

Inside

An 8-page special
Pre-Centennial and
Pre-Synod edition

OFFICIAL PUBLICATION OF THE DIOCESE OF ALGOMA

VOL. 17

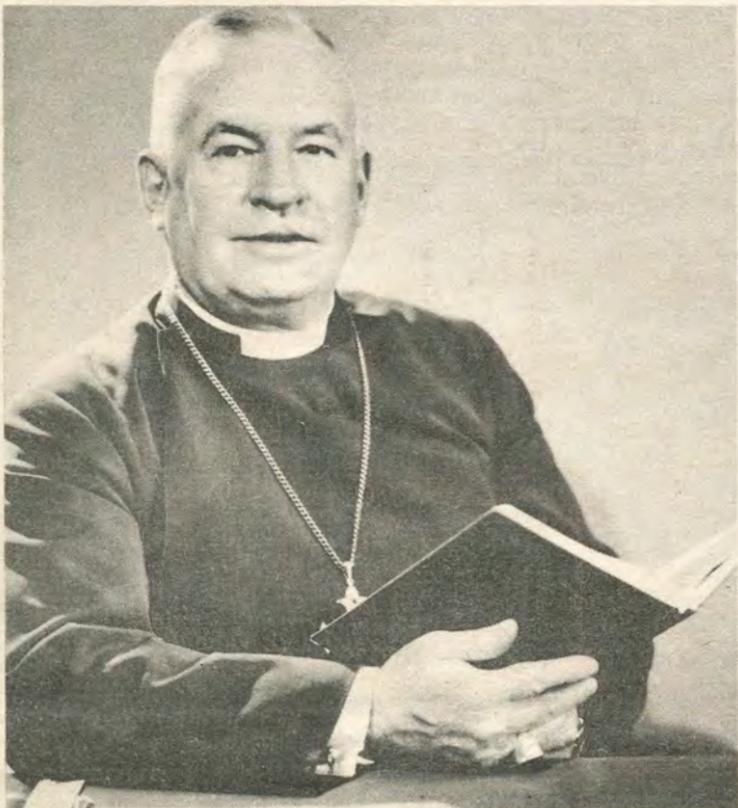
OCTOBER, 1973



NO. 9

The archbishop's centennial letter

"The zero hour — October 28, 1973, 2 p.m."



The Most Rev. William L. Wright
Archbishop of Algoma
Metropolitan of Ontario

My dear people:

I use the above caption advisedly, for the time has

come to gather together as a diocesan family and to offer our thanksgiving to God for

100 years of blessing and divine guidance. The time has now arrived when all will meet together and express in a tangible manner our gratitude.

One hundred years! Think of it — on October 28, 1873, Frederick Dawson Fauquier was consecrated a bishop in the Church of God with special jurisdiction in our Diocese of Algoma. And now on October 28, 1973 — one hundred years to the day — the zero hour arrives and you are involved.

You who live in small villages, rural areas, towns, cities, railroad whistle-stops — you are the ones for whom the zero hour has arrived because you will witness to God's love and the guidance of His Spirit through all the years, as you wend your way to Sault Ste. Marie for that *Great Service of Thanksgiving and Re-dedication* in the Armoury at 2 p.m.

Of all the happy events in my clerical life, none will eclipse the spectacle of seeing all my Algoma people congregated together in Christ's Name on that day.

We have prayed, prepared, and prophesied for the true culmination of God's good-

ness by making plans to be there. Of course, I realize elderly people may not be able to make the trip, but they will be with us in spirit. They will have the opportunity of sharing in the joys of zero hour in their home churches.

But I am writing on the eve of the zero hour — October 28 — pleading for a sacrificial and willing attempt to assemble with all the boys and girls, men and women from every part of our 70,000 square-mile area.

Visiting bishops from all parts of Ontario, along with other guest clergy as well as our own, will share in the service of triumphant adoration, which will culminate our spiritual renewal adventure of the past two years.

Our Primate, Archbishop Scott, will preach. We want to welcome him with that enthusiasm and reverence, which is in keeping with his office, and the Christian dedication which marks him as a true Father-in-God.

And then the Synod will follow on Monday and Tuesday, October 29 and 30. What a happy occasion that will be as we enter into the

second century of our family life!

Personally, my heart is filled with the spirit of deep gratitude as 30 years of loving service and loyalty have been granted by all of you to Christ and His Church during my tenure as bishop.

To all who are involved in making plans for the successful accomplishments of our 100th Anniversary, I say, "*Thank you!*" Our thanks are now offered to Almighty God for the privilege in sharing in the Centenary zero hour celebrations.

Do not forget the place — the Sault Ste. Marie Armoury, Pine Street.

Do not forget the time — 2 p.m., Sunday, October 28.

Do not forget the purpose — the *Great Service of Thanksgiving and Re-dedication*, marking the 100th Anniversary of the consecration of our first bishop.

Your friend
and archbishop,

William L. Wright

"A man who cares deeply about people"

The Primate — the preacher at Algoma's centennial service

The guest speaker at the *Great Service of Thanksgiving and Re-dedication*, celebrating the 100th Anniversary of the Diocese of the Algoma, will be the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada.

Archbishop Scott, the youngest bishop ever to be elected Primate of the Anglican Church of Canada, leads nearly two million Canadian Anglicans. The energetic Edmonton-born prelate, who began his priestly service at a mission parish in Prince Rupert, B.C., in 1942, has been described both as a "rebel" and as a "modern man with a deep awareness of his heritage".

He has also been described simply as a "man who cares deeply about people", and who wants to translate "caring" into action.

The son of an Anglican priest, Archbishop Scott was born on April 30, 1919. He obtained his B.A. in 1940 from the University of British Columbia, and his Licentiate of Theology from the Anglican Theological College, Vancouver, B.C., in 1942.

He served in his first parish, St. Peter's, Seal Cove, Prince Rupert, B.C., until 1945, when he was appointed General Secretary of the Student Christian Movement, University of Manitoba, in Winnipeg, where he also taught part-time at St. John's College.

In 1949, he returned to the parish ministry, when he was appointed rector of the Church of St. John the Baptist, Fort Garry, and in 1955, rector of St. Jude's, Winnipeg.

In 1960, he was named Director of Social Service, and Priest-Director of Indian Work for the Diocese of Rupert's Land. While in Winnipeg, Archbishop Scott was instrumental in helping to establish Canada's first Indian-Métis Friendship Centre.

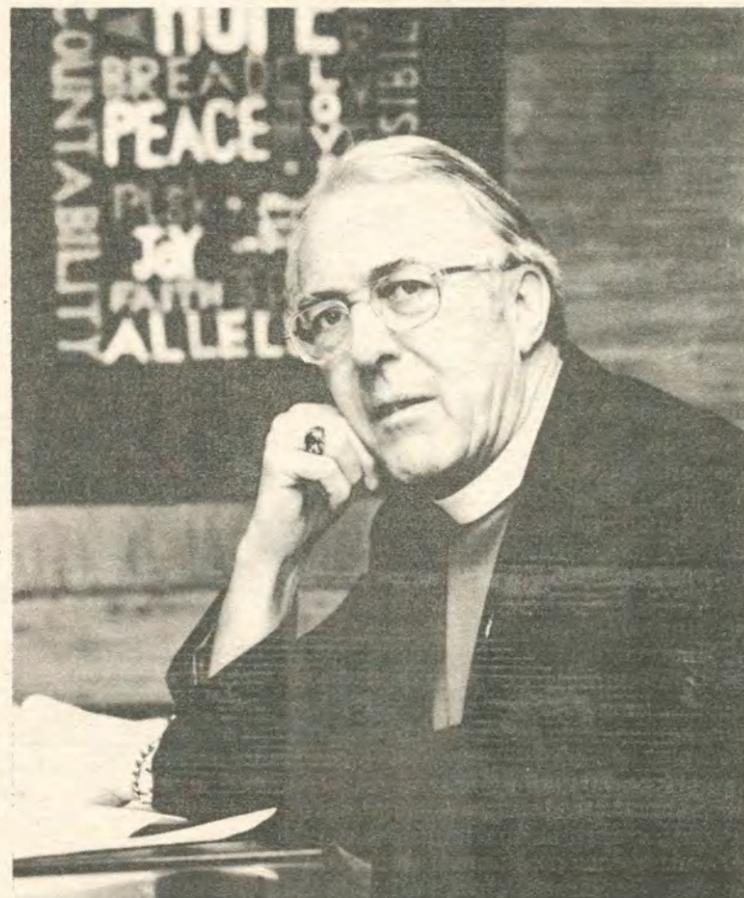
In 1964, he joined the staff of the Church's national headquarters in Toronto. In 1966, he was consecrated bishop of Kootenay — and, five years later, to the day (January 25, 1971), he was elected Primate.

Archbishop "Ted", as he is often called, is married to the former Isabel Florence Brannan of Fort Francis, Ontario. They have three daughters and a son: Maureen (Mrs. Peter Harris), Douglas, Patricia Ann (Mrs. Paul Robinson), and Jean.

One of Archbishop Scott's special concerns is "the whole question of how, in reality, you can give expression to love and concern for people in a society where relationships are immensely structured and complex". He thinks "concern for individuals is one of the ways in which we can grow as individuals".

As Primate, Archbishop "Ted" Scott has tried to put those beliefs into action, and the Diocese of Algoma is proud and pleased to have him present during the Centennial Celebrations and the Synod Deliberations.

(Ed. Note: For the Primate's comments about various topical issues, as pre-synod background reading, see page 4A of the ALGOMA ANGLICAN.)



The Most Rev. E. W. "Ted" Scott
Primate of the Anglican Church of Canada

algoma anglican

The Most Rev. W. L. Wright, Archbishop
 The Rev. R. W. McCombe, Editor
 Mrs. P. Paterson, Circulation Manager
 Mr. W. Wadley, Treasurer

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EDITORIALS

Looking back . . . THANKSGIVING

At many rap-and-bull sessions today, there is much philosophical and psychological quibbling about our problem-ridden world with its dilemma-conscious society. In such situations, we collapse into a state of individual defeatism, and cry out selfishly, "Where am I?" and "Who am I?", in a constant and frustrating search for identity.

There is a story of a policeman who happened upon a man about to commit suicide by jumping off a very high bridge. The policeman stopped him in the nick of time, and bargained with him; he was prepared to listen for five minutes to all the reasons the man wished to jump off the bridge, if the latter would listen to him for five minutes while he outlined the joys of life.

The man agreed, and for five minutes he poured out his soul to the policeman, explaining that he simply couldn't stand life any longer. Then, for five minutes, the policeman tried to describe all the wonderful happenings in the world.

So it was for ten vital minutes, after which they both jumped off the bridge! As one psychiatrist puts it, "To know where the hell we are, is not necessarily to know the way out."

In this Centennial Year, one way in which we can know ourselves is to look at our heritage. In St. Matthew 8:25-29, Jesus in a parable speaks of two men—one, a foolish man who built his house upon the sand, and when the winds and floods came, it fell; the other, a wise man who built his house upon a rock, and when the winds and floods came, it fell not.

In Algoma, we are thankful for those who in the last 100 years have built a foundation on rock. The winds of change and decay have blown and beat upon the diocese, but it stands firm.

We are what we are, and we are where we are, partly because of who and what have gone before us.

THANKSGIVING is on our lips!

RWM

Looking ahead . . . RE-DEDICATION

We cannot simply look back to our past, or rest on the laurels of the present. That is something the 26th Synod of the Diocese of Algoma should ponder.

In an article about synods, a United Church newspaper columnist makes a pun, and advises the Church to "go and synod no more". He is concerned about the number and tone of resolutions at annual church synods. He says that he finds the "multinlicity of pious resolutions has a heart-and-mind numbing force".

He has devised an answer, entitled a "Multi-Purpose Ecclesiastical Resolution", which, he says, if presented and accepted early enough at a synod, leaves more time for chats over coffee, at which much of the real business of the church is conducted.

His resolution reads:

Whereas it is evident that we are living in a time of rapid change and of tensions engendered by that change, a time of shifting moral and spiritual values, a time when the very foundations of Christian civilization are threatened; and whereas we are fully cognizant of the multifarious pressures of the secular world and their challenge to the Church, be it resolved that:

1. Having examined the basis of our concern and the spiritual factors which inform it, the challenge of increasing secularism be faced fearlessly and without compromise; and

2. We commend to our people that they solemnly re-dedicate themselves to wholeheartedly and earnestly, without reservations motivated by expediency or timidity, serve the cause, the relevance of which becomes ever clearer as the pattern of challenge emerges, and that we all strive to communicate in depth and establish rapport with alienated secular man in his technological milieu of growing depersonalization.

The ALGOMA ANGLICAN does not take exception with his concerns, but does disagree wholeheartedly with his basic premise. It is true that over coffee (and cocktails) many opinions and valid suggestions are offered. Yet, at the same time, much negativism and backbiting occurs. Many are brave and generous in private, but are silent and niggardly when it is time to stand up and be counted.

Therefore, we submit that there is still a need for the challenge, rigours, and joys of debate in synod, provided that delegates respond to the challenge.

There will be many issues: church unity, the ordination of women, Christian initiation rites, the rights of native peoples, and stewardship. On all these issues, the Diocese of Algoma may have to "speak now, or else hereafter for ever hold its peace".

With a healthy response to these issues, by means of intelligent and reasonable debate, and a prayerful approach to our concerns, the Diocese of Algoma may look forward to another hundred years which will be as adventuresome and challenging as the last.

RE-DEDICATION is on our lips!

RWM

A Synod background paper

Clergy compensation in the future



by William Wadley

The 26th Synod of the Diocese of Algoma has a variety of choices when it considers 'minimum clergy stipends'. It can make no change; it can grant an across-the-board increase; or it can establish graduated scales based on experience beginning at the 'near end' or at the 'far end'. Within the limits of available funds, the delegates will try to come up with the best decision to meet present needs.

A finance committee study of the possible cost of graduated increases came up with a \$25,000 price tag to begin immediately a modest program of experience allowances of \$150-a-year for every five years since ordination!

Instead, a modified two-year proposal was included in the 1974 budget and 1975 forecast. It would provide in 1974 for an immediate \$150 increase for all diocesan clergy still at the minimum after having served at least 30 years since ordination. In 1975, this would be upped to \$300 for that group, and an increase of \$150 would be instituted for all diocesan clergy still on the minimum after 25 years of service. This plan has a price tag of \$750 (in 1974), and \$2,550 (in 1975) to implement it.

Such a plan corresponds to the third alternative of starting at the far end, and trying to help those closest to retirement first.

An alternative graduated approach would be to start at the near end. However, a

move in this direction was not endorsed at the recent executive meeting, possibly because of apparent conflict with a previously endorsed motion calling for 7% increases in the minimum stipend — \$5,250 for 1973; \$5,600 for 1974; and \$6,000 for 1975. The suggestion was that these levels were designed to assist the present complement of clergy, presently at the minimum, whose years since ordination range from 40 to 5 years.

However, several other dioceses in Ontario utilizing graduated stipend scales start at much lower levels for new entrants. For example, Toronto in 1973 had a starting minimum for deacons of \$4,000, and for priests of \$4,200.

The whole pattern of clergy compensation is rather cloudy. Not many people these days get paid for their services in four separate parts: a) free house plus utilities; b) separate travel grant; c) cash stipend; and d) separate gifts for occasional services such as weddings, and Christmas offerings.

Some clergy say they would prefer a straight basic SALARY with no perquisites. Many wardens agree. Such an all-inclusive salary would permit a clergy family to provide their own lodging. They might prefer to rent for a while, and later to start to buy their own home, and thus build up an equity for an eventual retirement home.

Such a scheme might be of greater advantage to the younger, city-based clergy, than to the older men lacking personal savings to provide the necessary down-payment, or to those in rural areas where available homes for rent or purchase might be harder to find.

Present income tax laws do not tax the value of a "free house" or reasonable "housing allowances". Thus, in comparing income levels of other professions, a tax adjustment should be made.

For example, the Church House salary scale provides for such an adjustment when a layman rather than a clergyman holds certain of-

fices. If the salary scale for the offices of General Secretary and General Treasurer were to be identical, and one was a layman, and the other a clergyman, then an additional amount is payable to the layman. While this is fairer to the personnel involved, it is more costly for the employer. Conversely, the employers' pension premium for clergy is 10%; for laymen, it is 5%, so what you save on the apples, you pay more for on the oranges, or however the saying goes!

If we accept the premise that the Church in its role as employer should set an exemplary standard, then these matters should concern us. For Church pension plan purposes, a minimum value of \$1,800 is placed on the clergyman's "free house". Common sense suggests that in this day and age \$150 a month is a rather modest estimate of the tax-free value placed on the minister's "free house and utilities". Figures of \$225 to \$250 would be more realistic.

However, the following table of equivalent lay salaries and clergy stipends is provided for your consideration, after adding back the income tax differential. A basic exemption of \$3,100 has been used: \$1,500 for the priest, \$1,350 for his 'dependent' spouse, \$150 for expenses of employment, and \$100 for minimum charitable givings.

The table adds three ingredients in this order: the stipend, the "free house" value, and the tax saving. Therefore, the lay equivalent salary is the total of these, and this figure is in parentheses: \$5,250 + \$1,800 + 468 (\$7,518); 5,600 + 1,800 + 473 (\$7,873); \$6,000 + 1,800 + 477 (\$8,277); \$6,600 + 1,800 + 486 (\$8,886); \$7,200 + 1,800 + 501 (\$9,501); \$8,000 + 2,000 + 579 (\$10,579); \$8,800 + 2,200 + 663 (\$11,663); \$9,600 + 2,400 + 747 (\$12,747).

With this table in mind, how do the salaries of the Rev. D. Dee, of the Anglican Rectory, Yesterville, Ontario, and Mr. L. A. Mann, of Mortgage Heights, Newtown, Ontario, compare?

The archbishop's itinerary

October

- 2 Nipigon
- 3 Marathon
- 4 Manitowadge
- 5 White River
- 6 Missanabie
- 7 Wawa

- 14 Sudbury (Church of the Resurrection, 10:30 a.m.; French River, 3 p.m.)
- 15 Sudbury (Church of the Good Shepherd)
- 27-30 Centennial Celebrations and Diocesan Synod (Sault Ste. Marie)

Diocesan

Gazette

The Rev. H. Morrow, formerly rector of St. John the Evangelist in New Liskeard, has been appointed rector of St. John the Evangelist in Thunder Bay (Port Arthur), effective as of October 1, 1973.

The Rev. J. P. Earle, who was recently made a deacon by the Most Rev. W. L. Wright in St. Brice's, North Bay, has been appointed to the parish of Dorset, effective as of October 14, 1973.

Last month's guess

It is a tribute to His Grace, Archbishop Wright, that in his 30 years as Diocesan, he has confirmed over 30,000 people. Of the people who wrote in reply to last month's CENTENNIAL PHOTO, none guessed a figure that high. One person who wrote in commented on another virtue of the Archbishop's—his memory for people and their names. It is probably impossible to estimate the number of Algoma people His Grace knows!

**General outline of program
for the centennial week-end
and the 26th synod**

(Ed. Note. Listed below are some of the highlights of the Centennial Week-end, and Synod Agenda. A more detailed listing has been mailed to the clergy and lay delegates).

Friday, October 26

Gala Anglican Dance, sponsored by the Deanery of Algoma

Saturday, October 27

Sightseeing tours of the Sault

Sunday, October 28

Attend the Church of your choice (See the Sault Daily Star for times and places)

2 p.m.—GREAT SERVICE OF THANKSGIVING AND RE-DEDICATION (Armoury)

3 to 4:30 p.m.—Registration of Clergy and Lay Delegates, including a Coffee Time at the Armoury

7:30 p.m.—Formal opening of Synod at St. Luke's Cathedral, with Evensong, and the Archbishop's Charge.

Monday, October 29

9:30—Morning Sitting in St. Andrew's United Church Hall

12:30—Luncheon at Windsor Hotel with theme speaker, the Rev. David Woeller, about "Implementation of General Synod Resolutions on Christian Initiation"



The Rev. David Woeller

2:00 p.m.—Afternoon Sitting

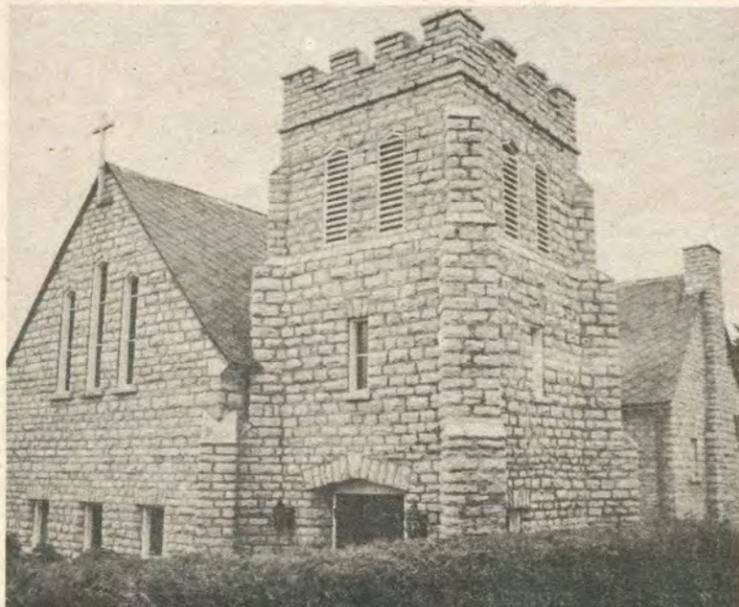
7:30 p.m.—Evening Sitting, including a discussion re: Ordination of Women

Tuesday, October 30

9:30 a.m.—Morning Sitting

12:30 p.m.—Luncheon at Westminster Presbyterian Church Hall, with theme speaker, the Rt. Rev. J. A. Watton, Bishop of Moosonee, about "The State of the Church of the North Today"

2:00 p.m.—Afternoon Sitting, including discussion of the Church of the North, and the topic of Abortion

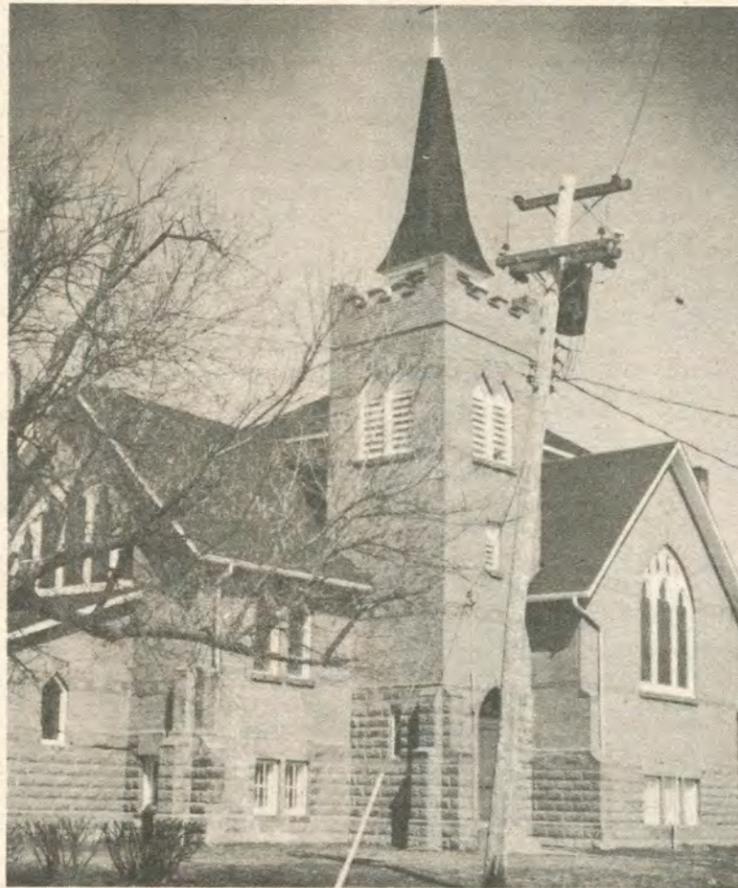


Celebrating 40th anniversary

This is a picture of the Church of St. Francis of Assisi in Mindemoya, soon to celebrate its 40th Anniversary. It is one of the finest Norman churches in North America; the Rev. R. Taylor, who died in February of this year was responsible for its construction.

The Redeemer, Thessalon

Distinctive landmark for 61 years



Church of the Redeemer in Thessalon, erected in 1912. Courtesy of Sault Daily Star

By Edith Cameron

The Anglican Church of the Redeemer, an attractive church with fine architectural design, has been a distinctive landmark in the town of Thessalon since 1912.

The architect who drew up the plans was no less than the then incumbent, Rev. John Tate, who was also a stonemason and landscape gardener.

Under his supervision, local stonemason Herbert Allen, and a group of young men worked diligently until the edifice was erected.

It is interesting to note that the original Church of the Redeemer, built in 1886 at the northeast corner of Algoma and Dymont Streets, was incorporated into the new building.

The site of the original, as well as the building materials, it is believed, were donated by the town's founder, Nathaniel Dymont, owner of the sawmill situated at the south end of Main Street. Others, had donated money, labor and board for the carpenters.

According to Mrs. Harold Johnson, the former Fanny

Simpson, the small white church had a homey atmosphere cherished by young and old alike. "As children, and later as adults, we greatly enjoyed working in the various groups for the church. These qualities have lasted through the 87 years of the Church of the Redeemer's existence," she said.

The rectory on west Huron was bought in 1896 from a man named Thomas Strain. It was later sold and the present one on Park Street bought in 1954 from Fred Hibbert.

The first confirmation took place June 30, 1889 with five candidates presented by the Rev. G. H. Robinson to Bishop Sullivan.

On July 6, 1890, one candidate was presented.

In October, 1890, the deed for the church was handed over by Nathaniel Dymont and his wife Annie. On November 23, the church was consecrated.

On Dec. 22, 1901, Arthur Hunter Wurtele, the incumbent was ordained by Bishop Thornloe in Thessalon. Mr. Wurtele and Charles F. Rothera had come as students

in 1900 to look after the services.

Mr. Rothera took a position with the Foss Lumber Company and later was wed to Pearl Keetch, a member of the congregation.

Members of the first church included the following names: Keetch, Shaw, Fleron, Beadle, Case, Kennedy, Simpson, Piper, Dr. McCourt, Mc Bain, Tom Wigg, Sam Hagan, Tesky, Pulford, Richardson, E. C. Bridge, Nichol, Farrell, Winn, Tom Cullis.

In 1912, property situated on the corner of Main and Park Streets was bought from Richards Van Egmond for the present Church of the Redeemer.

Oldtimers recall that some thought that a larger church was unnecessary, but the Rev. John Tate, although realizing that it was a stupendous task, had vision enough for all. With the sanction of the members, the task began.

The chancel was separated from the main part of the old church and the new transept and clerestory were placed between the two parts, and all set in place over the new basement. The smaller windows and one three-section window in the north transept, behind the present organ, were once a part of the pioneer church. New stained glass windows were placed over the altar on the east side, over the entrance to the west and in the south transept.

On the arch above the screen separating the chancel from the nave, Mr. Tate has printed in old English lettering "Ye shall reverence my sanctuary."

Until fairly recently, the text remained and had a great bearing on the behavior of young and old alike, it was stated.

Among the earlier priests ordained in this church were: George Phillips, Richard Haines and Henry Herbert (Harry) Heard, the only one for the parish.

On Sept. 3, 1929, Rev. John Tate retired to a clergymen's home in England.

He had seen the church debts entirely paid off that year. Mrs. Tate had passed on several years previously.

A lot of water has gone under the bridges in the town since those days. The church has been kept in good repair and updated from time to time by dedicated workers, too numerous to mention at this time.

Please note

The deadline for the November edition of the ALGOMA ANGLICAN will be October 10.

The deadline for the December edition will be November 10. Please rush any reports of the Centennial Weekend to the Editor.



Courtesy of Rev. R. Inshaw

Archbishop presents badge

At the parish of St. Stephen-the-Martyr, Thunder Bay, during his episcopal visit, Archbishop W. L. Wright presented "The Scout Religion and Life Emblem" to Brian Person.

Background reading before Algoma's synod meets**The Primate speaks out concerning the issues of today****Ed. Note**

In interviews recently, the Primate of the Anglican Church of Canada, the Most Rev. E. W. Scott, has touched upon many issues. The

ALGOMA ANGLICAN believes that his thoughts might provide some useful background and last-minute reading and stimulation prior to the 26th Synod Meetings of the Diocese of Algoma.



Archbishop E. W. Scott
Primate

"A religious person is one who finds a response beyond himself"

Meaning of Life: "Man has many needs, his need for acceptance, his need for purpose and his need for security. Tragically, our society focuses on security in terms of economic need rather than personal security. Jesus was right when he said 'What

will it profit a man if he gain the whole world and lose his own soul?' Man's real need is an inner kind of security. When he seeks and finds a response beyond himself and it helps him to wrestle with these needs, he is a religious person."

"The church has a tendency to be too defensive and judgemental"

Personal Faith: "Faith should give us courage to enable us to respond to the challenge of life. Personal faith is more difficult in a pluralistic society than in a monistic one because it has to be held in the face of differences. Faith is a deeper thing than merely giving intellectual assent—it involves the commitment to action on the basis of the position affirmed. A deep faith in God as creator and sustainer should enable people to move

out into new situations rather than to huddle defensively. The critical issue for people of faith is whether or not they are prepared to act upon, to live by, the things they claim to value.

"What worries me most about the Church is its defensiveness and its tendency to be destructively judgemental. I don't think you ever solve problems by just blaming. We need to analyze and support each other in looking for solutions."

"Unity cannot be imposed from top"

Church Union: "The plan of union between the Anglican, Christian Church (Disciples of Christ) and United Churches of Canada that has been prepared by the General Commission represents some of the best and deepest thinking by leaders and theologians of all three churches. The important question for me at this time is that we make adequate provision for that Plan to be studied and discussed at the local and regional levels of the Church. Union or unity is not some-

thing that can be imposed from the top and unless people at local levels feel involved in the discussions I think too much activity at the national level is destructive rather than creative. It is my hope that people will recognize that the Plan has been prepared with deep concern for the welfare of the church and that they will study it objectively and carefully and not make prejudgments about it before undertaking necessary study."

"The world, the church, and the individual"

Archbishop Scott believes that the "whole outreach of the Church into our social structure is very important". For, as he puts it, "The Church and State should not have separate concerns and the Church should be encouraging greater social responsibility of all corporate bod-

ies as well as of individuals". Finally, he emphasizes, "If the Church really wants to say anything to the world, it must be involved in worldly problems and needs to channel its ideas into decision-making structures".

"If in 1973 we can say we are more concerned about

others than we were in 1970, then we can say that we are becoming more of a person. As well as considering persons at the individual level, the Church must also be able to influence decisions which affect the quality of life of individuals".

"Law should provide maximum freedom for the individual and should prevent certain exploitations"

Legal Reform: "I believe this is a vitally important issue.

"The place of law in a democratic society is of fundamental importance philosophically. One is called upon to obey the law not because one agrees with a particular law but because it is

right to obey law. If this position is to be a viable one it is necessary that laws be kept up to date in the light of the realities a changing social and political context. Law is not static. I personally think that we should be struggling for a society in which law seeks to provide maximum freedom for the

individual while at the same time preventing the exploitation of one group of people by another group of people and also the destructive exploitation of the physical resources with minimal regard for future generations. I think these principles should underlie the whole question of legal reform."

"We have tended to trample on the basic aboriginal rights of those who were here first"

Aboriginal Rights: "I have particular concern about the situation in Canada because as our society has become more industrial and technological, without meaning to we have tended to trample on the basic aboriginal rights of those who inhabited this land before white people arrived. The policy of the British Government and the stated policy in the British North American Act was that the new nation being formed had a responsibility to respect the original inhabitants and

their rights. As the white population increases it becomes very easy to ignore this basic principle that is part of the heritage that I believe is tremendously important to Canada as a nation. It is incumbent upon citizen and government alike to treat this issue seriously and to grapple with it with real sensitivity. When the Indians entered into treaty arrangements with white men they did so as a sovereign people and in sorting out the issue of their aboriginal rights the context

of their thinking needs to be considered as well as the formalities of the 'white man's' law.

"I believe that this issue of aboriginal rights is so crucial an issue that our response to it will be central in determining the inner meaning of Canada as a nation. I hope that Canada will give a lead to the world in the way in which it grapples with this particular question, and that it will show deep respect and concern for our aboriginal peoples."

"Competition if it is allowed to run rampant tends to destroy rather than to create"

Co-operation vs Competitiveness: "One of the focal emphases in the society in which we live seems to develop from the Darwinian position of the survival of the fittest. Further biological research has indicated that the competitive aspect must always be set in the context of a co-operative aspect. In terms of total relationships, competition, if it is allowed to run rampant de-

stroys rather than creates. It's only when a basic kind of co-operation exists that is concerned about the well-being of all that a healthy society can develop. This means that competition always needs to be limited by a basic co-operation that is focussed on achieving growth for all people in society. In a world that is becoming increasingly a global village, unless there is far greater emphasis on the need for co-operation and common plan-

ning rather than upon unlimited competition, the future of our children and our children's children is increasingly insecure. I'm convinced that the desire to solve problems and to develop joint co-operative enterprises can become an equally motivating force as the competitive principle. Part of this change will need to be a change in the focus of our educational system and a change in focus upon the basic values that operate within society."

"Our goal should be to help all human beings to discover a deep sense of meaning and purpose"

Development: "One of the crucial issues of our time is that of development. As new knowledge becomes available it brings increased responsibility. We now know that the structure of our urban technological society has hampered many people in less advanced nations in their human development.

We did not set out to block the development of other people deliberately but now that we can see what has happened we need to face that fact and respond to it. Society should be focussing on the goal of helping all human beings to discover a deep sense of meaning and purpose for themselves. Meaning and purpose can

never develop in a vacuum. They have to relate to the culture within which a person lives. Living always requires that we respond to concrete situations and if our sense of meaning and purpose does not enable us to do this then it is an escape from living rather than a matter of living meaningfully and creatively."

"Youth criticizes church for emphasis upon its structures; we must respond with a challenge"

Youth: "One of the weaknesses of both church and society is the tendency to want to make things too easy for people. I don't think it is necessarily a kindness to

take away all the toughness. I think young people are on a quest for personal meaning at a deeper level and that we must challenge them to do more about society's prob-

lems. Young people criticize the church for placing great emphasis on structures. I think they are right to criticize but we should respond with a challenge."

New electric organ dedicated

Church months older than diocese



Christ Church, Port Sydney

On August 11, 1973, Christ Church, Port Sydney, celebrated its 100th anniversary. This centennial refers to the Church building, since services began in Port Sydney some three years prior to that.

At the 10:30 a.m. service, the Most Rev. William L. Wright, took part in the service of Morning Prayer, along with the Rector, the Rev. Canon E. Ray Nornabell. During the service, His Grace dedicated a new electric organ, as a memorial to the pioneers and benefactors of Christ Church from the time of the establishment of the parish.

Christ Church is the oldest Anglican Church building in the Muskoka district. In fact, it is among the oldest church buildings of any kind in Muskoka. In token of this, also during the service, a plaque to commemorate the 100th birthday of Christ Church was presented on behalf of the Province of Ontario by Mr. Frank Miller, (M.P.P., Muskoka).

In this the Centennial year of the Diocese, it is interesting to note that this Church in Port Sydney is just a couple of months older than the diocese. It was in 1873 that the Rev. Edwin Cooper was

appointed missionary at Port Sydney with charge of the surrounding country including Huntsville as an out-station.

The building of the church was begun in the summer, with the materials being donated by many families around the vicinity, whose descendants continue to reside in the community to this day.

Mr. Cooper's successor was the Rev. William Crompton, who became known as the "travelling missionary", and he certainly was a zealous missionary and church builder. Through his labours, some 20 churches were erected in the two districts of Muskoka and Parry Sound (i.e. the churches of Aspdin and Ilfracombe).

Another notable incumbent of Christ Church was the Rev. E. Robert Clarke, who, with his knowledge of woodworking, carved by hand the Creed, the Lord's Prayer, and the Ten Commandments on the chancel walls.

In the last year of his episcopate, Bishop F. D. Fauquier visited Port Sydney on March 6, 1881, to consecrate Christ Church. In 1894, also on his last visit to Port Sydney, the Rt. Rev.

Edward Sullivan, second bishop of Algoma, consecrated the gentle slopes around Christ Church up to the water's edge as a churchyard and hallowed place.

On the 50th Anniversary in 1923, the third bishop of Algoma, Archbishop Thorne-Loe, was present, and during his visit he recalled his first visit to Port Sydney — some 17 days after his consecration in Quebec, during wintry stormy weather!

The longest association with Christ Church is that of the Rev. Canon E. F. Pinnington, for this well-beloved cleric had served there from 1926 to 1936. Then he moved to St. James, Gravenhurst, but after his retirement in 1950, he returned to Port Sydney until his death in 1963. During the intervening years 1936 to 1950, the Society of St. John the Evangelist conducted the services at Christ Church, Port Sydney.

The Rev. Canon Cyril Goodier succeeded Canon Pinnington, and he also had formerly been a rector of St. James in Gravenhurst. The present rector, the Rev. Canon E. Ray Nornabell, was at one time rector of All Saints, Huntsville.

The history of Christ Church, Port Sydney is best summed up in the words which were read at the Jubilee Service 50 years ago: *The story of the Church of God at all times and in all places is not only that which concerns buildings of wood or stone, but much more it is the record of faithful endeavour in living temples, the holding fast of the faith in human lives. The events and memories this account recalls of the life and progress so far of Christ Church in this particular part of His Vineyard amidst tremendous difficulties successfully overcome, must surely fill this and future generations with a sense of gratitude to Almighty God and a stronger sense of obligation and responsibility towards the future, and to whatever further tasks He calls us.*



Courtesy of Sault Daily Star

Mr. and Mrs. Bullock were wed 60 years ago in Sault Ste. Marie

Algoma is celebrating its 100th Anniversary, and for 60 of those years, Mr. and Mrs. Charles Bullock have been happily married.

Charles Bullock and Hannah Routledge were married in St. John's Anglican Church, Sault Ste. Marie on Aug. 14, 1913, by the Rev. Hardy Johnston. Both are active members of the Church where they were married. Mrs. Bullock taught Sunday School for over 50 years.

Ordination at St. Brice's, North Bay

Ordinand will become the deacon-in-charge at Dorset

On Friday, September 21, at 7:30 p.m., in St. Brice's Church, North Bay, Jonathan Patrick Earle was made a deacon by the Most Rev. W. L. Wright, Archbishop of Algoma and Metropolitan of Ontario.

The candidate was presented to the Archbishop by the Ven. George Sutherland, Archdeacon of Muskoka. The preacher was the Rev. Canon E. Ralph Adye, a retired priest of the diocese of Toronto, and a personal friend of the candidate. Several clergy from the diocese were present.

Jonathan Earle was born in Henley-in-Arden, Warwickshire, England, on March 17, 1942. He was educated at Haileybury and the Imperial Service College, and decided upon a naval career. As it happened he eventually joined the Royal Canadian Navy.

Mr. Earle emigrated in December, 1961, and successfully entered the Canadian Services College, Royal Roads in the following September, and into the Royal Military College of Canada, at Kingston, graduating with a Commission and a B.A. in May, 1966.



The Rev. Jonathan P. Earle

He spent the next three years at sea on destroyers.

While at RMC, he was involved with the Officers' Christian Union. In 1969, he entered Wycliffe College in Toronto, and graduated from there with a M.Div. degree, in 1973.

The ALGOMA ANGLICAN and the Diocese of Algoma welcome 'Josh' (as he was affectionately called at college), and wish him the very best as he takes up his position as deacon-in-charge of the Dorset parish (see the *Diocesan Gazette*, on page 2A).



Courtesy of Thunder Bay Chronicle-Journal

St. Paul's GA receives Archbishop's Cup

Alison MacGillivray, centre, president of St. Paul's Anglican Church GA accepted the Archbishop's cup from the cup's namesake and donor, the Most Rev. W. L. Wright, during the GA Festival held in May of this year. Looking on is Miss Lynne Lundberg, St. Paul's GA Leader, in Thunder Bay.

Many things happened prior to October 28, 1873

The birth of a diocese — ALGOMA

by Mr. George Quibell
(Ed. Note. The following essay is the work of Mr. George Quibell, a theological student from Wycliffe College, who is a postulant to the Diocese of Algoma. The essay was done for the Rev. Prof. T. R. Millman, Professor of History and Librarian at Wycliffe College, and won a prize at the Spring Convocation.)

The spread of the Gospel of Christ throughout the region that we call the Diocese of Algoma had its origins in the missionary zeal of the Jesuits, who, in the persons of Fr. Jogues and Raymbault joined with 14 tribes of Indians as they celebrated their Feast of the Dead at Sault Ste. Marie in 1641. The extent of their missionary efforts, however, only went as far as planting a cross on the banks of the St. Mary's River.

Then during the winter of 1660, Père René Ménard, while on his way to Wisconsin, stayed over in the region until the spring. During this stay, he made attempts to convert the Indians, all of which were unsuccessful. In 1665, Fr. Claude Allouez passed through Sault Ste. Marie and on his return to Quebec he pointed out to his Superior the necessity of establishing a mission at the Sault. The superior consented and appointed Fr. Marquette, who left Montreal on April 21, 1668, and with the aid of both French and Indians, erected a stockaded house and chapel.

The Roman Catholic Church and the French explorers and fur-traders quickly realized that the long series of shallow falls (that were the mark of the river) was the last barrier to the unknown riches and peoples of the interior along the trade route from Montreal up the Ottawa River, through Lake Nipissing, and the North Channel of Lake Huron.

From this point, the Church could most easily carry out its mission. For the Indians, it was an ideal gathering place as Fr. Allouez had rightly noted; in winter, it became the only open water. Here, too, the Indians came to live in peace and to take the giant whitefish for their food.

See city

Named Pau-wa-ting (as Bawating), the place of the water over the stones, it became the Ojibway hunting and fishing grounds later immortalized by Longfellow in his poem, "Hiawatha". It also became the most natural centre from which the Church could begin its evangelization of the Indians. Sault Ste. Marie stands today as the see city for the Roman Catholic, and Anglican churches.

In keeping with their missionary zeal, the Jesuits had Fr. Claude Dablan appointed Superior of Western Missions, and on his arrival at the Sault, he despatched Fr. Allouez to Green Bay, Wisconsin, and Fr. Marquette to La Pointe where they were to establish missions.

In 1683, after the death of Marquette, Jean Enzaron

became superior followed in 1686 by Fr. Étienne de Carheil. It was the vigorous protest to the Governor-General, Frontenac, by the latter, against the greed and lust of the traders, the garrisons, and their commanders that eventually led to the abandonment of the mission through lack of support by the secular authorities.

The Anglican mission began with the arrival of the Rev. G. Archbald along the shores of Lake Huron in the summer of 1830. He had been sent to the area by the S.P.G. and lived among the Indians for a short time. It was primarily due to the enthusiasm generated by this man among a number of influential people residing in Toronto, amongst whom were His Excellency Sir John Colborne (the Lieutenant-Governor of Upper Canada) and Archdeacon John Strachan (of Toronto), that there came into existence an organization initially called "The Society for Converting and Civilizing the Indians of Upper Canada". It was later expanded to include the words, "and Propagating the Gospel among Destitute Settlers".

The object of this Society was to carry out missionary work in the northern parts of the province together with the establishment of missions near the shores of Lake St. Clair, among the Six Nations on the Grand River, and the Mohawks of the Bay of Quinte.

Cameron

It also hoped to provide a travelling missionary among the white settlers in what was then known as the Home District. Canon F. W. Colloton in his writing remarked that "The first undertaking of the Society was to send a young man named Cameron to Sault Ste. Marie as a teacher and lay missionary."

McMurray

A school was started, but the schoolmaster failed to satisfy the Society and was relieved of his position. A happier choice was then made in the person of William McMurray, a young man of Irish birth, who was completing his studies in Divinity in the school begun by Archdeacon Strachan.

The Lieutenant-Governor could not give the young McMurray any definite information about the location of the place, nor could the Surveyor-General! Finally, he secured the necessary information and travelled to his new position by way of Detroit, taking exactly a month on the journey, arriving in October, 1832.

It may be more than coincidence that Mr. McMurray should come from Archdeacon Strachan's school, for during the episcopate of Strachan, his main aim for a northern bishopric was to evangelize the Indians along the upper Great Lakes.

The missionary work of Mr. McMurray flourished during the governorship of Sir John Colborne with the erection of both a school and a church around which it was proposed that a village for the Indians be built.

However, the appointment of Sir Francis Bond Head as his successor saw a change in the relations between the Church and the secular authorities. The results of this change saw the suspension of the proposed Indian village, and the temporary closing of the mission with the departure in 1838 of Mr. McMurray.

O'Meara

Attempts to continue the work at the Sault by the appointment of the Rev. F. A. O'Meara lasted but a couple of years, after which Mr. O'Meara was given the charge of a mission on Manitoulin. The mission at the Sault remained leaderless till 1849.

The mission at Manitoulin had arisen as a result of government attempts to gather the Indians from along the North Shore of Lake Huron, and to create a settlement on the Great Manitoulin. In this way, it was hoped that the Indians could be trained in the arts of civilization and the Christian religion.

It was to this aim that the missionary society in Toronto sent the Rev. Adam Elliot as the first missionary to the island. As with Sault Ste. Marie, this mission too was compelled to cease its work during the governorship of Sir Francis Bond Head.

The work that was being carried on in this area was of great interest to Bishop Strachan, as it included the upper regions of his vast diocese. He visited the region 7 times during his episcopate, having realized at the outset that it needed closer episcopal oversight. He even advocated the formation of a missionary jurisdiction to be known as the "Diocese of St. Mary", although its realization he was not to see himself.

The advent of the *Robinson Treaties* and the surrender of Manitoulin Island to the Government by the Indians in consideration for monetary agreements, and the setting aside of land reserves, extended the missionary role of the Church to include the new white settlements that were now taking place on the lands previously inhabited by the Indians.

Homestead act

D. M. Landon (St. Paul's, Thunder Bay), in his work on Bishop Fauquier, comments that "The influx of settlers was accelerated by Ontario's *Free Grant and Homestead Act of 1868*, which opened up 26 townships in Muskoka and Parry Sound, with 5 in the vicinity of Sault Ste. Marie, as well as St. Joseph's Island. Settlers were granted up to 200 acres, and in the 1870's, they poured into the free grant areas some from southern Ontario, others from the British Isles."

As a result, Sault Ste. Marie became a white village, the Indians having been removed to the reserve at Garden River. Other villages began to form such as Bracebridge, Byng Inlet, Parry Sound and Rosseau. At all



The Rt. Rev. F. D. Fauquier
First bishop of the Diocese of Algoma
1873-1881

of these places the clergy strived to minister to the isolated settlers. In 1870, St. Luke's Church was built and later became the Pro-Cathedral.

These developments more than anything generated the interest in the proposals put forth by Bishop Strachan, but action proved to be very slow. In 1871, at the Fifth Session of the Provincial Synod held at Montreal, the Upper House proposed a canon on missionary bishops, but it was held over for 4 years before being adopted. It appears that the paramount concern during this period of delay was one of "stamping out ritualistic practices" and "administrative regulations and constitutional practices."

In co-operation with this move, the Toronto Synod, who had urged the need for a northern diocese, set apart the districts of Muskoka and Algoma (which included the present District of Thunder Bay) as a Missionary Jurisdiction.

In the setting up of Algoma several new approaches were made, whereas in the past an area had of necessity been required to build up sufficient strength within its own geographical boundaries before being created as a diocese. Then, a missionary bishop was sent to the area to organize it.

First of a kind

In this way, the Church in Canada adopted the American technique, and Algoma became the first missionary diocese sponsored by the Canadian Church. The newly created autonomous nature

of the Canadian Church had released it from the dependency upon royal letter patents that could only be issued by the British Government.

It fell now upon the Provincial Synod to devise a new legal basis for creating a Missionary Jurisdiction and for electing its bishop. D. M. Landon notes that "it took 3 days of legal wrangling before the necessary canon was adopted".

Election controversy

The chief controversy was over the method of electing missionary bishops. The Upper House had proposed in 1868 that they alone would make the choice, and with this arrangement the majority of the clergy concurred. But the lay delegates insisted on a more democratic method—nomination by the Lower House before final selection by the bishops.

On the third evening, a compromise was finally accepted; the House of Bishops would propose one or more names to be voted upon by the Lower House.

On the morning of the fourth day, the Bishops presented to the Lower House the name of the Rev. F. D. Fauquier, who after 8 ballots, failed to gain the necessary number of votes from both the clergy and laity. The name of the Rev. J. P. DuMoulin was therefore placed before them, and was duly elected on the ninth ballot. However, shortly after the closing of the Synod, he withdrew from the offered post.

(Continued, Page 7A)

The birth of a diocese (cont'd)

"Earnestness and zeal"

(Continued From 6A)

The Provincial Synod, meeting again the following year, once again were presented with the name of Fauquier, and ultimately accepted him on the third ballot. The Rev. F. D. Fauquier, duly elected, became the first missionary bishop of the Diocese of Algoma.

The name 'Algoma'

The choice of the name 'Algoma' for the Canadian Church's first missionary diocese appears somewhat vague in view of Bishop Strachan's proposal of 'St. Mary's'. ALGOMA is a hybrid word originally coined by Henry Row Schoolcraft, an American ethnologist and explorer, and is one he advocated as the name for Lake Superior in recognition of the Ojibway claim to it as the Algonkin Sea. 'Al' is from Algonkin, and 'goma' is a variant of gum-ee or gomee, meaning water.

In 1855, J. Sheridan Hogan published an essay in which he spoke of the Church's work in Canada, and while referring primarily to this country as a whole his words reflect the early days of ministry in Algoma: "All denominations and sects in Canada are marked by earnestness and zeal in their religious duties. The clergy often travel long distances, and over roads which would utterly appall the residents of cities and towns in England, to do duty 2 and 3 times a day. The settlers in the more remote areas and poor districts may be seen, winter and summer, wet or dry, walking ten and fifteen miles to the place of worship. This is not infrequently a barn, a schoolhouse, or the largest room in the dwelling of a farmer."

A description

Most interesting is a report by Eda Green who in 1912 wrote as follows: "Al-

goma was the only diocese in Eastern Canada which was not self-supporting. This district, stretching along the north shore of two of the great lakes like a bridge joining the two provinces stands in a peculiar position. Founded in 1873 as a missionary diocese, to be the special 'child' of the Canadian Church, it was thought that the rocky barren land must keep it always poor.

"When the Cobalt silver mines were discovered some 9 or 10 years ago, there was a rush like that to the Klondike: enormous numbers of people poured in, and it was impossible for the sparse and poor population to provide churches or clergy to cope in any way with the influx.

"When the M.S.C.C. was formed, Algoma lost its privileged position in the Canadian Church, and received only its grant with other dioceses. Moreover, the min-



St. Paul's, Manitowaning, the oldest church in the diocese of Algoma

ing and lumbering industries, which were developing, brought no excess of resident wealth, beyond the wages of miners and lumbermen.

"Both were financed by capital from the States or England, so that the money earned went out of the country in the shape of dividends or shares, while the vast in-

crease of population had to be provided for.

"All the older parishes in this diocese are agricultural and poor, yet the Church people—every man, woman, and child—give for Church work at the rate of 19s:6d a head per annum. How would this compare with the giving in country parishes in England?"

"The Church is the Body of Christ"

Algoma—part of a world-wide communion



The Most Rev. M. Ramsey
Archbishop of Canterbury

As the Diocese of Algoma celebrates its 100th Anniversary on October 28, and begins its second century of service on October 29 with its Synod Meetings, it might very well take a look at the Anglican Communion of which it is a part.

The Anglican Consultative Council reports that 65.4 million people in the world profess to be Anglican (or Episcopalian), and 2,877,000 of them live in Canada.

The total number of Anglicans is growing about one million a year. One in four of its members is a communicant. They are served by 560 bishops and more than 40,000 clergymen. The Anglican communion is a world-wide family which includes 22 autonomous 'national' churches in which 93 principal countries are represented. Each member of this catholic church makes its own rules and appoints its own officers. In 1971-72, for the first time, the number of Anglicans outside England (32.9 million) was greater than the number in England (32.5 million). As the proportion of English Anglicans decreases, that of African Anglicans increases.

This international and inter-racial family shares com-

mon attitudes and inherited traditions, has a mutual recognition of ministers and a "mutual responsibility and interdependence in the Body of Christ".

The Anglican Church of Canada's general policy states that "the church is the Body of Christ and as such is concerned with the totality of human existence and man's eternal destiny. It is called to proclaim the Gospel of God's redeeming love through Christ, and deliverance from sin and from all that mars human life."

The habit of family consultation was started over 100 years ago with bishops meeting at Lambeth Conferences every 10 years. During the 1960's it was recognized that in the fast-changing world there was need for more frequent discussion and exchange of information. This resulted in the formation of the Anglican Consultative Council, a non-legislative body which brings clerical and lay delegates from each member church together. Its first meeting was in Limuru, Kenya in 1971. It met for the second time this year, in Dublin, Ireland.



The Rt. Rev. J. W. A. Howe
Secretary-General of ACC

Secretary-General of the Council and formerly Executive Officer of the Anglican

Communion, Rt. Rev. John W. A. Howe, says, "We live in a world where social and political situations can and do tear apart families and separate friends." He sees the Council as continuing the tradition of consultation which is of the essence of Anglican cohesion and the Anglican life style and serves as "an instrument of common action."



Archbishop W. L. Wright
Algoma's Diocesan

The two basic units of the Anglican Communion are the diocese and the parish. In the beginning, probably only one church existed in a city under the direction and control of a Bishop, seen as the successor to the Apostles. The Bishop was assisted by a number of presbyters (or priests) and deacons. The latter were chiefly concerned with works of charity. As the church spread out, and more than one church was established in a city, the Bishop left priests in charge of various congregations. When a congregation was small, two or more churches came under the care of one priest. This unit was called a parish. The parish then became a

geographical area consisting of one or more churches. A diocese looked after by a Bishop is an area consisting of a number of parishes. Each diocese is in some ways, though not entirely, autonomous. Several dioceses are grouped together to form an ecclesiastical province which is in the care of an Archbishop known as a Metropolitan.

Dioceses, provinces and national churches all have their synods. In almost all cases, bishops, clergy and laity consult together in the interests of the church. The Bishop works in partnership with the people of his diocese (clergy and lay) and the priest works in partnership with his congregation, always conscious of Christ's dictum: "He who would be greatest among you must be as one that serves."

In the Anglican Church of Canada, there are 5 archbishops — the Primate and the 4 Metropolitans. There are 37 bishops and 1,822 clergy, and a parish membership of 1.2 million.

The four ecclesiastical provinces are as follows: Canada, which covers the Maritime region, Montreal and part of Quebec; Rupert's Land, including northern Quebec, northern Ontario, the prairies and the Arctic; Ontario, covering parts of Ontario and Quebec; and British Columbia, which includes that province and the Yukon.

Within the 4 ecclesiastical provinces, there are some 28 dioceses, and an additional area known as the episcopal district of Mackenzie.

The Diocese of Algoma, celebrating its Centenary on October 28, 1973, is one of those dioceses. This diocese of some 70,000 square miles in Ontario thanks God for its part during the last 100 years in the Anglican Church of Canada, and the Anglican Communion throughout the world.

Former primate is to attend Capreol's 50th

The Anglican Church of St. Alban the Martyr in Capreol is celebrating the fiftieth anniversary of its opening on Sunday, November 25, 1973.

Several events are planned for that weekend. On the Saturday evening, a Jubilee Banquet will be held at 7 p.m., November 24.



Archbishop H. H. Clark
Former Primate

On Sunday morning, at 11 a.m., there will be a Solemn Eucharist of Thanksgiving at which the preacher will be the Most Rev. Howard H. Clark, the former primate of the Anglican Church of Canada. Archbishop Clark served as a student minister in Capreol.

On Sunday evening, at 7 p.m., a Festal Evensong will give an opportunity to the parish to share with the community at large in an act of thanksgiving to Almighty God for the blessings of the past fifty years, and rededicate themselves for the future. Church, civic and community leaders will participate in this service.

The Rev. Colin Clay is the rector of St. Alban's, and the Wardens are Mr. Hugh Hamilton and Mr. John Maybury.



Courtesy of Sault Daily Star

A warden assists a server

George Pine of Garden River helps Leslie Ailing of the Michigan Sault adjust his headpiece prior to the opening of the four-day pow-wow at the Rankin Reserve. The event attracted dancers from Western Canada, New Baltimore, Michigan, and Ontario.

The celebration also marked the 21st anniversary of the Rankin Reserve.

George Pine is the Rector's Warden at St. John's Church in Garden River, and Leslie Ailing is a server at St. James' Episcopal Church, Sault Ste. Marie, in Michigan.

From St. John's to St. John's

New Lakehead rector



The Rev. H. Morrow

As reported in the *Diocesan Gazette* on page 2A of this issue of the ALGOMA ANGLICAN, the Rev. H. Morrow, formerly of St. John's in New Liskeard, is the new rector of St. John's in Thunder Bay, succeeding the Rev. Canon Alvin J. Thomson, who recently retired from the active ministry after serving some 16 years at St. John's.

Fr. Morrow was born in Hamilton, where he received his primary and secondary education. During the depression years he worked at whatever jobs were available (fruit-picking, store-clerking, canning, glass and soap factories, forestry in B.C., and as an orderly in a hospital).

Circumstances and finances at first prevented him from studying for the ministry. As a missionary alternative, he accepted a position as a Manual Training Instructor in the Anglican Church's Indian Residential Schools, where he met Edith Elford, also a teacher there.

They were married in 1950, and continued in Sault Ste. Marie for 2 years.

Then an opportunity presented itself for study at the Montreal Diocesan Theological College affiliated with McGill University. He was made a deacon in 1954, and ordained to the priesthood the following year.

Between college terms, he ministered on the Garden River Indian reserve, on Manitoulin Island, and at the summer mission of St. Christopher's, McGregor Bay. His first posting was as an Assistant at the Church of the Epiphany in Sudbury in 1955. His responsibility included a Mission in a rapidly growing area north of the city, where he established the Church of the Ascension.

In 1961, he was transferred to Sault Ste. Marie to become the first minister of St. Matthew's, a new Extension parish. In 1969, he accepted an invitation to become rector of St. John the Evangelist in New Liskeard. Now, as of October 1, 1973, he is the rector of St. John's, Thunder Bay.

The Morrrows have two children. Kevin, 14, is attending Hillcrest High School, and Mary, 19, is enrolled at Lakehead University.

The Morrrows' interests are varied, but music, drama, and art stand high on the list.

The rectory address in Thunder Bay is 131 Blanchard Street, Thunder Bay "P", Ontario.

Around Algoma

The Deaneries of Algoma and Mississauga met in St. Peter's, Elliot Lake, on Sept. 18 to discuss the upcoming Centennial celebrations and the Diocesan Synod. . . . The West Thunder Bay parish has started a 'Rectory Garage Fund' in order to supply money for a garage beside the rectory in Rosslyn. . . . St. John's, New Liskeard, had a *Congregational Picnic* on Sunday, September 15, at Camp Temiskaming on Fairy Lake. . . . On Sunday, Aug. 5, the Rev. Don Landon of St. Paul's, Thunder Bay returned to his former parish of Holy Trinity in the Sault to conduct the Sunday Eucharists, and a wedding the day before. The same weekend, the Rev. Bill Stadnyk, rector of Holy Trinity, Sault Ste. Marie, returned to his former parish of St. Peter's, Elliot Lake, to conduct a wedding and the Sunday morning services. . . . On Sunday, Sept. 23, Christ Church in Lively welcomed Father Roland Palmer, as a Centennial preacher, who outlined the history of the Diocese of Algoma. Fr. Palmer spent many years in the Diocese, and has played a prominent and effective part both in the Diocese, and in the Councils of the Diocesan, Provincial and General Synods. . . . The new address of the Rev. Canon Alvin J. Thomson, who recently retired as rector of St. John the Evangelist in Thunder Bay, is 201 Woodside Street, Thunder Bay, Ontario. . . . The Church of the Resurrection in Sudbury held a very successful *Parish Ball and Supper* at the Caruso Club on Saturday, September 29, as a part of the Centennial celebrations throughout the Diocese. . . . Congratulations to Mr. and Mrs. W. D. West ('Bill and Pete') as they celebrated their 50th Wedding Anniversary at their summer home in McGregor Bay. The Wests have been spending their summers in McGregor Bay for many years, and been very active in the life of St. Christopher's Community Church. Their winter home is in Windsor, Ontario. . . . The Rev. Bruce Matthews, Provost of Thorneloe College,

several North Bay churches on Sundays. . . . Mr. Andy Hoskin, and his bride as of July 22, Mary Lou (Parkins), have moved to Toronto, where Andy will be studying Theology at Wycliffe College. Both Andy and Mary Lou were members of the FELLOWSHIP, a singing group of St. Thomas', Thunder Bay. . . . The Rev. Canon and Mrs. D. H. Dixon have



The Rev. Canon D. H. Dixon

returned from England after their exchange with the Rev. and Mrs. Peter Disney. . . . During the absence of a priest in Gore Bay, the Rev. Lorne Sutherland, rector of the Espanola parish, has been taking services there on Thursday evenings. . . . 14 members of the Sault Ste. Marie Tennis Club used the facilities of St. Thomas' Education Centre in Thunder Bay for sleeping facilities, while they were taking part in the *Mid-Canada Tennis Tournament* from August 7 to 10. . . . On Sept. 9, the Rev. Don Landon, of St. Paul's, Thunder Bay, who had been an official delegate



The Rev. Don Landon

to the Provincial Synod held at Kingston, reported in a sermon some of the surprises of that synod. His sermon was entitled, "The Breaking Through of the Unexpected". . . . Prebendary Tom Kerfoot, the head of the world-wide Anglican Missions to Seamen spoke at a special service at St. John the Evangelist, Thunder Bay, at 8 p.m. on Monday, September 10. . . . St. John's, New Liskeard, again took part in the Fall Fair Parade with a float entitled, "Our 80th Anniversary". . . . The sympathy of the Diocese is extended to the Rev. James Turner, rector of the West Thunder Bay parish, whose mother died in England in July. . . . It is expected that the Rev. Canon H. A. Sims will be filling in at St. John's, New Liskeard, until a new rector is appointed there to replace the Rev. H.



The Rev. Canon H. A. Sims

Morrow (see *Diocesan Gazette* on page 2A). . . . Church Army Sister Diane Nelson has arrived at St. Thomas', Thunder Bay to begin her work there as an assistant to the Ven. E. Roy Haddon. Diane is a former Torontonian, and was a public school teacher prior to entering the Church Army Training Centre. Her address is 119 W. Amelia, Thunder Bay. . . . Church Army Capt. H. Willem, who was a former Assistant to the Rev. Don Landon at St. Paul's, Thunder Bay, was married to Susan Swan in Christ Church, St. Catharines, in May of this year. . . . It is expected that 8 postulants to the Diocese of Algoma will be present at the Centennial Celebrations and Synod. . . . St. Paul's, Thunder Bay had a family pot-luck supper to celebrate the Algoma diocesan centennial. It was held on Tuesday, September 25. . . . The Rev. Roger W. McCombe, editor of the ALGOMA ANGLICAN, conducted the fourth Annual Thanksgiving service at St. Christopher's, McGregor Bay, on Sunday, Oct. 7. This service is held for the summer tourists who have remained this late, or who have returned for the occasion, as well as for the invited guests of Mr. and Mrs. Jim Ferguson, who own the store on Iroquois Island in McGregor Bay. . . . The special preacher at St. Paul's, Thunder Bay, on September 16, was Mr. Walter Day, the Canadian representative of the *Jesus to the Communist World Mission*. . . . A "Marney Patterson Invitation-to-Live Crusade"



The Rev. Marney Patterson

was conducted on Manitoulin Island in September, and the Rev. Gilmour Beattie, rector of St. Paul's, Manitowaning, was the chairman of the preparations for the Crusade.