

THE ALGOMA ANGLICAN

VOL. 14

JULY-AUGUST, 1970

NO. 7

Priest Honored By Home Parish

Returning to the parish church where he had been baptized, confirmed, and ordained, The Reverend Kenneth Rutter was guest preacher at St. Thomas', Bracebridge on Sunday, June 14, a few days before he left to take up a new mission in British Honduras.

"A son of the parish", as he spoke of himself, Fr. Rutter referred to how he had learned the Catechism as a boy in the Sunday School. It was after serving overseas in the second world war and returning to work in his home town, that he offered himself for the ministry. In this farewell visit he was accompanied by his wife, who is also a native of Bracebridge.

Ordained in 1951, Fr. Rutter served first at Nipigon for a year, then at St. Michael and All Angels' parish, Thunder Bay until 1957, when he transferred to Ottawa. After two years as priest assistant at St. Barnabas' Church, he became the first rector of St. Aidan's parish, and was also for some time rural dean of Ottawa. Two years ago he accepted the rectorship of the Church of the Advent, Westmount, Montreal. Last year he became clerical secretary of the Montreal diocesan synod.

At St. Thomas', Bracebridge, Fr. Rutter was celebrant at the 8.30 Eucharist and preached at the 10.30 Eucharist. Following the second service a reception was held in the parish hall and he was presented with gifts by the wardens on behalf of the parish and Sunday School, and by members of the Girls' Auxiliary and Juniors.

The assignment awaiting the former Algoma priest in Central America is to take charge of St. Mary's parish, Belize, and direct stewardship for the diocese. His address is: c/o St. Mary's Church, N. Front St., Belize City, British Honduras.

Send Help For Burned Church On James Bay

St. John's Church, North Bay had as visiting preacher on Sunday, May 17, The Reverend George Daley, a priest of the Diocese of Moosonee in charge of the Indian Mission of East Main on James Bay, including Paint Hills, another post between East Main and Fort George.

The missionary mentioned that the East Main church building, including the hall and rectory, were recently completely destroyed by fire. The parish was stirred to send some help in this emergency and organized a committee to solicit donations.



—Courtesy Sault Star

A special service at St. Luke's Cathedral on the first Sunday in May, attended by navy veterans who had taken part in the Battle of the Atlantic twenty-six years before, preceded the re-dedication of a cairn shown above, with the Dean of the Cathedral, The Very Rev. F. F. Nock, reading the prayers.

A parade, led by the band of the Royal Canadian Legion, and made up of navy veterans, sea cadets, and others, took part in the ceremonies. The cairn had originally been placed in a park which has been taken for the building of a library; now it is located near the navy veterans' build-

ing on the Great Northern Road, Sault Ste Marie.

Inscribed on the cairn are the names of those who had been trained in the Sault Ste Marie Sea Cadet Corps before entering service in the Second World War. Seen on the right is Lt. Bill Newman, who was in charge of the corps at that time, and who took the salute during the parade and assisted in the unveiling of the cairn.

Labrador Job Calls Youth

Miss Sally West, eighteen year old daughter of Dr. and Mrs. Michael West of St. Luke's Cathedral, Sault Ste Marie, has been accepted as a volunteer worker with the Grenfell Mission of Labrador this summer. An excellent student, and one who has taken part in many cultural and athletic activities, she will be engaged in a summer youth program at one of the mission's posts along the Labrador coast.

PARISH OUTREACH; OR GOING WHERE THE PEOPLE ARE

The Reverend David Smith, Rector of West Thunder Bay parish, is again holding services each Sunday during the summer at a holiday area near his parish. The Holy Eucharist is held at 1 p.m. in the Shebandowan public school during July and the first part of August, and the people are invited to come in their holiday clothes. This makes six points served during the summer by Fr. Smith.

Observe Christian Family Sunday

A special service emphasizing the importance of the Christian family took place at St. John's Church, Chapleau, on Sunday, May 10. To celebrate "Mothers' Day," the Rector, The Rev. K. G. Gibbs, arranged for a number of mothers and daughters to participate in the morning service by reading the psalm, the lessons, and the state prayers. His wife, Gwynneth, gave the address, the subject

of which was "A Better World Through Better Families."

Asserting that the best security for civilization is the home, she outlined four ways we can help to change the world by better homes: Recognize the importance of the role of parents; Regard ourselves as God's agents for our children; Take a stand for decency; and show leadership in the community.

New Provost Appointed For Thorneloe College

Following several months of differences of opinion and tension regarding the management and future of Thorneloe College the Board of Governors at their meeting held on May 31 attempted to resolve the difficulty. Mr. E. G. Higgins, President of Thorneloe after Provost Forth resigned last year, retired from that position, and The Rev. Dr. F. A. Peake was appointed Provost and President.

Professor David J. Hilldrup, who succeeded Dr. Forth as Provost, and was also the College Registrar and Dean of Residence, we learn has resigned and moved out of the residence. He is on the staff of Laurentian University. Under his leadership Thorneloe students attained a high standard of excellence during the past year as was shown in the university examination results. It was Prof. Hilldrup who as Provost led a spirited campaign against the decision of the Board of Governors to cancel its teaching program and college function in the university. Thorneloe has one fac-

ulty, Religious Studies, and we understand The Rev. C. P. Clay will continue as professor. Other changes and appointments will probably be made when the new Provost assumes office. Dr. Peake was in England when his appointment was made.



The Rev. Dr. F. A. Peake

Dr. Peake, the third to become Provost of Thorneloe University, has been Professor of History at Laurentian since 1966. He is a graduate of the Universities of Saskatchewan and Alberta as well as holding theological degrees from Emmanuel College, Saskatoon; Church Divinity School, Berkeley, California, and Huron College, London, Ontario. He was ordained to the priesthood in the Diocese of Edmonton; spent five years as Western Field Secretary for the Church's religious education department, then another five years as Professor of Church History and Pastoral Theology at the Anglican Theological College, Vancouver. In 1959 he was appointed Director of Education for the Diocese of Huron and Rector of Glanworth, a post he held until he came to Laurentian University. In Sudbury he has been honorary assistant at the Church of The Epiphany. Dr. Peake has written several books on teaching and historical subjects.

CANOE TRIP FOR BOYS

A canoe trip for senior boys from the Deanery of Temiskaming, directed by Father L. E. Peterson of Christ Church, North Bay, assisted by Mr. C. M. Wraight of Englehart, has been arranged for the week of July 26 to August 1. The campers will meet at Holy Trinity, Temiskaming, P.Q., on the Sunday, and arrive in North Bay the following Saturday.



Prof. D. J. Hilldrup

MISSION EDUCATION PROJECT SUCCESSFUL

An exhibition of the work of the Christian Medical College and Hospital at Ludhiana in Northern India, held at St. John's Church, New Liskeard in May was judged successful in every way. It attracted a great deal of interest and brought home to the people the worth of the Church's mission in other countries. Dr. Constance Jackson, for many years a head surgeon at Ludhiana, came to open the exhibition. She later wrote, congratulating the parish on their effort: "Well done—you were not out to make money, but give knowledge, and you have done both." Proceeds during the event amounting to more than one hundred dollars have been sent to the Synod Office for the work of the Ludhiana Medical Centre.

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For Glory and for Beauty

by Muriel E. Newton-White

Our talk of priorities, our realization of the need to cut down our Church budget, and our uneasy consciences over parish spending, make us wonder if the iconoclasts are about to get busy again and there will be a return to drastic puritanism. Will we be asked, as an economy measure, to give up the beautiful outward expressions of our Catholic faith?

It is a possibility that we must consider. However the true beauty of Catholic ritual is by no means dependent on affluence. Beauty is not synonymous with luxury: on the contrary the two are often at opposite extremes. The true beauty of

anything is built in to its own fitness and rightness; in other words, something that is in all respects right for its purpose will carry its own essential beauty. This is why God's creation is so beautiful.

Everything that God has made is perfect, right for its purpose—and "God saw that it was good". When man co-operates with God, man's creations will also have this natural beauty; when man brings together the materials that come to hand, his own individual skills, his needs, and his circumstances, and lets them "grow" instead of hammering them into a preconceived, artificial pattern—the result is beautiful. In this lies the charm of rail fences, farm buildings growing among rocks and trees, wigwams, igloos, and thatched cottages. This is the kind of beauty that best expresses the Catholic faith of man in God.

The desire for beauty—and especially for beauty as an accompaniment of worship—is one of the basic hungers of the soul, and we ignore or deny it at our peril. It is better to kneel on a hard floor and gaze up at a beautiful window than to kneel on a cushioned kneeler and stare at a blank wall.

But—and this is what we are in danger of forgetting—so many of the most beautiful things are free: candle flames, garden flowers and wild flowers, leaves and berries, sprays of evergreens and twigs with sprouting buds—they are ours for the gathering. And, further, it costs nothing to genuflect and to make the sign of the cross; one can reverence the altar whether it's made from marble or from an upended packing case. Ritual is costly only in love and devotion, not in cash.

It would be a very happy parish where there could be vases of golden dandelions on the altar and the priest would say, "The flowers on the altar have been gathered in loving memory of Mary Smith—and in her name a gift has been made to the hungry". It would be a truly beautiful church where a memorial window could be of clear glass, with sky and sunshine framed by pieces of wood fitted together in the form of some symbol, by the local carpenter; where the altar hangings and vestments were made from everyday materials and decorated by whatever skills the parish could offer. A wooden altar cross or processional cross has as much beauty as one of brass—and perhaps more meaning... the words "abiding memorial" would, perhaps, come to have more meaning also.

And the purpose of such an austerity program? Not, certainly, so that we can leave the saved money lying comfortably in our pocket! But—what we would have spent on our own church could be given to our "outreach", to others.

And if anyone should ask why we should practice this austerity in our parish church but maintain our own homes in luxury, they are asking a very good question.

The Archbishop's Study,
July, 1970

The Archbishop's Letter

"A Bishop of the Holy Catholic Church"

My dear People:

During the past two or three issues I have purposefully given an outline concerning Bishops. The most important facet of a bishop's office is that he is called to be a father-in-God. The bishop is a shepherd—he is a servant. Having been a bishop for twenty-six years I am persuaded that the call to serve as a father-in-God is pre-eminent.

A bishop visits the parishes in his diocese regularly. He meets his flock individually. He knows them by name. As he carries his pastoral staff into the churches it is a reminder both to him and to his people of the pastoral nature of his office. Nothing can be more satisfying to the bishop than to have a share in the mission of Christ in His Church as a father-in-God. This may find expression as he celebrates the Holy Eucharist in the midst of the family of God, or brings the message of a prophet from the Word of God, or shares in the joys and sorrows of each member of the flock.

But in all of this a bishop is called to be a man of prayer, for without the inner resources, God-given, his ministry will become futile. Time must be taken for all clergy and laity to use periods of silence and communion to strengthen the heart and will.

It is in an essentially pastoral context that the Anglican Church almost invariably conceives of the episcopacy, and we cannot doubt that in this she is faithful to the Good Shepherd Himself. And the bishop shares this with those who are called to the priesthood: they are "to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad". For all the degrees of the ministry, bishop, priest, and deacon alike, the ideal of the Anglican Communion has always been a pastoral one.

Jeremy Taylor, himself a true father-in-God and a faithful shepherd knew what that ideal means: "Pray much and very fervently for all your parishioners", he writes to the clergy of his diocese, "and for all men that

belong to you, and all that belong to God; but especially for the conversion of souls; and be very zealous for nothing but God's glory, and the salvation of the world, and particularly of your charges."

As I have intimated, my chief joy as bishop is having this intimate fellowship with one's flock and also to share the fellowship through the years with other Churches.

I wish to comment on the office of bishop and unity. We believe the episcopate to be the God-given safeguard and focus of the unity of the Church in matters of faith and practice. Episcopacy is the symbol of ecclesiastical unity. The view of the early Church was that unity and authority alike were to be found, not in any particular bishop, but in the bishops in their corporate totality.

A bishop is a member of a college, of an assembly or House of Bishops. This is a corporate relationship. This corporateness is expressed in the act of consecration by the fact that normally it is performed by at least three bishops who all lay hands on the one who is being made bishop. This corporate aspect of the episcopate, although far from apparent in the actual divided state of the Church, is however a sacramental reality. A bishop is not only bishop of his diocese; he is a bishop of the Holy Catholic Church, because he is a member of the corporate episcopate coming down through history.

Dr. Ramsey in *The Catholic Church and the Gospel* writes, "although every bishop has jurisdiction and special responsibilities in his own diocese, he and his diocese should be concerned with the whole Catholic Church and feel called to share its problems."

It does not, however, follow that the possession of the episcopate, or indeed the possession of any of the Church's institutions, guarantees unity or truth. The source of unity, as also of truth, is the Holy Spirit in the Church. It is God reigning in His Church and using His own institutions Who creates and sustains the Church's unity.

Alas, divisions came when in one way or another bishops, clergy, and laity failed to be ruled by the divine Spirit of truth and unity; and when the divisions came, the existence of the episcopate could not of itself check or overcome them. Provinces and dioceses could be separated from one another, as the tragic breach of communion between East and West has shown.

It follows that the restoration of unity is no mere matter of providing the correct institutions, episcopal and other. The restoration of unity is by dynamic action of the Spirit of truth and unity leading God's people into unity, truth, and holiness.

There is one Lord, one Gospel, one Body of Christ. If all the Churches were to find their way to final reunion, so that the form and structure of "Catholic" Christendom remained, with the sacramental and liturgical worship for which it exists, while at the same time full freedom was retained for the proclamation of the Gospel and the bringing forth of the fruits of the Spirit in the believing and worshipping community, then indeed the whole Body of Christ is prepared for mission—"As the Father hath sent Me, even so send I you."

May this season bring to all of you a spiritual refreshment and renewed hope.

Your friend and Archbishop,

William L. Wright

CPR LINE MISSIONARY

The Archbishop has appointed Cadet William Lindsay of the Church Army as summer lay-missionary to work in the settlements along the CPR Line, south of Chapleau. Cadet Lindsay is a native of Newfoundland, and entered the Church Army Training Centre last year from the Diocese of Qu'Appelle, where he had been working.

For The Sake of Argument . . .

. . . Seventh in A Series

The Church Needs More Discipline

Our Anglican Church needs more discipline.

All kinds of people call themselves Anglicans yet never support the Church by their efforts, their money, their presence, or their concern. What we need is a more rigid control of our parish membership.

Presbyterians (and in many cases United Church members) are issued cards by members of the Session (fellow laymen) four times a year and their presence or absence at the Holy Communion is recorded. Absent members are called to account by the Session. Luth-

erans of the Missouri Synod have their attendance recorded every Sunday. If a member is absent over the whole of a year he is sent a registered letter asking him to appear before the Session to give reason why his name ought not to be struck from the parish rolls. If his name is struck off, there follows a public ceremony which carries the implication that the person, being excluded from the Christian membership, is in danger of Hell. It makes the loyal members aware of the gravity of the situation.

There is nothing non-Anglican about keeping at-

tendance at church. The Anglican Province of the West Indies issues Communion cards and each communicant picks up his card with his name on it upon entering church and hands it to an usher. His attendance can then be duly recorded. When his pastor notices any tendency to laxity he can take action.

The only discipline of the laity that the Anglican Church of Canada has is excommunication (the bar from Communion) for reason of "malice or hatred" and "grievous sin" (Prayer Book, page 66). What about all

those who are confirmed, come once or twice, and then gradually fall away? What about those who regularly send in a cheque but who never darken the church door? Nothing discourages or saps the zeal of the faithful more than the lackadaisical attitude of others.

What we need is a method to make it clear we all have an obligation to take our part in worship, in church support, in evangelism. We need a method that involves laymen disciplining laymen, so that Harry can say to Tom, "Tom, you know that you will always be welcome here, but you have

got to understand that unless you do your part, you can no longer be regarded a member of our parish!"

Worship is fundamental to man's response to God. Our regular attendance at the Christian assembly would seem to be the appropriate criterion for membership. If a person doesn't appear, he should be cut off—until he solemnly declares and shows a new beginning. This would give to the faithful a new sense of community and a real sense of belonging.

WHAT DO YOU THINK?
(Contributed)

Women Meet For Quiet Day

**Holy
Cross
Sister
Conducts
Retreat**



Sister Ann

A small group of women from West Thunder Bay and neighbouring parishes took part in a short retreat at St. Mark's, Rosslyn, May 19, which was conducted by Sister Ann Tottenham, OSH. Sister Ann based her meditations on Life in the Spirit, the theme of Pentecost.

The Christian Life, she pointed out, is not a matter of keeping a set of rules and regulations, but applying general precepts and principles, following the Holy Spirit's

guidance. "We don't struggle to cultivate the fruits of the Spirit," she said; "we work at knowing and loving God; the fruits of the Spirit (love, joy, peace, etc.) are offered to us as gifts of God." Following the addresses at the conclusion of the retreat there was a general discussion about how the Christian life can be better expressed in our parishes.

Sister Ann, whose home is at Port Hope, Ont., was visiting at the rectory in Rosslyn for a few days. She is a member of the Order of St. Helena, a group of Anglican nuns with headquarters at Newburgh, New York, and which is the women's branch of the Anglican monastic Order of the Holy Cross.

Priests Serve Vacation Areas

Four points in Muskoka provide summer cottages for the clergy in return for taking Sunday duty in the local church on Sunday mornings during July and August. This year eight priests are availing themselves of the opportunity of vacationing in this way.

At Christ Church, Gregory, and St. George's, Port Sandfield: The Rev. W. D. Townsend, Chaplain, Renison College, Waterloo (July); The Rev. H. W. Surdivall, Rector, St. Luke's, Toronto (August).

At St. Thomas', Orrville: The Rev. W. B. R. King-Edwards, Rector of White River and Manitouwadge (July); The Rev. R. W. Foster, Rector, Grace Church, Milton (August).

At Christ Church, Windermere: The Rev. W. C. Davis, Rector, St. Paul's, Beeton (July); Canon E. R. Haddon, Rector, St. Thomas', Thunder Bay (August).

At Christ Church, Ilfracombe: The Rev. C. McH. Pond, Rector, St. Timothy's, Chicago (July); Canon C. Elliot, Rector, Holy Trinity, Cochrane (August).

SCOUTS PRESENT FLAG

On Sunday, June 14, the Scout Troop of St. John's, Thunder Bay held a church parade and presented a Canadian flag for the sanctuary of the church. It was dedicated by the Rector, Canon A. J. Thomson.



—Courtesy Sault Star

Choir mother for the members of St. Luke's Cathedral all male group of choristers, Mrs. Roberta Judd, shown above with two of her "boys", was specially honoured earlier this year for her service of more than fifty years to the choir. She was presented with a silver tray by the congregation and a reception was held at the deanery when the choir members presented their "mother" with flowers and a fiftieth anniversary cake.

Western Youth Seek Information

The AYPAC Provincial Secretary in British Columbia, Miss Ann Waters, 1693 Warren Gardens, Victoria, B.C., asks for help. The young people in that part of the country are interested in knowing details of the Anglican Young People's Association and Youth activities here in Ontario.

In replying, the Synod Office asks that you write directly to Miss Waters, but please send a copy to our Diocesan Synod Office, Box 637, Sault Ste Marie, so they can answer similar inquiries in the future.

Deanery Camp To Include Picnic

The camp committee of the Deanery of Muskoka has arranged an interesting program for this season, with two weeks at Mary Lake, near Port Sydney, and a canoe trip for senior boys. Another feature this year is a Deanery Picnic and Regatta.

Father Lumley and Mrs.

Clergy School This October

The biennial Clergy School, a long-standing institution in the Diocese of Algoma, is scheduled to be held this year on October 14, 15, at the Elliot Lake Centre for Continuing Education. The Archbishop has announced that two outstanding lecturers will be present.

The Executive Committee of the diocese will meet at the same place immediately following the school, on October 15, 16.

Lilias Watson will direct the Girls' camp from August 9-16; Father Watson, assisted by Father Hoover and Brother Michael, SSJE, will direct the Boys' camp from August 16-22. Mrs. Neilson will again be the cook, with her son, Per, as craftsman. Mrs. Simms of Bala will be the camp nurse. Everyone is invited to the Picnic on Sunday afternoon, August 16.

Father Lumley will direct the canoe trip, which will leave Burks Falls, Sunday, June 21, and follow the Mag-netawan River.

Obituary

Canon Lee Irving Greene

A former priest of this diocese, Canon Lee Irving Greene, died at Gladstone, N.J., on May 27, where he was Rector Emeritus of St. Luke's Church. He was seventy-three years of age and had retired from the active ministry in 1965.

Canon Greene studied for the priesthood at Bishop's College, Lennoxville, P.Q., and after his ordination served in the Thunder Bay area at St. Stephen's and St. George's parishes, later becoming Rector of St. John's, North Bay. While there he received a call to become Rector of St. Mary Magdalene's, Toronto. He transferred to the American Church in 1945 and remained in the same parish of St. Luke's, Gladstone. He was appointed as Honorary Canon in 1953.

No Slowing Down In Debt Payment

Holy Trinity Parish, Sault Ste Marie, still saddled with a bank loan of more than twenty thousand dollars, is a going concern and keeps reducing the principal year by year. Each summer, when the attendance falls and giving decreases there is an "interest project" by which the bank interest, which still amounts to almost eight dollars a day, is paid by the congregation subscribing to pay this through the summer months. This year the project was nearly half-subscribed before the summer season began!

CHURCH FURNISHINGS AVAILABLE

As of May 15, the former warden of All Saints' Church, Sault Ste Marie, now abandoned, reported that there were still some furnishings which had not been placed in local churches:

16 pews, blonded fir, each nine and a half feet long; fitted with padded kneelers.

1 well-used electronic organ. A few altar cloths and hangings.

He will welcome any inquiries from other churches; his address is:

Mr. J. R. Littlefield,
24 Haviland Cres.,
Sault Ste Marie.

To Church Army Social Service



Capt. P. McCracken, CA

After serving as parish lay-assistant at St. John's Church, Thunder Bay for one year, Captain Paul McCracken of the Church Army left at the end of June to take up new duties at the St. Andrew's Home in Montreal, a social service centre operated by the Church. He will be married early in September to Ann Wilson, a Church Army Sister.

Presenting A New Feature:

"Letter From Britain" - - - -

I sat up until three o'clock this morning in front of the television screen as the results of the general election were coming in from across the country. Now it is all over bar the shouting, and it looks like a landslide victory for the Conservatives under Mr. Edward Heath. How different from the result predicted by the Gallup Polls which forecast a victory for the Labour Party. They have indeed lost face in this election and no politician will feel inclined to put his trust in their predictions again for a very long time to come.

But the real power behind this election has been the member for Wolverhampton, Mr. Enoch Powell. He has for many months been most vocal on the subject of immigration, and he has said that it is very foolish to allow people to take up residency in this country when it has not been found possible to build sufficient houses for our own people. This sounds logical

enough, but the trouble is the way in which Mr. Powell has made his point, threatening strife and bloodshed on the snow-white British doorstep unless the "aliens" are sent home without delay. He has, of course, stirred up the racial problem to a new high, because for "immigrant" most people over here read "coloured", and to be honest, there is little doubt that this is precisely what Mr. Powell has in mind.

Most of us thought that he had "done for" the Conservatives, but not only has that party ousted the Labourites — Mr. Powell himself has more than doubled his majority in his own constituency!

Before the election this country was in the lists over the question of the proposed cricket tour by the South African team. The average Englishman, so one presumes, is fundamentally opposed to apartheid and will fight it at all costs. After all, it just isn't cricket! On the other hand we are inordinately

fond of our national sport, so the fate of the tour hung in the balance for some while. In the end the good sense of the people prevailed and the tour was cancelled. The British Council of Churches came forward and said their piece very well which no doubt helped a lot in the final outcome.

Since then we have been astonished by the comments which have come forth from all segments of the community, complaining about the decision. It would appear that apartheid has more champions in this country than the traditional belief in fair play would have been thought able to produce. Again, we learn that in certain parts of large industrial centres the coloured immigrant is in real danger of being molested by gangs of so-called "skin-heads" — youths who take a delight in "Paki-bashing" (attacking Pakistani immigrants).

All these things are a pretty strong indication that Britain is rapidly devel-

No. 1. Colour Blindness

by The Reverend Michael P. Thomas

oping a colour problem. We've always been able to boast about the lack of any real racial discrimination over here, but it would seem we cannot do so any longer. What we need is a spot of colour blindness, so that pigmentation does not cause us the sort of race fever which has been experienced in South Africa and America.

Two minutes ago the Labour Prime Minister, Mr. Harold Wilson, conceded defeat, so now it is up to the new Tory government to curb Powellism and maintain a logical relationship between the Englishman and those who seek, and receive, the hospitality of this island.

(A native of England, Fr Thomas was ordained to the priesthood in this diocese and was in charge of the parish of Mindemoya, for nine years. He returned to England in 1962 and is now Vicar of Ardeley, Stevenage, Hertfordshire.)

Temiskaming Part of Algoma Diocese As Parish Celebrates Fiftieth Year

It was in response to a request made by thirty-two Anglican families resident at Temiskaming in 1919 that The Right Reverend John Farthing, Bishop of Montreal, appointed The Rev. W. E. Ryder as the first priest-in-charge. He arrived by train and immediately began organizing the new mission. The first services were held on the Fourth Sunday after Easter, May 2, 1920. By May 7, the parish was getting down to business with wardens appointed and elected, a vestry clerk and lay-reader, and a committee of men with the task of procuring a site for a church building.

After a summer in temporary quarters, arrangements were made to use the public school for services. By this time construction of a suitable building was in progress, but the company responsible went bankrupt before it was completed. The Anglican community faced many frustrations, and it was not until several years afterwards that the legal title to the property was received. The uncompleted house formed the basic unit of the present church building, and this year their Holy Trinity Church proudly keeps its fiftieth anniversary, a worthy tribute to the steady faith and persistence of its parishioners. Three major renovations have taken place during the half century, marking the growth and continuing service of this parish which began in the Diocese of Montreal, then was transferred to Ottawa, and now has become part of the Algoma diocesan family.

The church was dedicated



Holy Trinity Church, Temiskaming, P.Q.

on June 26, 1941, by Bishop Arthur Carlisle of Montreal. At the same time the bishop dedicated several memorial gifts provided by the hard working parishioners. This was the result of the capable leadership of The Rev. A. S. Mitchell during a rectorship of thirteen years. He and his family were the first to live in the present comfortable rectory, built in 1940.

A few years ago the church was enlarged by the addition of a narthex and sacristy, with a roof and new furnace installed. These additions, together with other memorial gifts, were dedicated on May 16, 1965, by The Rt. Rev. E. S. Reed, Bishop of Ottawa. Mr. A. K. Grimmer, first Rector's Warden, had provided in his Will a bequest towards this improvement project and part of it was used to complete it. This was

while The Rev. R. H. Nixon, a former Algoma priest, was Rector of Holy Trinity.

On May 2 of this year a great gathering of parishioners, former parishioners, and friends of the community, took part in a service of thanksgiving for the fifty years of Holy Trinity parish. The Ven. Geo. Sutherland, Archdeacon of Muskoka, was celebrant at the Eucharist, and taking part were two former Rectors, Father Nixon, now chaplain at the Brockville Psychiatric Hospital, and Canon Belford, now Rector of Hull. The Rev. W. C. S. Banting, present Rector, preached the anniversary sermon. Members of the town council, the resident mill manager, clergy from North Bay and Temiskaming, joined with the parishioners in honouring fifty years of witness.

Executive Committee Report And Financial Notes

by William Wadley, Diocesan Treasurer

The fourth meeting of the executive committee was held on May 26, 27, at St. John's Church, Sault Ste Marie. Thirteen clergy and six laymen out of a total of thirty-one members were in attendance. Highlights of the meeting included:

ACCEPTANCE of several recommendations of the car study group, and their referral to annual parish vestry meetings next January and the next diocesan synod later in 1971. These provide for amendments regarding the minimum car allowance, now set at eight hundred dollars a year, for both assisted and self-supporting parishes.

REFERRAL for clarification and further study other recommendations regarding Sunday mileage allowance for clergy in multiple-point parishes.

LEARNING that the sale of the former All Saints' rectory, Sault Ste Marie, has been completed, and the net equity of about four thousand dollars has been applied against outstanding assessments and apportionments owing by the former parish.

RATIFYING the disposal of several disused church buildings in the Muskoka area, and the offering for sale of an old church on Manitoulin Island latterly used by the Poplar Women's Institute, who no longer require it.

AUTHORIZING the property committee to price and proceed with necessary upkeep to Bishophurst, and to draw on the income and residue of the R. R. Woods bequest, the balance of which would then be used to augment the principal of the Bishophurst Endowment Fund.

TABLING the financial summaries of diocesan receipts from parishes, which indicated that the decline experienced in 1969 had been checked, and that levels were back to those of 1968; further, that receipts for the Primate's World Relief Fund in the first four months of 1970 exceeded those for the first eleven months of 1969.

CONSIDERATION of a variety of detailed requests regarding local property matters most of which had received prior review by the locally based property committees.

ANNOUNCEMENT of a clergy school this fall, to be held at the Elliot Lake Centre for Continuing Education on October 14, 15; made financially possible by the income from the P. H. Dawson Endowment Fund.

A REQUEST for the early appointment by the Archbishop of a special task force regarding the present status of parishes with outstanding loans from the Church Extension Fund.

APPROVING that a directive be sent to all parishes reminding them that Algoma Anglican subscriptions are due in full on April 30 each year.

REGULAR GIVING STILL THE KEY

It has been our experience that the regular giver is still the key to better Church financing. Unless we borrow from the bank, obviously we can't spend what we don't have: so that good spending patterns depend on regular giving patterns.

I know it is true for the diocese, and for the parish, as well as for the individual donor that giving according to a regular and realistic plan is more successful in the long run than sporadic or erratic giving patterns.

And yet to date we have received only twenty-one to twenty-five per cent of our 1970 parish allotments; but our pattern of payments is such that we have had to pay out thirty-two to thirty-four per cent of our 1970 diocesan budget during the first four months of the year.

Bank Borrowing Necessary:

The effect of this inability of our income to fully cover our payments has been to increase our reliance on bank borrowing, particularly at the end of each quarter. These loans are usually repaid during the first four to six weeks of the following quarter so that the net interest expense has not been too great so far.

Finance at a Glance:

Figures reported in the June issue showing greatly increased givings to the Primate's World Relief Fund reflect the fact that better mission giving has been supported by better overall giving. That is, those parishes which responded to the appeal for HELP for WORLD RELIEF AND DEVELOPMENT FUNDS usually are the same ones which are right up to date on their parish allotments for mission outreach apportionments, and for diocesan expense, Algoma Anglican subscriptions, and Pension Fund assessments.

In brief, the response to date has been to both special and regular needs rather than on an either or basis. However, as you know treasurers are hard to please, and even though the outlook is good, it could be better.

DEDICATE SANCTUARY CHAIRS

Two new sanctuary chairs were dedicated in the Church of St. John the Evangelist, New Liskeard, on the first Sunday in June. These were memorials to departed members, Olive Croskery, and Mrs. Sarah Bristow.

We do not publish anything anonymously contributed, but in certain instances the author's identity is withheld. However, the editor is responsible for the contents of each issue, whether or not it is written by him.

OLD RECORDS, PLEASE

Local Church officers are reminded that completed Parish Record Books, such as Service Registers and Records of Baptisms, Marriages and Burials, are valuable sources of parish history.

Because of the many inquiries received by the synod office a special section in the archives has been set aside for maintaining and indexing such records.

A good rule to follow is that when any such register is completed to send it to the Synod Office, Box 637, Sault Ste Marie, for safe-keeping.

The Editor's Mail Bag

Where The Readers Express Their Views

NO CAMP PUBLICITY

Words fail me to express my extreme disappointment and dismay at the absolute lack of publicity given to our official Diocesan Church Camp. After seeing other dioceses devote as many as four pages in an issue as far back as January of this year one wonders how it would be possible to get the sort of publicity we need to let the Anglicans of the Diocese of Algoma know of the wonderful facilities and opportunities available to them at THE IR OFFICIAL DIOCESAN CHURCH CAMP. If the official diocesan paper does not carry information of this sort where might they be expected to obtain it?

Yours regretfully,
W. R. Stadnyk

Editor's reply:

We trust that Fr Stadnyk received the June issue soon after writing his letter and noticed two full columns given to Camp Manitou, which is running a full nine-week program. This information, published as soon as possible after we received it, was taken from a booklet issued by the camp committee, and which itself answers the writer's question.

If the committee had sent us the prepared copy and photos last November or early in December we would have been able to publish it in the January issue, though we doubt whether that is the best time to advertise summer camps!

We have been proud to feature accounts of the central camp's activities in these pages whenever the information has been forthcoming. Perhaps Fr Stadnyk can do something about getting more news of the camp to us. We need stories of camp life — encourage the campers to write about it — send photos (black and white) of camp activities and persons attending. Send reports, with statistics on the numbers attending and their home parishes, etc. **And don't wait, do it now!**

This appeal applies equally to the other diocesan camps, whether they are in Thunder Bay, Mississauga, Temiskaming, or Muskoka. We are not concerned whether they are "official"; only in what they are doing for Christ and His Church.

LIKES ARGUMENT SERIES

I am very interested in the articles "For the Sake of Argument," especially the one on "Resources and Service." Leadership in more cooperation among parishes is badly needed. Please keep up reference to this matter.

Gwendolyn Reid

Editor's note: The articles in this series offer opinions on various topics in the hope they will stir the thinking of our readers and encourage them to join in the "argument," and do what they can to change what should be changed!

Contributions to the series are welcomed as well as comments on the statements made. Send all articles and letters to the editor.

DISLIKES ANONYMITY

May I make a suggestion to you that you require all letters and articles to be signed by the writer. You will note this is a policy of most magazines and journals today. I think if anybody has anything worth printing they should be willing to sign their name. I hope you will give some consideration to this policy. As I read other publications I am more and more convinced that this is a necessity.

I like the new masthead on THE ALGOMA ANGLICAN and I am glad you left space for the address label. So many magazines that I receive have the design obscured by a label.

Alvin J. Thomson

Editor's note: We appreciate Canon Thomson's views and would like to hear from others, how they feel about this. We are not sure whether all contemporary trends in publishing are better than the old; besides, there may be something about a healthy mysteriousness to arouse interest in an article. One of the most eagerly read commentaries on the state of the Church is the Preface to Crockford's Directory, the authorship of which keeps its readers guessing.