and letter of the Prayer Book Service in which the minister receives the woman, and the man receives her from the Church and is responsible to the whole Church for the ordering of his home and family. It is a serious omission in both these services that no hint is given that it is fit and proper to have the Eucharist on such occasions.

If *Action Dramas* teach people to use the Prayer Book more intelligently and to take part in worship more devoutly and regularly they will have served a good purpose; but if Marshall McLuhan is right when he says "the medium is the message", then the message should be conveyed by using the medium, not some synthetic substitute which may confuse, rather than convey the real message.

Vatican II—An Anglican in Rome

Vatican Observed—by The Rt. Rev. J. R. Moorman, Episcopal Book Club selection. Of books written about the second Vatican Council there seems to be no end, but at last we have what can be taken as the official "Anglican" commentary. Written with a minimum of ecclesiastical jargon and brightened by a keen sense of humor, it nevertheless shows an understanding of the proceedings of the Council, its hopes and disappointments, and its continuing effect upon the ecumenical movement, especially as it applies to the Anglican Communion and our efforts to achieve unity with other Christian bodies.

The Bishop of Ripon, The Rt. Rev. John Moorman, who attended all four sessions of the Council and is now one of the Chairmen of the Anglican-Roman Catholic Joint Preparatory Commission, speaks authoritatively and his book will be read eagerly not only by members of our own communion but by others who will gain from it a vision of the greater unity of the Church which the steps taken by Vatican may make it possible.

Dr. Moorman's "observations" contain all the excitement of the plot of a western thriller where the

"bad guys" are hiding around the corner to shoot down the "good guys", yet he is never unduly critical of the Curia, who seemed to play the part of the "bad guys" opposing reform. While he often refers to some of the leading personalities of the Council, especially Pope Paul, he never loses sight of the work and importance of the Council itself; indeed, at times the reader imagines the Bishop is a participant rather than an observer!

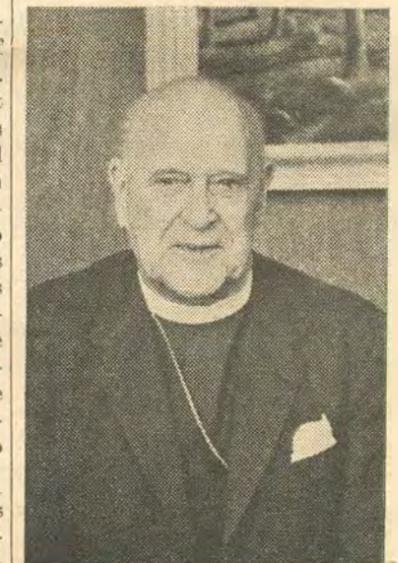
For an "inside" picture of Vatican II this book provides us a ring-side seat; we even hear some of Cardinal Cushing's legendary quips. Of all the official observers, it would appear that the Anglicans were the only organized group and had their own headquarters in Rome where they entertained members of the Council who wished to discuss matters with them. In this way an effective public relations job was done which may go far towards attaining Church Unity. We are glad to know this is continuing, and may serve to "keep the door open", which Bishop Moorman pleads, must not be allowed to close.

Vatican Observed, because it is written for Anglicans, has some interesting observations about Anglicans by Roman Catholics which are worth considering. While giving us a special place among the "separated brethren" they complain that we have such a lack of discipline and skate on thin ice in unity schemes with Protestants.

The author compares the Anglican position on many matters considered by the Council. One of his statements is not up to date with Canadian Anglicans—when he refers to the Book of Common Prayer containing six of the seven sacraments; the Canadian Prayer Book now includes a complete service for administering *Unction*, as well as the other six.

The Bishop sees the destiny of the Anglican Communion as losing its identity in the ecumenical movement; but "as the Vatican Council has shifted the whole balance of the ecumenical encounter, Anglicans are obliged to take another look at their own future." He sees this new attitude from Rome as presenting "new problems and opportunities". The beginning of the revolution begun by Pope John is sketched in this book; the author does not presume to guess where it will lead, but he does assume that the Anglican Communion will be involved in it.

Bishop Held Confirmations At North Bay



THE RT. REV. H. R. RAGG

Just a week before the General Synod convened at Ottawa in August, The Right Reverend Harry Richard Ragg, a former Chairman of its Lower House, died at Victoria, B.C. Born and educated in England, he came to this country as a priest in 1914 and all his ministry had been spent in Western Canada. He was Dean of Calgary when he was elected Bishop of that diocese in 1943.

Following his retirement in 1951, he and his wife made several trips to England and Europe, visiting their children, and the Bishop held Confirmations among the Canadian Armed Forces stationed at various places. For a few years his daughter, the wife of Squadron Leader A. L. Lee, RCAF, lived at North Bay and on two occasions Bishop Ragg visited there and officiated at Confirmations held at Christ Church, when his grandsons, David and Richard Lee, received the Laying on of Hands. The picture of the Bishop shown above was taken by a staff photographer of the *North Bay Nugget* five years ago.

Two sons of the late Bishop are priests in the Diocese of Huron.

Lakehead Rector And Wife Attend English Wedding

Canon E. Roy Haddon, Rector of St. Thomas' Church, Fort William, accompanied by his wife, visited England during July and took part in a very interesting ceremony at St. Luke's, Hawkins, near Folkstone where they attended the marriage ceremony of a former assistant at St. Thomas', Captain Dominic Prosser of the Church Army. Canon and Mrs. Haddon represented the groom's parents.

Capt. Prosser has been in England studying psychiatric nursing at the University of London. His wife is also a registered nurse and they plan to follow medical mission work.

During the three Sundays they spent in England Canon Haddon filled two preaching engagements, at St. Philips, Leicester, the city of his birthplace, and St. John's, Kenilworth. He writes that contrary to many reports, from what he could observe there was a vigorous Church life in England.

GENERAL SYNOD '67—

A summary of what happened by Mr. W. Wadley, Diocesan Treasurer, and one of Algoma's lay-delegates



WILLIAM WADLEY

—Attended the opening service in the Cathedral addressed by the Archbishop of Algoma, the text of whose sermon appeared in the September issue of the ALGOMA ANGLICAN.

—Witnessed the consecration of (Canon) Guy Marshall as assistant Bishop of Trinidad (for work in Venezuela), according to the rite of the Church in the Province of the West Indies, and learned that his work is to be one of primary evangelism to Spanish-speaking peoples in Venezuela, and the team of workers which will join him will undertake their work with the financial support of our Anglican Church of Canada through its apportionment and Anglican World Mission givings.

—Participated in a special centennial service in Christ Church Cathedral, Ottawa, which was addressed by both the Governor-General and the Primate.

—Heard observations during the course of several debates from some of the ten special YOUTH OBSERVERS appointed by the Primate, and adopted a resolution that Diocesan canons be revised to lower the age limit for lay delegates to General Synod to 18 years.

—Adopted a report from a group of management consultants calling for a streamlining of business procedures in the national offices at Church House, Toronto.

—Learned that a recent Provincial Synod had granted permission to the Archbishop of Rupert's Land, the Most Reverend H. H. Clark, to move his residence for a trial period of two years from Winnipeg to Toronto to facilitate his carrying out his duties as Primate of the Anglican Church of Canada.



R. V. HARRIS, QC

Chancellor of the Diocese of Nova Scotia, and first layman to become Chairman of the General Synod, warned of possible dangers in administering new Marriage Canon. (see page 2A)

dealing with 'The Church and Family' including the second reading of the revised 1965 marriage canon 27, and the setting up of diocesan Ecclesiastical Matrimonial Commissions.

—Heard reports of church-sponsored senior citizens housing projects in Regina, Winnipeg, and Vancouver.

—Recommended that all levels of church organization in Canada seriously consider participating in such schemes taking advantage of the considerable government financial assistance available for LOW RENTAL HOUSING projects.

—Urged the drawing up of nationwide standards for recruiting, training, and employment of full-time Women Church Workers.

—Received a first-hand report from the Reverend Kenyon Wright, of the Joint Action for Mission Project in DURGAPUR, India, and of the St. Michael's Centre there for social and industrial ecumenical projects financed in part by our Anglican World Mission givings in this new steel centre of 200,000 people which has grown in ten years from a rural village surrounded by jungle and rice paddies and today is a thriving part of India's new 'Ruhr Valley'.

—Received another first-hand report from Bishop Dean, (Cariboo) presently serving as Executive Officer of the Anglican Communion with headquarters in London, England, during which he stressed the ongoing need for a continuation of the Mutual Responsibility concepts developed at the 1963 Anglican Congress.

—Endorsed the organizational integration of the administrative activities of the Anglican World Mission program with those of the apportionment-financed Department of Missions (MSCC), while reserving the right for local, regional, diocesan church levels to blend or keep separate their fund raising programs in support of these projects.

—Dealt with the problems of developing an adequate policy of communications, and establishing the necessary priorities, and structures to implement them, only to be reminded by one speaker that the problem was at least as old as in the day of the Acts of the Apostles, and that it still holds true as it did then that the 'greatest communicators are the people of God filled with the Holy Spirit'.

—Heard of increasing attempts to provide adequate programs of post-ordination training in many parts of our Canadian Church.

—ADOPTED a report calling for a thorough review of the standards, needs, future of the ten THEOLOGICAL COLLEGES now serving the Church in Canada.

—CONSIDERED the annual financial statements of the various national departments of our Canadian Church, including the report of the Pension Board, and heard a plea for greater care at all church levels in keeping separate the various types of contributions received.

—ADOPTED revised regulations increasing Pension benefits effective October 1, 1967, for existing pensioners, reducing the normal clergy retirement age for pension purposes from 70 to 68, and calling for a new simplified contribution formula effective January 1, 1968, whereby clergy pension assessments will be levied on 125% of the actual cash remuneration received (to include 'free house' and 'utilities' in the 'assessable base').

—ATTENDED a joint meeting with the Canadian Church Historical Society addressed by the

Reverend Professor Frank Peake of Sudbury on the topic of 'Movements toward Christian Unity in the Early Years of Confederation'.

—HEARD a call for a reassessment of the role of the traditional parochial ministry in today's complex and changing society, and heard a response from the Archdeacon of Thunder Bay, the Venerable James F. Hinchliffe, who drew attention to the considerable number of our church leaders already quite active in worthwhile community projects, and spoke of the continuing need for the Church to be both the cradle and inspiration for cultural leadership.

—RECEIVED greetings during the course of the Synod from the Prime Minister, the Roman Catholic Bishop of Ottawa, the Moderator of the United Church of Canada, and from several concurrent church gatherings in Toronto, Quebec, and Waterloo.

—AUTHORIZED the Church's National Executive Council to proceed with the nomination of Anglican representatives to the four special committees referred to in the Principles of Union (on matters constitutional, legal, doctrinal, and liturgical), and lest this seem too introverted accepted a United Church suggestion that a fifth commission be established on the Mission of the Church in the World to deal jointly with the topics of 'Life and Work' and 'Church and Society'.

—HEARD speakers stress the need for continuing contacts with Roman Catholic and Orthodox branches of Christendom leading to a general rapprochement of all professed believers in Jesus Christ rather than the development of some form of Pan-Protestant Party.

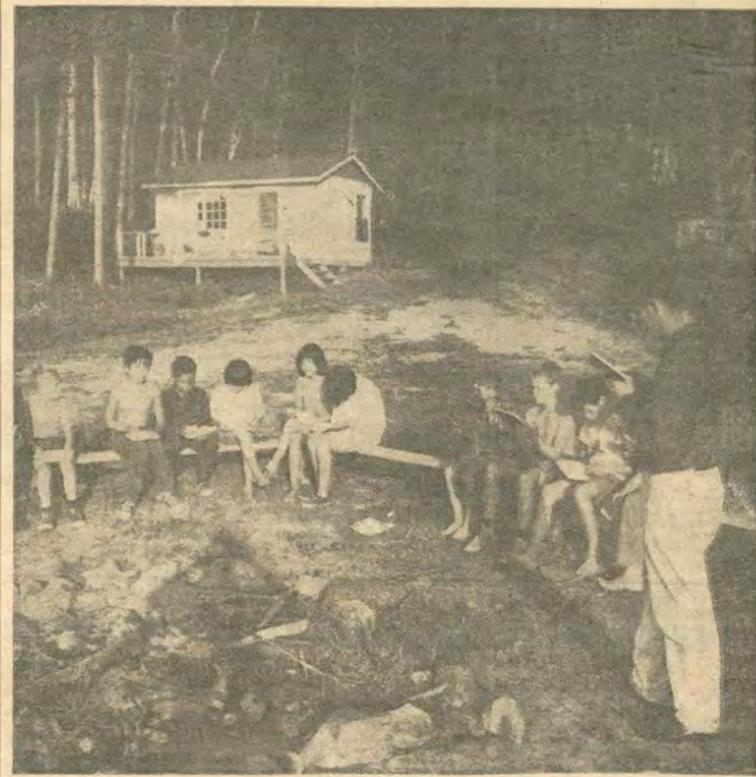
—GRAPPLED with the problem of the nature of the Primacy of the Canadian Church, and of the possible lessening of the diocesan duties of the Primate's Office to counterbalance the increasing administrative responsibilities (or in the words of one Toronto delegate making him less like a mayor and more like the chairman of Metro).

—DEALT with a wide variety of resolutions on current social issues of the day, as submitted by the Church's Council for Social Service, on such topics as Rural Work Policy, Immigration, Family Life, International Affairs, Rhodesia, Viet Nam, South Africa, the United Nations.

—VIEWED a special screening of the film strip TWO STRANGERS, prepared by the Presbyterian Church in Canada, dealing with the differences in educational and economic opportunity of Indian and non-Indian children in Canada today.

—RECEIVED nominations and conducted elections for a number of important committees charged with implementing between Synods policies already established by General Synod, as well as selecting the composition of the new NATIONAL EXECUTIVE COUNCIL to meet quarterly to conduct the general administrative needs of the Canadian Church.

—APPOINTED a special committee to consider the increased use of the Revised Standard Version of the Bible, and of the New English Bible translation of the New Testament, in services of public worship.



Children from Tophet Reserve attended Church Camp at Old Fort Renison, near Chapleau, during July. Capt. D. Walker, Church Army, conducts prayers around campfire.

Parishes Face Challenge To Close Gap In Church Funds

A serious shortage in the total amounts received from the parishes is shown in the detailed statements mailed from the Synod Office as this issue goes to press. The amounts received to August 31, are indicated as follows:

MISSION OUTREACH:		
Algoma Mission Fund	\$48,900	(fifty-three per cent of the 1967 allotment)
Anglican World Mission	6,319	(fifty-one per cent)
Primate's World Relief Fund	3,662	
DIOCESAN ASSESSMENTS:		
Diocesan Expense Fund	28,161	(forty-nine per cent of 1967 allotment)
Pension Fund, parish share	14,384	(fifty-one per cent)
Algoma Anglican (due in April!)	4,011	(sixty-four per cent)

SPECIAL DEPUTATION SPEAKER	
Canon S. M. Craymer, Rector of the Church of the Epiphany, Sudbury, has undertaken a special diocesan tour during September. At the request of the Archbishop he is meeting with the wardens and clergy of a number of parishes to assist them in preparing their own plans for conducting effective ongoing stewardship programs. These are essential to ensure a full subscription to the 1968 budgets of both the diocese and the local churches.	

ARCHBISHOP'S ITINERARY	
Oct. 1—	St. John's, Chapleau.
2—	Church of Redeemer, Tophet.
3—	St. John's, Biscotasing.
—	St. Andrew's, Ramsey.
5, 6—	Church Unity Commission, Toronto.
7, 8, 9—	Provincial AYP, Elliot Lake.
25—	St. Stephen's, Franz All Saints', Missinabie.
29—	11 a.m., St. Thomas', Bracebridge.
—	7 p.m., St. Mary's, Novar.
30—	7.30 p.m., St. James', Port Carling.

Details of the 1968 diocesan budget, as drafted by the Treasurer in consultation with the advisory finance committee, are to be presented to the inaugural meeting of the new Diocesan Executive Committee at St. John's Church, Sault Ste Marie, on Tuesday, September 26. It is hoped that highlights of this meeting will be available in time for publication in the next issue.

may be supplanted by a truly national and inter-denominational Christian Journal published more frequently during the year.

—ACCEPTED the invitation of the Diocese of Algoma to act as host for the 24th General Synod in Sudbury in two years' time, but did so provisionally in case changes have to be made in the time schedule to accommodate a suggestion that the Anglican General Synod and the United General Council be convened in the same year (rather than in alternate years as is the present case) and eventually in the same place.

—ADJOURNED after ten days of intensive deliberations, usually commencing at seven in the morning with Morning Prayer and Holy Communion, and continuing (with suitable intervals for meals and the like) until ten each evening, during which some 184 different decisions were recorded by the Synod Secretaries.

Bala Rector Chaplain To Armed Forces



THE REV. E. J. ROSE

Word has just been received as we go to press that The Rev. E. J. Rose, Rector of Bala during the past year, leaves October 1 to take a commission as Chaplain in the Canadian Forces, Air division, and will be moving with his wife and family to Comox, B.C.