

Cathedral Plans Renewal Mission



Canon J. C. Bothwell

As part of its centenary year activities St. Luke's Cathedral will be holding a mission during the third week of October. The theme is "Days of Renewal" and the missionary will be Canon John C. Bothwell, Executive Director of Program for the Anglican Church in Canada. This will be the second time this popular missionary has been heard at the Cathedral, as he conducted a week's mission there seven years ago.

Canon Bothwell is a graduate of Trinity College, Toronto in Arts and Divinity. After ordination and service in the Diocese of Toronto, and for a few years in Vancouver, he became a priest of the Diocese of Niagara as Rector of St. Aidan's, Oakville, St. James', Dundas, and was Canon Missioner and Director of Planning before being appointed to his present post at the national office.

Fifty Years in Sisterhood Nun Works in Haiti Mission



Sister Jean

After fifty years as a nun in the Society of St. Margaret, Sister Jean Margaret, who spent a few years in Algoma when the sisters had a branch house at Bracebridge, has no retirement plans in her future. After a short holiday with some friends in Muskoka this year she returned to Haiti where with four other nuns she directs the school and

Manitou Boys Camp Stress Vigorous Outdoor Program

"Pathfinder Camp", the first of the camping program for boys to be held at the Central diocesan camping area near Whitefish Falls this year was attended by thirty-four boys, aged nine to thirteen years, along with fifteen staff members. It was directed by The Rev. D. M. Landon, Rector of Holy Trinity Parish, Sault Ste Marie, which parish supplied fourteen of the young campers as well as most of the staff members. One of the housemasters, Brian Court, the President of Holy Trinity AYPAs, is also Co-ordinator of the Manitou Youth Camp to be held at the end of the school holiday season this year.

Other campers attending the Pathfinder program this year included seven from Sudbury and district, six from Little Current and district,

three from Elliot Lake, two from Chapleau, and two others from the Sault Ste Marie area. An intensive program of activities geared to the use of the rugged natural environment of the camp was drawn up by the staff weeks before the camp began. That the diocesan program has "staked" the area quite well is shown by some of the canoe trips which included "paddle and walk to Wright's Lake", and "climb Mt. Stadnyk". The Pathfinders had two overnight canoe trips in their week's schedule, as well as plenty of swimming and sports such as baseball, basketball, soccer, and volleyball. Crafts, nature hikes, and competitions filled out a daily round of activity which began each morning with the Holy Eucharist.

Prison Chaplains Meet At Sudbury

A former priest of this diocese, now Chaplain to Manitoba Custodian Institutions, and President of the Canadian Correctional Chaplains Association, The Rev. J. T. L. James, will be one of the speakers at a conference of the Ontario Region of the Chaplains' Association to be held at Cambrian College, Sudbury, September 14 and 15. The conference will open with a banquet at the Church of the Resurrection Hall at which the guest speaker will be The Rev. J. Arthur Hoyles, head of England's Methodist Correctional ministry.

Two girls' camps, for girls, twelve and up, from June 27, to July 5, and for girls, nine to eleven years, from July 5 to 12, were scheduled to be held at Manitou before the Pathfinder camp. We are happy to publish in this issue on page 4A an account of the "Prospector's Camp" written by the director, Mrs. P. Willis. Two "Voyageur" camps for Senior and Junior boys were to be held in August, with the Senior crew this year planning to make a canoe trip west from the Lakehead, following the route of the early explorers.

Paint Up—Paid Up Anniversary Goal

Holy Trinity Church, Sault Ste Marie observes the tenth anniversary of the opening of the present church building this December. The parish decided that in order to preserve and enhance the outside woodwork a complete paint job was needed, an item not anticipated in this year's budget, so an appeal for donations was made to pay for the seven hundred dollar contract. By the first week in August over half the amount had been received.

This parish's "summer interest project", an appeal made each year to members to subscribe eight dollars a day, the amount of bank interest required on their loan, has again been over subscribed and in addition the principal has been further reduced by another two thousand dollars this year.

Jean has started a scholarship fund to help with the education of students, because the people are very poor and lack the means to give their children higher education.

Lindsell At Ninetieth Year Still Active In Priesthood



Mr. Jack Huggett, People's Warden, St. James', Gravenhurst, presenting Archdeacon Lindsell with a gift on the occasion of his ninetieth birthday, at a reception held in his honour by the Anglican Churchwomen of the parish.

The Venerable John B. Lindsell was celebrant at a Eucharist held at St. James' Church, Gravenhurst on St. Mary Magdalene's Day, July 22, which was the veteran priest's ninetieth birthday.

The beloved prelate, still hale and hearty, was assisted in the service by the rector of the parish, The Rev. Wm. Thistle. Several of the parishioners and friends of the Archdeacon from the district attended. Later a birthday party was held in the crypt of the church arranged by the Churchwomen of St. James' parish.

Ordained to the priesthood in 1907, Archdeacon Lindsell has been nearly sixty years in the Diocese of Algoma, and all but three of those years spent in Muskoka. Although he retired as Archdeacon in 1957, he has remained active in the ministry, still fills in occasionally at the parish church in the absence of the rector, and travels regularly to take services at Britt and Point au Baril on Highway 69, north of Parry Sound. In Gravenhurst, where his home has been since 1914, he is the town's "grand old man."

CANOE TRIP

Twenty-four boys from the north-east end of Muskoka-Parry Sound Deanery, with three leaders, The Rev. R. Lumley, The Rev. L. Hoover, and Brian Hoover, made a four-day canoe trip, leaving Burks Falls, Sunday, June 21, at 4 p.m. and paddling down the Magnetewan River to Ahmic Harbour at the west end of Lake Magnetewan, a distance of about sixty miles. They returned the same route, reaching Burks Falls Thursday evening and were treated by the ladies of the parish to a hot turkey supper in the church hall.

At the reception following the service the rector called on Mr. Jack Huggett to present Archdeacon Lindsell with a gift from the parish, a beautiful desk set; the president of the Anglican Churchwomen also made a presentation on behalf of the members, and other gifts received were from the Archbishop and the Muskoka Deanery Clerical Chapter.



Archdeacon Lindsell cuts his birthday cake.

REACH OUT TO PUBLIC AT FAITH CONFERENCE

"Let the Son Shine in" is to be the theme of the Northern Ontario Faith at Work conference to be held at Marymount College the week-end of October 16-18. The meeting will feature a community outreach program at which speakers will be heard in a series of public luncheons involving leaders in business and industry, local government, law enforcement, public health, unions, education, recreation, and Church officials.

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Is It Necessary To Conform?

by Muriel E. Newton-White

Man's desire for uniformity and conformity has in no way decreased in recent times, notwithstanding the emphasis on "doing your own thing". Even the rebellious younger generation has to be rebellious according to a set pattern, and "their own thing" is governed by rules. There must surely be some instinct in man that makes him so desperately anxious to conform, so desirous that everything should follow a pattern. What is this instinct, and what is its place in our lives?

We see it everywhere. Man tries to impose it upon Nature: he cuts his lawn to make the grass uniform in height, he prunes his trees to as uniform a shape as possible, he levels the ground and tries to lay everything out in straight lines. He imposes it upon himself: he trims his hair the same way that everyone else does, he wears the same clothes that everyone else in his group does, be he business-man or hippie. Individual taste, expediency, principles — all must be sacrificed in order to be "in". Take short skirts, for example; not everyone likes them, certainly they are not practical under all conditions, nor becoming—women with short fat legs or long skinny ones look hideous in them! Some disapprove of them; yet everybody has to wear them simply because they are "in". When they go out, even those women who look well in them and for whom they are genuinely practical won't be caught dead in one.

Must we always, always, in all things, follow the herd? Why were we given so much potential individuality if we were not meant to develop it? Why is each person totally

different from every other person, in feature, build, character, and entire personality, if all he is to do is to squeeze himself into a mould? If our Creator had meant us all to be alike He could have made us that way in the first place, just as He could have made one all-purpose tree and one standard-brand flower, rubber-mould mountains and standard-width rivers. But no two things are ever identical in God's creation; what is it then, that man is looking for when he sets himself up in opposition to God's creativity?

Perhaps, basically, it isn't a desire for uniformity at all but a desire for acceptance that is one of the deepest needs of all mankind—acceptance and security. There is safety in uniformity. If all the trees beside the road are uniform in shape and size, trimmed to a pattern, there is no danger of one specially fine one being singled out for a Christmas tree, or of a straggly one being weeded out as a misfit. One can hide behind a mass identity, while it takes courage to be an individual.

If this is a true picture, and if uniformity is not an end in itself but is simply a means of finding acceptance, couldn't we find some other way of meeting this need—some way in closer harmony with the creative will of God?

If we could accept one another anyway, love one another just as we are, love and respect the individuality in each one so that it will blossom, flourish, and come to fulfilment, we could by-pass the need for conformity. In trying to do this for others we also fill our own needs, because to accept is to be accepted.

The Archbishop's Letter

The Archbishop's Study,
September, 1970

A Call to Laymen

My dear People:

I trust this letter will be read by many laymen in the diocese. It makes reference to your part in the call of Christ at the present hour. Did you ever consider the nature of the occupation of those men who were entrusted with our Lord's Commission to spread the Gospel "to the end of the earth"? There was Peter, a fish merchant from Galilee, and James and John engaged with their father in the same trade. There was Matthew, a civil servant whom Jesus had called from his place at the seat of custom. All of the disciples had one thing in common: they earned their living in what we call the secular vocations. There were no "religious professionals" among them: all were devoted laymen.

A marked change in the role of the laity came as the centuries unfolded. As the Church grew large and unwieldy, it required leadership by men who no longer earned their living in secular vocations, but who gave their full time to tasks of oversight and supervision. There emerged the "religious professional"—pastor—priest. The role of the Church gradually changed with the meaning of the Church; it did not entirely remain "the whole people of God", for though the laity came within the Church their duties were negligible.

Times have changed. The day of the Laity has arrived. In Europe and North America a tide of revival has caught up the laity to study the place of theology in every-day life. Every summer thousands of laymen in Canada and the United States attend conferences to study and discuss the practical ways in which their daily lives can be an effective witness to Christ, and many return to their homes and work with a new vision of their Christian vocation both within and beyond the bounds of the visible Church. *But laity do not need to attend conferences; such a challenge can come on the local front, in each parish.*

Why all this emphasis on mobilizing the laity in sharing the Liturgy and the on-going work of the Church? It is because the tasks confronting the modern Church are too great and too serious to be undertaken by "religious professionals" alone. Clergy have their work to do; laity are the Church out in the world and the urgent call to laity is that they make a Christian impact wherever they are called to serve.

At one of the meetings of the World Council of Churches there was a report on the Laity. It said that "the real battles of the Faith today are being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations." The report went on to say that while we hear very often that the Church should "go into these

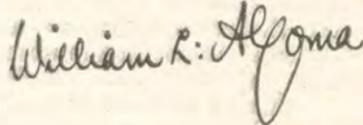
spheres", the fact is that the Church is already in these spheres in the persons of its laity. It is not enough to say that laymen are the Church; we must go further and recognize that the laity are the Church out on the front line of the world's battles. Increasingly they are witnessing for Christ in their Christian vocation. I could fill this issue with examples of devoted laymen in small hamlets, isolated railway centres, metropolitan areas and in industry. Men and women, boys and girls who by their example are bearing an effective Christian witness.

These are the kind of people to whom Jesus spoke when He said, "You shall be My witness". That was how He intended His work to be carried on—not only by "religious professionals" but by ordinary men and women penetrating the world where they live and work, quietly witnessing to the love of God. Here is a timely quotation from Henry Van Dusen: "The scene of their (laymen's) action is the shop, market, public forum. The time of their action is five days a week, eight hours a day plus. Garbed in business suits or workmen's clothes, they are making the world's decisions by which the world's life is ordered and determined. Through them the Word of God is not simply vocally proclaimed; it is being lived in specific acts in the world. The Word of God is the work of God in action." Isn't that a timely statement?

I trust you have had a pleasant July and August. My warmest best wishes to all boys and girls who return to school and to all university students.

With every blessing,

Your friend and Archbishop,



Archbishop's Itinerary

- Sept. 5-9: Toronto Meetings
 " 12: Address Northern Ontario Dental Association, Sault Ste Marie
 " 18: 10 a.m. Executive Committee of Church Unity, Toronto
 3 p.m. Organization Committee of General Synod
 " 21-25: Anglican Regional Conference, Montego Bay, Jamaica
 " 27, 11 a.m. Preach at Sixtieth Anniversary of St. John's, Copper Cliff
 " 28-Oct. 7: Quarterly Board meetings, General Synod
 Oct. 3-7 Canadian House of Bishops meeting, Toronto

For The Sake Of Argument No. 8

Needed — A Financial Program

On the national news recently it was reported that an expert had said that the national economic program was unimaginative and dull. The newscaster might well have been talking about the economic program of our diocese, for it too is unimaginative and dull, and a real program as such is almost non-existent.

There is a financial advisory committee somewhere in the diocese supposedly working on this, and every so often they make a recommendation. In fact the minutes of their meetings, which thankfully some Rectors have the good grace to show to the laymen, are full of recommendations; but seldom are these so strong and worthwhile that they become implemented. Seldom is there any action which would alleviate the present lagging situation. The only real action this committee has taken is to improve the value of the investment portfolio, and this has been primarily the work of one member. For this the diocese can be most grateful; but note that this was action, not merely recommendations, which brought results.

Let us have more of this, and not only in specialized areas but in the overall program. Surely this committee is charged with bringing in a constructive, realistic and workable program for the total financial operation of the diocese. Surely this committee should be concerned over the vast amount of money paid out in interest by the parishes and the synod over the past twelve years, and should be doing something about it.

CATHEDRAL HISTORY BEING PREPARED

An historical booklet, commemorating the one hundredth anniversary of St. Luke's Cathedral, Sault Ste Marie, is being prepared by Dr. Homer Curry. The Centennial Committee hope to sell these at three dollars each, and expect it to be available in October this year. Orders should be sent to St. Luke's Cathedral Office, Brock & Albert Sts., Sault Ste Marie, Ontario.

(It would be interesting to compare this figure with our missionary giving for the same period, but it is highly unlikely that these figures would be disclosed.)

Surely it is a sad reflection on our financial program that within our diocesan family structure we cannot find the means to help each other with loans when they are required, at minimal interest rates if indeed interest should be charged.

Because of a recommendation from this committee there is not a single fund in the diocese today from which a self-supporting parish may borrow any money. One is left to ask, who cares about all of this, and is Christian stewardship really being practised within our diocesan family, or within our diocese as a whole?

At the last synod this committee yelled "Hold the line", and the diocese held. But a team may hold the line for a limited number of plays only, and will either be pushed back or will take possession of the ball and start to carry the play. The present unimaginative, dull and lagging economic program, if it can be called a program, suggests that our advisors also called a time-out, then forgot to rejoin the game.

Today, more than ever before, the right play needs to be called, for the diocese sadly needs an imaginative and inspired economic program to get us moving again. So come off the bench, fellows, and tell us what the strategy is, and you will be surprised to see how well the team can carry the ball.

Now you may not agree with all of this, and may dismiss it as being simply for the sake of argument; but read it again, and you may find yourself agreeing with more of it the second time around. What do you think?

For the Sake of Argument is a freely contributed series and does not necessarily reflect the opinions of this paper.

Address all presentations or replies to the editor.

Oliver Mission Grew Into West Thunder Bay Parish

The parish of West Thunder Bay, now comprising five congregations, had its beginning in the village of Murillo, in the township of Oliver. It was on August 20, 1879, that The Reverend John K. McMorine, Rector of St. John's Church, in what was then Prince Arthur's Landing, later called Port Arthur, and now part of Thunder Bay, first visited the tiny pioneer settlement. He returned on October 7 and held a service in one of the homes. This was the beginning of the "Oliver Mission".

In the spring of 1880 services were resumed when travel, which was on foot, was possible. During the summer of 1883 Bishop Sullivan visited the area, holding a service at W. Squire's residence, and strongly advocating the need of a church building. Five acres of land were donated by John Baxendale, and the members of the congregation provided the foundation. Funds were raised in Oliver township and in Port Arthur and gifts were made by interested citizens. Mrs. Harry Cook of Murillo was successful in obtaining many donations. In August, 1884, five years after McMorine first visited the place, Murillo had its church building completed, at a cost of five hundred dollars. It must have been a joyous occasion when he conducted the first service.



A year later, in September 1885, Bishop Sullivan returned with The Rev. C. J. Machin, who had succeeded McMorine as Rector of St. John's, and consecrated the little church with the title of St. James'. It was to be the mother church of what is today the Parish of West Thunder Bay.

For several years the mission was served by students and licensed lay-readers, and later, when the parishes of St. Luke's and St. Thomas' were established in Fort William by the Reverend Charles Kirby, Oliver was put under his care and services were held on alternate Sundays at 10.30 a.m., with services at St. Luke's in the morning at the same hour, or 3 p.m. in the afternoon, and at St. Thomas' at 7 p.m. In 1895 St. Luke's became a self-supporting parish, and Oliver was made a separate mission with Mr. Kirby as the first priest-in-charge; he remained for two years, during which time he was Rural Dean of Thunder Bay.

It was during the incumbency of The Rev. T. J. May (1898-1900) that out-stations were formed at Stanley and Slate River areas. Gifts of silver Communion vessels and a small font were made to St.

James' by The Rev. Chas. and Mrs. Kirby, as well as gifts from other generous friends. In 1904 a rectory was built near the church.

The Church of the Advent at Hymers was built while The Rev. J. Norman was priest-in-charge (1910-1913), but it has now passed from the scene; its altar was placed in the chapel at Camp Gitchegomee at Sandstone Lake.



Perhaps before the Hymers church was built, the Church of the Good Shepherd had been erected at Rosslyn village; this, however, was destroyed by fire. It was rebuilt in 1915 in Slate River valley, where it still stands, the oldest church building in the parish, the original "mother church" at Murillo having been destroyed completely in a disastrous fire during the Christmas season of 1924.

Undaunted, the congregation at Murillo set about rebuilding their church, and in May, 1929, The Rt. Rev. Rocksborough Smith, then Bishop of Algoma, consecrated the new St. James'. A bell, given to the church through the efforts of The Rev. C. H. G. Peto (1937-1941) was installed and is still in use.

For several years spiritual ministrations to the people in the Slate River and Hymers areas were provided by the parish priest of St. Thomas' Church, Fort William. Canon W. A. Hankinson, who is still an active priest at Milford Bay, was much beloved in this part of the mission when he was Rector of St. Thomas'.



At Kakabeka Falls services were held by the resident priest, student, or lay-reader from the Oliver mission, usually in a mission hall in the village. It was not until 1942 that a small church was established and named "The Messiah", after a Toronto church which supplied most of the furnishings, again through the efforts of The Rev. Cyril Peto. About ten years ago St. Paul's Church, Fort William, gave this church a building which had been known as "St. Margaret's Mission" on the outskirts of the city, from where it was moved to the Church of The Messiah for a parish hall.

Shaking Hands At Eucharist

"The Qu'Appelle Liturgy" — a new way of doing the Holy Communion as arranged by a committee in that western diocese, was tried out for three Sundays this summer at Holy Trinity Church, Sault Ste Marie. After using this service at Camp Manitou for a week, the Rector, The Rev. D. M. Landon, used it with his own congregation, basing a whole sermon-time on the first Sunday to an explanation of its origin, structure, and actions.

After the "three week try out" several comments were expressed. Among the features most appreciated were the simplicity and the contemporary language of the prayers, as well as the additional participation the Rector encouraged in the service. Strangely enough, the most unpopular part was the "greeting of peace" — a spoken phrase and handshake passed down each pew. Though this was an ancient ceremony in the Church, Anglicans have become so stiff and proper while in church that it makes worshippers over thirty feel rather self-conscious. At Holy Trinity three Sunday services are continued all through the summer, with Matins said once a month at the second service (11 a.m.), and several people still attend Evensong.

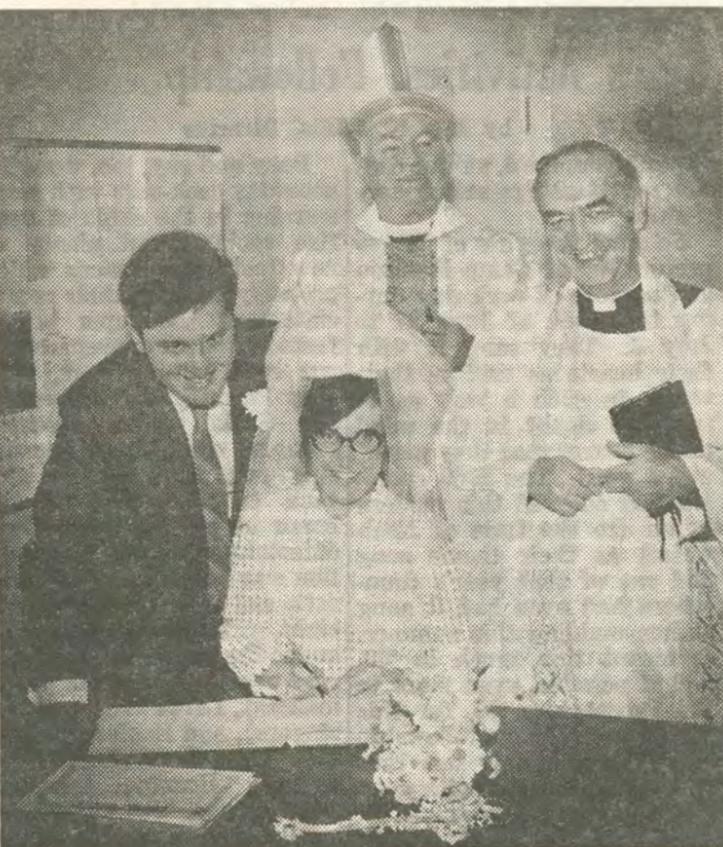


St. Mary's Vickers Heights, became part of the parish in 1947 when The Rev. Stephen Gilbert was priest-in-charge. Services had been held in the school from 1942 until 1945, when through the efforts of The Rev. W. A. Hankinson and The Rev. S. F. Yeomans, Rector of St. Luke's and Rural Dean, a building was purchased from the Fort William Airport and moved to a site donated by W. Doucett.

In 1953 The Reverend William Peeling, Incumbent at that time, called a vestry meeting at Rosslyn Community Hall, where services were held, and this led to the building of a modern brick church while The Reverend Warren Banting was in charge of the mission. It was dedicated as St. Mark's, by Archbishop Wright, May 26, 1957.



Dean's Daughter Married



Courtesy of Sault Star
Signing the register in St. Luke's Vestry after the marriage, the bride and groom, with the Archbishop and Dean Nock.

Miss Nora Esther Nock, daughter of the Dean of St. Luke's Cathedral and Mrs Nock, was united in Holy Matrimony with Robin Edward Wilson of Vancouver, B.C. on June 27, in a ceremony held in the cathedral.

The marriage service was conducted by Dean Nock, and His Grace, The Archbishop of Algoma officiated at the Nuptial Eucharist. The cathedral choir sang under the direction of the organist, Mr. John White. The bride's brother, David Nock, who gave his sister in marriage, played classical guitar music during the signing of the register. Following the morning ceremony a luncheon reception was held at the deanery.

In 1958 the five congregations decided to become a self-supporting parish, and a new rectory was built in the village of Rosslyn. The Reverend David Smith is the present Rector.

The bride is a graduate of Laurentian University; her husband is a seaman with the B.C. ferry system. They will make their home in North Vancouver.

Of the many interesting features of the parish, one in particular should be mentioned: It is the *The Mission Bell*, the parish magazine founded twenty-five years ago by the Reverend Morse Goodman, now Bishop of Calgary, when he was priest-in-charge. From the beginning Mrs. E. Knowles, who lives near Rosslyn, has been the moving spirit behind this publication, often doing it all on her own during vacancies in the parish. Fr. Smith writes, "I believe it is true to say that *The Mission Bell* is very much her child". The illustrations used here are taken from an "anniversary" cover for the magazine specially drawn by Muriel Newton-White.

Plan Sixtieth Anniversary At Copper Cliff

St John's parish, Copper Cliff will celebrate the sixtieth anniversary of the present Church of St John the Divine, on Sunday, September 27. Special services are Eucharists at 9 and 11 a.m. and Evensong at 7 p.m. Archbishop Wright will be Celebrant and preacher at 11 a.m., after which a luncheon will be served in the Community Hall.

Ed. Note: We are indebted to the notes compiled on the history of the Oliver Mission by Mrs. V. Woods of Vickers Heights for most of the above article.

Parishioners, friends and former parishioners of St John's are invited to the anniversary services. Tickets for the luncheon are two dollars, with a limit of five dollars per family. The rector and wardens would be glad to know of any former parishioners who would like to share in this event. Write to them at Box 631, Copper Cliff for ticket reservations.

Church Service Marks Fifty Years Marriage

A wedding anniversary service, in thanksgiving for fifty years of married life, was held for Mr. and Mrs. Jack Randall on June 25 at The Church of the Resurrection, Sudbury. The Rector, The Rev. R. B. Brazill, conducted the service, assisted by Canon S. M. Craymer.

RIDLEY CHAPLAIN

An Algoma priest, The Reverend Jack Rose, has left the Canadian Armed Forces Chaplaincy Service and has been appointed Chaplain of Ridley College Boys' School in St. Catharines, Ont. He begins his new duties this month.

Married at St. John's Church, Carp, near Ottawa, Mr. and Mrs. Randall came to Sudbury in 1930. For twenty-seven years Jack was verger at the Church of the Resurrection, retiring last year.

Prospectors '70

Diocesan Camping Experience Gives Activities, Fellowship

by Lily K. Willis, Director

"Thank you, Lord, on this day, For our blessings and friendships"

So sang the girls of "Prospector '70" of Camp Manitou at the close of each day during the week of June 27 to July 6. They sang it with their hearts as well as their voices in such a way as to leave no doubt in the mind of the hearer that they meant every word. The 1969 campers had adopted this modern hymn (to the tune of Edelweiss) as their theme song and one of that year's counsellors had even had it sung at her wedding this summer. It meant that much in '69, and if possible, even more to the Prospectors '70, for this was a camp of true fellowship and most certainly one that was heaven blessed with good weather and happy times.

The "many good friendships" were forged between girls from Hamilton, North Bay, Lively, Parry Sound, Thessalon, Elliot Lake, Sudbury, Sault Ste Marie, Azilda, Weston, and Manitowadge. The happy times came in the form of swimming and canoeing (in war canoes, and small ones which the novices learned to paddle and care for, while the "old timers" had plenty of practice in handling them in all types of wind and weather.) Each girl also enjoyed(?) the thrill of being tipped out and of righting her craft again and climbing back aboard.

OOPS — WRONG KEY

Our apologies to the parish of Temiscaming for our error in spelling the name of that place in the article on their golden jubilee in our summer issue. It seems that over here in Anglo-Saxon Ontario we have got into the habit of spelling it with a "k" while in Quebec, and where the original spelling probably was "Temiscamingue" they still retain the "c". We'll try to remember that. A few issues back we were reproved for slipping an extra letter in "Rosseau", but though we used "k" instead of "c" four times in our news item, not a word of disapproval was heard from the parishioners of Holy Trinity, Temiscaming.

Busy and gay, too, were the noon-day cook-outs with some learning in the skills of open fire cooking and plenty of new taste experiences which probably added to their appreciation of the super breakfasts and dinners prepared by our ever smiling cook, Dorothy Pickard, and her assistant Susie Quinn. Evening brought camp-fire's rousing sing-songs and skits, with each cabin vying for the honor of presenting the best entertainment. All competition was friendly but enthusiastic and on a "cabin" basis—eight girls and a counsellor, under the names of Owls (the wise ones), Doves (the peacemakers), Larks (the sweetest singers), and Eagles (who fly highest). Counsellors were Frances Hornby, Elizabeth Brimacombe, Joan Leatherwood and Margaret Haggerty.

Spirits ran so high all through the week that even a drizzly afternoon failed to dampen them. The girls used the restful break from sun and water to make yarn dolls and dress them in the most original styles. Originality was also very evident in the fashions worn by the girls themselves for the Coffee House Night and during the Topsy Turvy Afternoon (when backwards and turn-about were the order of the day in dress as well as in activities.)

Each day at camp began with Eucharist and ended with prayers under the leadership of our genial chaplain, The Rev. L. Hoover. Our energetic nurse, Gwen Korrey, finding no real emergencies to contend with, lent her many talents to assisting with whatever happened to be underway. Both these staff members were an integral part of the flexible program which was subject to change at the wisp of a wind or the hint of rain. The spontaneity of saying, "It's a good day for such and such an outing—let's do it!", kept the camp in an atmosphere of expectancy and anticipation from day to day and gave it the variety of events which made the days go all too quickly.

Prospector '70 was a healthy, happy camp of ener-

Prayer vs. Tranquilizers

Health of Body and Spirit Through Laying on of Hands

(From the report of a healing conference, written by Mrs. Nora Flynn of Thunder Bay in the summer edition of *The Mission Bell*.)

The Order of St. Luke the Physician held its second annual Canadian Conference at St. Crispin's Anglican Church, Scarborough, early in June. Those three days at St. Crispin's were like a miracle to me. No one could doubt that the Holy Spirit was present and that here were Christians full of joy, enthusiasm, devotion and compassion.

I have worshipped in the parish of West Thunder Bay for twenty years. I was quite content with my religious life until I received the "Laying on of hands" in St. Mary's. I am thankful to God that at the time I needed His healing. He called the Reverend David Smith to our parish, for when I asked the Rector if he had ever used the Sacrament of Healing there was no hesitation in his helping me. I had a sore on the retina of my right eye and after five months of no apparent change I was terrified that it might be malignant. After the Laying on of hands I was much calmer and not constantly worrying about myself. Two months later the doctor told me the sore was not so prominent, and when I went back to him after three months the sore had disappeared. A few months later I wasn't feeling well and had to have an X-ray. Once again I received the Laying on of hands and again I became much better. I was then fascinated with the subject of spiritual healing.

We all need extra help. The world is sick. People are unhappy, fearful, full of anxiety, bitter, critical, bored, living under the stress and tension of this modern world. How many people are taking

genetic, boisterous, fun-loving people who enjoyed being together in a Christian community amidst Manitou's exquisite setting, and many a girl left with a catch in her voice as she bade her comrades farewell "until next year".

tranquilizers for their nerves? We all need God's love and healing power. The Order of St. Luke has as one of its objectives to promote a healing service in every church. We have had already two such services at St. Mary's Church. There you will find the "peace that passeth all understanding". We do not go merely for physical healing, for often there isn't a physical healing. There is always a spiritual healing.

During the day at the conference the Rector of St. Crispin's, The Rev. E. P. Leckie, greeted us with "Smile, you happy Christians!" We smiled—in fact, we laughed. We had fun. He was just great! There were about one hundred and forty people there from seven provinces and three states; about one-fifth were United Church; some were Baptist, one Presbyterian, one Roman Catholic; a Church Army Captain and a Deaconess from Saskatchewan; Anglican clergy from Alberta, Saskatchewan, Quebec and Ontario.

Emily Gardiner Neal, who conducts a healing service at Calvary Church, Pittsburg, and speaks at healing missions all over the United States, told us that we can never have enough of God's love and power. It was a moving sight to see such a great woman kneel by the altar for the Laying on of hands by a St. Luke's chaplain at the end of each service when she must have laid her hands on at least seventy people. At the healing services each night there must have been at least three hundred people who went up to the altar rails where three St. Luke's chaplains and Mrs. Neal waited for us. The services were very beautiful and everyone sang joyfully, lovely healing hymns, some I'd never heard before.

I should like to point out too that there were doctors and nurses at the conference. The Order of St. Luke believes that God has many channels for healing, including medicine, surgery, psychology and prayer. Patients who receive the Laying on of hands before surgery, it was

Pastor Resigns



The Rev. W. R. Thistle

The resignation of the Reverend William R. Thistle, Rector of St. James', Gravenhurst since January, 1960, was announced on Sunday, August 16. He is leaving to accept the appointment as Rector of Christ Church, St. Catharines, Ont. in the Diocese of Niagara, effective September 15.

A native of Newfoundland, where his father, the late D. R. Thistle, M.B.E. was Queen's Printer for many years, he received his early education there, then came to Toronto where he graduated from the Ryerson School of Technology in Lithography and Business Administration. Later deciding on the priesthood as his life's work, he received his theological training at St. Chad's College, Regina. Ordained in the Diocese of Qu'Appelle, Fr Thistle served in Saskatchewan for three years previous to entering Algoma as Incumbent of Sturgeon Falls in September, 1957.

Under his leadership the parish of St. James', Gravenhurst has made outstanding progress. The church has been extensively enlarged and renovated; a new rectory purchased, and the old rectory joined to the church to give additional space for Sunday School and Youth activities. Besides his parish work Fr Thistle has been actively associated in many other community causes, especially the chaplaincy duties at the Beaver Creek Correctional Camp, and with Alcoholics Anonymous.

shown, have very little pain and make rapid recoveries.

At the healing services we were told that we could go for healing for a relative or friend, and that God knew just why we wanted His love and blessing.

"Letter From Britain"

by The Reverend Michael P. Thomas

The Parish Garden Fete

One of the most common features of English country life each summer is without doubt the annual Parish Garden Fete. It is indeed rare to find any Church or village which does not go in for such an activity, and they are always very colorful affairs.

For many months prior to the great event the boffins who form that secret body known as the Fete Committee will meet week by week in the confines of the Vicarage Study to plan the stalls and the side-shows, the teas and the publicity, the music and the sound system. As the day approaches excitement throughout the village rises to fever pitch. Everyone rushes daily to the radio to listen to the long-term weather forecasts; sounds of carpentry are heard from various barns and garages in the vicinity as side-shows are constructed or renovated. The ladies of the parish meet to arrange the refreshments, and the publican and shopkeeper throw up their hands in resignation, knowing full well that on the par-

ticular Saturday afternoon they might just as well close up, for their customers will be disporting themselves with one consent on the village green.

Our parish of Ardeley is no exception to the rule. Early on the morning of the last Saturday in June a procession of local parishioners emerged on to the picturesque Green, which is edged with olde worlde thatched-roof cottages, carrying with them the trappings of the festivities. Soon the variegated bunting had been erected and was flapping in the breeze. A stage was assembled in front of the old well-house in the centre of the Green. It was a beautiful morning, and various groups of people busied themselves putting up the stalls and side-shows, or laying out the teas in the gardens, of one of the cottages, erecting the tent for the Fortune Teller or running cables for the loud speakers through the trees from the Parish Hall.

This year the Fete was especially notable because we had managed to

procure the services of one of the most famous and popular actors in the land today, Derek Nimmo. Apart from the fact that he is a very good Churchman he has other ecclesiastical attributes, for he stars in a series of TV comedies, *All Gas and Gaiters*, in which he plays the part of the Domestic Chaplain to the Bishop at St. Oggs, and another series, *O Brother*, in which he portrays Brother Dominic, an accident prone monk!

At last all was ready, and a vast crowd assembled from far and near to await the arrival of Mr. Nimmo. He duly appeared on the scene, and I led him, in accompaniment to lusty cheers, to the stage. True to form (at this precise moment, there was a tremendous clap of thunder, and the heavens opened, drenching everyone to the skin in a matter of a few seconds. However, the indubitable Derek Nimmo borrowed an umbrella from the audience and entertained them for some twenty minutes in spite of the deluge, before

declaring the Fete open. And in spite of the deluge, it was a howling success, the Church Repair Fund profiting to the best part of the Canadian equivalent of one thousand dollars.

Well, you may say, what about your stewardship? Surely this is no way to raise money for the Church . . . and I suppose you may be right. But what a loss it would be if the Garden Fete disappeared from the English scene. We stolid Britishers will continue to celebrate our summers in this traditional way, however many cases of pneumonia are the immediate result. Did I hear someone murmuring something about *mad dogs and Englishmen* . . . ?

(The writer, who was for nine years a priest of this diocese, in charge of the parish of Mindemoya on Manitoulin Island, returned to his native England in 1962 and is now the Vicar of Ardeley in Hertfordshire.)