



# THE ALGOMA ANGLICAN

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FEBRUARY, 1969

## Drug Addiction A Moral Problem

"We are reaping what we have sown — the seeds of moral decay, open defiance of the Ten Commandments, have created a problem which is destroying society," said The Rev. W. R. Thistle, Rector of St. James' Church, Gravenhurst during a panel discussion about drugs and their effects upon youth, held at the Monck Public School, Muskoka.

Other members of the panel which led the discussion included an RCMP officer, who outlined the problem from the point of view of the law; a doctor on the staff of the Alcohol and Drug Research Foundation, and a local Probation Officer.

Cpl. Dorner, a member of the Barrie detachment of the RCMP, quoted statistics to show the alarming increase in offences under the Narcotics Act applying to the use of marijuana; in 1962, fifty-two investigations were made in Canada; in 1968, one thousand made in Toronto alone. Mr. Don Fink, Probation Officer, said that this drug "is very abundant in this area and is not hard to buy," but added that the users never divulge the source of their supply, which makes convictions of "pushers" very hard to obtain.

Dr. Pelletier, a native of Bracebridge, and now head of the Orillia office of the Alcohol and Drug Research Foundation, outlined the work of this society as being concerned with treatment, education, and research. While he said alcoholism was still the major problem, drug addiction was becoming greater every year. He outlined the harmful effects of drugs, especially among teen-agers, showing that many marijuana users soon get "hooked" by the more potent forms, such as LSD.

Fr. Thistle, who is chaplain to two groups of Alcoholics Anonymous, maintained that in view of its phenomenal increase, drug addiction was a greater problem among youth than alcoholism. He traced its roots to the breakdown of family life, and lack of respect for God and His Commandments. "It began to increase at an alarming rate after the impact of the liberal theologians and their *God is Dead* teaching." He stressed the importance of family Church attendance, and was backed up in this by Mr. Fink, who said that nearly all the youth offenders he meets in the courts have no church affiliation.

There were many questions asked by the people present underlining the urgency of the problem and the sinister fear that the South Muskoka area may be a haven for pot-pushers carrying on an illicit



JUNIOR PROGRAM PLANNERS—Nineteen Junior Leaders from the Deaneries of Muskoka, Parry Sound, Sudbury, and Temiskaming pose for a photograph during a workshop held at St. John's, North Bay, Nov. 2, under the direction of the Diocesan Junior Secretary, Mrs. Tony Koning, shown fifth from left in front row. The object was to plan programs for Junior Girl's work in the diocese.

## Editorial

### Union Reports and The Church Press

In this issue of the *Canadian Churchman*, the national Church paper inserted within our diocesan publication, readers will find a broad coverage of the undercurrent of discontent and open expressions of dissatisfaction with the union proposals involving the Anglicans and United Church in Canada. As we write we have no idea how much this coverage will reflect the mind of this diocese, but we may be sure there are many opinions, whether expressed or unexpressed, which are adverse to some of the aspects of union; this is to be expected. The important thing is the reason or reasons one may have, either for or against union.

In a draft copy of a brief to be presented to the Diocesan Survey Committee before this issue will be published, The Reverend Donald M. Landon, Clerical Secretary of Synod, has written that the editor of this paper "deserves praise for his efforts to arouse Anglicans in this diocese to serious thinking about what is involved in the proposed union." His remarks are very generous, and appreciated; but we would be more convinced if we found our fellow Churchmen expressing their reasons, criticisms, and viewpoints in our pages. If some have written to the national paper and have done so because of some stirring done by their diocesan editor we will be thankful and rewarded.

Archbishop Wright, in his Charge to the Synod, held in 1967, issued a primary challenge to the diocese to "keep the lines of communication open," and this fact was duly noted by the committee on the

trade amounting to thousands of dollars and causing an unestimated amount of human tragedy and broken lives.

reply to the Charge and in their report they expressed appreciation for "the role the ALGOMA ANGLICAN plays in disseminating information throughout the diocese."

We are grateful to the parishes which do keep in touch with the diocesan editor, but the number doing so has not increased since the last synod.

Several reasons may be suggested for this lack of communication. The strange paradox is that this should be a problem in an age where there is so much rapid communication, even reaching to instant conversation with astronauts going around the moon.

Perhaps the paradox itself reveals the source of our trouble, viz., we are obsessed by communication until everybody wants to shout and nobody listens in the babel of voices around us.

The first issue of the *Church Union Report*, published in December, set out deliberately to undermine the purpose and usefulness of the press by usurping for themselves the channel of communication with the people. Doesn't the Union Commission trust their own Church editors to report and publish the facts with accuracy?

Messrs. Latimer and Craig have encouraged the readers to bypass the medium of the press to communicate directly with them — BUT WILL THESE PROFESSIONAL ECUMENISTS PUBLISH EVERYTHING THEY RECEIVE? Some Anglicans at the Lakehead would express their doubts. The general impression received there, from all the reports we have, was that the two commissioners were not interested in listening, only in selling their own ideas and treating lightly many of the questions and objections raised; and as one Rector remarked, "Anglicans do not need to be sold an idea."

We hope the contents of this second "report" of the union commissioners will contain more reliable information than the first. An expensive lay-out, involving a flagrant waste of newsprint, was nothing more than a piece of super-salesmanship. It opened and closed with a gross misstatement about a "covenant" between the two Churches. If, and how this took place in 1966, (strange, we never heard anything about it), by what authority was it signed and sealed? Perhaps the two commissioners will be so kind as to explain. We know we got hooked into accepting the *Principles of Union* before they were properly studied by theologians, but we are not aware we entered into any "covenant to move towards organic union as soon as possible." We hope we will be pardoned for being cautious, but we want to examine the PLAN OF UNION before we put our John Henry on the dotted line.

Whatever the implications involved in union, Anglicans cannot compromise on any of the statements contained in the *Solemn Declaration of 1893* (Prayer Book, page viii), without leaving themselves open to encouraging schism, a greater evil than they are trying to correct through a "new embodiment" of the Church. We need above all, the communication of truth.

**LIFE PROFESSION MADE**  
The vows of Mr. Neville Cheeseman (Brother Neville, SSJE), will be taken at a Solemn Profession and celebrated Eucharist to be held in the Collegiate Church, Bracebridge, on the Feast of the Conversion of St. Paul, January 25.

This is the first time in ten years that there has been a profession of life vows received by the Society of St. John the Evangelist in Canada.

## Reports Point To Record Year

As 1968 came to a close, the financial returns available to the ALGOMA ANGLICAN before the copy deadline at January 10, revealed a slight decrease in the percentage of the total amounts of Apportionment, Assessment, Algoma Anglican subscriptions, and the Pension Fund received at the synod office compared with the reports published in the February, 1968 issue. However, the total amounts contributed were higher than in 1967, and with several late contributions from parishes which keep their books open for a week or so after the first of the year, there is every possibility that 1968 will have been a record year in contributions received.

The additional payment of one thousand dollars above their apportionment by Christ Church, Port Sydney, gave the Algoma Mission Fund a boost towards the end of the year. It looks like the "big three" Deaneries of Thunder Bay, Sudbury, and Muskoka are showing some considerable increases in giving towards this fund.

Elsewhere in this issue we publish a letter from the Rector of The Church of the Epiphany in regard to the cancellation of parish debts owing to the Extension Fund. He claims clergy are subsidizing their parishes by taking a minimum stipend so the debt can be paid. With a few exceptions, this could be the case, and it is a good point; but what of the clergy whose parishes pay large mission apportionments and a minimum or near minimum stipend? Are they not subsidizing other parishes which pay their rectors much larger stipends and a "minimum" apportionment? If we are going to apply forgiveness of debts so clergy can have higher stipends the principle seems to be already in operation in the allocation of apportionments.

As we go to press parish meetings are being held across the diocese and higher budgets being considered by the wardens and vestries. Larger stipends, taxes on rectories, utility and fuel costs, building and repair, etc., all reflecting the increase in the price index and cost of living. From the 1968 reports, however, we can expect the parishes to rise to the challenge, and this twenty-fifth anniversary year of our Archbishop's consecration as Algoma's sixth bishop could well see all diocesan debts liquidated and more parishes assuming a greater measure of support for the mission of the whole Church in our own area and throughout the world.

## THE ALGOMA ANGLICAN

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## Church Colleges Need Support

A few months ago the Churches in Ontario joined forces in asking the government not to implement the recommendation that church buildings be taxed; it was a threat to the established and regular worship and life of many parishes. The threat was lifted and we continue to worship in churches tax-free, though for how long it is hard to say. However, another threat looms nearer than we realize, and that is the possibility of the loss of our Church colleges through lack of funds to operate them.

We understand that the financial situation of Thorneloe College is causing the Board of Governors great concern and that certain recommendations may be made at the forthcoming session of synod concerning its administration. We write this a week or so before "Theological Education Sunday" which falls on the Sunday nearest the feast of St. Paul's Conversion, January 25. In many of our parishes special collections will be made on behalf of some theological college or colleges. Much of this support has been declining in recent years, according to a report made by one college of which several priests in Algoma are graduates.

Anglican Theological faculties in Ontario are located at Trinity and Wycliffe Colleges in Toronto and at Huron College in London. Other Anglican affiliated colleges are Canterbury (Windsor University), Renison (Waterloo University), and Thorneloe

(Laurentian University). Of these, Wycliffe is the only college having one faculty of divinity. At the affiliated colleges, courses in religion are provided. Canterbury is associated with Trinity College, which has the highest accredited Anglican theological faculty in Canada.

There has been an Anglican College for training women in various fields of Church work, The Anglican Women's Training College in Toronto. Latest reports indicate that the number of students there are now less than the staff, and plans are underway to amalgamate with the United Church Women's college.

The Church Army in Canada, training men and women for evangelistic and social service work, has expanded in recent years and has been negotiating with the city for permission to build a much larger complex on their property on Brunswick Avenue a few blocks west of the university campus.

The Society of St. John the Evangelist, Bracebridge; The Sisterhood of St. John the Divine, Willowdale; and The Sisters of the Church, Oakville, are religious orders where men and women have the opportunity of living a community life under monastic vows.

A few Anglican young people, both men and women, are to be found pursuing religious and theological studies at the Ontario Bible College, Toronto, a fundamentalist, undenominational institution which has an enrollment of about four hundred students.

### OUT OF THE MAIL BAG

Editor, Algoma Anglican:

A few years ago I brought a motion before the diocesan executive asking that all loans made by the diocese from the Extension Fund be cancelled and the parishes assume their responsibilities through the Algoma Mission Fund. This was opposed by the executive and ruled out of order.

Since that time conditions have worsened. Rectors are subsidizing the parish by remaining on minimum stipend so the wardens can pay the bank. Diocesan commitments are not being met or are not at a sufficient level. In other cases refusal to make

any payment at all.

I am prepared to present the motion at this synod if I can find a seconder, and if no one who subscribed to the Extension Fund objects to us forgiving these loans. I cannot see the need for thousands of dollars being held to build churches in the future. If they are needed people will provide the ways and means. You can always raise money for bricks and mortar. Let's wipe out the debts and get the Church moving.

S. M. Craymer, Rector,  
Church of The Epiphany, Sudbury.

### Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Feb. 2 Septuagesima	Manitowaning, Mindemoya	Teunis Koning
Feb. 9 Sexagesima	Gore Bay	Michael Dunnill
Feb. 16 Quinquagesima	Parry Sound	Lawrence Robertson
Feb. 23 Lent 1	Emsdale, Sprucedale	Harry Garbutt
Mar. 2 Lent 2	Huntsville	Ven. George Sutherland Warren Harding

## The Archbishop's

## Lenten Message

### Lent — Time For A Survey

The Archbishop's Study,

February, 1969

My dear People:

Almost weekly I am being asked to attend a conference—a seminar—or to take part in a survey. I love conferences, seminars, and surveys. They are so enlightening. They broaden one's vision. The fellowship is becoming more and more intimate on such occasions. But there comes a time when all of us who are subject to surveys and seminars should begin to hold a personal survey and ask ourselves where we are going and what is the purpose of this activity.

In other words the time has come to practise some of the things we discuss in sections and circles and groups as we become engaged in the ethos of contemporary society.

Conferences, seminars—in many ways there is nothing healthier than the free and open discussion of an important issue. There is nothing healthier in a society like ours than a group of people, representing different points of view, sitting down to discuss freely the state of the world, or the state of affairs in the Province of Ontario, or the nature of the Christian Faith.

In the course of the discussion information is brought to light, misunderstandings are cleared away, different points of view are brought to bear upon the subject, and people come away enlarged in their total understanding of the issue. This is as natural and as necessary to our way of life as bread and cheese are to our diet.

*But there comes a time when discussion groups, seminars, conferences, can become substitutes for action. There are in our province and throughout Canada religious discussion groups, surveys, and "conference thrusts" by the dozen. They discuss the ins and outs, the pros and cons, of the Christian Faith from beginning to end. There are not, however, so many who are willing to pray regularly every day, and to practise the Christian Faith by participating in some one particular form of its activity.*

*I'll venture to say that you can learn more about the Christian Faith by spending some time each day in prayer and listening and by engaging in some kind of Christian activity than you can in discussing it from now until doomsday.*

*There is a time to discuss and a time to do. LENT IS THE TIME TO DO. I move, therefore, that from now until Easter we give up ninety-five per cent of our attendances at conferences, seminars, religious discussion groups, and SIGN UP as a volunteer witness to the love of God in Christ by spending twenty minutes each day in some quiet place, thinking about God, sitting still, listening and learning, reading His Word.*

Most of us can participate in some activity that is continuing in a specific way the ministry of Jesus in the world. This does not mean that we depreciate the value of discussion; it means that we give it up temporarily in order to do the things we have been discussing.

I want to say a word about "surveys." A survey, for the uninitiated, is an analysis of a situation by an expert. Usually he comes from outside the situation and therefore brings to it an objective point of view. He gathers together all the available facts and figures, looks at the situation in the light of his broad experience of other similar, though

not identical situations, and then draws his conclusions and makes his recommendations. This is very helpful in many cases.

A survey of a Church by an outsider who has no emotional association with the Church, who is not prejudiced in its favor as any of us might be, and who can look at the facts and figures with some degree of objectivity and with real intelligence, is a good and healthy thing.

There are two things, however, to watch out for. First, there comes a point where the expert doesn't know as much about a situation as the amateur who happens to be in it. There comes a time when the expert is completely beside the point because he isn't there. In other words a survey doesn't tell everything you need to know about any situation. That is one thing to watch out for.

The other thing is this. There is a real danger that people who have made a survey have the illusion that they have done the work. If you have had any experience in surveys, wouldn't you say that was true? We have had various surveys under Church auspices made in this part of the world, and they have all contributed to our understanding of the situation. The work still remains to be done. The sick are still there to be cared for; the lost are still to be sought after and found; the word is still to be preached and taught. I often wish that we had some way of finding out how many surveys had been made about which nothing has ever been done.

I move, therefore, that between now and Easter we give up making surveys and start making hay; that we give up trying to reproduce the ways of the organizational world in which we live. This is not easy to do; it is very difficult for the Church not to reflect the skyline of the world. I mean by that it is difficult not to put our trust in statistics, promotion, publicity, organization, and committee work, all things which are good in themselves, but which beyond a certain point can completely strangle the life of any living organism.

I move that we give up trying to reflect the time we are living in and start trying to redeem it; that we work from person to person, taking the individual approach, letting the numbers take care of themselves. If there is anything in what we do that is worth hearing about the world will hear it sooner or later. We can be sure of that.

Do not forget that the little group that met around the table for the breaking of bread and for prayers had no publicity agent and no promotional expert, yet within a very short time the world heard about how these people loved one another.

Let me come back to the title of this letter—let us have a survey for Lent: a personal survey of our spiritual condition. There is always great need of renewing and reviving our spiritual lives. We are in constant need of a spiritual "tune up." It is the changed and joyful life that proves the power of a living religion. Let us seek Him in His power, as He walks among us today.

Your friend and Archbishop,

*William L. Algoma*

# 1969 New Year's Reception Marked Twenty-fifth Year For Family At Bishophurst

Continuing a tradition nearly a century old, the annual New Year's Day reception at Bishophurst, Sault Ste Marie, was held again this year. It marked the twenty-fifth year in which Archbishop and Mrs. Wright have greeted the many people from the city and surrounding area since they moved into the stately residence of the Bishops of Algoma in 1944,

the sixth family to occupy the house since it was built in 1875.

It was through the interest and generosity of Baroness Burdett - Coutts, England's first woman peer, that Bishop Fauquier had this beautiful home built as an episcopal residence. It is one of Sault Ste Marie's most familiar landmarks.

—(Photos—Sault Star.)



MR. AND MRS. ANTHONY VAN DEN BOSCH are shown chatting with Jane Wright, younger daughter of Archbishop and Mrs. Wright, who was home from Bishop's University, Lennoxville, P.Q., where she is majoring in English.



THE ARCHBISHOP AND MRS. WRIGHT welcome Mr. and Mrs. A. Baxter at the New Year's Day reception.

## Envelopes Sent Every Month By Lakehead Parish

### NEW ENVELOPE SYSTEM

Something new in the use of offering envelopes is being tried this year in the parish of St. John's, Port Arthur. After much consideration the board of management decided to change from the usual custom of handing out a box of envelopes to each subscriber for the whole year. Instead, a set of envelopes is being mailed monthly to each subscriber; these have the name, address, dates, and code number printed on them. The color of the envelopes is changed each month to assist the donor and church treasurer in the accounting.

Though this system is used in hundreds of parishes, St. John's is the first at the Lakehead, and possibly in the Diocese of Algoma, to adopt it. As well as encouraging regular giving, its advantage in large urban parishes is that it helps to keep the mailing up to date.

## Bracebridge Children Present Program Showing Story Of Christmas Customs

Something different in the way of Christmas programs was presented this year by the children of St. Thomas' parish, Bracebridge. Directed by the teachers of the Sunday School they entertained their parents and friends in the parish hall on Sunday afternoon, December 29 with a medley of "Legends, Customs, and Carols of Christmas," each class acting out the different parts of the program, with narration by the pupils.

The opening tableau illustrated the Huron carol, "Twas in the moon of winter-

time." Next came the Norwegian custom of leaving extra food for farm animals and birds at Christmas. A girl representing "St. Lucia" then served cookies and milk to children enacting a Swedish custom carried out on December 13, St. Lucy's Day.

A tree was brought on the stage and lights placed on it while readers described this custom begun by Martin Luther. Everyone joined in singing the German carol, "O Christmas Tree."

Other customs enacted were the Christmas Bells, and the

Yule Log ceremony, and the legend of St. Nicholas filling the children's stocking hung by the fireplace. The custom of carolling was explained, and it was noted that this was the one-hundred-and-fiftieth anniversary of the writing of "Silent Night." The final curtain showed the Nativity scene, and the custom of the Christmas Crib, originated by St. Francis of Assisi, was explained by the narrators. The program was brought to a close by the Wise Men coming to bring their gifts, and the singing of "Adeste Fidelis."

### Lights Symbolic Of Mission Duty

At St. Matthew's Church, Sault Ste Marie this year the missionary theme of the season of Epiphany was emphasized by a congregational candlelight service. Fifteen candles on the altar, symbolizing Christ and His apostles, the apostolic succession of bishops, and the diocesan bishop, were lit during the service and from the diocesan bishop candle the choir and congregation received a light for their candles signifying the duty of every Christian to carry the light of Christ into the world.

### JUNIORS KNIT FOR HOSPITAL

The Junior Auxiliary of St. John's Church, Chapleau included among its projects of work last year to provide knitted slippers for the nursery at the Lady Minto Hospital in Chapleau.

### GUIDES RECEIVE CITIZENSHIP BADGE

Five members of the St. Paul's Church First Fort William Guide Company worked on their Citizenship Badge last year and passed a test conducted by Mayor Reed of Fort William.

### ELECTED TO SCHOOL BOARD

The Rev. Wm. Stadyk, Rector of St. Peter's, Elliot Lake, and a former member of the Elliot Lake School Board, was elected to the new North Shore District School Board.

### GIVE CIBORIUM

A gift of a silver ciborium has been made to the Church of St. Mary's, Vickers Heights by the Alston family in memory of their father, the late Ashton Alston. A large chalice-shaped vessel with a lid for holding the wafers at the Communion, it was used for the first time at the Christmas Day Eucharist.

## Parish Seventy-five Years Old

Special prayers of thanksgiving were said at St. Saviour's Church, Blind River on Sunday, December 29 for seventy-five years of continuous Anglican services in that area and the sixty-sixth anniversary of the consecration of the church was also observed.

First Anglican services to be held in the area around Algoma Mills were as early as 1880, conducted by priests from Sudbury and other

places; there has been an Anglican priest at Blind River since 1893. The church was consecrated by Bishop Thorneloe and named "The Church of Our Holy Saviour." Like some other churches of that title, it has been abbreviated through the years to "St. Saviour's." The total cost of the building at that time was fifteen hundred dollars, the money being mostly collected by the women of the parish.

### Apportionments, Assessments, etc. Continued from page 4A

	Asked	Paid	Asked	Paid	Asked	Paid	Asked	Paid
<b>SUPERIOR</b>								
Manitowadge	300		390	49	20.70		240	61
Marathon	600	585	545	250	17.10		466	466
Heron Bay	85		45		8.10		28	
Nipigon	450	450	252	252	38.70	38.70	191	191
Red Rock	675		378		33.30		263	
Dorion	25	15	30	30	8.10		18	
Schreiber	100	150	492	492	53.10	53.10		
Wawa	901	601	513	513	54.00	54.00	500	500
Hawk Jct.	110	50	63	63	12.60	12.60		
White River	50	50	147		15.30	15.30	173	100
Franz	10	10	6	6	3.60	3.70	6	6
Missanabie	60	60	24	24	5.40	5.40	30	30
Renabe		20			5.40	5.40		
	3,366	1,991	2,885	1,679	275.40	188.20	1,915	1,354
<b>TEMISKAMING</b>								
Cobalt	50		225		47.70		60	
Temagami	115	110	48		15.30		30	
Englehart	1,234	822	621	414	77.40	77.40	468	312
Haileybury	925	925	864	864	73.80	73.80	528	528
New Liskeard	1,692	1,692	744	744	148.50	148.50	550	550
<b>North Bay:</b>								
Christ Church	1,610	1,610	1,215	1,215	110.70	110.70	625	625
St. Brice	2,018	2,111	972	972	73.80	73.80	466	466
Phelps	10	10	9	9				
St. John	4,464	4,464	2,640	2,640	201.60	201.60	750	750
Powassan	380	82	225		48.60		118	118
Callander	190	190	93	93	45.00	45.00	118	118
Restoule	35		12		10.80	10.80	8	8
Chisholm	51		24		4.50		18	
Sturgeon Falls	634		324		36.90		288	
Cache Bay	63	63	57	47	9.00	9.00	36	36
Warren			42		1.80		12	
	13,471	12,079	8,115	6,998	905.40	750.60	4,075	3,512
<b>THUNDER BAY</b>								
<b>Fort William:</b>								
St. Luke	1,000	800	1,029	1,029	103.50	103.50	535	525
St. Paul	6,300	6,540	3,255	3,255	630.00	630.00	1,186	1,186
St. Thomas	4,000	4,000	2,094	2,094	217.80	217.80	708	708
<b>Port Arthur:</b>								
St. George	1,336	1,305	954	875	74.70	74.70	538	487
St. John	6,000	6,000	3,108	3,108	278.10	278.10	1,331	1,331
St. Michael	500	500	1,182	1,182	155.70	155.70	638	638
St. Stephen	30		282	34	36.90			
West Thunder Bay	890	506	480	480	104.40	104.40	310	310
	20,056	19,651	12,384	12,057	1,601.10	1,564.20	5,236	5,185
<b>NON-PAROCHIAL</b>								
ASKED	92,317		58,704		6,118.20		28,796	
GRAND TOTALS PAID		87,366		52,032		5,794		27,064
		94%		88%		90%		94%

**Obituary**



THE REV. JOS. DITCHBURN

The Reverend Joseph Seymour Ditchburn, a retired priest who had returned to his native home in Rosseau after a very active ministry, most of which had been spent in the United States, died on December 21, 1968, in his seventy-eight year.

A member of a well-known and staunch Church family; after attending schools in Muskoka he went to Trinity University, Toronto, graduating in 1912 with a BA degree.

His studies for the ministry were interrupted by the first World War in which he served as an officer in the Canadian Army and was wounded in action in France. Following demobilization he resumed his theological education, graduating with an L.Th. degree in 1921 and was ordained to the diaconate at Trinity College, Toronto.

The following year Mr. Ditchburn was ordained to the priesthood in the Diocese of Louisiana, having been called to serve in the Episcopal Church of the USA. He spent twenty-seven years there, most of that time as Chaplain of the State Univer-

Word was received by the Archbishop and Mrs. Wright as they were attending Lambeth last year of the death of Mrs. Geoffrey Homan-Barry, nee Margaret Banks, who is remembered by many in the diocese from her work on the St. Luke's Van for two summers around 1950, and during the intervening winter on the staff of Shingwauk Hall.

On her return to England she sent to the diocese the beautiful shield depicting the Diocesan Coat of Arms which can be seen on the wall of the cathedral sanctuary near the Bishop's Chair.

During the past few years she worked devotedly with the blind, and will be sadly missed by her friends at home and abroad.

sity of Louisiana, from which he received the MA degree in 1935.

In 1949 Mr. Ditchburn and his wife returned to their old home; Mrs. Ditchburn, who was Marian Wynne Coate, also being a member of an old Rosseau family. For ten years he was priest in charge of Bala parish. Always active in community affairs, Mr. Ditchburn served on the town council, and after his retirement as a township councillor. A few years ago he published a book entitled *Arrows of Desire* which gave some very penetrating insights into human behaviour patterns, as well as an interesting interpretation of the Beatitudes.

Burial Service for the late priest was held on St. Stephen's Day in his old parish church at Rosseau conducted by the Rector, The Rev. R. G. Charles assisted by The Rev. L. Robertson of Parry Sound. Present in the church were other clergy of the Muskoka Deanery including Archdeacon J. B. Lindsell and Canon W. A. Hankinson, who has known the Ditchburn family through the years of their ministry at Rosseau and in Muskoka, and also many prominent Churchmen and leaders of the community.

Besides his wife, Mr. Ditchburn is survived by three daughters, one of whom is married to Dr. W. N. Beachy of Kansas, a priest of the Episcopal Church; two sisters both live in Parry Sound.

Mrs. Ethel Maude Allen, who died on December 23, 1968 at the age of eighty-six years, had been an active member of Holy Trinity, Sault Ste Marie since she and her husband had moved there thirty years ago; one of its first Sunday School teachers, and founder of the Altar Guild, as well as an active member of the Women's Auxiliary, she was the daughter of Canon Frederick Frost, one of Algoma's pioneer missionaries.

**SANCTUARY GIFTS DEDICATED**

During a corporate communion for Anglican Churchwomen of the parish held on St. Andrew's Day, the Rector of St. Thomas', Bracebridge dedicated two brass altar vases given in memory of Mrs. Evelyn Thomas, a former WA President; also two oak flower pedestals given in memory of all deceased members of the Woman's Auxiliary.

**Reports Show Most Parishes Paid Up At End of Year, With More To Come**

**DIocese OF ALGOMA DEANERIES**

RECEIPTS to December 31st, 1968

	ALGOMA MISSION		DIOCESAN EXP.		ALGOMA ANGLICAN		PENSION FUND	
	Asked	Paid	Asked	Paid	Asked	Paid	Asked	Paid
<b>ALGOMA</b>								
Echo Bay	125	125	70	70	19.80	19.80	72	72
Garden River	50	50	33	33	11.70	11.70	60	60
St. Joseph Island	805	805	402	402	55.80	55.80	408	408
Sault Ste Marie:								
All Saints	225	225	960	147	108.00		528	528
Holy Trinity	650	400	930	543	122.40	122.40	538	538
Christ Church	700	700	345	345	61.20	61.20	260	260
St. Peter	600	600	288	288	55.10	35.10	206	206
St. John	1,300	800	1,005	705	123.30	123.30	466	466
Cathedral	9,300	8,420	5,275	4,748	314.10	314.10	1,490	1,490
St. Matthew	1,200	1,200	651	655	154.80	154.80	266	264
Shingwauk Chapel	150	150	51	51	4.50	4.50		
Goulais Bay	150	150	81	81	9.90	9.90		
	15,255	13,625	10,091	8,068	1,020.60	912.60	4,294	4,292
<b>MANITOULIN</b>								
Espanola	901	550	576	576	43.20	43.20	304	304
Nairn	100	100	51	51	10.80	10.80	54	54
Whitefish Falls	180	143	84	84	8.10	8.10	70	70
Webbwood	70	70	45	45	7.20	7.20	54	54
Gore Bay	400	400	441	441	61.20	61.20	478	478
Little Current	400		585	585	39.60	39.60	468	468
Sheguiandah	48	48	27	27	4.50	4.50		
Sucker Creek	27	27	9	9	2.70	2.70		
Manitowaning	737	737	366	366	53.10	53.10	300	300
Mindemoya	400	400	216	216	18.00	18.00	132	132
Spanish River	18	18	12	12	22.50	22.50	20	20
Walford	18		12				5	
McGregor Bay		100						
	3,299	2,593	2,424	2,412	270.90	270.90	1,885	1,880
<b>MISSISSAUGA</b>								
Biscotasing	30	33	12	12	5.40	6.40	8	8
Ramsay	25		12		3.60		8	
Tophet	5	7	3	3				
Blind River	730	730	420	420	18.00	18.00	306	306
Massey	60	60	27	27	15.30	15.30		
Chapleau	1,900	1,900	1,137	1,137	95.40	95.40	468	468
Elliot Lake	750	750	561	572	90.00	90.00	293	297
Thessalon	600	600	336	336	35.10	35.10	316	316
Bruce Mines	75		48		9.00		48	
Desbarats			12		2.70			
	4,175	4,080	2,568	2,507	274.50	260.20	1,447	1,395
<b>MUSKOKA</b>								
Bala	468	500	238	238	27.90	28.90	238	238
MacTier	189	189	117	117	14.40	13.40	144	144
Port Carling	315	315	183	183	31.50	31.50	90	90
Bracebridge	1,890	1,890	1,034	1,034	122.40	122.40	468	468
Emsdale	177	177	60	60	18.90	19.80	67	67
Kearney	90	90	39	39	10.80	10.80	54	54
Novar	63	63	39	39	12.60	12.60	46	46
Sandlake	74	74	30	30			44	44
Sprucedale	96	96	57	57	6.30	6.30	62	62
Gravenhurst	1,829	1,830	1,104	1,104	104.40	104.40	480	480
Huntsville	2,565	2,076	1,551	1,253	145.80	145.80	1,156	934
Grassmere	100	125	54	54				
Ilfracombe	36	36	6	6				
Newholm	12	12	12	12				
Ravenscliffe	25	25						
Baysville	276		153	153	15.30		96	96
Dorset	255	155	132	132	11.70	11.70	95	95
Pt. Cunningham	258	258	144		18.00	18.00	95	95
Milford Bay	387	387	225	225	28.80	28.80	160	160
Parry Sound	2,901	2,901	1,632	1,632	117.00	117.00	750	750
Port Sydney	441	1,441	240	240	42.30	42.30	36	36
Rosseau Parish	971	971	876	876	83.70	83.70	480	480
Port Sandfield	78	78	42	42	4.50	4.50		
Mortimer's Point	60	60	39	39	3.60	3.60		
S.S.J.E.	202	202	84	84	46.80	46.80		
Sundridge	531	531	285	285	30.60	30.60	466	466
Burks Falls	610	610	354	354	27.90	27.90		
Magnetawan	84	84	39	39	7.20	7.20		
South River	366	366	195	195	13.50	13.50		
Eagle Lake	36	36	9	9				
Pointe au Baril		550						
	15,385	16,128	9,023	8,581	945.90	931.50	5,027	4,743
<b>SUDBURY</b>								
Capreol	109	109	390	3	8.10	8.10	243	81
Coniston	250	250	432	432	26.10	26.10	295	295
St. George's	100		210		15.30		171	
Copper Cliff	3,300	3,300	1,209	1,308	93.60	93.60	705	705
Monetville			6	6				
Garson-St. Mark	600	600	531	531	49.50	49.50	220	220
Good Shepherd	110	110	72	72	12.60	12.60	30	30
Lively	1,025	1,025	564	564	45.00	45.00	468	468
Onaping	25	34	402		39.60	39.60	267	267
Azilda	230	230	168	168	18.00	18.00	132	132
Sudbury								
Ascension	300	300	684	100	61.20	61.20	222	222
Epiphany	9,500	9,500	4,755	4,755	260.10	260.10	1,372	1,372
St. James	825	825	474	474	84.60	84.60	326	326
French River	36	36	27	27				
Resurrection	900	900	1,290	1,290	110.70	110.70	466	466
	17,310	17,219	11,214	9,730	824.40	809.10	4,917	4,584

For Remaining Three Deaneries see page 3A

**Choirs Join For Christmas**

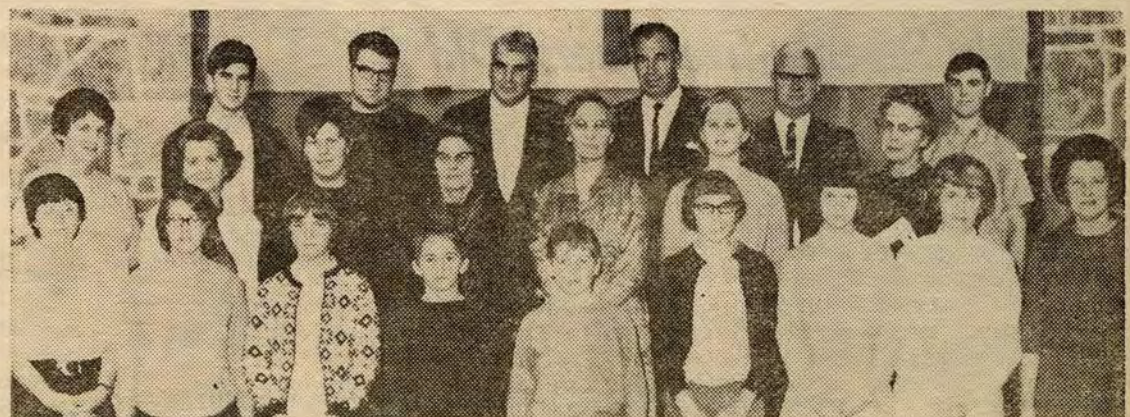
For the second consecutive year members of the combined parish of Burks Falls, Sundridge, South River, and Magnetawan presented a program of Christmas music at the four different points of the parish during Christmas week.

Miss Lynda Stewart, ATCM, LRSM, whose home is in Sundridge, travelled from Hamilton, where she is a music teacher, to hold a practice with the group every Saturday for almost two months. This is the second year she has done this and the group consider themselves very fortunate to have such

a talented and dedicated person to direct them.

Narration of the Christmas story was done by the Rector of the parish, The Rev. L. S. Hoover and his son, Brian Hoover, while the choir and congregations sang appropriate carols and hymns. The choir rendered five anthems during each evening.

One disappointment was experienced when because of bad weather the choir was unable to present the program at the Wendigo Prison Farm on December 28. Fr. Hoover is chaplain at this institution.



Members of The Combined Choir