



Courtesy of North Bay Nugget
From left, Rev. D. A. P. Smith, Ven. G. W. Sutherland, and Rev. Canon B. G. Gosse are seen after the induction service of Fr. Smith as rector of St. Brice's, North Bay.

Former rector honoured, new one inducted

St. Brice's, North Bay greets new rector

Induction

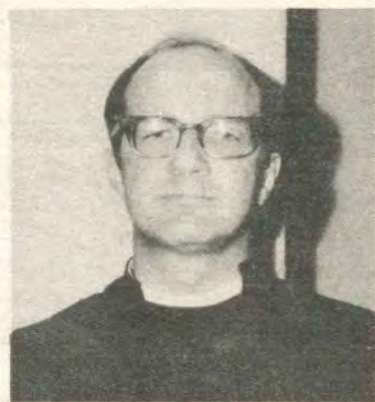
On Thursday, November 24, Archdeacon G. W. Sutherland of Huntsville conducted an induction service at St. Brice's, North Bay, when the Rev. David A. P. Smith officially became rector.

The service was attended by many clergy from the area, along with a good representation of St. Brice's congregation. Present at the ceremony were Rev. Walter Smith of Wesley Methodist church in North Bay who represented the North Bay Ministerial Association; and Rev. F. P. Lawless of Holy Name Church, representing the Roman Catholic Deanery of Temiskaming.

Canon F. Arthur Smith, father of the new rector, also was present, along with Rev. Rod Brazill (Church of the Resurrection, Sudbury), and Rev. Noel Goater (St. John's, Copper Cliff).

Rev. H. R. Kreager, formerly of North Bay, but currently chaplain and dean of residence at Thorneloe College, Laurentian University, Sudbury, delivered the sermon. Fr. Kreager was a colleague of Fr. Smith, when they both attended Trinity

College, University of Toronto.



Rev. H. R. Kreager

Fr. Smith takes over from Rev. Canon Baxter Gosse, who recently retired after 16 years at St. Brice's. The new rector has arrived in North Bay, after four years as rector of the West Thunder Bay parish.

Retirement

Although the Rev. Canon Baxter G. Gosse actually retired in September, he continued to perform the church duties until the new rector had been appointed, and was able to arrive.

Canon Gosse, a prominent and well-loved North Bay resident and cleric, was born

and raised in Newfoundland. He first arrived in North Bay in 1923, and worked as an administrator of the city's welfare department. He married Emma, his wife, in 1924, who was also a Newfoundlander.

Later he studied theology at the Diocesan Theological College in Montreal, and when he was ordained, was appointed to the missions at Sturgeon Falls, Cache Bay, and Warren. He was appointed rector of St. Brice's in 1956, and in 1969 was named a canon of the diocese by the Most Rev. William L. Wright.

Upon his announcement of retirement, he was honoured by the congregation of St. Brice's at a regular Sunday church service, but has refused all other tokens of appreciation and has attempted to avoid publicity.

In fact, in an interview with the NORTH BAY NUGGET, he refused to consider himself "retired", and Fr. Gosse still visits regularly his Temiskaming, Cache Bay, Sturgeon Falls, and Warren missions.

The ALGOMA ANGLICAN offers its best wishes to both the retreated Canon Gosse, and the inducted Fr. Smith!

In the Dorset parish

Mission-to-lepers Sunday

Recently, St. James' Church at Port Cunnington held a mission-to-the-lepers Sunday. After the Epistle, Mary Elder and Doug Cunnington delivered a dialogue demonstration about leprosy in the world today; they mentioned that they number at least 15 million in Africa, India, and South East Asia.

The Gospel of the day was altered to the story of the healing of the ten lepers by Jesus. At the offertory, the congregation brought small bottles filled with quarters

as a special collection for the Leprosy Mission.

Before the Prayer for the Church, Mary and Doug were joined by Ted and Phyllis Hungerford to give further information about the purpose and function of the Leprosy Mission.

Win Campbell chose special hymns, including one from the New Hymn book.

Similar services also were held at St. Mary Magdalene, Dorset, and St. Ambrose, Baysville, under the leadership of the rector, Rev. Robert Lumley.

Practical co-operation in Chapleau

Ventures of ecumenical nature

A sign of co-operation was evident recently in Chapleau when the congregations of St. John's Anglican Church, and Trinity United Church held joint services both at 11:00 a.m. and 7:00 p.m.

The men of both churches took part in the prayers, psalms, lessons, and singing. The guest preacher at the morning service was Dr. Frank Broomhead, a member of St. John's; Mr. Mel Ennis, a member of Trinity United preached in the evening.

Dr. Broomhead's subject was "Christianity and Science", a topic the Rector had introduced some few Sundays before. Mr. Ennis dealt with the "Christian Layman's Responsibility".

The choir was made up of men from both congregations and numbered around 20 for both services. St. John's has a capacity of 225, and was filled in the morning, and about 60 turned out for the evening service. Both services were taped to enable those in hospital and confinement to hear the experience.

At the moment, the rector of St. John's, the Rev. John Craig is also interim minister of Trinity United. As a result, the two congregations



Rev. John Craig

are sharing many activities.

During the Christmas season, they had evening carol services together. The young people of Trinity United planned their Christmas Eve Service, while St. John's planned their Christmas Eve communion service.

For the future, whenever a month has five Sundays, an opportunity will be provided for similar ventures of a co-operative and ecumenical nature, perhaps sponsored by groups within the parish.

Clergy should take note

Rosseau parish offers cottages in return for summer supply

Fr. Charles, of the parish of Rosseau, reports that cottages are available in his parish during the months of July and August at no charge, in return for Sunday duty only.

This offer is being made initially to priests in the diocese of Algoma, but if no offers are forthcoming, advertising will be extended to other parts of the country.

Applications or inquiries should be directed to the Rev. R. G. Charles, Rector, Parish of Rosseau, Box 86, Rousseau, Ontario.

algoma anglican

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The archbishop's letter

The Archbishop's Study
January, 1973

Shining lights of the world

My dear people:

Greetings for the New Year, and every blessing during our Centennial Celebrations.

It is a solemn responsibility to be a light of the world. The shining of our light depends upon two conditions.

Suppose we switch on the electric light, and nothing happens. We take the lamp down; we find it in good order. We suspect that there is something faulty about the connection. The lamp is not in touch with the source of power.

Often that is the fault with Christians who are not luminous. They are not in close touch with the Lord of all power and might.

Jesus Christ once said, "Apart from me ye can do nothing." Say that we are haunted by great ideals of life and proud dreams of service (and God pity us, if we are not)—it is a sure thing that we shall not rise to them or realize them by pulling at our own shoe-straps. A man in his own strength may save his reputation, but, if he is to lend a hand in saving the world, he must have the Saviour's power.

Or, you may have watched a candle burning. In order to give light, the candle has to give itself. The law of the candle holds good for the Christian. The shining life is the self-giving life. So the greatest spiritual beacon in the world is the Cross of self-giving on the hill of Calvary.

It is part of the law of the universe that the grave of



In this photo, Archbishop Wright is seen addressing the dinner celebration of the 100th Anniversary of St. John the Evangelist, Thunder Bay. In his letter this month, His Grace sets the tone for the Centennial celebrations of Algoma during 1973.

the old is the cradle of the new. We shall never win others for a great cause unless we are content to lose ourselves for it. We shall never put much into the Kingdom of God unless we are prepared to put ourselves out for the Kingdom of God.

The only Christianity that counts is the Christianity that costs!

Make this year a time for spiritual renewal. The high-

est and best observation for our Centennial Year is to be found in sacrificial, joyous devotion and service to Christ and His Church.

Your friend and
archbishop,

William L. Algoma

EDITORIALS**Let's make 1973 a year of throwing bouquets, not wreaths**

Everybody, but everybody, seems to be grumbling about something these days. Nobody, but nobody, is happy.

Teachers are frustrated; students are bored; college graduates can't find jobs. Union leaders are dissatisfied; assembly-line workers and businessmen resent being replaced by machines. Women feel unequal and downtrodden.

The rich are upset about their share of the tax burden; the poor lament the insufficiency of government assistance.

The old find the young listless, purposeless, and unsympathetic; the young find the old out-of-date, irrelevant, and unsympathetic.

In fact, negativism abounds. No one throws bouquets any more, just wreaths!

To offset this, I want to throw three bouquets to the three positive approaches in this edition of the ALGOMA ANGLICAN:

(1) to His Grace, who has set the pace for our Centennial celebrations during 1973 by inviting us to be "lights to the world";

(2) to David Nock and Jean Koning, who have some very positive things to say about the *treatment of our native peoples*. The former takes an historical approach, while the latter deals with a modern case of inequality among the Indians;

(3) to Don Landon, and David Smith who try to give us a *realistic picture* of our financial duties and responsibilities to the Church.

Indeed, instead of grumbling all the time, perhaps we could start the year with some well-worn, but still-true advice: "Be happy with what you have and are, be generous with both, and you won't have to hunt for happiness."

HAPPY New Year '73!!!

RWM

**"To beat the bushes" or
"To beat around the bushes"
— That is the question!**

Years ago in England, when a nobleman went on a wild boar hunt, he would take along a man whose job was "to beat the bushes" to drive the savage animals into the open.

A dreaded job it was, for an enraged boar could tear a man to pieces with his razor-sharp tusks. Although the beater's responsibility was to walk directly into the bushes to flush the game, more often than not he would take the easy way out and just "beat around the bush".

Too often that's how we handle our own responsibilities, isn't it? That's what we want to talk to you about. Straight talk, too. No beating around the bush!

We have just entered our new Church year. That means budgets, and budgets mean financial commitment—a responsibility God has asked all of us to bear. We don't have to accept it, of course, no more than we have to accept the responsibility of telling our little ones about the things we expect—and God expects—of them. In both cases, the choice is ours alone to make; yet, that choice is a choice we must be prepared to live with forever.

What happens when we get serious about our financial responsibilities to God? Exciting things—no cutbacks, no reductions, no penny-pinching with God! Instead—just great things for Him, through our Church; things that help us, and our young people, to enjoy the best of Christian fellowship. It also means sharing Christ and His Church with those who don't know Him.

And we can do it . . . if we open our cheque-books each week and give Him a portion of what He has made possible for us to earn—however little or great that amount may be.

Now that's straight talk. Straight from the Word of God!

Let's not be caught beating around the bush. Let's shoulder *all* our responsibility.

Donald M. Landon

The archbishop's itinerary*January*

- | | |
|---|---|
| 8 | Conference of Archdeacons and Rural Deans, Sault Ste. Marie |
| 9 | Diocesan Executive Committee |

Diocesan Gazette

The Rev. James Turner, formerly rector of St. George's, Thunder Bay, has been appointed rector of the West Thunder Bay parish, effective January 1st, 1973.

A comment**Badgering and bawling out the flock**

The complaint was made recently, "All our rectors are always after us *either* to give money, *or* to go to Church!" I suppose this is true, and the obvious way to shut them up is first, to give more, and second, to go to Church.

There are some who think the clergy enjoy badgering their people and bawling them out. I guess occasionally there are parents who enjoy beating their children! Certainly once in a while a good parent has to be stern and demanding; the trick, of course, is to know just when, and how, and to what extent.

The problem of the parish priest is just the same. Some of his people take advantage of a smile and a lenient ap-

proach, and neglect their spiritual duties and obligations; others are easily hurt and offended by a rebuke.

What upsets the pastor most, however, is, when making a general appeal to the parish, to see those faithful who are already extending themselves to the limit rise once again to the occasion, while the neglectful never move. The world is made up of the eager and the hesitant, the conquerors and the lax. So it is with a parish. Fortunately, the strength of the parish is not measured by her weakest adherent, but by God's power at work in the inner core.

Yet all people are important to God. We are all His children. The question re-

mains, how to make the right approach to those who don't seem to care. How can we show (for instance) that to give benefits the giver, to worship regularly gives meaning and stature to a man.

We are reminded of Jesus weeping over Jerusalem. He didn't pick up the scourge and drive out the money changers with glee. It was all part of His Passion and the agony of the Cross.

Therefore, let us continue, or make new resolutions, to pray for the conversion of the world, that they might know the joy of living that comes in knowing the Lord.

David A. P. Smith,
(St. Brice's, North Bay)

A centennial article linking the past and the present

E. F. Wilson — the founder and first principal of Shingwauk



David Nock

(David Nock, the son of the Very Rev. and Mrs. F. F. Nock of St. Luke's Cathedral, 23 years of age, received his B.A. from Carleton University in Ottawa in 1970. Since then he has been a Master of Arts candidate with the Institute of Canadian Studies, Carleton University, and expects to graduate next spring.)

He held an Ontario Graduate Fellowship from the Ontario government during 1971-72. Having been a Teaching Assistant at Carleton University, he hopes to undertake doctoral studies at the University of Alberta. The material which follows is some of his research for his thesis entitled, "A White Man's Burden among the Canadian Indians: the Career of the Rev. E. F. Wilson to 1890, with Emphasis to 1885".)

by David Nock

Most readers of THE ALGOMA ANGLICAN will know that Algoma College is now housed at Shingwauk Hall, which was used for 96 years as a residential school for Indian pupils. Indeed, most Soo readers will know that Shingwauk was a famous chief of the Ojibways at Garden River. He was born about 1800 and lived a long life of 90 years. But as for the Rev. E. F. Wilson, his name has almost been forgotten in Sault Ste. Marie, and yet he was the founder and Principal of the Shingwauk from 1874 until 1893. A memorial cairn to Wilson stands in the middle of the lawns in front of Shingwauk Hall, but I fear that it is neglected by most people.

The Rev. E. F. Wilson was born at Islington, England, in 1844. His family was famous in Evangelical circles of the Church of England. His grandfather had been Bishop of Calcutta, India, from 1832-1858 and his father, the Rev. Daniel Wilson, vicar of St. Mary's, Islington, was a leader of the Evangelical party of the Church. (The Evangelicals were marked by a stern, serious, Protestant faith and a belief that energetic methods ought to be used to Christianize the whole world.)

Although Wilson thus came from a refined family, he did not enjoy formal education, and on Bishop Cronyn's (of Huron) invitation, Wilson set out for Canada to be a farmer. However, shortly after arriving in

Southern Ontario, Wilson decided that God had called him to minister to the Ojibways. He took up studies at Huron College in London, Ontario, and was priested by Bishop Cronyn.

Supported by the Church Missionary Society in which members of the Wilson family had been prominent from its foundation, Wilson returned to Canada in 1868 after several months in England, where among other things, he had wed a Miss Fanny Spooner, the daughter of a C. of E. clergyman. Using Sarnia as a base, Wilson had several stations among the Ojibways of southwestern Ontario. He converted many of the Indians, fought a rather unseemly and unfortunate war against the Methodists, built several churches, schools, and mission-houses, while training several of the Indians as lay-readers, teachers and catechists. (One, John Jacobs, was ordained in 1869.)

South too civilized

After a while, this routine came to seem rather boring to Wilson—the Indians of Southern Ontario were too "civilized" to be interesting. Wilson always preferred fresh work to consolidation. It was on visiting the Rev. J. Chance at Garden River, en route for a missionary tour of the Lakehead, that Wilson became interested in Chief Shingwauk and the Northern Ojibways. As it happened, Chance was transferred elsewhere shortly after this visit, and Shingwauk hoped for a new pastor. Indeed, the chief went and appealed before Bishop Bethune in Toronto that Wilson be appointed to Garden River. With the provisional support of the C.M.S., Chief Shingwauk's appeal was a success.

Partly on the suggestion of Shingwauk, Wilson got the idea to build a residential school for all the Ojibway nation. Shingwauk and his brother (Bukhwujenene) toured Southern Ontario and England seeking funds for the school. The GLASGOW HERALD wrote of Bukhwujenene, "He is dressed in the full costume of the Chippewa (i.e. Ojibway) tribe, to which he belongs, viz. skins, feathers." Wilson himself wrote, "We used to drive about London on the top of an omnibus, and he addressed a great many meetings, speaking in his own tongue, while I interpreted for him." Shingwauk did not go to England since he was much older than his brother.

Disaster strikes

The funds poured in and the first school was completed at Garden River on September 22, 1873. However, disaster soon struck—on September 28, the school was completely destroyed by fire. Luckily no lives were lost. The Rev. E. H. Capp (rector of St. Luke's around 1900) in his book on Sault Ste. Marie, indicates that arson may have been involved, although the motive is unclear. Wilson didn't give up, however, but appealed to

his wealthy friends, relatives, and associates of the Evangelical wing in England. The funds came pouring in again—so quickly Wilson always considered this period of recovery from the fire as a miracle. The new school—this time situated at its present site—opened officially in the summer of 1875, although some activities had begun the preceding year. Wilson was the Principal from then until March, 1893, when he resigned to live in British Columbia.

In my own work on Wilson, I am interested in the processes of social change which he instigated among the Indians, rather than from a strict biographical perspective. Like most missionaries of the later 19th century, and encouraged by government policy, Wilson saw his job as preparing the Indians for assimilation into the general white Canadian community. (The word that Wilson used was "amalgamation".) Also like most Victorian missionaries, Wilson saw little in the culture and lifestyle of the Indians that was good. There was to be a process of one-way change-to-white standards.

There seems to have been a fundamental difference between Shingwauk and Wilson as to the purpose of the school. Shingwauk wanted it to educate and train the Indian children so they would go back to their home reserves and help the economy and people of the reserve. Wilson, on the other hand, wanted to "wean" the tutored Indians away from the reserves. He believed the older people were bad influences on their children, incorrigibles for whom the aboriginal life held such an attraction that nothing could "improve" them. At one time, Wilson wanted to settle his Shingwauk graduates on a model community at Batchawana, from which the older and untaught Indians would be barred! If many of these ideas now seem crude and cruel, it should be remembered that they were commonplace among government officials and missionaries of the time.

English is first

At the Shingwauk only English was used and Ojibway was barred except at tea-time between six and seven p.m. Buttons were distributed to the children every week, with more going to the newer children who spoke little English. If a child spoke Ojibway, his closest partner was supposed to demand a button. At the end of the week, the buttons were added up and those with the most received nuts in return. Obviously if the younger generation were to be "amalgamated" with the whites, English would be essential and Ojibway would be useless. I have said enough to indicate that much more than preaching of the Gospel was involved in Wilson's ministrations to the Indians!

The 1885 Riel "Rebellion" saw Wilson interested in the

plight of the Indians on the Prairies. Wilson believed that settlement of the west should have been postponed for a generation while the Indians were "prepared" for the coming of the white people and the end of their traditional way of life. But as this was not done, he decided that he would try and build new schools for the Indians out west. This time the struggle for funds seemed much more difficult. One home was opened at Elkhorn, Manitoba, with Wilson's son, Archie, as the Principal. This institution lasted until 1935. Another proposed school at Medicine Hat was partly built but never completed and never used for the Indians. Difficulties were put in Wilson's way by his own Bishop, Edward Sullivan, who wanted the Shingwauk to be a strictly Diocesan institution, rather than as in Wilson's plan, one of a chain of schools, undenominational and supported mainly by the government. By advocating to make his schools undenominational (albeit still Christian) Wilson lost the support of many Anglicans who wanted to retain the Church tie.

Ahead of his time

In his last years at Sault Ste. Marie, Wilson became quite radical for the times by suggesting in his journal, THE CANADIAN INDIAN, that the native peoples should be given complete autonomy over their own affairs. In fact he suggested that the Department of Indian Affairs should be abolished, and that the Indians should be given a separate Parliament complete with an Indian capital and Governor-General appointed by the Crown. He also came to support retention of the Indian languages whereas before he had thought that the Indians would all have to speak English. In fact he wanted the Indians to be recognized as virtual independent nations. In advocating all this, Wilson was influenced by his travels among that most remarkable tribe of the American southwest, the Cherokees,



Rev. E. F. Wilson

who retained a quasi-independent status until crushed by the American government in 1906.

Although certain of his assumptions didn't change, for example, the benefits of the Christian religion to the Indians, Wilson now advocated quite radical stands which were contrary to the paternalism of the Imperialist age.

Officially Wilson left Sault Ste. Marie because of illness but the deeper reason lay in his disappointment at not attracting more support for his ambitious extension projects and new ideas. He became Rector to a sleepy white parish on Salt Spring Island, British Columbia.

It is time, I think, that Wilson's contribution to the Diocese of Algoma be remembered. (He was for most of his years at the Soo, the Bishop's Commissary and chaplain and founder and editor of Algoma's diocesan journals—THE ALGOMA MISSIONARY NEWS and its predecessor ALGOMA QUARTERLY.) It is my hope that Wilson's name will be commemorated in the Diocese by a permanent means of recognition.

(Ed. Note: Articles of a similar historical vein will be appearing in the ALGOMA ANGLICAN during the next year as we observe our Centenary. The editor invites any who have historical data or material available to submit it for consideration.)

St. Peter-the-Apostle, Elliot Lake

Twenty-six candidates are presented at confirmation

Recently, in the Church of St. Peter the Apostle, in Elliot Lake, Archbishop W. L. Wright confirmed 23 candidates and received 3 from another communion. The rector, Rev. Kenneth G. Gibbs, presented the following to His Grace: Ricky Bull, Clifford Gareau, Graham Gibbs, Bob Jefford, Shane Larson, Brian Pearse, Wayne Sigouin, Graham Steel, Tim Tremblay, Terry Wye, Wendy Bolger, Susan Bull, Kathy Elliott, Beverly Phillips, Barbara Slatter, Kathy Tremblay, Debbie Wye, Faye Steel, Jim Boyer, Bill Golden, Al Hawkins, Don Moffatt, Alan Wilson, Norm Tellier, Joan Moffatt, and Marie Tremblay.

Mr. Earl LaRocque acted as the Archbishop's chaplain; Mrs. Pauline Dessingy was the organist, while the soloist was Mr. Jom Collett.

In his sermon to the candidates, His Grace challenged all to be faithful in their spiritual obligations as well as in their community and social responsibilities. He cited the example of the faithful knights of old who dedicated themselves to serve their God and King "as faithful soldiers and servants".

The Archbishop and Mrs. Wright were accompanied to Elliot Lake by Mr. William Wadley, the treasurer of the Diocese, and his wife, Amy.

Just what is an "Indian"?**Struggle to maintain cultural identity**

by J. Koning

There is an appeal presently before the Supreme Court of Canada which, when finally ruled upon, may have far-reaching effects for the native people of Canada who live on Indian Reserves.

Legally, a person is defined as "Indian" under the terms of the Indian Act, and is assigned a Band number which entitles him or her to certain rights and privileges as a Reserve resident. Among these is the right to live on the Reserve and to have a voice in the Band's affairs.

An Indian woman, upon marrying a non-Indian, loses all these rights, as do her children, and her name is stricken from the Band list. An Indian man, however, may marry a non-Indian, and retain all rights, transmitting them to his children, and having his wife entered also on the Band list.

About two years ago, Jeannette Corbiere Laval, a member of the Manitoulin Island Indian Reserve Band, married a non-Indian, thereby losing her Indian status. She challenged the Indian Act under the terms of the Canadian Bill of Rights which does not allow discrimination on the basis of sex, and won her case in the Supreme Court of Ontario. An appeal was made immediately to the Supreme Court federally, however, and a final ruling is now awaited.

Jeannette's legal action has caused many of her people to view her as a traitor who will cause the final collapse of the reserve system and eventual disintegration of the Indian way of life.

The Minister of Indian Affairs, Jean Chrétien, has said that if the Indian Act is destroyed by the Canadian Bill of Rights, a new Indian Act will have to be written.

The NATIONAL AMERICAN INDIAN LEAGUE SENTINEL, of the Caughnawaga Reserve in Quebec, in an article says: "If the Canadian Bill of Rights supercedes the Indian

Act, the Indian Act will no longer be a valid protection of our Indian lands and there will be the basis for destruction of the 250,000 Indians as a race, who would eventually lose their lands through inexperience and taxes and have to rely on millions of dollars in welfare for another century to come."

This group also protests the REPORT OF THE ROYAL COMMISSION ON THE STATUS OF WOMEN, which reads: "We recommend that the Indian Act be amended to allow an Indian woman upon marriage to a non-Indian to retain her Indian status (paragraph 106) . . . and to transmit her Indian status to her children (paragraph 59)."

Jeannette Corbiere Laval has lived in the Toronto area for several years past, and has spoken at ACW National Board Annual meetings on the Indian way of life. She has taught Ojibway to night school pupils, and has been active in the Indian Fellowship Centre in Toronto. Her mother has been a school teacher at Wikwemikong where her father had a store and restaurant. Her brother now operates a modern supermarket in the village.

It is interesting to note the philosophy behind the Indian Act regulations regarding inter-marriage. Presumably the "white man" marrying into the Band will eventually use his wits and wiles to take over control of the Reserve through his role of husband to the Indian woman. The "white woman" marrying an Indian man, however, is presumed to be either too incompetent, or else able to be manipulated by her Indian husband so that she will not pose a threat to the control of Band affairs. In this way, the Indian Act seems to reflect the philosophy that women are "second-class" citizens, regardless of race!

The Manitoulin Island Indian Reserve is one of the largest in Canada, but not necessarily one of the richest.



Courtesy of Sudbury Star
J. Corbiere Laval

Pulpwood is under contract to paper firms or small companies, and the excellent farming land is leased for cattle grazing to Island farmers. Many residents work off the Reserve in mines or lumbering, or in the cities, but many return to the Reserve for retirement. Some of these people have told me that they are sustained through lonely and difficult times by the thought that security awaits them whenever they wish to return home to the Reserve, where they are entitled to a piece of land on which they can build a small home and finish their days in psychological (if not physical) comfort with a familiar language and customs.

Theresa Nahanee, in her editorial in the summer issue of the INDIAN NEWS, writes: "Our readers may also be aware that it is almost inevitable that a new Indian Act will have to be drawn up should Jeannette Laval win her case in Canada's Supreme Court. The definition of an "Indian" under the present Act is somewhat dubious, and when the Laval case is over, it will be completely useless—depending, of course, upon the outcome of the case."

Regardless of the final disposition of this case, we must continue to support our native people in their struggle to maintain their own cultural identity while fulfilling their role as Canadian citizens.

Around Algoma . . .

In St. Luke's Cathedral in the "Soo", on November 26, Mrs. James Duke (Mary Rossiter) addressed the congregation. She grew up in the cathedral family, and is now in Chapleau, having spent two years with her husband in Zambia with CUSO and having participated in the life of the Anglican church there. . . . Archdeacon Craymer, co-chairman of the Centennial Committee, reports that parishes will be asked to make a thank-offering at the Great Service to be held in the "Soo" on Oct. 28, 1973; each parish is to offer \$1.00 for every year of its age. . . . The Royal College of Organists, 212 King St. W., Suite 300A, Toronto 1, has announced the establishment of a National Placement Service for organists. The object is to establish contact between organists seeking new posts and churches in need of organists; applications for the service, provided free of charge, may be made to the General Secretary, either by organists or by Church authorities. . . . While most of us have just begun our New Year's resolutions, Christ Church, Lively, has been at it since the first Sunday in Advent; Rev. Canon J. Hinchliffe emphasized this on that Sunday since it is the beginning of the Church's Year. . . . St. John's, Chapleau, has been having films, hymn sings, and bible quizzes at their informal Evening Services. An effective Explained Communion Service was also very well received by the congregation recently. . . . Dr. L. Hastings, a parishioner of St. Thomas' Church in Thunder Bay, recently topped the list of contenders for the Lakehead Board of Education, while his rector, the Ven. E. Roy Haddon, placed third. The latter has been a member of this Board for 13 years, and Dr. Hastings for 5 years. . . . While the Diocese prepares for its 100th Anniversary, St. John's, New Liskeard, looks forward to its 80th during 1973. . . . Rev. C. C. Brazill, rector of St. Edmund the Martyr, Toronto, visited his son, Rev. B. Rod Brazill, and was guest preacher at the Church of the Resurrection, Sudbury, on December 10, 1972. . . . Holy Trinity, Sault Ste. Marie, held a very successful Snowflake Tea and Bazaar netting \$742, and had over 300 people in

attendance. . . . For those thinking ahead, Huntington College of Laurentian University, plans to offer RLST 1110E, "Introduction to Christian Thought", in Capreol in the Winter Session 1973-74, and it will be taught by Prof. Colin Clay, of Huntington College, and rector of St. Alban-the-Martyr in Capreol. There is also some possibility of a course being offered in Levack by Prof. Clay. . . . St. Paul's, Thunder Bay, is planning a special Folk Mass for January 21. . . . Mr. Tom Corston, in his first year of Theology at Wycliffe College, was home in Chapleau over the Christmas break, and assisted at the Christmas services of St. John's. . . . Recently, a group of five girls and three young men of St. Thomas', Thunder Bay, made their debut as a singing Group; they are known as "The Fellowship". . . . Rev. Jack Rose, Chaplain of Ridley College, St. Catharines, and son of Mr. and Mrs. Cecil Rose of the "Soo", preached at St. Luke's Cathedral on Sunday, November 12; during the afternoon, he assisted the Dean, Very Rev. F. F. Nock, at the baptism of his nephew, Steven Edmund Dew, son of Mr. and Mrs. Steven Dew. . . . St. Thomas', Bracebridge, had a very impressive and well attended service of Advent Lessons, Hymns and Carols, during which lessons were read by ministers of the churches of other denominations in Bracebridge, and the Archdeacon of Muskoka, Ven. G. W. Sutherland, as well as the rector, Rev. David N. Mitchell. The guest organist was Mr. Ian Logan of Toronto, who was organist for the summer months at Canadian Keswick Chapel, Port Carling. The choir was assisted by instrumentalists from the Band of Bracebridge and Muskoka Lakes Secondary School, under the direction of Mr. John Rutherford. . . . SSJE in Bracebridge publishes a booklet, "The Priestly Life", a quarterly on spirituality; the Advent issue has much good material for the Ember Seasons, and several excellent book reviews. . . . At a meeting of the clergy of Muskoka, Fr. Lloyd Hoover and Fr. R. Locke moved and seconded a motion to give a donation to the Deanery camp for tents. . . .

Requiem eucharists**Two remembered for many years' service**

Mrs. Ernest Whitten

In November, 1972, St. Thomas' Church, Bracebridge, was bereaved of two members, who for more than half a century had rendered exceptional service at the organ and in the choir.

Only a year ago, Mrs. Ernest Whitten, who had been organist for 60 years, and Mr. W. Reginald Kirk, who had been in the choir

at
St. Thomas'
Bracebridge

since the present church was opened 75 years before, were the guests of honour at a congregational dinner, which had filled the parish hall to capacity. Both died within a week of each other, late in November.

Requiem Eucharist was sung in the church for Myrtle Janet Whitten on Saturday morning, November 18, and for William Reginald Kirk, on Wednesday morning, November 22.

Mrs. Whitten had retired as organist at the end of 1971, but still was able to take her place in the choir occasionally. A few years ago, she had suffered a stroke and since then had been in failing health.



W. Reginald Kirk

Mr. Kirk had been an active churchman all his life, following in the steps of his father, William Kirk, who had been one of the pioneer members of the Church in Bracebridge, and a leader of the church choir for many years. He was in his 89th year, and had occupied his familiar place in the choir until a few weeks before his death.

Sudbury Philharmonic Society**Handel's "Messiah" now available "Elijah" to be presented in early May**

The Rev. Colin Clay, rector of St. Alban-the-Martyr, Capreol, and also President of the Sudbury Philharmonic Society, reports that the record is now available featuring selections from the "Messiah" by George Frederick Handel, as presented by the Society in December of 1970 and 1971.

A careful study of recordings made during those two performances enabled Eric Woodward (conductor) and Emil First (concert master) to assemble some

excellent selections. The Society is offering this 12-inch long-playing record for only \$3.50 (plus tax).

Copies may be obtained from any member of the Society or from one of the following: Margaret Harche, 15 Maki Ave., Sudbury; or, Rev. Colin Clay, St. Alban-the-Martyr, Capreol.

It might be noted at this time that the Society is presenting "Elijah", on May 6th, 1973, at the Fraser Auditorium of Laurentian University.