

# THE ALGOMA ANGLICAN



## Fish—A Good Neighbour Program

Sometime after a project of bringing Christmas cheer to needy families and individuals, a group of community-minded persons at Elliot Lake expressed concern that there should be some means of ministering to people who need help (other than financial assistance) on a year-round basis. They selected a steering committee to develop a program by which this could be done. Last month they offered a "Good Neighbour" plan which is an extension of the "Fish" movement now found in many parts of the world. The Rev. W. R. Stadnyk, Rector of St. Peter's, Elliot Lake, is a member of the committee and we learn of the Fish organization from his parish Newsletter.

The committee ask for volunteers to serve at least one twenty-four hour period each month in some area of concern for others such as: visiting sick, elderly, or shut-in people; counselling in money management; translation for those who have trouble with language comprehension; family counselling; or providing transportation, house care, baby sitting in emergencies, or by being a telephone contact person.

The committee suggests that as its resources grow other services could be added.

Most Fish services, however, require no special talent—just an honest interest in serving one's fellow man. Volunteers expect no recognition or reward beyond the satisfaction that comes from knowing they have helped in time of need. The committee says it is under no illusion that Fish is the only answer to the problems of society, but it offers the concern and caring which the world so sorely needs.

The Fish movement was begun in England in 1961, according to the committee's program; it was born of the conviction that one of the prime causes of the sickness of our times has been the rapid decline of old-fashioned neighbourliness, caring for others. Since then, in many countries volunteers whose slogan is "Love thy neighbour" are members of this fast spreading movement operating under the name of the Fish, a symbol that was used by early Christians during centuries of persecution to secretly identify themselves to each other. Today, in this movement the Fish is simply a group of Christian people who wish to express their love and concern for their neighbours.

The committee says there is no charge for their services; when the Fish number is called the person in need is put in touch with a volunteer eager to help.

See Page 3A for story of "Lifeline", another community concern.

## Canadian SSJE Host To Central Council

Meeting for the first time at the Canadian branch house of their religious order, the Central Council of the Society of St. John the Evangelist which is held about every five years will gather at Bracebridge towards the end of May. It will be attended by the Superiors of the English and American congregations together with one or more assistants, depending on the number in each congregation. The Society was founded over a hundred years ago at Cowley, Oxford, England, and has both priests and lay brothers as members.

Present Superior-General of the order is Fr. Gerald C. Triffit, who when he was Novice Master at Oxford visited Canada in 1962 with the then Superior-General, Fr. Dalby. The Society's work in Canada began in 1927 under the leadership of Father Roland F. Palmer. The Rev. J. G. McCausland has been Superior since January, 1966.

## REMEMBER SCOUTING FOUNDERS

To commemorate the birthdays of Lord and Lady Baden Powell, founders of the Scout and Guide movements, a combined Scout, Cub, Guide, Brownie, and Venturer Church Parade and Service was held at St. John's, North Bay on Sunday, February 28. A feature of the service, which was conducted by the Rector, Canon C. F. Large, was the dedication of the Venturer flag, this group having been formed in September, 1970.

Canon Large reminded the young people that the first Scout troop and Cub pack at St John's had been organized in May, 1924 by Canon H. A. Sims, who had also been born in February and had recently celebrated his ninetieth birthday.

## Girls Meet For Diocesan Rally

The sixteenth annual rally of Girls' Auxiliary members in this diocese took place at the Church of the Resurrection, Sudbury, March 22-24. As this issue went to the press before that time a report of the meetings will be in the next issue. An interesting program had been arranged featuring an opening address on the first evening by Archbishop Wright, whose busy schedule included a brief stay with the rally before travelling to Toronto to meetings of the Canadian Council of Churches of which he is Vice-President, and the executive of the Anglican Council of North America and the Caribbean, of which he is chairman.

Speaker on the closing day was the National Chairman of Girls' work, Miss Norma Hall, and the meetings end with a Folk Mass at high noon followed by dinner and the presentation of awards.

## LENTEN RETREAT

A Lenten Quiet Evening, conducted by Sister Mildred, a Roman Catholic nun of the Order of the Sisters of St. Joseph, was scheduled as part of the Lenten program of the Churchwomen of St James' Parish, Sudbury. Women from other Churches in the district were invited to attend the short retreat held on the evening of March 18 in St James' Church.



Artist Jean Burke, left, shows ceramic plaque to Mrs. Brideaux, whose husband was a prominent churchman in this diocese and leader in Boy Scout work.

by Hannah Bullock and Margaret Morton

At a special Scout and Guide "Thinking Sunday" service on February 21, the parish of St John the Evangelist, Sault Ste Marie honoured the memory of Edwin Brideaux, a beloved and faithful member of the congregation for almost fifty years and active in the scouting movement for thirty-four years. Mr. Brideaux died in July, 1966.

In his memory a beautiful plaque, designed and created by Jean Burke, a Sault artist, distinguished for her artistic creations, composed of thousands of pieces of Venetian glass tile, was dedicated by the Rector, The Rev. F. Coyle.

The design shows the cross, representing his faithful work in the Church; the scout emblem of gold and green signifies his work in scouting, and a small circle with a stone in the centre is the scout sign to indicate "I have gone home".

Scripture readers at the service were Mr Joe Brescacin of the Brotherhood of Anglican Churchmen in which Mr. Brideaux had taken an active part, and Mr. Dave Shier,

Patroc Rover Crew mate, representing the Scout movement. An address was given by Mr. John Wright, President of the Sault Ste Marie District Scout Executive, and a son of Archbishop and Mrs. W. L. Wright.

Mr Wright commended St John's parish for its interest in scouting. The original charter of St John's Troop had been given by Mrs Brideaux and was on display in the parish hall. This was dated May 31, 1925. "I believe this is a record in this community", said Mr. Wright referring to the early scout work. It was while Mr Brideaux was a Sunday School teacher at St John's that he formed the city's second boy scout troop in 1935.

"He was the first to organize a camporee in this area and Camp Brideaux was named in his honour", continued Mr Wright in paying tribute to Mr Brideaux contribution to scouting. In 1963 he was presented with the Boy Scout of Canada medal of Merit for good services to scouting, the first Sault Man to win this honour."

## Youth Camps Plan For Summer

First schedule we have received from any of the diocesan camps was that distributed by the Muskoka-Parry Sound Deanery before the end of February. The deanery camp committee had met and arranged for boys' and girls' camps to be held again at Pitman's Bay on Mary Lake, using the Boy Scout Camp site and facilities.

The camp for girls, ages 8-14 years, will run from July 25 to July

31, and the boys' camp will be from August 22 to August 28. Total camp fee is fifteen dollars and registrations must be in by July 5 to the camp treasurer, Mr. M. Lipiski, Box 399, Gravenhurst. Registration forms are available from the deanery clergy.

Plans are also underway for another deanery boys' canoe trip, similar to the one held last year in the Burks Falls-Magnetewan area.

## THE ALGOMA ANGLICAN

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Advisory Committee: The Very Rev. F. F. Nock, B.A., D.D.

The Ven. Jas. F. Hinchliffe, B.A., The Ven. G. W. Sutherland, B.A., B.D.

Editor: The Rev. David N. Mitchell, Box 273, Bracebridge, Ont.

Circulation Mgr.: Mrs. P. Patterson, Box 637, Sault Ste. Marie, Ont.

Treasurer: Mr. William Wadley, C.A., Box 637, Sault Ste. Marie, Ont.

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## The Archbishop's Easter Message

My dear People:

"God raised Him from the dead"—that is the fact of Easter. It is the first proclamation of the Easter story. It was God the Father Who raised Jesus from the dead. The Easter message has been the glory and the comfort and the hope of the world ever since.

1. First it has been the glory. There is no service in the year quite like the Easter Eucharist regardless of the size of the church. This is the glorious day and the glorious service and the glorious message. Jesus was *not* left to die by God unrecognized and unjustified. He was *not* left with His promises unfulfilled and all the hopes he had raised blasted. In the face of unbelief today the same glory is predominant — God raised Him from the dead.

"And now above the sky He's king, Alleluia!" And we pay the same glory to Him — "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty." So the Easter Eucharist rolls on in triumph.

2. But not only is that act of God our glory upon Easter Day; it is also our comfort. The world needs comfort. It needs comfort for its sorrow and it needs comfort in its struggle with wrong-doing. It is only perhaps those who are brought constantly into contact with sorrow who realize at all what the sorrows of life entail. The young husband who died suddenly leaving a young family; the young wife who enjoyed life to the full and who suddenly suffered extreme pain and death; the homes that are warped by selfishness. What has the Easter story to say to all these and other sorrows and misfortunes?

"God raised Him from the dead". But you say, What does that matter? It is everything. It is the one ground for certainty that all will rise and all will meet again. If there was no empty tomb, there is no comfort for you, no certainty of reunion with those we love, no ground for assurance of forgiveness.

But lift up your heads on Easter Day. Jesus Christ was not left in the tomb. Lo! see the place where the Lord lay. God raised Him from the dead.

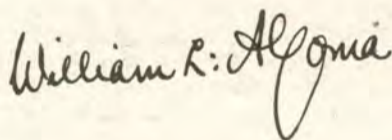
3. Thirdly, if Easter—the Resurrection story brings glory and comfort it is also a source of hope—and believe me, we need hope. In deed we are full of hope today of all that may happen. We see visions and dream dreams and long to make the world a place of peace. We long to see young and old walking side by side and understanding each other, respecting each other, loving each other. We long to see every man given a decent home and every child a real chance in life. This is our hope. This hope can come to fruition because God raised Jesus from the dead.

It is in the power of the *risen* Christ that I go forward with renewed hope because I know He loves each one and however slowly He works, He never fails; and there lies the hope of a new Heaven and a new earth.

I will not be robbed of the birth-right of Easter. I will tenaciously and victoriously proclaim its message and I will therefore not be frustrated or cynical or discouraged. Easter is my glory, my comfort, and my hope.

Rejoice! Lift up your hearts! Go out with a song on your lips! Jesus, the reigning Christ lives! He is with you! He will see you through!

Your friend and Archbishop,



## Archbishop's Itinerary

April 2, 3: Archbishop completes visitation of Thunder Bay Deanery, (March 27 - April 3)

Holy Week: Visitation in Sault Ste Marie

Palm Sunday (April 4): 10 a.m. St. Matthew's

7 p.m. St. Luke's Cathedral

Monday, April 5: 7.30 p.m. Christ Church

Tuesday, April 6: 8 p.m. St. Joseph's Island congregation join with St George's, Echo Bay

Wednesday, April 7: 7.30 p.m. St John's

Easter Day, April 11: St Luke's Cathedral

April 13: Anglican Foundation Meeting, Toronto

April 19-23: Quarterly Board Meetings, Toronto

April 25 (St Mark's Day) St Augustine's Church, Toronto

April 27: Preside at election of co-adjutor Bishop of Niagara, Hamilton

April 28: Meeting, Ontario House of Bishops, Toronto \*

April 29: Meeting, Provincial Council, Toronto

May 2 (Easter III): Opening, Diocesan annual meeting of Anglican Churchwomen, Christ Church, North Bay. Sessions continue through to Tuesday, May 4

May 9-12: Visitation, Deanery of Muskoka

## What Others are Saying

### Soul Surgery vs Band-aids

(Excerpts from an editorial in the February issue of *The American Church News*. While the remarks were directed to the Episcopal Church in the USA, they may be applied equally to us in Canada.—Editor.)

While the Church is often faulted for being too radical our complaint is that it is not radical enough.

A radical, by dictionary definition, is one who goes to the root of things.

But the Church, while professing concern with our admittedly corrupt and bankrupt social order and with the need for reforming the same, looks only on the outward manifestations of social unrest and neglects to go to its roots.

There is every indication, however, that our social order is desperately ill, and if that is the case patching it up with band-aids will not restore it to wholeness. Recovery is possible only as the disorder is traced to its roots and such remedies as may be indicated—even surgery—are applied. The Church is fully competent to do what is needed in this regard but has shown little if any inclination to do even exploratory surgery, being satisfied with the band-aid treatment. That is why we say that the Church is not radical enough. It refuses to go to the root of things, but is content to superficially bandage their outward manifestations.

Our social structure is not an entity in itself but is simply the aggregate of the individuals who compose it. The sores and disorders of our society have their roots in the lives of its individual members. Social disorders can be treated effectively only by the treatment of individual men, women, and children. There is no short cut. Society cannot be reformed as an entity, short circuiting the individual. All social ills are, in the last analysis, merely reflections of individual decisions, acts and attitudes, and society can be changed only as these are changed.

Racism will only be eliminated by

changing the hearts of individual men, women and children, inculcating in them the Dominical concept of the Brotherhood of Man under the Fatherhood of God. It is only because men are the sons of God that they can be brothers. Yet the Church seems reluctant to press that point for fear of offending its secular allies of the band-aid brigade and talks only in vague humanistic generalities.

Take poverty. The only effectual remedy is getting at the roots of the problem which is making men understand that they are not the owners, but rather stewards of God for the benefit of all mankind of the riches and resources of this world. And they can only be made to understand this on the basis of selflessness as revealed by Christ on the Cross. The Church is likewise reluctant to press these points home for fear of offending her band-aid allies and spurns missionary work for Jesus Christ in favor of "mission" in changing society.

Make no mistake about it. The radical surgery which is needed to cure our sick social order is the Gospel of Jesus Christ. And this surgery cannot be performed on the abstraction which we call the social order but rather must be performed on the individuals—every one of them—composing it. It is radical surgery considering the state of society. But the Church is too timid to undertake it, preferring to give ineffectual band-aid treatment.

Not only is the Church too timid to be the cutting edge for this surgery—it has also lost faith in the Gospel itself, preferring to be "relevant" to that sick society. Encounter groups take the place of Bible classes. Churchmen are so taken up by an "identity crisis" that they have forgotten their true identity as the children of God.

Could it be that the Church is just as sick as society—that it has been infected by contagion? A sick doctor is hardly in position to perform radical surgery. The best he can do is to apply band-aids.

## Diocese of Algoma Chain of Prayer

	Week of	Parish, etc.	Clergy
April	11—Easter Day	Onaping and Azilda	George J. M. Doolan
"	18—Easter I	Coniston, St. George's Sudbury	Lorne Sutherland
"	25—Easter II	Thorneloe University	Dr. Frank A. Peake, Provost
May	2—Easter III	St Alban's, Capreol	Colin S. Clay
"	9—Easter IV	Chaplains on leave from Diocese serving in armed forces	Douglas H. Fuller James H. Jackson Kells A. Minchin Murray J. Tipping

## Good Cheer in Tribulations

by Muriel Newton-White

some of us. We feel that if there is something to worry about we must worry about it with all our might; if there is sorrow we must make a business of being sorrowful; if we are in pain we must concentrate on it. We actually feel guilty if for a few moments we forget to "tribulate" and take time off to take pleasure in something.

Then there is the opposite attitude, that of the ostrich who hides from the tribulations and pretends they are not there. Neither of these attitudes is healthy, and neither of them has any foundation in our Christian beliefs.

The Christian attitude is to look at tribulations fairly and squarely, to see that there is a cause to be worried over, an event to grieve over, a pain to feel. The Christian doesn't try to gloss these things over or to escape from them, but neither does he wallow in them. Worry becomes transformed into prayer; sorrow and pain become offerings, precious offerings of myrrh.

And when a bright ray of beauty,

kindness, or humour flashes through the tribulation the Christian recognizes it as a gift from God, to be rejoiced in. Sometimes at the funeral of a loved one a bird will sing, or one will notice the exquisite loveliness of a flower; sometimes in the depths of pain or anxiety one will become aware of the compassionate love of a friend.

However small they may be these things are manifestations of the Light that shines in the darkness, the Light that the darkness never succeeds in overcoming. But the ostrich will never see this Light because of the sand in his eyes, and the old lady so busy "tribulating" will never see it because she thinks she ought not to. To the old lady and the ostrich and to all of us, Francis Thompson's beautiful words are addressed:

"The angels keep their ancient places;—

Turn but a stone and start a wing!

'Tis ye, 'tis your estranged faces,  
That miss the many-splendoured thing."

## Lifeline—How People Show Care by Telephone Ministry

(From an address given at Holy Trinity Church, Sault Ste Marie, by Mrs. Frances Glover, ACW President)

### How Lifeline began

Lifeline began with an ending—the suicide of one Roy Brown. One night he called Dr. Alan Walker of the Central Methodist Mission in Sydney, Australia, to say that he was going to end it all. Dr. Walker pleaded with Roy to at least go to church the next night to hear him speak about "Life's glorious failures". That Sunday night after service the phone rang again. It was Roy. He had been to the service and now was convinced that suicide was the only answer. He finally agreed to meet Dr. Walker Tuesday afternoon at two o'clock. At 1.55 the police called Dr. Walker to tell him they had found Roy's body in a gas-filled motel room. In a farewell letter he said he was leaving this world "unwanted, unloved, and without hope."

A short time later a woman called Dr. Walker in the middle of the night. She was sobbing and at the point of desperation. Because she had seen him on TV she had called him for help. "It's easy to talk on the phone," she sobbed, "you can't see the tears".

The loneliness and desperation of these two people tormented Dr. Walker's mind. How many more were there, out in the mass of city dwellers? How to reach them? How to tell them someone cared?

The telephone! The perfect solution! Everyone has one, or is close to one. Troubled people wouldn't have to go out to get help. There would be a point of contact from which they could get further help. Phones are cheap to use. And the best part was that the caller and counsellor could remain completely anonymous.

The main problem was personnel to man the telephone centre. Finally they decided to take a chance and use lay people. Concerned lay people could be trained as telephone counsellors, and gain an exciting opportunity to serve others.

Thus in 1963—in Sydney, Australia — Lifeline was born. Since then it has spread world-wide.

### Lifeline's Structure

All Lifeline groups are basically the same, with a nucleus of clergy and lay people called a steering committee, plus counsellors, resource people, back-up crew, and caring division.

The steering committee sets policy, makes administrative decisions,

co-ordinates the work of the groups, raises funds to cover the cost of operations, and supervises the training of counsellors.

The resource people each take twenty-four hour shifts during which the counsellors on duty can call for advice, extra man-power, or just moral support. Also standing by on twenty-four hour shifts are members of the clergy whom we use as back-up people for personal counselling.

### Training for Telephone Counselling

Counselling is the part I know best. We work eight-hour and four-hour shifts, twenty-four hours a day. The Lifeline number is always manned.

Our training began with a series of lectures covering most of the problems we would be encountering. The lecturers were clergymen, doctors, lawyers, psychiatric personnel, and a judge.

The first half of each weekly session was a "me to you" discussion in small groups in which we attempted to relate the Bible to our everyday lives. At first these groups were impersonal, almost cold. We were each feeling our way, and very careful not to be too "anything". After a few weeks the barriers began to crumble and trust was built. We began to see each other as warm and loving individuals with joys and sorrows, problems and solutions, laughter and tears. Some were more "religious" than others, perhaps almost fanatical. Others were more detached on the surface, but underneath you could feel they had a deep, abiding faith in God which would enable them to meet anything head on.

We were all interviewed twice individually and took a temperament test. Through these tests and interviews some were advanced from telephone counselling to caring, the caring group making personal contacts with some of the people who call in. Others volunteered for caring because they felt they weren't suited for telephone counselling.

### The Telephone Counsellor at Work

The Lifeline centre in Sault Ste Marie went into operation on April 6, 1970, and in six months we had handled fourteen hundred calls. The problems range from marital to drug, from un-wed mothers to drunken husbands, from teen-agers to grandparents. Some are humorous, some are pathetic, all are human. The callers sometimes remain anonymous; others we come to know extremely well. Some are helped by a single call; some need hospitalization. Some ask for personal counselling; some just want a chance to talk to *someone*.

With each call I can't help but remember the words of one lecturer who told us that no matter what we are told, we are not to say, "Wow, how'd you get into a mess like that?" But when the caller tells you

## Church Shares In Winter Carnival

During the North Bay Winter Fur Carnival, held on the last three days of February, "Henrietta's Pantry", a project of the Henrietta Sharvell group of St. John's Church, was set up in the parish hall with a good supply of meat pies, salads, and other goodies, all ready to take out on the Saturday during the carnival. The ladies looking after the well-laden tables were all dressed in old-fashioned carnival costumes.

Another event held at St. John's, on the Saturday before Lent, was a "Mardi Gras" parish party and potluck supper sponsored by the couples' club. This was well attended by both young and old.

## "Mission Bell" Still Serves Thunder Bay's Rural Parish

With a mailing list of more than three hundred, the oldest continuously produced parish magazine in this diocese, *The Mission Bell*, celebrated its twenty-fifth anniversary last month. The Rector of West Thunder Bay, The Reverend David Smith, who "rings the bell" now, carries on in the fine tradition of his predecessors, presenting news of the five congregations that make up that suburban and rural parish around the metropolis of Thunder Bay.

The anniversary issue is illustrated with drawings by Miss Muriel Newton-White, some of which have been published in this paper. There are congratulatory messages from a few of the former clergy who worked in the missions, and one of Bishop Morse Goodman's classic reminiscences about his first car, an old model A Ford that he used when he held services in that area.

Fr Smith writes in his monthly letter, "It was The Reverend Morse Goodman (now Bishop of Calgary) who, together with Mrs. Wm. Knowles, brought this magazine into being in March 1946." Mrs. Knowles still lives in the parish and

has always taken an active part in the work of the paper, as she says, "It has meant sometimes addressing two to three hundred monthly copies, sometimes doing the printing on the Gestetner, occasionally even compiling and editing."

Congregations served by *The Mission Bell* include St James', Murillo; The Good Shepherd, Slate River; The Messiah, Kakabeka Falls; St Mary's, Vickers Heights; and St Mark's, Rosslyn, the present "parish church", where the rectory is situated. Not only to these places, but as Fr Smith stated, *The Mission Bell* is sent to Hymers and South Gillies, Nolalu and Suomi, the Dawson Road and Kaministiquia. It is also mailed beyond the Thunder Bay area, copies being sent as far away as Florida and Vancouver.

In connection with the anniversary of the parish magazine Mrs. Vi Woods has now completed a history of the West Thunder Bay Parish and was expected to be ready for distribution before the end of March. The price is one dollar a copy. We were indebted to Mrs. Woods' notes for an article on the parish published in this paper last year.

## All Diocesan Churchwomen Invited To North Bay For Annual Meeting

A well-arranged and interesting program is ready for the annual meeting of Churchwomen in this diocese to be held at North Bay, May 2-4. With up to four women eligible to attend from each parish, not including a large number of WA life-members, who also are entitled to a vote, the "annual" could have an attendance greater than the diocesan synod. Besides, "a cordial invitation is extended to all Clergy and Women of the Anglican Church"—a tremendous potential if it could be realized.

To stir the thinking of the delegates a play, "Christ in the Concrete City", on Sunday evening with follow-up addresses the next morning by The Rev. N. Goater, sets the mood for the main business meetings to be held in the afternoon at

a life story—completely true—that sounds like a condensed "Peyton Place", it's hard not to say, "Wow, how'd you get into a mess like that?"

### The Lifeline Volunteer

What do I get out of Lifeline? First I don't feel that I'm "playing God" when I'm on duty. In fact I never feel more inadequate than when I sit and stare, at that horrible black phone, waiting for the next call. But I don't feel alone or afraid, because I have more help as near as a phone call, and the greatest back-up resource possible—GOD.

Serving with Lifeline I feel needed, knowing that in some way I can reach out and touch another person, even if the contact is made by voice.

Most of all I am thankful. Thankful that Lifeline exists to help those who can't help themselves. Thankful that when I go home from a shift I go back to a relatively peaceful, very loving home where I can appreciate the fact that I'm not troubled by the kind of problems I encounter in the course of a Lifeline shift. I'm thankful that when the going gets rough I can turn to God and the strength of my faith. Others can't; that's why Lifeline exists.

### WOMEN TO HEAR OF SYNOD

It is expected that at the spring rally of the Anglican Churchwomen of Thunder Bay Deanery Canon E. R. Haddon, who attended the session of General Synod at Niagara Falls will speak about his impressions of that meeting. He has visited parishes of the city during Lent.

Christ Church. The meals will be served at St. John's Parish Hall.

Delegates will be attending from Thunder Bay in the north-west to Gravenhurst in the south. A nominating committee is at work, and more than fifteen positions on the diocesan board have to be filled, not including the elected chairman for each deanery. The ACW work is divided into nine different departments, and an "open house" for these will be held on the Monday evening at 7 p.m.

On the Tuesday morning Mrs. T. Koning will be moderator for a Deanery Panel when it is likely reports will be heard on women's activities in the parishes and on the deanery level. Before the elections and closing business His Grace, the Archbishop of Algoma will speak to the delegates. The meetings will conclude with a Celebration of the Holy Communion at which the Archbishop will preside, and the Rector of Christ Church parish, The Rev. L. Peterson, will give the sermon. The installation of the new officers will take place during the service.

## Interest Shown In Artist's Work

by Mrs. R. W. Stark

At a social evening held by the Churchwomen of the parish of Englehart and Charlton the members enjoyed a display of the artistic talent of Muriel Newton-White; more than seventy of her paintings were hung in the basement of Christ Church, Englehart, along with a large display of occasional cards. In the church some hymns were sung and readings were given of some of her works published in THE ALGOMA ANGLICAN and *Living Message*.

Muriel Newton-White is a very talented Christian. She paints beautiful pictures, designs cards for all occasions and writes with insight and imagination. All these talents and more she gives freely and lovingly to the glory of God.

Miss Newton-White sent along some meditations not yet published, and a letter expressing her regret at not being able to attend because of ill health. After lunch had been served Mrs. T. Koning spoke to the ladies expressing her appreciation to the planning committee and in particular to Miss Newton-White.

## Onaping ACW Group Reports Busy Year

Mrs. G. Thom, Corresponding Secretary of The Anglican Churchwomen of All Saints, Onaping, reports that even though their membership is small they were able to accomplish several projects in 1970. Through the sale of home-made Easter eggs, "coffee breaks", and Church Calendars the branch raised over three hundred dollars, besides selling more than two hundred dollars worth of Pakistan embroidery. Mrs. Donna Van DenBroek congratulated the members, and Mrs. Margaret Watts, who manages this missionary project.

The Social Action Secretary, Mrs. Audrey Bell, in her report showed the branch was also active in that work. In 1970 Church members and others from Onaping and Levack sent Christmas gifts to people in need. The women also sent over five hundred pounds of clothing to the Anglican Mission at Rupert's House, James Bay, where their prayer-partner, The Rev. John Wesley, is the priest among his own people, the Cree Indians.

## Dr. Cosgrave of Trinity Scholar and Friend

by Canon Roland F. Palmer, SSJE

On January 31, in Toronto, one of Canada's beloved scholars and teachers, Canon Francis Herbert Cosgrave, departed this life. His influence was widely felt, and in this diocese many congregations have been served by priests who surely have reflected some of the "Provost's" communication of Scriptural knowledge as well as his great breadth of human kindness and interest. Naturally we turned to Algoma's own Father Palmer, who had been so closely associated with Provost Cosgrave, to write a tribute to him for this paper. He kindly sent us a copy of the sermon he preached at the Memorial Eucharist held at St David's Church, Toronto,

*"Man goeth forth to his work,  
and to his labour until the evening".  
Psalm 104: 24*

That comes from one of the psalms appointed for today. I can hear Dr Cosgrave's voice saying it as we worked together on the revision of the Prayer Book Psalter. Evening came late for him. He lived to be ninety, and worked to the end.

At St David's you had for many years the blessing of having Dr. Cosgrave as honorary assistant to the Rector. As one of the leading scholars of the Canadian Church, and one whose influence was very extensive, he might have given his name to be placed at the masthead of one of the large and wealthy parishes of the city. He preferred to have his church home here with you. As long as he had the physical strength he was not just an honorary assistant—he was a real assistant, always ready to help and to take second place.

Dr. Cosgrave was indeed a great scholar. His special field was the Old Testament, but his interest and scholarship spread far beyond that to many areas of human thought and knowledge. Nor was he a paper and ink scholar divorced from everyday life and human relationships. He had a warm and affectionate interest in people. He entered into their joys and sorrows, their victories and failures. He cared for them one by one, whether they were wise or simple, rich or poor.

The Canadian Church must never forget her debt to the ancient Church of Ireland for so many of her clergy and laity. One of the great gifts of Ireland to us was Francis Herbert Cosgrave. Thousands of men and women today thank God for his guidance and friendship. I owe a great debt to three men: to Dr. Alexander MacKenzie, my headmaster at the Grove School, Lakefield; to Father Hartley, Rector of St Matthias' Church, Toronto; and to Dr. Cosgrave.

When I went up to Trinity in 1910, Frank Cosgrave had been teaching there for a short time. I was a conceited youngster and like youngsters at any time, I thought I knew the answers to all the questions much better than my elders. Dr. Cosgrave soon took me down a peg or two. At that time older persons were not so meek and mild before the young. He refused to let me specialize in an honour course. "What you need is a good general education. You will take a General Arts course." For two years he sat on me firmly. I did not enjoy it.

### ECUMENICAL SERVICES

During Lent the churches of Elliot Lake sponsored a series of Ecumenical services every Wednesday at 8 p.m. The first was held at St Peter's (The Rev. W. Stadnyk, Rector), and the preacher was Fr David Cresswell, curate at Our Lady of Fatima Church, who had recently returned from missionary work in Guatemala.

the Sunday following Dr Cosgrave's death. Father Palmer, founder of the Society of St John the Evangelist in Canada, and a Canon of St Luke's Cathedral, graduated from Trinity College in 1914. He worked with Dr Cosgrave in the translation and arrangement of the Psalms in the Canadian Prayer Book. The fruits of their labours are in the Psalter and also in the excellent commentary and devotional, *Psalms Then and Now*, published in 1965, and still available from the SSJE Mission House, Bracebridge. Fr Palmer suggested we could use extracts from his sermon, but we feel our readers would like to read it all.—*Editor.*

But his lectures were so thrilling that you could not stay away. He was so interested and excited about his own subject that he made the Old Testament characters and their circumstances come to life. As in one of the psalms for today, Psalm 104, he made you hear the lions roaring after their prey as they said their grace seeking their food from God, while men slept behind carefully bolted doors. The sun arose and you could hear the night beasts scuttling away through the dry leaves and bushes to their dens. Then you saw man, now very brave, going forth to his work and to his labour until the evening. Even the details of Hebrew grammar and syntax were no longer dry as Dr. Cosgrave illustrated their force and character, I seem to think that I can remember all that he taught us. I can still hear his voice and intonation.

When Trinity was on Queen Street West, it was a small college. We all knew one another. The Divinity men were an influential element in the student body. Other members of the Divinity faculty did little for us outside their lectures, but Dr. Cosgrave gathered us in his own rooms for preparation for the mid-week communion. He instituted the Theological Society patterned on that of Trinity College, Dublin. We read papers and discussed them and Arts men joined us in these meetings.

Later on Dr. Cosgrave went into parish work. He built up the great parish of St. Clement's, Eglinton, with its beautiful church. We had always thought of him as the absent minded professor who would be no use at practical and business affairs. How wrong we were!

In 1926 he came back to Trinity as Provost. The College had moved to Queen's Park. The attention of the authorities had been taken up with the construction of new buildings and with the adjustments to the neighbouring institutions of learning. Provost Cosgrave set quietly to work to improve the academic standing of the College. One scholar after another was added to the Faculties of Arts and Divinity. The students began to win more and more academic distinctions. At the same time Provost Cosgrave's business ability and gift of friendship made it possible to add more buildings and facilities.

What a wonderful memory he had for each man and woman who passed through the College. He kept informed of their activities as they went out into the world. His great family affection went out to hundreds of students. There was nothing sentimental about it. He saw the faults as well as the virtues and he cared for all alike.

He and Dr. Kingston, who was Dean of Residence, were both scholars, but they each knew that it is people who matter. Throughout the academic year they were involved with academic people and duties, but during the long vacation

## Anglican Education Group Suggests Co-operation With Separate Schools

Indicative of the change in Anglican policy towards the question of government support of "separate" schools in Ontario, a statement from the Provincial Board of Religious Education, a committee of the Ontario Provincial Synod, adopts a more liberal attitude towards the Roman Catholic request for an extension of their separate school system to include Grades XI to XIII.

The statement, which was on the agenda of the Diocesan Executive Committee when they met at Sault Ste Marie on March 15 and 16, was prepared after meetings held in January and February when the matter was thoroughly studied. Readers may remember that in the February issue of this paper we suggested the time had come for the Anglican Church in Ontario to take a new look at the whole problem of religion-oriented schools in this province, while we criticized a brief issued by the Inter-Church Committee on Protestant-Roman Catholic Relations. It appears that this brief led the Anglican committee on Religious Education to study the problem and issue their own report.

The PBRE considers the Inter-

they ministered to ordinary folk at the parish level; Dr. Kingston in some fishing village in Nova Scotia, Provost Cosgrave on Toronto Island. There he developed the summer chapel into an all year round parish. Thus scholarly knowledge was brought to the test of application to ordinary men, women, and children.

When the Prayer Book was being revised, the Primate and the revision committee appointed Dr. Cosgrave to form a sub-committee to revise the Psalter. I was never more flattered than when he asked me to work with him. Only at the end of the sixteen years did he ask anyone else. "It's detailed work. We don't need too many." It is, of course, Dr. Cosgrave's revision. I knew just enough to ask the right questions which would spark him into activity. Our work was done from time to time, mostly in Mrs. Cosgrave's sitting room. How patient she was. Books were left open all over the place. He would ask "Where is the list of those Septuagint readings? Under Mrs. Cosgrave's work basket." We went down many delightful side roads. He would leap up to get a dusty old book out of the closet, leaf it over, and read out some passage of English literature which illuminated what we had been discussing. We did a thorough job. We left no stone unturned, but we turned most of them back again lest we spoil Coverdale's beautiful English.

After Mrs. Cosgrave's death he lived at Central Park Lodge. His mind was clear to the end and his interests were wide. Recently he gave lectures on the English poets and novelists to a group of people living at Central Park. His final ones were on *Pepys' Diary*. On July 11 last he celebrated his ninetieth birthday. On Sunday, January 31, his nephew and niece had dinner with him and left him in good spirits. He went to his room and a short time later the maid found that he had died. We thank God today for all that he has meant to each one of us. A great Christian, a great Irishman, and a great Canadian. God rest his soul.

### RURAL DEAN APPOINTED

To fill the office vacated by The Rev. R. A. Locke when he transferred from the Parish of Englehart to St. James Church, Gravenhurst, The Rev. W. C. S. Banting, Rector of Holy Trinity, Temiskaming, P.Q. has been appointed Rural Dean of Temiskaming. The deanery includes the parishes extending from Englehart to Powassan and the parish of Sturgeon Falls, west of North Bay.

Church Committee's claims to be too controversial, and doubts the grounds for their argument. Our Anglican committee take into account the change in ecumenical affairs and the change in teaching found in the modern school system. They make some positive suggestions such as the sharing of facilities between public and separate schools; the opening of the Roman Catholic schools to non-Roman Catholic students, a single teacher-training system be continued, as well as the practice of employing non-Roman Catholic teachers in separate schools. If such "intergration" is accepted as a principle by the Separate Schools it may lead to better understanding and co-operation in education.

We were also interested to read in the Anglican statement, as we suggested in our editorial, that the "private" schools, and some of these maintained by Jewish, Anglican and Protestant groups, should be considered deserving of some measure of public support.

## Young People Show Active Membership

A new approach to the season of Lent was introduced at St. John's, Sault Ste Marie this year when the youth group of the parish led the service. A huge cloth banner in the sanctuary challenged the congregation to "Live Each Day to the Fullest". Using this as his topic, John Vanschooneveld urged his fellow parishioners to make each day count more fully during Lent. Sixteen young people took part in the service under the direction of Tom Burmaster. A skit was presented which depicted a satire on the modern family, and a new hymn, "Lord of the Dance" was introduced.

The group's next project was to paint the church hall in time for Easter. The parish is proud of the work done by these young people. Last fall, when the choir needed new gowns the young people decided to raise the money by holding a walkathon—this took place on a Sunday morning and they walked twelve miles on the highway carrying a placard reading "Get me to church on time!" They were joined by the Rector for the last few miles and all arrived back in time for the 10.30 service, a little tired but quite happy with the results.

Enough money was raised for the twenty gowns and they had enough over to buy one hundred copies of "Good News for Modern Man," a modern translation of the New Testament, to place in the church pews.

### MOBILE MISSION

A second Church Army Bus for Mission and Youth work was dedicated in Hamilton, Ont. by the Bishop of Niagara, The Rt. Rev. W. E. Bagnall, on Saturday, March 7.

The two officers, Capt. D. Patstone and Capt. W. Ranson, will be using it as they conduct Children's Missions and undertake youth work in Niagara Diocese, but there are also plans for a more extensive scope of this work. Several week-long missions have been scheduled before June including eight days in Burgeo, Newfoundland, with a tour of Western Canada projected for the Fall months.

The day program being used is called "Mission Trek" with all the props related to the imagery of space travel. For teen-agers the agenda includes a "drop-in" set-up for dialogue and discussion; for adults, coffee parties.

*The Anglican Crusader*, a quarterly magazine issued by the Church Army, contains exciting news of its activities throughout Canada.