

# THE ALGOMA ANGLICAN

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No. 11

## Suggest Algoma Help Belize Mission

In presenting a brief interim report of the diocesan board of missions, a committee with the job of stimulating interest in missionary work, The Rev. L. S. Hoover, chairman, asked for the support and approval of the diocesan executive, meeting at Elliot Lake on October 16, for the project system in our mission apportionments again in 1971.

Referring to the situation in Venezuela where a "project" failed, Fr. Hoover inquired whether we should not seek to increase our giving to British Honduras, now that a native of Algoma, The Reverend Kenneth G. Rutter, is carrying on work in that diocese.

Fr. Rutter, accompanied by his wife, Marion, arrived at Belize, capital city of British Honduras, on June 26. They are both natives of Bracebridge, and mention was made in the July-August issue of THE ALGOMA ANGLICAN of a farewell reception tendered to them by their home parish. Since then several letters have been received from them telling of their experiences, of the parish, St. Mary's, Belize, where he is Rector, and of the city in which they live. A letter has also been received from the secretary of the parish committee thanking St. Thomas', Bracebridge congregation for the gift of a Gestetner duplicator for use in his work.

Besides being in charge of a parish of about fifteen hundred souls, which includes spiritual ministrations at a prison farm, hospitals, and a smaller community thirteen miles outside the city, Fr. Rutter is stewardship officer for the diocese. One of the great problems is poverty, yet he has found many in his parish earning fifteen to twenty dollars a week and paying the usual standard



The Reverend and Mrs. Kenneth G. Rutter

tithe which the Church expects from its members.

One of the great needs of the country, it seems from letters received, is for proper educational facilities and opportunities. There is a parochial school in the same compound with the church and rectory; it has more than six hundred children, they write, in classrooms that would be considered impossible in Canada. Another problem is the lack of good housing or city planning, especially for the control of sewage which fills the river running through the city. Mrs. Rutter writes, "... back there in the land of lakes and rivers do fight pollution for here is a tragic example of water, water everywhere — not even fit to swim in." For Canadians, however, the worst inconvenience seems to be the excessive heat, which becomes almost unbearable. Writing in October, they observe how they used to greet some moderation in the early hours of darkness — "now there is an hour around 4.30 to 5.30 a.m. when there is a refreshing breeze and then it leaves again."

Because it is cooler in the early morning the missionary's day begins early — usually with Mattins at 5.30 a.m. and Mass at 6 a.m. On Sundays the principal service is at 7 a.m. which is a sung Eucharist; this is followed by a children's Mass at 9.30. Evensong is at the traditional time of 7 p.m. Congregations on Sundays vary from one hundred to two hundred and fifty at each service.

When he arrived at his parish, there was no means of transportation for his use; the Canadian Church soon provided him with the means to buy a jeep type of car. He says, "It has no beauty but I hope it has a lot of stamina for roads on which if one goes at an average speed of 30 miles per hour it is tremendous. We use this for

visiting within the city and for getting us to an outstation at Ladyville, thirteen miles away, and to the prison farm nearly thirty miles west of Belize."

The Missions Chairman stated in his report that because Fr. Rutter was known personally by many people in this diocese he believed they would appreciate the opportunity of becoming closely involved with British Honduras. The project system, he said, was started so that there could be a personal relationship between parishes and dioceses, "to know each other, we who give of our money and they who share the mutual gifts of prayer and time." This relationship, he pointed out, could become stronger through correspondence, literature, and general information.

## College Seeks Diocesan Aid

Readers who examined the figures in the tentative diocesan budget for 1971 published in our November issue may have noticed that no mention was made of Thorneloe College. This is especially true for those who gave generously towards its foundation and have some concern about its future role in the Laurentian University.

When the executive committee met at Elliot Lake to consider the budget a deputation from Thorneloe in the persons of The Rev. Dr. F. A. Peake, Provost, and Mr. Norman Greene, Secretary, was on hand to present a brief on behalf of the college and to seek continued financial assistance from the diocese. Figures were produced to show that Thorneloe would face an operating deficit this year of over twenty-five thousand dollars and that the same situation was expected next year. The diocese was asked to continue its grant of \$11,500 a year, but when the budget was finally approved Thorneloe was promised a little more than half the amount, \$6,600 for 1971.

Provost Peake in his report stated that it was difficult to foresee what the future of

The several communications we have had with Kenneth and Marion Rutter in Belize has been by air mail; this, we would remind our readers is a more expensive item for the missionaries than for us in Canada. Their address is: The Rev. K. G. Rutter, St. Mary's Rectory, Box 246, Belize City, British Honduras.

the college is, but he was convinced secularism is not the answer, pointing out that other Church-related colleges in Ontario are making a significant impact within the Universities, referring to Trinity, Huron, and Renison Colleges; given time, he said, there is no reason why Thorneloe cannot make the same kind of contribution to Laurentian University, and without expense to the Diocese of Algoma. The Provost hoped the provincial government would take a second look at the matter of support for Church-related colleges. It was found that one-fifth of the students in Ontario universities were enrolled in these colleges, and it would leave a large gap in the university teaching field if they were forced out of existence.

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## YOUTH OBSERVERS

Among the fifteen young people named as observers at the forthcoming General Synod (and who may be granted voting privileges), the first name on the list is Mr. Peter Sinclair of Trinity College, Toronto. Peter was a member of St. Peter's, Elliot Lake, where he was a server, and sometimes acted as organist. He entered Trinity College in 1967 after graduating as an Ontario Scholar from the Elliot Lake Secondary School.

The parish of St. Peter's also supplied one of the youth delegates to the last two general synods; Bob Osborne in 1967, and Linda Thrasher in 1969.

## Editorial . . . . .

### Will The Union Make Us Strong?

Response to the recent attempt to assess public opinion about Church union indicates only one thing clearly — that the great majority of people are neither interested nor concerned. Any statement about a "grass-roots" movement towards union is absurd. In how many meetings held across Canada to discuss union has there been any significant number of people show up, and if so was there any enthusiasm for union expressed?

In view of the interest engendered, the total cost of the general commission on union and we would estimate it now at a quarter of a million dollars, shows a lack of stewardship on the parts of the Churches concerned. The result has been a proliferation of reports, from the first document, *Principles of Union*, which left some principles compromised, to the latest *Church in the World*

report, a verbose dissertation on humanism, concluding with an outline for group dynamics sessions.

The irony of it all is that while we have been pretending to work towards unity, the most unparalleled license in Church history has been taking place by so many anxious to "do their own thing". The Prayer Book, received a decade ago, is now regarded as an antiquity; bishops and clergy disregarding its order and discipline. The Solemn Declaration, (page viii, Prayer Book), that charter of our Catholic unity and continuity, is hardly honoured. In the light of this, how can we be convinced of any integrity for a new (man-made) embodiment of the Church?

There are some who bemoan the ineffectiveness of the Church in today's society and claim that by combining forces we will attain strength; but how can any number of inefficient bodies by getting

together produce efficiency? As we write one of the Churches concerned is precipitating a government inquiry because of their business relations; and our own Church has nothing to be proud of in its record of management.

Let's stop trying to play God by attempting some superficial union which begins to look more like the amalgamation of service clubs. To use pressure tactics under the guise of pious intentions to bring about a premature union will only serve the cause of disunity and raise a greater deluge of suspicion, quarrels, and prejudice than accompanied the Methodist-Presbyterian union of 1925. When the Church is really the Body of Christ it will find its own unity in His purpose for the world. Let's stop flogging a dead horse, but march forward, united in love with all who follow Christ, our Divine Head.

## Koning Rector Of Englehart

The Reverend Tuenis Koning, Incumbent of Manitowaning - Mindemoya since his ordination in 1966, has been appointed Rector of Christ Church, Englehart and takes over his new duties early this month. Fr. Koning is chairman of the diocesan social service council. Having an extensive business and administration experience during and after the second world war, he has also been actively associated with the work of the Children's Aid Society.

Mr. Roger McCombe, a graduate in Theology, assists at Espanola and in the Manitowaning parish until a priest is appointed.

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## The Four Last Things

by Muriel E. Newton-White

Advent used to be a time set apart for thinking of these solemn four last things: Death, Judgement, Hell, and Heaven. But today, even though the approaching holiday season will bring sudden death to many, those four words are taboo. It is true, that the first, Death, does occasionally have to be mentioned, because sometimes we see it happen; but the other three never force themselves upon our notice. And so the season of Advent has been claimed by the advertisers whose bright and colorful propaganda shouts down the voices that cry in the desert of our conscience; and the way is made straight for Santa Claus, not the Christ.

Even those of us who are "religious" as opposed to "secular" give our thoughts to the coming of the Christ-Child, preparing to receive Him in communion, preparing gifts of love and prayer and praise; we too tend to lose sight of the Second Coming and those Four Last Things. But are they really not there just because we don't want them to be there? We may laugh at our grandparents' superstitious fear of death and hell and evil spirits, but our own fear is so deep that it has blinded us to its existence: we take refuge in disbelief in the things that would terrify us if we admitted their reality.

Yet not one of us can escape death. We can cover it over in euphemisms, as the undertaker covers the good raw earth at a grave-side with his too-bright artificial grass; we can postpone it, with the help of medical science; we can disguise it almost out of recognition with the help of willing "morticians"; but still, finally, it catches up with us. And why do we refuse to accept it? Why do we regard it as the ultimate evil? If we have any faith in God, any hope in Him, any love for Him—how can it be so fearful and dreadful to die and enter into His nearer presence? This attitude is an absolute denial of our Christian Faith; we should be able to look forward to death with all the eagerness of a little child looking forward to Christmas.

But to do this we need to have some concept of judgement other than the caricature of God sitting in the judge's seat in court and saying, "You've been bad—go to hell!", or "You've been good—go to heaven!" When we die and enter into the bright light of God's holiness we will at last see ourselves as we really are and not as we have deluded ourselves into thinking that we are, and this will be our judgement. Judgement is not an arbitrary decision made by God, but His ratification of the decisions we ourselves have been making all through life.

Still, Death will be fearful and Judgement meaningless, unless we

have a mature understanding of Heaven and Hell. When our great grand-parents lost sight of the symbolic value of pearly gates and flames of fire, and tried to give them literal interpretation, they handed us a legacy that can only be held up for ridicule. Our parents tried their best to counteract this with the inevitable swing in the opposite direction, teaching that Heaven and Hell are not "places", but "states". Yet when one comes face to face with the fact of death one needs something more concrete than an indefinite "state" to take hold of.

In thinking about this "state" perhaps we can find a helpful analogy in the thought of home. Home, we know, is not a place—it is a state. Home is not a house, though the house may be the outward and visible sign of it. It is not even the family, because one person living alone can in a very real sense have a home; yet, where the family is, there home is. It is certainly not possessions, and yet a strange place can become home as soon as one has placed one's familiar belongings in it; even a space in the great outdoors becomes home when one has laid his coat on a brush pile, struck his axe into a stump, lit his camp fire and boiled a can of tea.

What then is home? Isn't it simply security, familiarity, continuity? HOME IS THE PLACE WHERE WE BELONG. Therefore depending on where our "treasure" is, either Heaven or Hell will be home to us; like Judas, we will each "go to his own place"—the place where we will find familiar things. This will be our Judgement, and there is no injustice in a person being "condemned to Hell" if the things of Heaven are not familiar to him, because he couldn't be at home there. If all our familiarity in this world consists of self-indulgence, lust, greed, noise, love of our own way—these things will be the furniture of our eternal home in the next world. But if our lives here are governed by ideals of courage, beauty, truth, love, and purity—even though we fall short of the ideals—we will find ourselves at home in the streets of gold, beside the crystal sea and the river of the water of life; at home with the beauty of the rainbow and the shining jewels, with the music and poetry of St. John's vision of Heaven.

We need to rescue Advent from the clutches of commercialism and keep it as a time for facing up to these Four Last Things, with our thoughts dressed in the royal purple of solemnity and repentance. There is nothing morbid in these thoughts; on the contrary, courageously facing up to them will lift us from the brittle, artificial head-in-sand "happiness" that entirely fails to satisfy, into the realms of deepest, purest joy.

## The Archbishop's Letter . . . . .

The Archbishop's Study,  
December, 1970.

### Christmas Paradox

My dear People:

Bethlehem! Christmas! It is the celebration of the Birth of the Saviour.

Christmas is a time for children, a time when the whole world pauses for a little while to think of gifts for loved ones, when the light of happiness in the eyes of a child shines as brightly as a star, a time when selfishness is forgotten for a moment in the joy of giving.

Christmas is a time for friendship and for the tightening of the ties that bind us to our friends of former years.

Christmas is a time for memories, when the old man remembers the days of his childhood and hears again the shout of playmates on a distant hill; when the aged mother sits beside the fire and in her imagination holds again the little ones who once surrounded her.

Christmas is a time for worship, when the little children thrill to see the manger scene, the adoring wise men, the wondering shepherds, when all nature seems to breathe in reverence and bow before the presence of the King of Kings.

Christmas is a time for singing, when the streets are full of caroling. Over all the world there sounds the hymn of the angels, the song of peace on earth, good-will toward men.

But most of all, Christmas is the time when we remember that on a certain night a bright star shone and the angels sang and there was revealed the Word "that was made flesh and dwelt among us".

It is all a beautiful scene. It fills us with joy, peace, love, kindness, gift-giving, and remembering. The

only trouble is that many can't hear the angels' song or do not have the vision to see the Christ Child in the manger. Poverty, loneliness, destitution, fear, and frustration are poor substitutes for the singing of carols and the worship of the Babe of Bethlehem.

Truly a Christmas paradox. One-half of the world rejoicing at Christmas; the other half saddened by tragedy, war, and revolution.

Why do I mention this in a Christmas message?

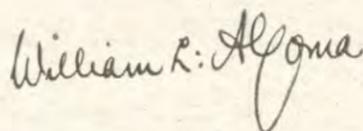
Just because life-expectancy, malnutrition, famine, disease, ignorance, oppression, and sheer misery can hardly be ignored if we are at all serious about the Christmas message.

Despite all our Christmas publicity, shopping, enjoyment, the message of the angels still has not been heard or understood in parts of Canada and in other areas of the world.

Share the Christmas gospel with others. Share the outward tokens of this holy and happy season with others. Make this Christmas meaningful just because we have thought of others.

With sincere Christmas greetings to all members of our Algoma family.

Your friend and Archbishop,



P.S. It is a traditional custom that the Christmas offering be given to the clergyman in the parish. I trust you will be most generous.

## The Christian's Joy

Was Jesus a happy man?

I believe He must have been. Did He not go to the wedding at Cana and take part in the festivities there? Did He not revel in the presence of little children? And when He called up to Zaccheus in the sycamore tree that He would come and eat with him, He had to have a twinkle in His eye.

We are told Jesus wept, yet I cannot find any passage that tells us that Jesus laughed.

I think this is because the Gospels are so full of the tragedy of human weakness and sin, and of the wonderment of the power of God. Neither is any laughing matter.

Did Jesus have a happy life then? I think "happy" is not the appropriate word. Rather, Jesus' life must have been one of deep sorrow, yet of tremendous satisfaction as well. He had to grieve at the selfishness, the hypocrisy, the prejudice, the weakness of men; yet His life was totally spent that others might live more richly and more serenely in the presence of God. That was His satisfaction.

A Christian does not seek happiness. He knows that happiness, if sought, is never found. Instead he offers his life to God and others and in giving he discovers true satisfaction.

The Christian's life is often hard, uncomfortable and perplexing, but whatever it is that God wills for him he would not have it otherwise. His only concern is that God's will "be done on earth as it is in heaven". Where that will is done, men experience the joy of living. In the joy of others a Christian realizes his own happiness. When he sees men missing that joy, then he knows grief.

Our parish family ought to be a centre of joy. It ought to be a community of persons serving God and man. The baptized and confirmed are persons dedicated to that service. We must live our dedication asking for nothing but greater opportunities to serve and give. So we discover a new joy in others, for Christ, through us, will have touched new hearts. In their joy we know a deeper satisfaction, despite hardship and pain, and this is our reward.

## Observing Sunday

The fourth Commandment is so fundamental that it goes back to the very beginning of things—to the creation. God Himself was the first to keep the law. It was instituted, not as a tyrannical interference with man's liberty and happiness, but as a wonderful provision of Fatherhood to ensure his highest good. Every living thing and even inanimate things, work better and last longer if rested one day out of seven.

Medical, industrial, and social experience all confirm the truth that if man is to do and be his best then he must have one day rest in every seven. Rest does not mean laziness but something different from his

Such is the way of Christ and the way of holiness for His people. Such brings forth the fruits of the Spirit in Christian lives, and the peace which is the perfect gift of God.

(From *The Mission Bell*, parish magazine of West Thunder Bay, The Rev. D. A. P. Smith, Rector.)

everyday toil. This is where the Christian Church comes in.

One of the five freedoms that were kept before us during the last war was Freedom of Religion, which means that every man worships God in His own way, but now it is being interpreted as freedom from religion.

We agree that harm has been done by a misplaced emphasis on the duty of observing Sunday. It is a duty, but it is also a great privilege, and the aspect of privilege should far outweigh the aspect of duty. We are not advocating a closed Sunday. For instance, we see no reason why people cannot enjoy sports and recreation on Sunday. But we disagree when everything, including games, bazaars, etc. interfere with the worship of God, and we are proud of our young people and others who have emphatically made a stand against this and we are sure God will richly bless them in their witness.

(from the *St. Thomas'*, Thunder Bay parish magazine, Canon E. R. Haddon, Rector)

## Few Attend BAC Annual

The third annual meeting of the Brotherhood of Anglican Churchmen, Ontario Provincial Council, was held at St. Luke's, Burlington, October 17, 18. Only a little more than forty men attended in contrast to the first conference when about three hundred were present. Keynote speaker was Roy Bonisteel, host of the CBC's "Man Alive" program. Much of this year's meeting was taken up by a soul-searching panel discussion, at which William Wadley, representative from Algoma, was one of the members.

Mr. Wadley spoke of the need for training leaders and visualized the BAC as a manning pool, where men are trained to go out in the name of the Church. Among the pleas made by the speakers was for a stronger lead from the clergy. Panelists included a priest, a biologist, a theology student, and two BAC members. Other speakers at the conference were Dr. A. C. Forrest, Editor of the *United Church Observer*, and The Rt. Rev. C. R. H. Wilkinson, Assistant Bishop of Niagara.

The officers of the Ontario Council of the Brotherhood were re-elected for another year: F. E. Barr, President; B. D. Guest, Vice-President; J. R. Post, Secretary, all of Ottawa, and W. M. Wadley, Treasurer, of Sault Ste Marie.

## Lakehead Junior Leader Retires

After a long and faithful service to the Church in the Thunder Bay area, Mrs. Jennie Sutherland, who has been deanery Juniors Leader for a quarter of a century, is leaving to live in Sudbury. We quote this fine appreciation of Mrs. Sutherland from the *Mission Bell*, magazine of West Thunder Bay parish:

"Mrs. Sutherland was one of the founding members of St. Mary's, Vickers Heights. She lived only a few doors from where St. Mary's now stands and was instrumental in purchasing the church building. In her time she formed the St. Mary's W.A., started a choir, established a Sunday School for fifty children in her home, began a Junior Auxiliary for girls and a Church Boys' League for boys. The font in St. Mary's bears a plaque of gratitude for blessings upon herself and her husband, the late W. D. Sutherland.

She is the mother of a priest, The Venerable George Sutherland, Archdeacon of Muskoka, and Rector of All Saints', Huntsville. We are proud to have been associated with such a person and assure her of our best wishes as she makes her new home with her daughter in Sudbury."

### MEMORIAL GIFT

A legacy of five hundred dollars recently left to St. James' Church, Murillo, by the estate of the late Clara Hahn will be used to provide some needed renovation to the church after a sanctuary lamp has been purchased, to be inscribed in her memory. She had given faithful service in the parish over many years.

## People Encourage Youth Group

How often we hear it said, "What's going to happen to the Church if things don't change?" The people of St. John the Evangelist, Sault Ste Marie, think that things ARE changing for them, thanks to the presence of a vital youth group in the parish. The whole parish is very proud of our young people, and want to tell a bit about them.

First of all, we are fortunate in having two fine Christian men as leaders in this group: John van Schooneveld, a young married man with two sons; and Tom Burmaster. These men give time and love to their leadership of youth in our parish. The group meets each Sunday evening in the church hall; they have debates, discussions, forums about Church and world affairs and modern problems. They go for games and fun; they are not afraid to pitch in and work with the men of the parish on repairs, cleaning, and maintenance in church and hall.

The first effort the group made was to conduct a morning service. It was so well done that they received

## Prayers At The Week-day Mass

... adapted from the *St. Michael's Message*, magazine of St. Michael & All Angels parish, Thunder Bay:

At the mid-week communion we have a wonderful opportunity to come before the altar on behalf of someone else: someone who is at work, someone who is travelling, someone who is ill, someone who is living in a part of the world where Holy Communion is celebrated only infrequently, and so on.

In the parish there must be at least thirty or forty ladies and a few men who could spend three quarters of an hour at the service on week-days doing this. Too often we neglect to bring others to the altar in our prayers; we forget that we have this responsibility to pray for others. So even if you were at church on Sunday, come again during the week so that you may bring someone before God for His blessing.

## Legend Of The Angel Hair

One of our Sunday School pupils and junior campers, Jacquie Glazier, sent the editor this story she had heard of the little grey spider, and which we kept to share with our readers in this Christmas issue:—

Once there was a little grey spider. Everybody said she was very ugly to look at, but she did not believe that and always said the kindest things to everybody else. One day she was looking in the river and she saw herself reflected in the water. "Oh," she said, "I am ugly. I will go and find a dark corner and keep out of everybody's way." So she hid in a dark corner near a sheep and a donkey, but they thanked her because she kept the flies away from them.

One night she was awakened up by a bright light. She

warm encouragement from the whole congregation. At Christmas the special youth service was very beautiful: they put up banners and erected special lighting for the east window. The service that all remember especially was that on Labour Sunday—it was really a farewell for our fine young organist, Mr. Stephen O'Brien, who was leaving to begin training for the priesthood in the Roman Catholic Church. One of the young people read the epistle, another the gospel. During the communion the young people grouped around the organ to sing "Pardon, Peace" and "Now as One." After the blessing they sang an original composition by John van Schooneveld, "Let it be for you." This was one of the most impressive services we

## Archbishop At Hawk Junction

by One of the Congregation

Prayer and Joy — these were the two main themes of the Bishop's address to the confirmation candidates and of the confirmation service at St. Giles' Church, Hawk Junction, on an evening in late October.

In the presence of their families and friends, some of whom had travelled quite a long way to be there, the class was presented by their rector, The Reverend Kenneth Robinson.

The musical aspect of the service was marked by vigorous participation in all the hymns; also participating in the service were two other clergy from the Deanery of Superior, who read the Scripture passages. Tim Greenwood attended the Archbishop and carried the episcopal staff as have many other chaplains at countless similar services in many parts of the diocese through the years. What a story that staff might tell, of the places it has been and of the services it has seen during that time.

In speaking directly to the six candidates, as well as to the whole congregation, Archbishop Wright based his sermon on the words of the Apostle Paul to Timothy, "This charge I commit to you, Timothy, my son."

## Parish Birthday Party For Ninety Year-old Auditor

A unique "birthday party" was held at St. Paul's Church, Thunder Bay, on the evening of September 23, when a large number of parishioners and personal friends of Edmund C. Charnock gathered for a dinner and program on the occasion of his ninetieth birthday.

"The grand old man of the parish", Mr. Charnock has audited the books of St. Paul's Church for twenty-seven years. He also represented his parish on the synod for several years.

have ever seen in our lovely church. A coffee hour after in the hall was made the occasion for the presentation of a gift of money to Mr. O'Brien.

Our Rector, The Reverend Frank Coyle, is always ready to join with this group and takes time to help them all he can. Most are choir members, and some teach in the Church school. The next project involves helping with the Christmas bazaar. We of this parish will encourage and help this fine group all we can. Thank God for them!

(Contributed by a parishioner of St. John's who has been a member for over fifty years.)

Following the repetition of the threefold vow of repentance, faith, and obedience, and the singing, while kneeling, of the familiar hymn, "Breathe on me, Breath of God," the climax of the service came as the confirmands came forward individually to receive the Laying-on-of-Hands: Bonita, Vickie, and Terry; Bradley, Robbie, and Tom.

As each knelt before the Bishop all present were caught up in the prayer and joy of that solemn moment as he pronounced the familiar petition: "Defend, O Lord, this Thy Servant with Thy heavenly grace, that he may continue Thine forever; and daily increase in Thy Holy Spirit, more and more, until he come to Thy everlasting kingdom. Amen."

### MEMORIAL BURSARY

The Reverend and Mrs. Dalton Woodward of Powassan have given a bursary fund of \$225.00 to be awarded annually each Fall to any young person wishing to train for the nursing profession, and whose financial need is greatest. The fund, to be known as the Leslie Woodward Memorial Bursary, is in memory of their daughter, who was a nurse.

The Archbishop announced the bursary offer at the diocesan executive meeting at Elliot Lake, and said the wish of the donors is for the student to be chosen from the Diocese of Algoma unless no bursary is needed by anyone in this diocese, in which case a student from another diocese could receive it.

### NO FLOWERS — BY REQUEST

Recently the Anglican Churchwomen of St. Thomas' parish, Bracebridge, voted in favor of dropping an old custom of giving flowers when a member dies. Instead of a floral tribute gifts will be made to the parish memorial fund or some other worthy cause.

Mr. Saville Shuttleworth, choirmaster of St. Paul's, was master of ceremonies for the program which featured entertainment by the choir and others and included favourite music, hymns, and songs of the honoured guest. The Rector, Archdeacon Hinchliffe, paid tribute to the great Christian character of Mr. Charnock. Several others spoke of his work in the parish, and messages were read from the Archbishop, Bishop Goodman (a former priest assistant at St. Paul's), Archdeacon Balfour (a former Rector) and others.

Mr. Charnock was presented with a pipe by the wardens of the parish. Showing his wit has not been dulled by his ninety years, he characteristically observed that the audit was not far off and his gift was not to be regarded as a peace pipe!

## Writes Story Of Cathedral

THE CATHEDRAL, a new booklet by Homer Curry, went to press in early November. It is a brief but comprehensive history of St. Luke's Cathedral, Sault Ste Marie, and its publication has been a centennial project, with several researchers assisting Dr. Curry in his work.

Tracing St. Luke's from little frame church to stone cathedral, the booklet includes among its chapters — "The Church comes to British North America", and "The Early Missionaries in Sault Ste Marie". Included in the additional information are biographical notes of bishops of Algoma, and notes on the clergy and wardens of St. Luke's Cathedral.

Dr. Curry, the author, has spent all his life in and around the See city. His mother's people came to Sault Ste Marie and to St. Luke's in 1890. Although he was baptized in St. John's Church, and was confirmed at St. George's, Echo Bay, by Archbishop Thorneloe, Homer Curry has been associated with St. Luke's since 1931. Growing up, as he did, with the Cathedral, he is well qualified to tell its story.

The booklet is available from the Cathedral office. Prefacing the work are three lovely charcoal illustrations of the three buildings dedicated to St. Luke. These are the work of another parishioner, Iris Johnston. Two of Mrs. Johnston's three sons, as well as her husband, are members of the Cathedral choir.

—Amy Wadley

### TO SELL CHURCH

Less than ten years after being consecrated, St. George's Church, Heron Bay, has been declared "of no further use" in that community. The reason given is that the operations of the Ontario Paper Company have been phased out and the families moved to Manitowadge.

It was reported at the meeting of the synod executive that a Pentecostal Church and a fraternal order had made inquiries about purchasing the church, and a motion was passed that the church and land be offered for sale.

## Executive Committee Report

by William Wadley, Diocesan Treasurer

The fifth regular meeting of the diocesan executive committee was held at Elliot Lake immediately following the clergy school on October 20. Twenty members attended (out of a total membership of thirty-one), thirteen clergy and seven lay members. The Executive

HEARD a two-man report from Thorneloe University Provost Dr. Frank Peake and Board Secretary Norman Greene, outlining current college concerns and plans, and requesting sustained diocesan support.

REVISED the finance committee's draft 1971 budget to include \$6,600 grant-in-aid to Thorneloe from the diocesan expense fund.

ADVANCED by six months to January 1, 1971, the coming into effect of the \$4,650 clergy minimum stipend authorized at the 1969 diocesan synod.

APPROVED the 1971 budget of \$92,400 for the diocesan expense fund, and a proposed amount of \$119,500 for the Algoma Mission Fund.

LEARNED that the diocese was now receiving monthly rental payments of \$250 as its half-share of the land rental payments of the Sault Ste Marie property adjacent to St. Luke's Cathedral, upon which the regional municipal assessment office was completed this September, and requested the advisory finance committee to recommend how this money be best used.

MADE two loans from the Church and Parsonage loan fund for needed repairs and renovations at St. Paul's, Manitowaning, and St. John's, Schreiber.

TABLED correspondence from the federal Minister of Finance, indicating that it is not the intention of the present government in implementing the proposals of the White Paper on taxation to tax income earnings on cemetery perpetual care funds.

REFERRED to the diocesan committee for study and report a request for parish guidelines on worker priests, and a suggestion for a smaller-sized diocesan executive.

RATIFIED the project method of encouraging mission giving for 1971.

RECEIVED A NOTICE OF MOTION for the next synod to amend Canon 14, Section 6, pt. 2, making parochial pension assessments a first charge on parish funds next only to clergy stipends.

CLARIFIED Church and Parsonage loan fund lending policies to (a) include borderline self-supporting parishes requesting assistance in property improvements; (b) exclude requests from parishes merely seeking to refinance existing local bank loans; (c) require written guarantees from Church families in very small centres when seeking loans in excess of five hundred dollars.

HEARD WITH INTEREST capsule conference reports from: (a) Dean Nock on this summer's course on Marriage and Family Counselling at the University of Windsor; (b) The Rev. D. M. Landon on a recent meeting of the Provincial Board of Religious Education on religion in the church schools, and public schools; (c) Canon Roy Haddon on the Ottawa conference on evangelism, in August.

CONSIDERED various matters relating to local church properties in Bruce Mines, Burks Falls, Heron Bay South, Sault Ste Marie, Silverwater, and Sudbury, and again requested local church officials to keep their rural dean and archdeacon fully informed on any property requests being forwarded to the synod office.

LEARNED of the recent appointment of The Reverend William Stadnyk of Elliot Lake as Rural Dean of Missisquoi, which post had been vacant since The Reverend Ronald Barnes moved from Blind River to Vancouver.

WERE ASKED to co-operate with the General Commission on Church Union in actively engaging in dialogue with our United Church counterparts in each archdeaconery, and learned that The Rev. Eric Paterson had recently been asked to chair a three-man committee in Sault Ste Marie in the threefold task of liaison, structure study, and ecumenical education, as set out in the 1967 synod resolution establishing a diocesan committee on Church unity.

## Young Anglican Voyageurs Earn Title Nor'westers on Pioneer Dawson Trail

by Joe Mason

The 1970 trip of the Senior Voyageurs of Camp Manitou was an exciting and successful adventure. The object of the trip was to travel the Dawson Trail, one of the early voyageur routes. It was named after a Colonel Dawson, who led 225 soldiers over it during a border dispute with the U.S.A. The Dawson Trail goes from Thunder Bay to Fort Frances, and it is roughly 250 miles in length. Seventy miles of the route is through beautiful Quetico Park.

The Manitou Voyageurs, or the "Nor-West Brigade"—the name adopted by the group—was made up of sixteen boys and four staff, and travelled in three twenty-six-foot canoes: the *Gillmor*, the *Shingwauk*, and the *Brebeuf*. The boys were from Sault Ste Marie, Sudbury, Haileybury, Powassan, and Willowdale. The staff were Fr. Eric Patterson, of St. Matthew's, Sault Ste Marie; Dick Brideaux and Tom Hooper of the same parish, and Joe Mason of the Epiphany parish, Sudbury. The brigade travelled to Thunder Bay in a bus loaned to us by the A. J. Bus Lines, and the canoes were trailered to the Lakehead by Mr. Brideaux and Mr. Hooper.

The voyageurs began their westward trip on August 16, and were to arrive in Fort Frances on the twenty-eighth, and get back to Sault Ste Marie on August 30. The trip was completed without mishap and on time, but not until a few difficulties had been surmounted. The water levels in the Kaministiquia and Shebandowan rivers at Thunder Bay were too low to allow passage of the canoes. The brigade had to motor thirty miles farther and put in at Shebandowan Lake. An hour and a half later the brigade became true Nor-westers (instead of "Pork-eaters") by crossing the mile-long portage over the height of land into Lac des Mille Lacs.

When the brigade arrived at Quetico Park entrance on Aug. 21 they were informed that no campfires were allowed in Northwest Ontario. Mr. Brideaux hitch-hiked into Atikokan (thirty-five miles) and purchased two large Coleman stoves so the voyage could continue.

Mrs. Green, wife of the Anglican Rector of Atikokan,

drove Mr. Brideaux back to Quetico.

The Dawson Trail follows the international border for the last ninety miles and the brigade camped two nights in the U.S.A. Friday, August 27, found us camped on the McKenzie Island in the middle of Rainy Lake, twenty-five miles from Fort Frances, unable to travel due to high winds. This delay resulted in an exciting twenty-five mile paddle down Rainy Lake in the dark, beginning at 2 a.m. when the wind had dropped sufficiently. The brigade landed safely at Fort Frances at 7.30 a.m., August 28, thus ending a very rugged and wonderful trip.

One of the highlights of the trip was an early morning Eucharist on the shores of Wendigoostigwan Lake. The brigade had camped on a beautiful wooded point. The Eucharist was at 7.30, just as the sun was burning off the early morning mist. The mirror-like lake with the sun just showing up the white birches through the swirling mist provided a wonderful setting for the Holy Mysteries.

The Dawson is a very rugged, untamed wilderness route. To anyone who loves the unspoiled wilderness, the scenery on this trip was well worth the work necessary to travel this trail.

The supplying of the Northwest Brigade posed a serious problem. There was nowhere along the route where supplies

could be purchased. Bread was obtained at Atikokan, and some beans and oatmeal at Kettle Falls, Minnesota; everything else was bought before the brigade left Sault Ste Marie. Fr. Patterson did an excellent job of buying and packing the supplies. The meals were varied, tasty, and substantial. Fresh meat was on the menu every day, which in itself was no mean feat—it was in fact, almost a miracle.

The brigade returned by bus from Fort Frances, arriving in Sault Ste Marie at midnight, August 29. We had travelled sixteen hundred miles by bus and canoe. The actual canoe trip was about two hundred and twenty miles. The route had sixteen portages, the longest being two miles, and the shortest twenty-five yards. All members of the brigade agreed it had been a wonderful experience, and many vowed to return again next year.

The Nor-West Brigade would like to extend a sincere thank you to: Mr. A. J. Shamass of Blind River. Mr. Shamass loaned us a forty-passenger bus and drove the bus to Thunder Bay for us; Mrs. Green of Atikokan who drove Dick Brideaux and our stoves to Quetico Park; Mr. Art Stephenson and Mr. Karl Ratz of St. Mark's, Rosslyn who drove back the bus and trailer from Shebandowan to Fort Frances, picked up the brigade, and brought them back to St. Mark's.

### Thorneloe . . .

Continued from page 1A

In answer to a number of questions from the executive the Thorneloe Secretary informed the members that the enrollment this year was 115 students, somewhat lower than in 1969, no doubt due to the unsettled conditions prevailing at the end of the 1968-69 term. However, the residence is again filled to capacity, with fifty-two students. Chapel services were expected to begin on October 18. Apparently the Provost and Secretary didn't have all the information they might have had, for when asked about interest on the capital fund they had to plead ignorance and assume it was being held for future development; the executive suggested it be used to reduce the operating deficit.

Later, Canon E. R. Haddon, chairman of the advisory

finance committee, said the grant for Thorneloe had not been included in the budget for 1971 and they wondered just how long the diocese would have to subsidize the college; he said the committee felt the request should come before the next diocesan synod.

### PLAN FOR 1971 SYNOD

A motion at the executive committee meeting which would have recommended the dates of May 7-9, 1971 for the next diocesan synod failed to receive the support of the members present; instead they adopted a motion suggesting the synod be held from May 31 to June 2, the week of Pentecost, which seems to be a traditional time for synod in Algoma.

## Letter from Britain . . . . .

### "Oxford's Dreaming Spires"

by The Rev. M. P. Thomas

Without any doubt, one of the most interesting and beautiful places in this country is the ancient university town of Oxford. From the architectural point of view it is an absolute gem, and poets have, for many generations, waxed long and loud upon the glories of its dreaming spires. But the real glory of Oxford is, I think, its atmosphere. One comes to know the meaning of the term "seat of learning" after a visit to this city. In spite of the fact that the High Street, St. Algate's, Cornmarket and Queen Street appear to be typical of any modern shopping area, somehow there is less rush and bustle, and everything is just a little more dignified.

Then, when you enter the precincts of the colleges, when, for example, you wander round the quad of Pembroke with its gaily painted shutters and its window boxes of pink geran-

iums, the ages fall away and you are captivated by utter peace. Or perhaps you may stand before Magdalen College, lost in awe at the magnificence of its famous tower, or gaze at the beauty of Christ's College wherein stands the Cathedral Church of the Diocese of Oxford. The fact remains that it must be a particularly withered soul who visits this city and leaves it unmoved.

I have just returned from attending a conference there. Every three years the four hundred and fifty clergy of this Diocese of St. Albans are invited to spend a week at Keble College to hear lectures by notable Churchmen in order to brush the cobwebs from their theology! Keble itself has little architectural merit; and is, in truth, something of a Victorian monstrosity, with its pseudo-Byzantine mosaics. None the less, the atmosphere of Oxford

still pervades its lofty halls. I was billeted at Wadham College, which is quite charming and is conveniently placed just a few hundred yards down Parks Road from Keble.

Each day began with the new experimental service, produced by the Liturgical Commission under Dr. Jaspar. It is a conglomeration of Mattins and the Mass well mixed and shaken together, and the general opinion of the conference appeared to be most unfavourable towards it. There is no doubt that it detracts from both Office and Eucharist, and it is terrible dull! We sincerely hope that this particular liturgical experiment will fall gracefully by the wayside.

The lecturers were good, especially Canon Stephen Verney of St. George's Chapel, Windsor; but without a doubt the shining light of the conference was our new bishop, who gave a brilliant

devotional address each morning. The Right Reverend Robert Runcie was consecrated for the See of St. Albans only this year and for most of us this was the first occasion when we had heard him in action. Before his appointment he had been Principal of Cuddesden, one of our most famous and highly esteemed theological colleges, and we have found that we are blessed with a theologian of no mean standing who is able to keep his feet on the ground, and who has a quite outstanding sense of humour. What more could one ask of a bishop? He admitted that he came to face us in fear and trembling at Keble, but he certainly won the day.

So we returned home from the city of dreaming spires duly refreshed in spirit, mind, and body, to face the rigours and vicissitudes of parish life with a renewed heart.