

algoma anglican

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No. 6

ALGOMA ANGLICAN congratulates CANADIAN CHURCHMAN

1	It's centennial year for the Anglican Church's national newspaper and this month CANADIAN CHURCHMAN offers the best of editorials, news and letters to the editor dating back to 1875. From its inception, serving Anglicans in central Ontario, the CHURCHMAN has expanded until now, accompanied by 13 diocesan publications, it is sent into more than 280,000 homes across Canada. Centennial stories appear throughout this month's edition.	1
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OBITUARY:

Ernest Newton-White dies in Haileybury

Ernest Newton-White, author of *Gillmor of Algoma, Archdeacon and Tramp* (a biography of Archdeacon Gillmor), died in the Haileybury Hospital on May 5, where he had been a patient since 1967.

Mr. Newton-White was born in Eastington, Gloucester, England, on December 9, 1892, and moved to Canada and the Ottawa Valley, when he was 16 years old. In 1910, he moved and homesteaded in Dack Township near Charlton, where Archdeacon Gillmor officiated at his marriage to Gladys Attwater in 1919.

The homestead was burned out in the 'great fire' of 1922, and the Newton-Whites then lived for five years on the shores of Lake Temiskaming in Lorraine Township.

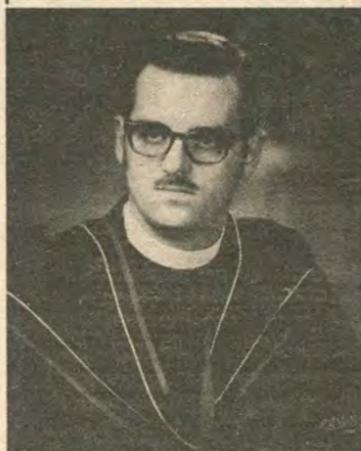
Their son, Ralph, now living in Victoria, B.C., was born while they were at Lorraine, and their daughter, Muriel, was born after they moved back to Charlton in 1927. Muriel now lives in Haileybury.

The family remained at Charlton until Mr. Newton-White became ill. He worked as a freelance writer and journalist and had two books published, besides the *Tramp*. They were on conservation of natural resources—*Canadian Restoration*, and *Hurt Not the Earth*.

The funeral service was held in St. Faith's Church, Charlton, with Fr. R. Locke (St. Paul's, Haileybury) assisting Fr. T. Koning (Rector of Christ Church, Englehart, and St. Faith's, Charlton) at the Requiem.

Editor leaves diocese

Moves from Espanola to Ingersoll near London



The Rev. Roger W. McCombe

The Rev. Roger W. McCombe, Editor of the ALGOMA ANGLICAN, and his family will be leaving the Diocese of Algoma at the end of June, 1975. Fr. McCombe has accepted a position as Head of Classics at the Ingersoll District Collegiate Institute, in Ingersoll, Ontario.

Fr. McCombe has been teaching Classics at Espanola High School for the last five years, and was made a deacon by Archbishop Wright in June of 1971, and ordained a priest in May of 1974. He has been the minister of St. Christopher's in McGregor Bay, in the capacity of student, deacon and priest for eight summers (1963 to 1966, 1968, 1969, 1973 and 1974).

During his time in the Diocese of Algoma, Fr. McCombe has also assisted Thorneloe College, of Laurier University, by lectur-

ing in the Extension Division of the Religious Studies Department. In July of 1974, he was appointed to the Senate of Thorneloe College.

Fr. McCombe's wife, Gloria, has also taught at Espanola High School, in the Commercial Department. The McCombes have two children—Warren (almost 5), and Ryan (16 months).

Fr. McCombe has been in touch with the Rt. Rev. T. David Ragg, Bishop of the Diocese of Huron (in which Ingersoll is located), and he has indicated that pastoral opportunities will be available for him.

The ALGOMA ANGLICAN Standing Committee met in May, and has recommended to the Bishop and the Executive Committee that Fr. McCombe continue his editorial responsibilities for a year as a temporary measure until some decision is made about his successor.

NEW

ADDRESS

Watch for the summer edition of the ALGOMA ANGLICAN, which will contain the Editor's new address in Ingersoll, Ontario.

Continue to send newscopy to the Espanola address until August 1, 1975.

Courtesy of the Rev. T. Koning

Pictured here are the people involved in the Induction of the Rev. Roy Locke as Rector of the Haileybury parish. From left, Mr. R. Henderson (Warden of St. Simon's, Temagami); Mr. Thomas Huff (Haileybury); Fr. Locke; Archdeacon David A. P. Smith; Mr. A. Bishop (Haileybury); and Mr. D. Skorey and Mr. B. Park (Wardens of St. James', Cobalt). Fr. Locke is being presented with the three keys to the churches which are in this particular parish.

Brother preaches at Induction

At an impressive service in St. Paul's Church, Haileybury, the Rev. Roy Locke was inducted as Rector of that parish, and the churches of St. James', Cobalt, and St. Simon's, Temagami, on Sunday evening, April 20. The Officiant was the Ven. D. A. P. Smith, Archdeacon of Muskoka, and Rector of St. Brice's, North Bay, acting under the mandate from Bishop Nock.

The sermon was preached by the Rev. Charles Locke, Rector of St. John's, Matheson (Diocese of Moosonee), and brother of the newly inducted Rector of St. Paul's,

Haileybury. The Rev. Noel Goater, Rural Dean of Temiskaming, and Rector of St. John's, North Bay, sang Evensong. During the service, brother clergy from the Diocese who assisted included Fathers G. Lynn (Sundridge); B. Rod Brazill (New Liskeard); T. Koning (Englehart); and E. B. Paterson (Sudbury).

The laity were also represented in the service, with Mr. M. Weight, lay reader of St. Paul's, Haileybury, reading the First Lesson, and the keys of the Churches being presented by People's Warden A. Bishop, and Mr. T.

Huff representing Rector's Warden J. Leckey (St. Paul's); People's Warden B. Park and Rector's Warden D. Skorey (St. James'); and Rector's Warden R. Henderson (St. Simon's).

The combined choirs presented an anthem, "All in the April Evening".

Greetings to the new rector were brought from the Tri-town Ministerial Association by the Rev. Dr. W. F. Butcher of the New Liskeard Presbyterian Church, and Mr. Clifford Newman, representing the session of the Haileybury United Church.

St. Alban's, Capreol

Rector serves as chaplain to Cadet corps

While officially organized parish youth work may not be very evident at St. Alban's in Capreol, the Rev. Colin Clay, Rector of that parish, has become very involved with the local company of the Army Cadet corps, which numbers some 40 boys between the ages of 13 to 19.

This group is very active every Wednesday night, and holds regular Church parades. Fr. Clay, the Commanding Officer, accompanied 27 cadets (along with two other officers) on an expedition to Quebec City by school bus during the March break. They stopped at Petawawa (where they met with the Base Chaplain, Major the Rev. Kells Minchin of Algoma Diocese), Ottawa (where Senator R. Belisle gave them a personally guided tour of Parliament), the

Military College at St. Jean, Quebec, and Val Cartier (where tours were arranged for Quebec City).

They visited Montreal on the return journey.

After Easter, Fr. Clay was enjoying a short holiday with his parents in the United Kingdom, and he took the opportunity to visit Capreol's sister unit—the City of London Royal Green Jackets. The Capreol Cadets presented the Londoners with a Canadian flag, and they responded with a plaque to hang in the cadet hall in Capreol. Exchange visits between the two are presently being arranged.

When the facilities and staff make it feasible, Fr. Clay hopes to enlarge the company to include females as well.

The Annual Inspection was conducted on Tuesday,

June 3, with Senator R. Belisle as the principal inspecting officer. The company of cadets was also involved in the official visit of Ontario's Lieutenant-Governor to Sudbury.

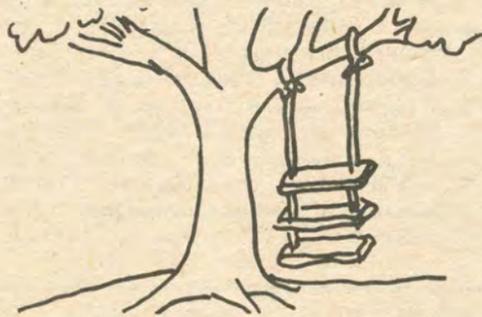
Fr. Clay commented to the ALGOMA ANGLICAN, "Movements of this kind, including the Scouts and Guides, provide us with the opportunities for contact with youth extending far beyond the confines of the parochial scene, and enable us to help many who would never associate willingly with the normal organizations provided by our Churches.

"While never replacing the traditional 'youth - clubs', such organizations do deserve closer attention by clergy and congregations than is often the case."

COMMUNICATIONS GAP

A Visual Editorial

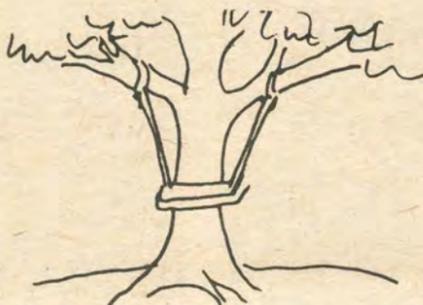
(Adapted from an idea from W. Schwenger)



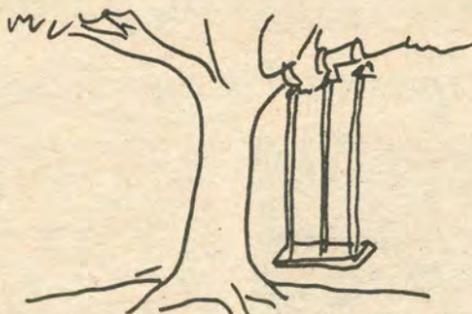
As the ACW requested it.



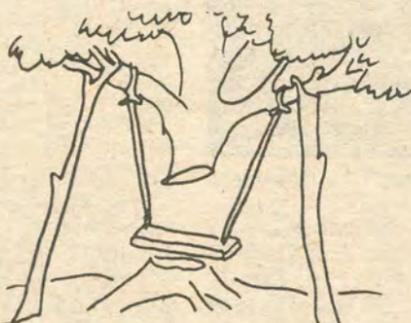
As the Property Chairman designed it.



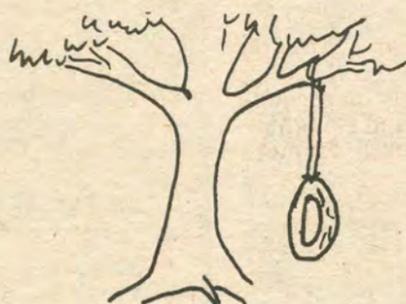
As the People's Warden envisaged it.



As the Rector drew it.



As the Caretaker installed it.



As the kids wanted it.

"I know you think you understand what I said, but I'm not sure what you think you heard is what I really meant."

The bishop's letter

Putting Christ first in your lives



Bishop Nock

My dear fellow Anglicans:

As of May 8, I had completed twenty-four confirmations in the Deaneries of Algoma, Thunder Bay, Muskoka and Sudbury. In the course of these confirmations, 357 candidates have been presented to me.

These services have brought me a great deal of joy in many ways, beyond that of administering the Sacrament itself. Before and after the services, I have been able to meet the young people and adults on an informal basis, which has been useful in establishing a relaxed relationship. It is my hope to keep in touch with them as time goes on to help strengthen this relationship and their loyalty to Christ and the Church.

But the continued assistance of the parents is necessary, for as parents, it is imperative that you set them an example of faithfulness and devotion by putting Christ and the Church first in your lives. Otherwise my work as Bishop, and that of your Rector, will be in vain.

I have also enjoyed the warmth and friendliness of the congregations in the receptions which follow the services, and am beginning to catch "the feel" of the Diocese. I have been delighted with the condition of the Churches and the evident love and care with which they are cared for.

My third joy has been to meet with the clergy and their wives in their homes and in groups and so have fellowship and open conversations with them and their families. I have met with nothing but kindness and generous hospitality.

Before the summer months, I look forward to further Confirmations in Temiskaming, and Manitoulin Deaneries.

The Rev. Roger McCombe has announced that he and his family will be leaving the Diocese during the summer months to take up residence in Ingersoll, where he will head the Classics Department in the High School there.

The ALGOMA ANGLICAN Standing Committee has met and recommended that his services be retained as Edi-

tor of the ALGOMA ANGLICAN until June, 1976, and I am happy to concur in this recommendation. This extension will give us time to consider any future move regarding the position of Editor.

Fr. McCombe has given splendid leadership and expertise to this position, and we are happy not to lose his talents immediately, following his departure from the Diocese.

Wherever you may be during the summer months, please do not neglect the worship of God. A spiritually neglected summer is in many ways a "lost summer" no matter how physically refreshed you may be.

Mrs. Nock joins me in sincere wishes that you may all enjoy happy holidays.

Your friend
and bishop,

Frank: Algoma

The bishop's itinerary

Following the General Synod meetings in Quebec City at Laval University from June 12 to 19, Bishop Nock will be taking some holidays from June 20 until July 3.

THE DIOCESAN GAZETTE:

Recent changes and appointments in the Diocese of Algoma

The Rev. Maurice P. Wilkenson, formerly a Canon in the Diocese of Toronto, and the Associate Secretary of the Canadian Council of Churches, has been appointed the Rector of Trinity Church, Parry Sound. The official appointment begins on Sept. 1, but he will be serving the parish during the summer in a semi-official capacity as priest-in-charge.

The Rev. Michael Hankinson, presently rector of St. Saviour's, Blind River, has been appointed Rector of the Church of the Ascension (Sudbury), St. Mark's (Garson), and the Church of the Good Shepherd (Skead Road), effective as of July 1.

The Rev. J. C. McCausland, SSJE, has been appointed as *Locum Tenens* of the Church of the Ascension (Sudbury), St. Mark's (Garson), and the Church of the Good Shepherd (Skead Road) until the arrival of Fr. Hankinson as Rector.

Mr. Ken Ostler, a student of Trinity College, who was made a Deacon at the end of May, has been appointed to assist the Rev. William Stadyk of Holy Trinity Church in Sault Ste. Marie, during the months of May and June. He will then become Deacon-in-Charge of St. Christopher's Church, McGregor Bay. It was erroneously reported in the APRIL edition of the ALGOMA ANGLICAN that he had been appointed to the summer charge of

Magnetewan.

The Rev. Roger W. McCombe, Editor of the ALGOMA ANGLICAN, has resigned his position as a Classics teacher at Espanola High School, and will be joining the staff of the Ingersoll District Collegiate Institute. Therefore, he has relinquished his license for occasional

pastoral duties under the direction of the Rural Dean of Manitoulin. He has also resigned from the Senate of Thorneloe College, Laurentian University.

The Rev. Canon Alvin J. Thomson has been appointed Chaplain of the Lakehead Branch of the Missions to Seamen for the 1975 season.

Still kicking

Archbishop denies report in "Anglican Digest"

A recent issue of the "Anglican Digest" referred to the consecration of the new Bishop of Algoma, who succeeded "the Most Rev. W. L. Wright, who died in 1974."

The Rev. William Stadyk, Rector of Holy Trinity

in Sault Ste. Marie, was in touch with Archbishop Wright a few days after noticing this, and brought it to His Grace's attention.

Archbishop Wright replied, "Reports of my death are greatly exaggerated."

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The Rev. R. W. McCombe, Editor
Mr. D. Oosterbaan, Treasurer
Mrs. L. Dew, Circulation Manager

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New rector served seven years with Canadian Council of Churches



The Rev. Maurice Wilkinson

The Rev. Maurice Wilkinson, the newly appointed Rector of Trinity Church, Parry Sound, is a graduate of United College in Winnipeg (B.A.), and the University of Manitoba (M.A.). He received his L.Th. from Wycliffe College, Toronto, in 1948. His childhood home was Winnipeg.

Fr. Wilkinson served for four years in World War II. From 1950 to 1953, he was the Executive Secretary of both the Diocesan Council for Social Service, and the Diocesan Board of Religious Education for the Diocese of Toronto.

From 1953 to 1955, he was the Associate Rector of St. George's-on-the-Hill, Islington. Then, from 1955-61, he

served as the First Rector of the Church Extension Parish of the Church of St. Wilfrid, Islington.

From 1961 to 1968, he was the General Secretary of the Department of Christian Social Service, of the National Office of the Anglican Church of Canada. During these years, he was very much involved in many ecumenical activities.

It was in July of 1968 that Fr. Wilkinson was invited to join the staff of the Canadian Council of Churches as an Associate Secretary with responsibilities in social action areas. He has always been a strong proponent of ecumenical social action.

The new Rector has become well-known for his work on committees and boards of national organizations working for the betterment of social conditions. He has been active in urban industrial work, and was one of the organizers of the National Committee on Church and Industrial Society.

In 1965, Fr. Wilkinson became a Canon of the Diocese of Toronto. He is married to the former Islay-Ruth Black of Winnipeg.

The Diocese of Algoma, and the ALGOMA ANGLICAN, would like to extend a hearty welcome to the Rev. and Mrs. Maurice Wilkinson.

Leaves Blind River

Rector of Sudbury parish



The Rev. Michael Hankinson

The new Rector of the Church of the Ascension (Sudbury), St. Mark's (Garson), and the Church of the Good Shepherd (Skead Road) is the Rev. Michael Roderic Hankinson.

Fr. Hankinson, aged 55, attended St. John's College, and received his L.Th. there in 1952; previously, he had attended the University of Manitoba, and received his B.A. in 1949.

He was made a deacon on May 3, 1951, at St. John's in

Winnipeg, by the Most Rev. L. R. Sherman, and priested on May 1, 1956, at St. Matthew's, Regina, by the Rt. Rev. M. E. Coleman.

His appointments have been as follows: 1951-54, Incumbent of St. Helen's, Fairford (Rupert's Land); 1954, Assistant, St. John's, Moose Jaw (Qu'Appelle); 1955-8, Incumbent of the Parish of Rock Glen (Qu'Appelle); 1958-64, Incumbent of the Parish of Cabri (Qu'Appelle); 1964-1970, Incumbent of Garden River and Echo Bay (Algoma); and 1970-1975, Incumbent of Blind River and Massey (Algoma).

At present in Blind River, Fr. Hankinson is the President of that Branch of the Canadian Mental Health Association. He is Chaplain of Branch 189 of the Royal Canadian Legion, as well as Chaplain to another ex-service organization called, "The Lest We Forget Club". He is a member of the Blind River Chamber of Commerce.

In his spare time he likes to camp and to garden.

He is married to the former Muriel Cox, and they have one son, Christopher Michael.

Students visit Manitoulin Island

Unique features of parish noted

The teachers and students of Bransons College, Quebec, made their annual visit to the combined parishes of Manitowaning, South Bay Mouth, and Mindemoya, on Friday, April 25. They were entertained by the ladies at Mindemoya for supper, and billeted throughout the parish.

Bransons College, Quebec, is a department of Bransons College in England. Part of the curriculum in that great institution of learning is a year spent in Canada at Bransons College, Quebec, and this involves a trip across Canada, visiting places of interest.

These fine people were particularly interested in the Church of St. Francis of Assisi, Mindemoya, which has many items of interest, brought here from England. There are nearly twenty such items, including a set of Riddel Curtains, which until recently hung on either side of the altar, but are now

being put in a glass case. They are made of the heaviest silk, and are encrusted with gold leaf embroidery.

These curtains were the property of Good Queen Bess (Elizabeth I), and are at least 400 years old. They were made by her ladies-in-waiting, and were hung beside the altar in the Royal Chapel, in Kensington Palace, by her own command. Such work as this is the product of an age long since passed.

Another very unusual item of interest is the King Charles candlestick holders. They were the private property of King Charles I of England, and were used by his Chaplain on the altar, when that ill-fated monarch made his last Communion, a short time before his execution in 1649. St. Francis of Assisi is fortunate indeed to have these candlestick holders in its possession in Mindemoya.

St. Paul's, Manitowaning,

and St. John's, South Bay Mouth, have an interest all of their own. St. Paul's is the oldest Church in the Diocese of Algoma, if not in Northern Ontario. It was built in 1845, and has a colourful history. It has had visitors from many parts of the world. The guest books have been signed by peasants and lords of the Realm, from Canada, the U.S.A., Great Britain, Continental Europe, and South Africa.

St. John's South Bay Mouth, is also a place of much interest and will repay a visit by any tourist, who wishes to see a quiet shrine dedicated to the worship of Almighty God.

The parish of Manitowaning - Mindemoya - South Bay Mouth sends its best wishes to the teachers and students of Bransons College, and trusts that they continue to enjoy the rest of their trip across Canada.

AN OPINION:

Thinking about baking those cookies



by J. Koning

Since my recent trip to the Ottawa Churchpeople's Seminar it seems that my thought processes have been irrevocably altered. Before I hear someone say, "I hope it's for the better," let me explain what I mean.

Baking cookies is a prosaic housewifely activity for the average woman and while it's not the thing I do best, nor with the most enjoyment, I could usually spend the time between opening of the cookbook and washing up of the utensils with minimum attention to measuring ingredients and setting the oven timer, which would allow my thoughts to ramble in other directions with no earth-shattering ramifications.

But this is no longer possible. Baking cookies has become a consciousness-raising experience in world trade and development.

In baking, the first item one usually has to reach for is sugar, and I'm sure most of you will agree that we all treat that commodity with respect since the price has gone so high. But now I wonder what country the raw sugar came from, and was it refined here or in the U.S.? Under what conditions were the sugar cane workers laboring? Were they paid a fair wage? Or had they sold their small plot of land to a multinational corporation so they had no land on which to grow nutritious food for

themselves and their families? And if they are working for an employer, do they now earn enough money to buy food from the local market, or are they caught by high food prices the same as I am?

Next comes cocoa, or chocolate, which raise the same questions, plus a few more. If we have imported some of these commodities from South Africa, am I therefore personally supporting that country's policy of apartheid? When the Canadian government negotiates trade agreements with "Third World" countries, does it consider whether the sugar or cocoa-producing country is getting a fair deal which will help it to move out of its colonial economy and into a strong bargaining position in world trade? Even if such agreements were drawn up, would all the people in that Third World country benefit or would the profits go only to the rich landowners or the multinational corporations (of which I could be a shareholder if I had any money to invest)? Or is the Canadian government, negotiating in my name, making sure that the balance of payments in world trade remain solidly in my favor, regardless of the need of hungry impoverished people in under-developed countries?

Then comes flour and shortening, which remind me of our Canadian farmers, who have been receiving a "bad press" lately on account of rotting eggs and slaughter of calves. But surely farmers must be more frustrated than most of us when they read of people starving from lack of food. The farmer wants to use his resources to produce food, but he loses

control of the produce once it moves into the stream of provincial and national marketing boards and international world trade agreements, and he is left with no more money to buy in the local store than I have.

All the ingredients are measured and mixed, and I put the cookies in the pre-heated oven, with a mental picture of the stoves, washers, dryers, irons—the list is endless within our homes and becomes mind-boggling when I add the industrial components—all using hydro-electric power, which is why Ontario Hydro is planning to build more power stations and erect more transmission lines, creating pollution hazards and taking arable land out of production permanently.

So much concentrated thinking is exhausting so I plug in the electric kettle to make a cup of tea, wondering where the tea leaves were planted, cultivated and harvested, and how were the profits shared between the people who did the work and the people who own the land.

The cookies taste fine, the tea is stimulating, and the thoughts continue: while I am enjoying one of the highest living standards in the world, my fellow human beings in some parts of Canada and in many parts of the world beyond, are living in poverty, and dying of starvation. What to do? Stop baking cookies, or drinking tea? That may be part of the answer, unpalatable as it seems, but it's not the whole answer. We have to start somewhere, and becoming aware of my personal use of a part of the world's resources is a good place to start. Will you join me?

How old are you?

Age does not depend upon years, but upon temperament and health. Some men are born old, and some never grow so.

A novel idea

Parish pays for subscription as gift to public library

The ALGOMA ANGLICAN would like to commend the parish of St. Paul's in Thunder Bay for a novel idea on their part.

At an Advisory Board meeting of that parish, the

Rev. Bob Brown (Honorary Assistant) moved, and Fred Alexander seconded that St. Paul's cover the cost of a subscription to the ALGOMA ANGLICAN and the CANADIAN CHURCHMAN for the Brodie Street Public Library.

LAKEHEAD BRANCH OF THE MISSIONS TO SEAMEN

1975 season is now well underway at the Lakehead

The 14th Annual Meeting of the Lakehead Branch of the Missions to Seamen took place in St. Stephen's Anglican Church Hall in Thunder Bay, with representatives of various Anglican parishes present. The Rev. Canon Alvin J. Thomson presided over the meeting.

In his annual report for the 1974 shipping season, Canon Thomson stated that 204 ships, including 100 overseas vessels, had been visited by the Rev. Gregory Lynn (Chaplain last year), Mr. W. Tozer, and himself. During these visits, about 4,000 seamen were welcomed to Thunder Bay, and 8,000 magazines, paperback novels and Scriptures in 23 various languages were placed aboard ships.

Foreign newspapers in many languages were also distributed through the kindness of many ethnic newspaper publications. In addition, sightseeing and shopping tours were arranged for several hundred seamen using a leased mini-bus.

The financial report, presented by Mrs. B. Servais, showed an increased number of donations by local churches and organizations. Gratitude was expressed for financial support received from the Thunder Bay Foundation, the Anglican Foundation of Toronto, and the Department of Transport.

Mr. and Mrs. Allen Stewardson, who have retired after 14 years of service to the Missions to Seamen, were honoured by the presentation of a special edition of the

Bible. Mr. Stewardson had served as Property Chairman and Mrs. Stewardson as Convenor of the Evening Watch.

Mr. William Tozer's work as Lay Chaplain from 1970 to 1973 was recognized by the presentation of a new book, *The Flying Angel Story*, and a cheque. Mr. Tozer will continue to assist the Chaplain when needed.

Canon Thomson stated that tenders had been called for the purchase of a 12-15 seat mini-bus, to be used for transportation for the seamen. He also expressed the hope that increased support would be received from local churches, service groups and ethnic organizations. He stated that he would be available to show slides, prepared by W. L. Harris, about the local work of the Missions to Seamen, which is a world-wide organization.

Plans were made for the Evening Watch schedule in the coming months. Couples from various churches provide coffee and conversation with visiting seamen at the mobile home headquarters in the Keefer Terminal. More volunteers are needed for this interesting work; additional magazines and paperback novels are also needed for distribution to the seamen.

Re-elected as officers for 1975 were the following: Chairman, Canon A. J. Thomson; Vice-chairman, the Rev. Donald Landon; and Secretary-Treasurer, Mrs. Barbara Servais.

Gifts presented**Chaplain visits Roman Catholic church to tell of his work**

Rev. Canon A. J. Thomson

On the weekend of May 3-4, the Rev. Canon Alvin J. Thomson, newly appointed Chaplain to the Missions to Seamen at the Lakehead for the 1975 season, visited Corpus Christi Roman Catholic Church in Thunder Bay. He preached at two masses on the Saturday evening, and at four on the Sunday.

He reports that he was received most courteously by the clergy and people. At each service, he read the Gospel, and in all, reports that he spoke to approximately 1,500 people.

After that visit, the Rev. Roy Carey, the parish priest of Corpus Christi, presented Canon Thomson with a very substantial donation to the work of the Lakehead Branch of the Missions to Seamen.

Moreover, Canon Thomson had mentioned the need for a new TV set. On Monday morning after the weekend visits to Corpus Christi, Fr. Carey phoned Canon Thomson to tell him to pick up a 20-inch Black and White TV set, paid for by the Catholic Women's League. Canon Thomson comments that a Black and White set is preferred to colour because with the latter too many people adjust the controls.

As the ALGOMA ANGLICAN went to press, Canon Thomson reports that a 15-seat Dodge Maxi Van should have been delivered about May 20. It is hoped that Bishop Nock will have dedicated it when he was in the Lakehead for the ACW Annual, May 26-28.

A thought about FAITH

Without faith, we are as stained-glass windows in the dark.



Courtesy of the Thunder Bay Chronicle-Journal

First saltie of the season arrives . . .

This is the first saltie of the season to arrive at the Lakehead, called *Cape Palmas*. It is typical of many of the salties visited by the Lakehead Branch of the Missions to Seamen. This one was loading some 14,057 tons of grain for England. The first six salties to visit the Lakehead this season included the following nationalities—Spanish, Chinese, Indonesian, Greek, Swedish, Irish, and Polish. The Greek ship had several Egyptians and Pakistani crew members. During his visit to Thunder Bay, Bishop Nock visited the *Cape Palmas* saltie, along with the Missions to Seamen Chaplain, Canon A. J. Thomson.



Courtesy of the Thunder Bay Chronicle-Journal

. . . and chaplain conducts opening service

Several participated in the opening service of the season for the Lakehead Branch of the Missions to Seamen. Bishop Nock (left) happened to be present for his episcopal visitation to Thunder Bay Deanery, and therefore attended. The Rev. Canon Alvin J. Thomson, Chaplain of the Missions to Seamen (right), presented Bibles on behalf of the Canadian Bible Society to the Captains of the *Cape Palmas* saltie (centre), and to the Chief Engineer of that saltie (next to Bishop Nock). Next to Canon Thomson is Commissioner Andrews.

Receives grant from Anglican Foundation

The Lakehead Branch of the Missions to Seamen has just received a grant of \$2,500 from the Anglican Foundation in Toronto to assist in the purchase of a 12-15 seat mini-bus for use in providing sightseeing and shopping tours for visiting overseas seamen.

The Anglican Foundation was founded several years ago after receiving a very substantial bequest from the

estate of the late P. H. B. Dawson, a former Fort William resident. Mr. Dawson bequeathed \$700,000 to the Anglican Church of Canada, half of which was for the Diocese of Algoma.

Only the income of the fund can be disbursed, and the capital must be left intact. The Anglican Foundation was inaugurated to receive and administer bequests and gifts for grants

and loans to Anglican Churches and organizations.

The Chairman of the Missions to Seamen at the Lakehead, the Rev. Canon Alvin J. Thomson, stated that this gift will enable the local branch to purchase a mini-bus which is much needed.

This grant was made in response to a brief presented to the Foundation by Canon Thomson several months ago.

ST. PAUL'S THUNDER BAY

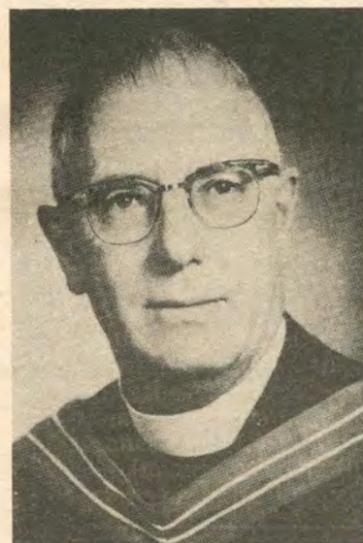
Bible Study active part of busy parish

A Bible Study Group in St. Paul's, Thunder Bay, began as a series of Lenten "Spiritual Group Sessions" during March of 1974. By the decision of those attending, it kept going after the end of Lent, and was not even interrupted by 1974's summer months.

The Bible Study has proved to be a major means of spiritual renewal and Christian nurture for many individuals and has strengthened the life of that congregation.

The Bible Study has been characterized by lively discussion, shared experience, fresh insights, mutual encouragement, and warm togetherness. Each meeting concludes with a period of open prayer.

Studies undertaken so far have included the "Parables of Jesus," the "Letter to the Philippians," and the "First Letter of John". They have just begun a study of the "Letter of James". They are using a lively, contemporary commentary on James, "Will the real phony please stand up!"



Dr. Leslie Hunt

Principal retires after 16 years becomes warden of Garden Tomb in Jerusalem

Graduates of Wycliffe College in Toronto will be interested to know that the Rev. Canon Leslie Hunt, Principal of the College for 16 years, officially retires this month.

He will remain on the staff of the College for three years. The first of these years will be a sabbatical, which he will spend as Warden of the Garden Tomb in Jerusalem. He will be spending that year doing some research for an historical novel he is writing.

He will then return to Toronto and Wycliffe to be the Professor of New Testament Studies.

Dr. Hunt is being succeeded by the Rev. Reginald Stackhouse, who has been the Vice-Principal during the past year. Dr. Stackhouse has been the Professor of Philosophy at Wycliffe for some years now, as well as a Member of Parliament during one of the recent parliaments.



Courtesy of B. Morris

Pictured here is the Rev. William Baldwin, a guest speaker at a Missionary Night, at St. Saviour's in Blind River. Fr. Baldwin has been a missionary to the Koreans in Japan for 14 years. Fr. Baldwin pointed out that differing ideologies within the Korean minority in Japan complicate matters. The poster he is pointing to expresses a North Korean viewpoint.

Missionary priest guest at Blind River

The Rev. William Baldwin, a missionary priest from Japan, was the special guest and speaker at St. Saviour's in Blind River on Saturday, May 31.

Fourteen years in Hiroshima, where he was the assistant priest at the Church of the Resurrection, have made Canadian Fr. Baldwin concerned for the Koreans in Japan. It seems that they were brought in a generation

ago to supply labour, and they have experienced discrimination, and are not a part of Japanese society.

Fr. Baldwin says that the Japanese ethical system is based on mutual obligations between relations. "Japanese people, therefore, tend to assume that they have no obligations to Koreans. The fact that the Koreans can't get jobs with Japanese companies or be eligible for the

health scheme seems quite reasonable to them," observes Fr. Baldwin.

He goes on to stress, "It is on this level that the Church must press the question of who our neighbour is".

The 7,000 Koreans in Hiroshima form one per cent of the local population. Fr. Baldwin says, "As a foreigner, it was easier for me to engage in dialogue than for the Japanese." This is still true

although he believes that the Japanese society is more open than it was 14 years ago.

The churches in Japan and Korea are working to bridge the gap of antagonism between their two countries. The Anglican Church of Canada, through men like the Rev. William Baldwin, is playing a part in the bridge-building team.

Guest speaker at Music Festival

The 30th Annual Kiwanis Festival of Music opened on Sunday evening, April 30, with a festival of hymns at St. Andrew's Place. This religious event, embracing choirs and clergy, was sponsored by the Ontario Registered Music Teachers' Association, Sudbury branch, together with the Kiwanis clubs of Sudbury and Lock-erby. This hymn festival began a week-long music competition.

The Rev. Canon J. George Doolan, Rector of the Church of the Resurrection, and Rural Dean of Sudbury, was the guest speaker. He was also chairman of the 30th Annual Kiwanis Music Festival committee.

Junior and senior massed choirs of 300 voices participated. Bette Leake conducted the Senior Choir, and Carole Butler directed the Junior Choir. The vocalists present represented churches of all the denominations in the Sudbury area.



Rev. Canon George Doolan
Sudbury, Ontario

VALUES. A Sunday School teacher was horrified when she saw a picture which one of her pupils had drawn. "Why," she said, "It looks like a cowboy walking into a saloon!" "It is," replied the boy, "But it's all right: he isn't going to drink anything: he's just going to shoot a man."

—a parish paper

ICHTHYOPHAGISTS

ICHTHYOPHAGISTS is a fancy word for people who eat fish. The Greek word from which it is derived is *ichthys* or *ixthus*, meaning fish.

In the early days of the Church when followers of Christ were being hunted down and persecuted, the word *ixthus* was used by Christians as a secret sign of recognition.

Each letter in the Greek word represented the first letter of another word, and when put together they formed, "Jesus Christ, Son of God, Saviour". (I—Jesus; X—Christos; THEos—God; Uios—the Son; Soter—Saviour).

Early Christians drew the outline of a fish as a means of identifying themselves as belonging to and serving the Lord Jesus Christ.

—from The Anglican Digest

Parish forms Education Committee

Trinity Church in Parry Sound has formed a Christian Education Committee, as a result of interest and concern expressed by parishioners at a specially convened meeting.

Sandwiches, tea, and coffee, were served by the ACW of that parish to those who remained after the 11 a.m. service on April 27th for an "idea - snatching conversation".

Interest in the gathering had been sparked by a very imaginative flyer that was distributed to all the parishioners, appealing for the return of missing people, ideas, and enthusiasm. The problem of declining church

school attendance, and of attracting leaders prompted several to share their ideas and needs. Only time prevented all those who wished to speak from doing so.

The consensus was a real need for a continuing Christian education program for all ages and levels of interest. To this end, the committee was formed to plan and activate a broader education program.

As Mrs. Betty McDowall, ALGOMA ANGLICAN correspondent for this parish, put it, "If the aims of the hard working committee are realized, there are some very exciting times coming up at Trinity in Parry Sound".

YOUTH NEWS

with

Miss Carrie Black
385 Ski Club Road
North Bay, Ontario



Something for Youth to ponder

Congratulations to Joe Gandier, on his appointment to the *Primate's World Relief and Development Fund* committee.

To give the youth of our Diocese some idea about this organization, I sought some information from Mrs. Chris Whatmore of North Bay, who is also on the PWRDF committee.

The purpose of the Fund is to provide emergency relief, rehabilitation, and refugee support. Monies from this Fund are being used at present in countries in Africa, Asia, Latin America, the Middle East, the Pacific, and Canada.

The principles undergirding the Fund are several. First, the material necessities of life must be more than adequately met. This is especially true, when people suffer from natural disasters and those created by political and social upheaval. Necessities are culturally determined, and change with the evolution of new possibilities. A society must progressively be eliminating hunger, disease, and physical deprivation, and must be moving towards equity of distribution.

Second, there must be increasing educational and cultural opportunities, opening the minds and spirit to the fullness of human existence. At the least, this means a growing awareness of self and one's surroundings, of human dignity and potential, and of individual and community responsibility.

Third, there must be an increase of justice. Justice, progressively clarified by love and constantly re-interpreted for changing circumstances is a dynamic concept and one whose meaning is always revealing new human dimensions. Yet, the notion of creative and expanding justice, its content and applications, is indispensable to the full conception of development. Justice also implies progressively enlarged

freedom in the context of the needs and rights of others including participation in, and responsibility for, public policy.

Four, society must increase its capacity to incorporate change, even fundamental and radical change. More devastating to society than low levels of consumption is flagrant disparity between people. More explosive today is the grossly unequal power of different elements of the population. The past and the future must be held together in a dynamic way; this means fluid and adaptable institutions and the right and ability of people to change their institutions.

Five years ago the Fund started to include development, and support for the program has greatly increased. This is shown in receipts; many provinces have increased their givings by 50% or 100%.

The criteria for the giving of grants from the Fund are based on the principle that "Grants will be made irrespective of race, creed, or ethnic origin."

Priority is given to—

- programs proposed by groups of communities which are powerless;
- programs to which grant recipients are prepared to commit themselves with funds and/or personnel and/or other resources;
- programs for which adequate initial financial support is not readily available elsewhere.

To be sure, this Fund is a great helper, and needs and deserves our support.

Mr. Gandier is a hard worker, and will be a definite asset to the committee as well as representing the concerns of youth today to what is going on in the world around us.

Carrie Black

Anglican girl from Sault Ste. Marie serves with CUSO as a teacher

If people helping people is what life is all about, then Miss Sally West from Sault Ste. Marie is living life to the fullest. She is taking two years of her life to serve in an underdeveloped country with the Canadian University Service Overseas (CUSO).

Sally is the daughter of Dr. and Mrs. Michael West, and the West family attends St. Luke's Cathedral in Sault Ste. Marie. The Wests reside at 125 Simpson Street in Sault Ste. Marie.

CUSO began in 1961 with 17 overseas volunteers serving in four countries. Today there are well over 1,000 CUSO volunteers in countries that have requested the services of CUSO. They serve as teachers, nurses, home economists, engineers, agriculturalists, pharmacists, physiotherapists, foresters, and social workers.

They work and live under the same conditions as the local people, and are paid a salary that would be paid to a national of the country doing the same job. They operate with a minimum of supervision, and therefore, must be flexible, resourceful, understanding, and endlessly patient.

Their only reward is knowing they have brought down-to-earth help to people eager for help. The salary and working conditions aren't much compared to Canadian standards . . . but, then, nobody told them it was going to be easy.

Sally is teaching at the Cameron High School in Alotau, Papua, New Guinea. She graduated from Trent University with a B.A. in History and Political Science. She also attended Alex Muir public school, Collegiate, and junior college in Switzerland.

Her letters give some insight to their life and work in far away places:

"I have been in Alotau for close to three months now and am gradually getting used to the climate, the people and the way of life. It has been raining pretty well all the time since I arrived. People here tell me that there is a 'wet season' which



Sally West, daughter of Dr. and Mrs. West of Simpson Street in Sault Ste. Marie, and parishioners of St. Luke's Cathedral, sits with some of the people, from Alotau, Papua, New Guinea. Sally is serving with CUSO as a teacher.

we are in now, and a 'wetter season' which is yet to come. I eagerly await its arrival!

"I am teaching English in the high school and am enjoying it thoroughly. Although my university degree did not train me as a teacher, I find the experience to be as challenging and as exciting as anything I have attempted before.

"We teach from 7 a.m. to 1 p.m. with one half hour break in the middle. Two weeks in a month we are assigned 'duty' which means supervising all meals as well as work parade in the afternoon. The work parade con-

sists of making sure the children clean dormitories properly and to their regular agricultural chores.

"Because the school is striving for maximum self-sufficiency, the chores include looking after the cows, collecting eggs, and running a small store. When I first arrived here I was amazed to see how much work the children do. Boarding schools in Canada always imply the 'lap of luxury'. Here this is certainly not the case.

"The children themselves are terrific. It's really the only way to describe them. High school is still regarded

as a privilege, not a right, and space is extremely limited. As a result the children, for the most part, are very eager to learn and quick to participate. My Canadian accent was very hard for them to understand, but now they are picking up my slang expressions and using them as naturally as I do.

"I am living in a three-bedroom bungalow with electricity, running water and a wood stove. I eat a lot of local food—rice, greens, pineapple, cocanut and pappau, as well as some tinned food and a lot of food bought from the school.

"There are not many negative things to report in my situation. The novelty of the job is still here and the constant rush of new experiences is always available. There is every opportunity for experimenting with educational methods, and you can, although I hate to use the expression, do your own thing."

(Ed. Note. The ALGOMA ANGLICAN is indebted to Mr. Lawrence Brown and "Algoma Steel News" for allowing us to reprint this story, which will be of interest to Anglicans throughout the Diocese of Algoma.)

LETTER TO THE EDITOR

A question about our investments

To the Editor:

Some members of the last regular Synod may recall a rather heated debate on the question of shares held by the Diocese of Algoma in Quebec Hydro, considering the high handed methods being taken to deprive the Indian of his land.

It was I along with Mr. Hugh Hamilton, who moved the motion to sell the Hydro shares—a motion which was heavily defeated.

Recently I was interested to read in the "Church Times" (March 14, 1975) an announcement that the Church of England had sold half its South African gold shares, commenting that this had been a concern in heated debates in England's General Synod over the past two years. It had been questioned whether it was morally and ethically right to hold the shares in the first place.

Although the Finance Board's Chairman (Lord Churchill) claims that the decision had been taken "on investment grounds", the leader of the Moral Concern group, the Rev. Paul Oestreicher, stated that the finance committee had responded to pressure, and while they obviously waited for an advantageous time to sell the shares, behind it all lay the pressure for a change in policy. He added, "We can all learn from this, that if you speak out, financiers can take the point."

Investigation of Algoma's holdings is supposed to be going on at the present time. May we dare to hope that at the next regular meeting of Synod, some realistic, ethical, and encouraging suggestions may be put forward?

The Rev. Colin Clay,
Capreol, Ontario.



Courtesy of the Parry Sound North Star

Pictured here are the candidates presented to Bishop Nock during his first episcopal visit to Trinity Church in Parry Sound. During the service, Bishop Nock announced the appointment of the Rev. Canon Maurice Wilkinson as Rector of that parish (left). Canon Wilkinson is presently Associate Secretary of the Canadian Council of Churches.

A very happy day for Parry Sound parish

April 30, 1975, was a very special day for Trinity Church in Parry Sound. It was the occasion of the Rt. Rev. F. F. Nock's first episcopal visit, the confirmation of ten candidates, and the announcement of the appointment of a new rector.

There was standing room only as the congregation gathered for this service. In his address to the candidates, Bishop Nock reminded all that "Confirmation is not the end, but the beginning. With the assumption of Christian responsibilities in

the world, comes the necessity to return to the Church, the Christian family, to renew continually the Baptismal vows made on our behalf, and to daily increase our spiritual growth."

The candidates were presented by the Rev. Canon Maurice Wilkinson, and a member of the congregation who had assisted with their presentation.

This particular group had a unique and very privileged preparation. They received their initial instruction from

Fr. I. L. Robertson, before he left to go to the Sault to become Dean and Rector of St. Luke's Cathedral; they continued their studies with special help from the Rev. Ross Kreager, Dean of Thorneloe College in Sudbury, and received the final phase of their course from Canon Wilkinson (of the Diocese of Toronto).

To complete this already memorable occasion, Bishop Nock announced the appointment of the Rev. Canon Maurice Wilkinson as the new Rector of Trinity Par-

ish. The news was greeted with thunderous applause, as Canon and Mrs. Wilkinson are well known in the Parry Sound area. They have a summer cottage there as well. Moreover, Canon Wilkinson has served as a visiting minister during the absence of the Rector.

The reception after the service afforded those present an opportunity to talk with Bishop Nock, and to share the happiness of the occasion with the newly confirmed and the Wilkinsons.



Courtesy of Mid-North Weekly

Dr. Metro Kozak, Orchestra conductor; Ed Zelenka, formerly of Espanola and solo flutist; Father Lorne Sutherland of Espanola and pianist; along with Don Weir, choir conductor, gather for coffee following their performance in Espanola recently. The performance was a highlight for the 300 present.

Spring concert a delight for all

Several Anglican parishes were represented by the people who participated in the Sudbury Philharmonic Society's "Spring Concert" at Sudbury on May 1, and Espanola on May 4.

The two groups were directed by Mr. Don Weir (Choir) and Dr. Metro Kozak (Orchestra).

Anglicans involved were

the following: the Rev. Colin Clay, President of the Philharmonic Society (who is Rector of St. Alban's in Capreol); Margaret Harche (St. Alban's, Capreol); Eileen Armstrong, Pat Paterson, L. White, Leonard Dunelyk, Elizabeth Mark, Joan Stoner (all of the Church of the Epiphany, Sudbury); Rob Dutton (Christ Church

in Lively); and the Rev. Lorne Sutherland (Rector of the Espanola parish).

The performance in Espanola was provided by a grant from the Music Performance Trust Funds, a public service organization created and financed by the Recording Industries under agreements with the American Federation of Musicians.

Church Army Commissioning

Two people from Algoma participate in annual commissioning service

The Church Army held its annual Commissioning Service at the Church of the Messiah on Avenue Road in Toronto, on Friday, May 9, 1975.

This service was of special interest to the Diocese of Algoma this year, as the Officiant and Preacher was the Most Rev. William L. Wright, former Archbishop

of Algoma. Miss Rosemary Dawson, of the parish of Holy Trinity in Sault Ste. Marie, was commissioned at this service.

Awards were presented at a Reception in the Parish Hall following the service. A City-Wide Service of Witness and Missionary Rally was held on Sunday, May 11, in the Church of the Messiah.



Archbishop Wright



Miss Rosemary Dawson

PEOPLE AND PARISHES IN THE NEWS FROM AROUND THE DIOCESE

The Ven. C. Peto of Parry Sound has been visiting in Winnipeg for the last few weeks. . . . St. Peter-the-Apostle in Elliot Lake conducted a *Hymn-Sing* at its 11 a.m. service on Sunday, April 27. . . . Pictured here is



The Rev. Ralph Rowe

the Rev. Ralph Rowe, whose films, "*Wings Over Keewatin*", were shown at the recent *Eighth Annual ACW Meeting* in Thunder Bay. Fr. Rowe was recently made a deacon in Willowdale, and will be returning to the Diocese of Keewatin, and his Aircraft Ministry. . . . The Young Church Women of the parish of St. John the Evangelist in Thunder Bay held a *Spring Fashion Show* on Friday, April 18. Proceeds went to Kwon Oh Hyun, an adoptive son of this group through CANSAVE. . . . St. Matthew's in Sault Ste. Marie held its annual "*Soirée Sociale*" on April 25. It was a superb gastronomic experience, accompanied by appropriate vintages, aperitifs, and liqueurs, enjoyed with friends and followed by an evening of dancing. . . . The parish of All Saints' in Huntsville saw a large confirmation class presented to Bishop Nock during his first episcopal visit to that parish. In addition to the candidates presented by the Rev. Canon George Sutherland, Fr. Dalby, SSJE, presented several candidates from St. George's Church, Falkenburg. Fr. Frith, SSJE, was the Bishop's Chaplain. . . . The Very Rev. and Mrs. Lawrence Robertson, of St. Luke's Cathedral, held an "*At Home*" for that congregation at the Deanery on Sunday, May 3. The Choir Guild assisted in the serving. . . . The Algoma Anglican Church Women honoured Mrs. Amy Wadley (who will be soon joining her husband in Hamilton and the Diocese of Niagara) with a tea at Bishophurst in Sault Ste. Marie, on Friday, May 9. . . . On April 9, the ACW of St. Saviour's in Blind River entertained the women of St. Andrew's United Church. This is the third year the two groups have exchanged

visits. . . . The Rev. Lorne Sutherland, Rector of the Espanola parish, left for a holiday in England on May 22. In his absence, the Rev. Roger W. McCombe, was in charge of the parish. . . . On Monday mornings during March, at 9 a.m., a group of ministers of various denominations from Thunder Bay gathered at the Fort William Gardens for strenuous but exhilarating "*scrub*" hockey games. Three Anglicans took part—Capt. Earl Burke (St. George's), Capt. Roy Dickson, and the Rev. Don Landon (both of St. Paul's). . . . On April 28, ten members of St. Saviour's ACW in Blind River visited the ACW of St. Peter's in Elliot Lake for their regular meeting, when there was a slide-talk presentation about a trip to Cosumel, an island off the coast of Yucatan, Mexico. The presentation was made by Mrs. Olive Isaac. . . . The Youth Group of Trinity Church in Parry Sound has been busy planning the annual *Parish Picnic*; as well, they have been undertaking a paint-and-plant project that will finish the re-painting of the Church's interior, and a furthering of the outdoor landscaping. . . . Mary Dukes gave an illustrated talk about life in Zambia, where she and her husband

served in the CUSO program of providing teachers and agricultural-technical advisers. This occurred at a meeting of St. Matthew's ACW, Sault Ste. Marie, on May 6. . . . Groups of GA members have been assisting the Rev. Don Landon and Capt. Dickson of St. Paul's in Thunder Bay at the monthly services at Pinewood Court. In particular, they help residents to and from the chapel, play the organ, and assist in various other ways during the services. . . . Christ Church in Lively held an "*Antique Show and Tea*" on Friday, May 2, when articles of all shapes and sizes were shown. Mr. Boyle of "*Dip 'n Strip*" was on hand to answer questions and show some of his antiques. . . . St. Mark's Church, Rosslyn (in the West Thunder Bay parish) dedicated a new chalice and used it for the first time on Sunday, May 11, at the 9:30 a.m. Mother's Day Service. It is a memorial to the late Mrs. Susan Vibert, and was purchased through the kindness of family and friends. It is beautiful sterling silver, and made by the St. Dunstan Churchcraft of England. . . . The Youth Group of Holy Trinity Church in Sault Ste. Marie sponsored a *Turkey Luncheon* after the 11 a.m. Sunday service on May 4.

Proceeds were used for a bursary to assist a member of the parish studying at the Church Army Training College in Toronto. At this luncheon, everyone had a chance to meet Ken Ostler, who was a parish assistant to Fr. Stadnyk, prior to his departure to St. Christopher's, McGregor Bay for the summer months. . . . When Bishop Nock made his first episcopal visit to St. Alban-the-Martyr in Capreol on Tuesday, May 6, he confirmed 12 young candidates, and dedicated a number of memorials recently placed in the Church. These included 6 new lighting fixtures, solid cedar exterior doors, and the last three stained-glass windows completed by the renowned Canadian artist, Russell Goodman. . . . St. John the Evangelist in Thunder Bay has a pleasant memory of Easter, 1975. A parishioner made an anonymous gift "*to the glory of God and in thanksgiving*" of 10 \$100 bills. . . . In St. John's, Garden River, on March 9, the Rev. Canon Frank Coyle, Rector, dedicated two new offering plates in loving memory of Margaret Noonday; they were the gifts of anonymous donors of that parish. . . . Miss Mary Morrow, daughter of the Rev. and Mrs. H. Morrow of St.

John's, Thunder Bay, was an official Youth Delegate to the General Synod Meetings in Quebec this month. . . . The *Annual Marine Service* commemorating the opening of navigation on the Great Lakes was held in Zion Lutheran Church, Sault Ste. Marie, on Sunday, April 6. Guest speaker was the Rev. Siegfried Otto, Chaplain to Seamen at the Port of Toronto. . . . St. John the Evangelist's Youth Group have created a chancel play, "*Excuses — Excuses*", from a book by W. A. Poovey. The parable of the wedding banquet from St. Luke's Gospel is put into a modern day setting. It was first performed at a Youth Service at St. John's, and subsequently an invitation was received from St. Thomas' Church in Thunder Bay at their evening service. . . . Over forty JA members, leaders and parents from the parish of Holy Trinity in Sault Ste. Marie visited the local synagogue recently and report an interesting and informative time. . . . St. Christopher's Church in McGregor Bay hopes to install the last ten new "*knotty pine*" pews this month to be dedicated during the summer months; a new electric organ is to be installed as well, the gift of Mr. and Mrs. Wally Hay.

Thorneloe College's Lay School of Theology

1975

Thorneloe College of Laurentian University has announced that its Lay School of Theology will begin in September of 1975. The purpose is to train lay people, male and female, who wish to deepen and expand their religious knowledge. Special attention is given to Lay Readers and those who may wish to go on to further study.

1976

Thorneloe College is interested in serving the Lay Readers of the Dioceses of Algoma, Moosonee, and Keewatin, as well as those people who are interested in proceeding in their study of religious knowledge.

STAFF:

- Members of Thorneloe College's teaching staff.
- Local clergy with a Master's Degree or the equivalent.

METHODOLOGY:

- Lectures will be given on the Laurentian Campus, and at outside centres such as Timmins, Espanola, Thunder Bay, and Bracebridge.
- Correspondence courses are available and will include tapes and slides, when the demand requires this in remote centres.

Course offerings and requirements

FIRST YEAR (A.Th. and Lay Readers):

Four courses in two years of thirteen weeks, with six hours per week or the equivalent in correspondence.

- Old Testament Survey } Event and Meaning
- New Testament Survey } in the Bible
- Faith of the Church (Basic Doctrine)
- Church History Survey (emphasis upon Anglicanism)

SECOND YEAR (Lay Readers):

- Christian Worship (Liturgy, Prayer Book, Sacramental Theology)
- Special Course for Lay Readers (Public Speaking, Music, Canon Law)

SECOND YEAR (A.Th.):

- Christian Worship
- Moral Theology
- Elective
- Elective

THIRD YEAR (A.Th.):

- Elective
- Elective

Electives:

- The Prophets, Messengers of God
- St. Paul's Theology and Writings

- Church and State in the Modern World
- Modern Christian Thinkers
- Great World Religions
- Christian Ethics and Modern Problems
- Canadian Church History
- Christianity and Art

Note: Electives will be taught only if sufficient numbers warrant them.

Lay Readers' examinations will be set and marked by Diocesan examiners, and A.Th. examinations will be set and marked by Thorneloe College.

Old Testament and New Testament will be offered on Campus and by correspondence from Sept. to Dec., 1975. Church History, and Faith of the Church will be offered Jan. to April, 1976.

Cost: \$10 per course of 13 weeks duration.

A.Th. Diploma requirements: Six core courses, plus four electives.

Diocesan Lay Readers' Licence requirements: The six core courses upon application to the Warden of Lay Readers. The first five courses are offered by Thorneloe College, and the sixth by the Warden and Diocesan Examiners.

For information

For further information, please fill in the following form, and send it to the Director of the Lay School of Theology:

Name

Address

Phone Number

Please send me information about the Thorneloe Lay School of Theology (), the Associate in Theology Diploma ().



The Rev. Lorne Sutherland

Director

The Rev. Prof. Ross Kreager,
c/o Thorneloe College,
Laurentian University,
Ramsay Lake Road,
SUDBURY, Ontario.

Warden

The Rev. Eric B. Paterson,
Rector, the Church of the Epiphany,
SUDBURY, Ontario.

Canadian Churchman

SECTION II

Coggan pays return visit to Canada

TORONTO

What was originally contemplated as "a private visit" by Archbishop Donald Coggan to Canada last month, was transformed into a full-scale series of meetings, luncheons, addresses and sermons before the Archbishop of Canterbury's 10-day trip across the country was completed.

Last year, before he was named the 101st successor to the see of Canterbury, Coggan agreed to give the Martin Memorial Lectures at the College of Emmanuel and St. Chad this spring.

Following his enthronement as the spiritual head of Anglicans around the world, he decided to honor his earlier commitment to the Saskatoon college.

Then, arrangements were made for him to meet with Archbishop Ted Scott, primate, and Presiding Bishop John Allin of the U.S. Episcopal Church for a day of private informal discussions.

As the archbishop's visit became known, invitations arrived fast and furious and days planned for leisure became filled with agenda items. In addition to luncheons and dinners, there were press conferences, addresses, sermons, lectures and worship services.

First visit

It was the first visit to Canada by Archbishop and Mrs. Coggan since he last preached in Toronto seven years ago and throughout his four-day visit to Toronto he was approached by old friends with whom he had spent time during his years as professor of New Testament at Wycliffe College from 1937 to 1944.

While in Toronto, Coggan participated in discussions with Scott and Allin, appeared at a lengthy press conference, addressed a joint meeting of members of the Canadian and Empire Clubs and an ecumenical luncheon of 200 men and women hosted by the primate.

He preached at St. James Cathedral and St. Paul's Church, and spent a relaxing evening at a private club with bishops from Ontario.

As he did in Saskatoon and later in Kootenay diocese in British Columbia where he attended 75th anniversary celebrations, Coggan addressed both pressing social issues and spiritual matters. He talked about the world food shortage and ordination of women to the priesthood. He attacked nominal Christianity as the greatest curse of the western world and



THE ARCHBISHOP OF CANTERBURY (RIGHT) WITH PRIMATE AT PRESS CONFERENCE

said renewed efforts at evangelism will provide the strength crucial to the church.

The archbishop told members of the Canadian and Empire Clubs that he is appalled by the gap between luxury and poverty and by the contrast of "our world and the third world."

Complacency danger

"So long as we remain complacent we sow the seeds of war, hate and creeds we least want to see in our world," Coggan said.

Coggan focussed his talk on waste in the west—waste of resources, environment, life and food.

"I think of the wastage of food," he told the club's members and guests. "I

suppose an Indian village could keep going for several weeks on what we have thrown out from lunch here today."

Speaking of the wastage of life through war, Coggan used as an example "those ghastly 30 years of war in Vietnam." He added that life was also wasted "through abortion laws gone wrong."

England's abortion law was "drafted far too widely, causing stress and anxiety to many of the country's best gynaecologists and doctors," he told the luncheon. He indicated that abortion is "getting out of control, and I think that it is because we have failed to have reverence for life."

Coggan also said the lives of many young people are wasted in a society rooted in the "get rich quick attitude" which often leads to dead end jobs. He said increased vandalism and lack of any moral code among young people could be traced to a society that provided insufficient guidelines.

"Don't blame the youngsters. Blame the home situation and the education situation," Coggan stated.

Resource conscious

The archbishop concluded that people must be made more aware of the problems of waste in an attempt to "bring to bear all the resources of science, common sense and long term planning."

During a press conference held the second day of his Toronto visit, Coggan answered questions ranging from ordination of women to the future of Christianity.

Of ordination of women to the priesthood he commented, "It will come; it is right that it should come. But I'm not guessing how soon."

Coggan said he saw no reason why ordination of women should cause schism in the church, although it could affect ecumenical relations. The Orthodox Church was less likely to move on the matter than the Roman Catholic Church, he said, although "even in the Orthodox Church it is not regarded as out of the realm of possibility."

The archbishop told the press that he saw some "very real signs of hope" for

Christianity. The situation in some parts of the world is so grim that people are beginning to realize that man cannot live by bread alone, that he needs more than material things, he said.

"There has been real change in Africa and Latin America," he pointed out. "There has been a tremendous upsurge in religious belief there."

The western world needs alerting to the needs of the third world, Coggan added, but he felt encouraged by the fact that the church is made up mainly of lay people, who do their work in the world as committed Christians.

"I see signs of hope when politics is penetrated with the Christian insight of members of parliament," he said.

Ecumenical progress

The archbishop said he was encouraged by the progress of world ecumenism, both at the level of theological discussion and debate, and at the grass-roots level where Christians of various traditions are thinking, working and praying together on social and other issues.

Speaking of the healing ministry of the church, Coggan said this was a valid ministry but warned that exorcism should always be exercised in the context of medical and psychiatric advice, in the context of prayer, and always with the authority of the church. "It should never be exercised under the glare of television lights and publicity," he warned.

Asked how the church can prepare its people to penetrate the secular world, Coggan said if he were rector of a church he would give a strong teaching ministry, elucidating Christian principle. "Then I would want a lively forum in which people could come back at me. People would then go out to their work with the Christian principles of life a bit clearer."

On his final day in Toronto he preached at St. James Cathedral and St. Paul's Church, where he met with staff and board of trustees from Wycliffe College which is celebrating its centennial in 1977.

COGGAN IN SASKATOON, page 26



COGGAN AND MRS. LEWIS GARNSWORTHY AT ECUMENICAL LUNCHEON

Coggan speaks at joint diocesan celebration

SASKATOON

The close links that have been enjoyed for the past 100 years between the ecclesiastical province of Rupert's Land and Canterbury became a little closer on a recent Sunday afternoon here.

It was the joint celebration of the dioceses of Qu'Appelle, Saskatchewan and Saskatoon to mark the centennial of Rupert's Land and to welcome the Most Rev. Donald Coggan, Archbishop of Canterbury, who was concluding his week-long visit to Saskatoon.

The archbishop's message at the service not only referred to links which unite 65 million Anglicans throughout the world, but specifically he said the strongest link was living prayer.

There are plenty of problems today which must be met with vision and courage, and enormous responsibilities which only could be met "as we become people of prayer." . . . "You will see what a mighty link it is," he said.

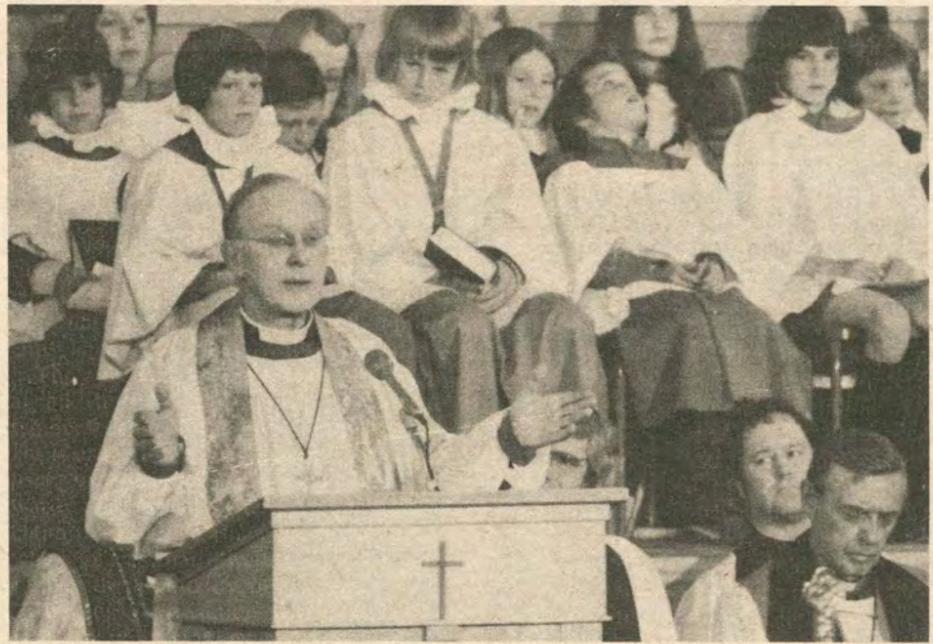
The archbishop called on Christians to both read about and pray for peoples of the developing nations.

"We need something of the freshness of the new-found faith of an African, the mystic insight of an Indian, the joy of a Latin American who has come out of the darkness into Christ's life . . . and if we were humble enough to sit at their feet and learn, we should find that we Christians were enormously enriched," he said.

The late afternoon service was held in Third Avenue United Church, having been moved from St. John's Cathedral to accommodate the congregation of more than 1,400. Special guests, His Honor Lt. Gov. Worobetz and Mayor Bert Sears, were greeted at the church by Bishop Douglas Ford of Saskatoon.

Dean Roland Wood conducted the service. Bishops Ford and H. V. R. Short of Saskatchewan read the lessons.

Archbishop G. F. C. Jackson of Qu'Appelle, metropolitan of Rupert's Land referred to this first event in the celebration of the centennial of Rupert's Land, which he reminded began as a diocese which included the whole territory of the Hudson's Bay Company.



ARCHBISHOP OF CANTERBURY, DONALD COGGAN, STRESSED PRAYER

Study on remarriage

TORONTO

A study on the remarriage of divorced persons is being undertaken by Anglican priest Rev. Donald Grayston for the Canadian Council of Churches and Canadian Catholic Conference.

The study will include the theology of remarriage of divorced persons, official pastoral guidelines and approaches in each of the churches, and what is happening in practice as these guidelines are being implemented.

In this last area Grayston needs the support of clergy and lay persons across Canada who have had a personal experience with their church's attitude and position on the remarriage of divorced persons within the church.

"We would like to know if guidelines are being implemented, if they are working and whether the churches are responding adequately to the needs of

divorced persons who are considering remarriage," Grayston explained.

"We want to know what is being done that is helpful, and what is not helpful."

Grayston said a new openness in some churches to the question of remarriage of divorced persons now means that all churches can work together.

"It is a very sensitive and sometimes painful issue for divorced persons who want to remarry," he said.

Positions and attitudes of Roman Catholic, Anglican, Orthodox, Lutheran, Presbyterian and United churches will be included in the study, as well as smaller Protestant denominations.

Response to the churches' position on remarriage of divorced persons may be made anonymously to: Rev. Donald Grayston, care of the Canadian Council of Churches, 40 St. Clair Ave. E. Toronto, Ont. M4T 1M9.



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Church of England opposes legalized mercy killing

LONDON

An official report of the Church of England has come out against legalizing mercy killings (euthanasia). The report, published in March and entitled *On Dying Well*, was produced under the auspices of the Board for Social Responsibility of the Church of England.

Theologians, philosophers, legal and medical experts spent five years producing the report, presenting it as "a responsible Anglican contribution to a continuing debate which has serious implications not only for the welfare of many individuals, but also for the well-being of society."

Dr. Cicely Saunders, a member of the team, and medical director of St. Christopher's Hospice, Sydenham, told a press conference launching the report that intensive treatment which goes to extreme lengths to prolong the lives of fatally ill patients who might otherwise have died is "meddlesome medicine." She claimed it was not the purpose of the medical profession to keep people alive indefinitely in all situations.

"We are the servants of health," she declared, "and there are times when it may be the healthy thing to die."

No change in law

The report distinguishes euthanasia from "decisions not to preserve life by artificial means when it would be better for the patient to be allowed to die," and also from "the giving of drugs for the relief of pain and other distress in cases where there is a risk that they may marginally shorten the patient's life."

However the report stated that "any proposal to change the law in this country to permit deliberate euthanasia is unanimously condemned," on the ground that any such change "would be likely to cause greater evils than it would remove."

The report outlines six different reasons why no justification can be given for any attempt to change the law:

One, that cases where the administration of euthanasia would seem to be justified are few, and would be fewer still if medical and hospital practices for the relief of pain were sounder.

Two, that a change in the law would remove the incentive to improve these practices.

Three, that legalization of euthanasia would place some terminal, and even some non-terminal, patients under pressure to allow themselves to be put away—a pressure which they should be spared.

Four, that it would also in practice be likely to result in recourse to euthanasia in many cases in which it was far from morally justified and performed for unsound reasons.

Five, that in rare cases in which euthanasia can be justified, it is better for doctors to do all that is necessary to ensure peaceful dying, and to rely on the flexibilities in the administration of the law which even now exist, than to legalize euthanasia for general use.

And six, that for the majority of patients the legalization of euthanasia would gravely weaken the confidence of patients in their doctors.

Reiterating the point made in the report that the need for euthanasia

should never arise if proper use of modern pain-killing treatments and adequate care and concern for patients were practiced, Dr. Saunders said "To kill someone to kill the pain is not necessary."

Professor B. G. Mitchell, Nolloth Professor of Philosophy of the Christian Religion at Oxford University, said some doctors allow fatally ill patients to "slip off easily into death."

Exceptional cases

"It happens, and we think it ought to happen," he said. Mitchell also cited the example of doctors who gave injections of pain-killing drugs without intending to kill but knowing that there was some risk. "This too, happens, and we think it ought to continue to happen."

Conceding that a case for euthanasia might be made in exceptional instances, Mitchell said it was felt that individual doctors should make their own decisions on such matters rather than "alter the whole fabric of medical ethics simply to take care of such considerations."

Doctors should be educated, Mitchell continued, to understand that when people are dying there was a very definite job to be done in helping them to die in dignity and peace.

Theological implications in the report present the argument from the Christian doctrine of creation to show that, "where



FIRE DESTROYS CHURCH

A fire in Belleville destroyed the 100-year-old St. Thomas's Anglican Church last month. The church was insured for \$250,000 but fire chief reports said replacement costs of the historic church will probably be several hundred thousand dollars more.

there are other means available of exercising care and compassion towards a person in his dying and of relieving his ultimate distress, respect for God's creation and the consequent value of human life in general would tell against the practice of euthanasia."

The Christian arguments presented are not unanimously supported by the authors, who express reservations on the rejection of the appeal to compassion as

a deeply human and moral plea to Christian and non-Christian ears.

The final verdict of the authors is that the distinctive rejection of voluntary euthanasia by the majority of Christians is neither arbitrary nor irrational.

"There are strong grounds from the Christian point of view for hesitating long before admitting any exception to the principle forbidding killing human beings," the report states.

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The entire trunk is hauled to the road by the skidder, taken to the mill and converted to pulp, paper or lumber. It's hard work, but it pays well and many a man has made his start working in the bush. It's kind of a Canadian tradition.

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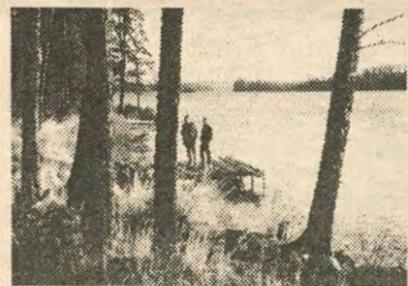


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Congratulations from Abitibi to the Canadian Churchman on 100 years of publishing.

Readers were unaware editor was a woman



1875/1975

BY ANN BENEDEK

TORONTO

Forty-nine years have passed since 93-year-old Clara McIntyre became the first and, so far, only woman editor of the CANADIAN CHURCHMAN.

"For quite a while our readers didn't know the editor was a woman," she says.

"Letters were often addressed to 'Mr. McIntyre'. In those days the only thing a woman was supposed to know was how to have a baby."

Mrs. McIntyre succeeded her husband, Rev. E. A. McIntyre, who edited the journal for a few years until his death from tuberculosis in 1926.

"Before my husband's death I helped him with the paper at his bedside," Mrs. McIntyre recalls.

Clergyman

"The paper was a weekly, and you had the idea then that no matter what happened the paper must come out. If there was a death or anything in the family, the paper still had to come out; so, I did the best I could. It was a job I liked," she says.

At Mrs. McIntyre's request a clergyman eventually became advisory editor to the paper.

"I thought the paper ought to have a clergyman at the head to advise me if I was stuck on any questions of law and order in the church," she explains. "And I said he could write the editorials."

George B. Woods, president of Continental Life Insurance Company and president of the holding company which owned the CHURCHMAN, approached Rev. Robert A. Armstrong of Trinity Church, Saint John, N.B.

Armstrong moved to Toronto where he became rector of Church of the Redeemer (Wood's church), and advisory editor of the Anglican paper.

According to Mrs. McIntyre, Arm-



MRS. CLARA McINTYRE, 93, TOOK ON THE WEEKLY JOURNAL IN 1926

strong rarely went to the CHURCHMAN office. But since he wrote the editorial every week, she was always there to pick it up from the Church of the Redeemer.

There were no reporters on staff. But, said Mrs. McIntyre, "things came in by the pound and we had to read them over to see if they were suitable for publication."

In the early days as editor, Mrs. McIntyre wrote a column under the name "Faith Smithson" borrowed from her grandmother.

"It was something on the feminine side of things, things that were interesting to women," she describes the column. "I didn't think it was very important.

And I don't know if it is yet," she says.

"I was only the working person. I just put things together, and read the proofs and made up the dummy."

In 1928 Mrs. McIntyre made her first trip abroad for the CHURCHMAN.

"They sent me to London, England, where a change in the prayer book was being debated," she recalls. "I sat in the House of Commons for I don't know how many days, and reported on the debates."

That year too the CHURCHMAN editor experienced her first flight.

"I flew to Paris to visit one of our curates there," she says. "In those days your ears were plugged full of cotton

batten, and they put a big pot in front of you in case you were sick. When you got off the plane, you were always deaf!"

Mrs. McIntyre remembers the first time she became interested in print. At the age of seven she moved with her family to Whitby, Ont.

"I was fascinated by the printing machine of the *Whitby Chronicle*, and since then I have always been fascinated by typesetting and print," she says.

Before she married in 1910, Mrs. McIntyre began teaching in Whitby at age 18, and became principal of the public school there. Two years later she headed for Winnipeg and taught in the Havergal Girls' School there for six years.

She also found time in 1906 to become one of the 15 founding members of the Alpine Club—a mountaineering club that required each new member to climb 10,000 feet before being accepted. Mrs. McIntyre is now the sole survivor of the original 15, and the club has grown to a membership of 2,200.

No money

With the death of her husband at age 46, Mrs. McIntyre was left alone to raise and educate three young children.

"I had practically no money, but I had been able to buy a house," she recalls. "I was earning about \$100 a month on the CHURCHMAN, and I also took in boarders and roomers, and sold the family jewelry."

"I had learned when I was about 15 years old that you can do anything you want to in this world," she explains.

"You can have anything you want if you are willing to use your brains, work hard, and sacrifice for it. And I was bound that my children would have the best education anybody could have."

"There is one thing that has been behind everything I have done—to try and do a little more than you are paid to do."

Looking back, I think that is really the secret of success," she says.

For Mrs. McIntyre, 93 is a wonderful time of life.

"It's the only time you can do what you want to do," she laughs. "You can go to bed late, and you don't have to eat what's good for you."

"But then, I think I have always enjoyed life."

Aid to unprotected females

TORONTO

The following most interesting document, together with a Circular Letter has been addressed to each of the captains of our lake steamers. It is impossible for us to find room for comments this week on the admirable benevolent institution described below, but we propose returning to the subject hereafter.

It is proposed to establish in the City of Toronto a society to be called "The Female Aid Society."

Its objects will be to save unprotected young female emigrants and others arriving in the city from falling into the hands of those who might entice them to a house of ill-fame, or to places where they might be eventually led to houses of that character; to procure for them suitable lodging for a short time and, afterwards, such employment as they might be capable of.

Girls decoyed

It is proposed to employ an active person to attend at the wharves on the arrival of vessels with emigrants and to establish a Servants Registry Office; and it is hoped that, with the co-operation of the officers of vessels carrying emigrants, unprotected young women arriving in the city may escape the danger to which they are now exposed by the artifices of unprincipled people who, under pretence of affording them shelter, are in the habit of sending them where education and prostitution too frequently follow.

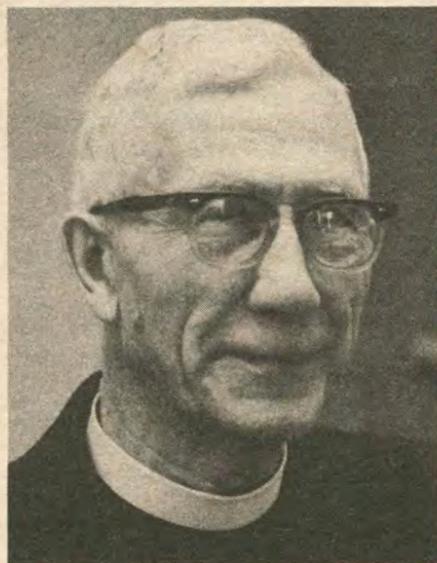
It is well known that this abominable practice is lamentably frequent and that many a virtuous young girl is decoyed to her destruction. It is to meet this evil, so sad in its consequences and so discreditable to the place, that this Society

is established.

It is proposed that the officers of the society be managed by a committee to be composed in such a manner as the society may hereafter determine; the committee to arrange among themselves the economy and supervision of the affairs of the society; the servants and agents of the society to be under the direction and control of the committee, and of any sub-committee acting in the affairs of the society.

A provisional committee has been framed, consisting of Mr. V. Chancellor Sprague, Mr. Arnold, The Rev. Dr. Beaven, The Rev. Dr. Lett, The Rev. T. S. Kennedy, The Rev. Alex. Sanson, Mr. Rowsell, Mr. Westmacott, Mr. Brent, honorary secretary.

(An account taken from *The Church*, a predecessor to CANADIAN CHURCHMAN and one of the publications which served Toronto area Anglicans in the mid-1800s. This story appeared on July 28, 1853.)



EARLY EDITOR

Canon C. A. Moulton was CHURCHMAN editor for five months in 1923 during Prof. E. A. McIntyre's absence and headed a committee appointing an editor in 1948. Now 84, he is an assistant at St. Clement's, Toronto.

First and last synod

TORONTO

"This is my first General Synod and it is going to be my last because I refuse to take my people's money for doing nothing," said His Honor Judge Wood, lay delegate to synod from Qu'Appelle diocese.

"I am no more use here than a baby and the average layman here is in the same position. Twelve or fifteen good businessmen would do all that is done here just as well as it is done now."

The judge said he was quite willing to abolish General Synod as a means of conducting the church's business.

CANADIAN CHURCHMAN/1924

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U.S. churches file IBM stockholder resolution

NEW YORK

The Episcopal Church in the United States has joined a broad spectrum of 13 other Protestant and Roman Catholic churches and organizations in filing a stockholder resolution which asks International Business Machines to cease selling computers to the South African government.

The resolution will be presented at IBM's annual meeting. It has been submitted to the business corporation and will appear on its proxy statement.

To date, IBM has refused to set limits on its sales or leases of computer equipment in South Africa.

South Africa makes use of computers to implement "pass laws" which, in effect, restricts the movement of black persons to the demands of labor in the country. The passbook system is now being expanded to include persons of mixed race, Asians and whites.

An IBM 360/50 computer is storing the information and providing it when requested for the appropriate South African authorities to enable expansion of the system.

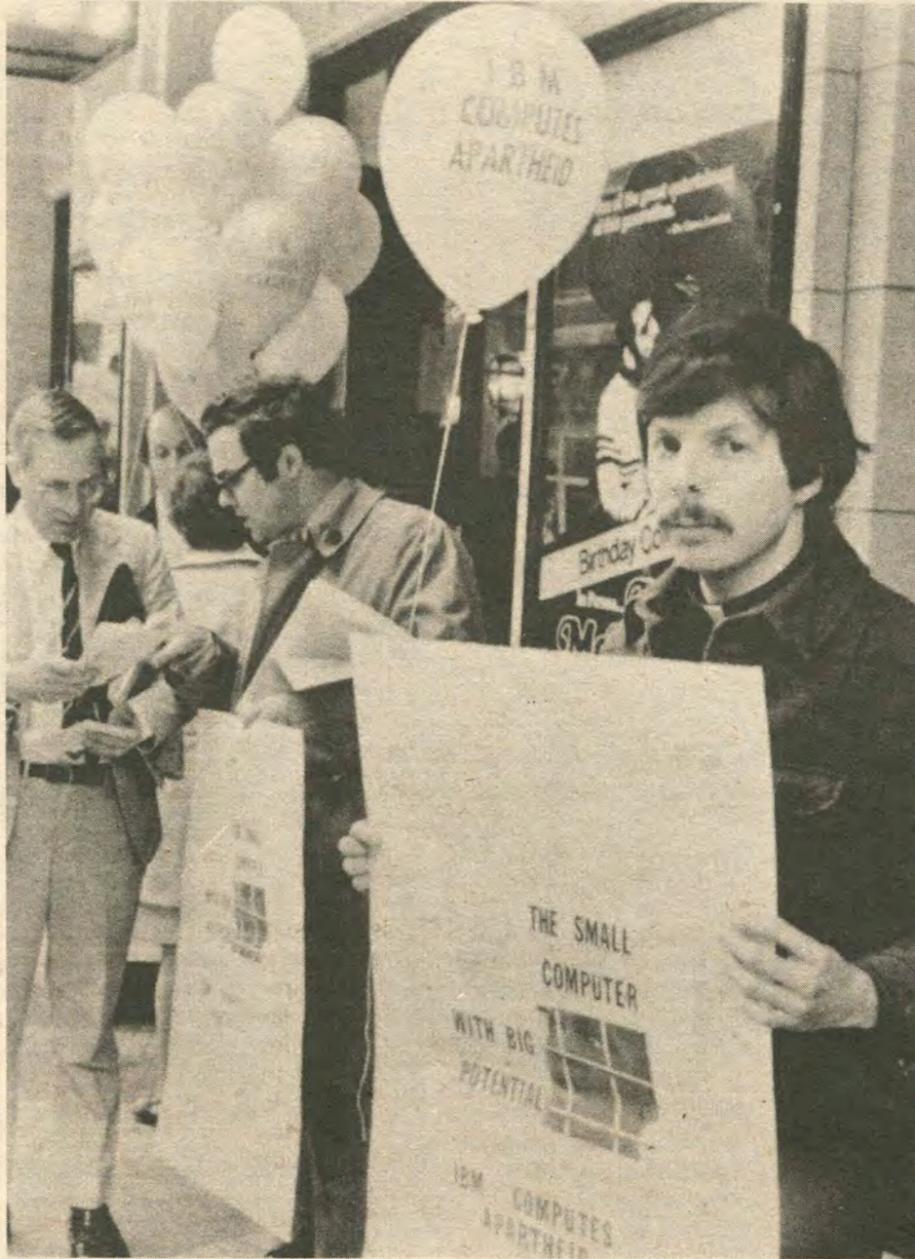
Computers' role

The question of invasion of privacy and the role of computers in keeping the black population in an oppressed condition was discussed at length during two days of public hearings in which church panelists heard testimony from almost 20 witnesses, including an IBM vice-president, economists, computer experts, the United Nations Special Committee on Apartheid and a representative from the Polaroid Corporation.

The resolution to be placed before IBM shareholders was drafted following the hearings. There are 14 co-filers of the resolution, holding stock worth almost \$9 million.

"Computers are undoubtedly part of the equipment of apartheid and oppression in South Africa," says Dr. Donald Wilson, chairman of the Church Project on U.S. Investments in Southern Africa which represents a coalition of 15 religious bodies, including five orders of the Roman Catholic Church.

"We are deeply concerned when IBM argued they were unwilling and unable to put limits on what they would or would not sell in South Africa. In effect, IBM



CHURCH GROUPS PICKET IBM'S ANNUAL MEETING IN PITTSBURGH

told us that profit was the goal and there were no limitations on what they would sell.

"Whether it was clear that a certain computer would be used in South Africa for repressive measures does not seem to concern IBM. We consider this amoral practice by IBM unacceptable."

There are 14 co-filers of the IBM resolution with stock worth almost \$9 million. Drafting of the resolution followed two days of public hearings in which church panelists heard testimony from almost 20 witnesses including an IBM vice-president, economists, computer experts, the United Nations Special

Committee on Apartheid and a representative from Polaroid Corporation.

Polaroid's community relations director, Harry Johnson, told the panelists his company believed it has a responsibility for the ultimate use of its product.

"In response to the charge that our ID (identification) system was used in the "pass book" program, Polaroid articulated a very strict policy of refusing to do business directly with the South African government. We articulated in 1973 a policy which says that we as a corporation will not sell our product in instances where it constitutes an abridgement of human freedom."

Fearful that South Africa may be a threat to world peace since an increase in its defence budget by almost 50 percent, the Security Council has called for an arms embargo against South Africa. The U.S. government has agreed to the principle of that embargo and does not permit the sale of overtly military equipment to South Africa.

The churches want to see this ban extended to computers which, they say, have a military use. An IBM computer is scheduled to be installed to expand South Africa's population registration and control system under apartheid policy.

Several church panelists argued at the two-day hearings that it is unethical to provide the South African government with equipment which can be used for repressive purposes.

Resolutions have also been filed with other corporations, including Phillips Petroleum Company and Standard Oil which were asked to review their involvement in Namibia. Both companies have decided to withdraw operations.

One of the persons to appear before the church panel was Canon Burgess Carr, general secretary of the All African Conference of Churches.

"South Africa makes use of computer technology to implement its notorious "pass laws" under which the movements of blacks are restricted to the demands of the system for their labor. IBM computer technology is now being used in an expansion of these "pass laws" to Asians and coloreds.

"It is morally reprehensible for computer technology to be used in this way," he said.

Edmonton bishop to retire

EDMONTON

Bishop Gerald Burch of Edmonton has announced that he will retire early next year. He was elected suffragan bishop of the diocese in 1960 and became diocesan bishop two years later.

Burch's announcement came during Edmonton's diocesan synod, held here recently. A new canon, passed by synod delegates provides for election of a successor while Burch is in office, although his consecration will not take place until the office is vacant.

Following a background statement by Archbishop Ted Scott, primate, synod delegates passed a resolution urging that formal conversations between the Anglican Church, United Church and Christian Church (Disciples of Christ) be

brought to an end.

The resolution, which passed by a vote of 82 to 68, urged that the Anglican Church instead explore and promote "the development of co-operation, mutual support and deeper understanding amongst all the churches."

Synod expressed its gratitude to those who have worked on union negotiations and kept "the vision of unity before the church."

In other business Canon T. L. Leadbeater was installed as archdeacon of Edmonton, and Rev. James Shuel and Rev. Harry Shell were installed as canons.

Because of many local items on the agenda, synod did not have time to discuss Christian initiation or ordination of women.

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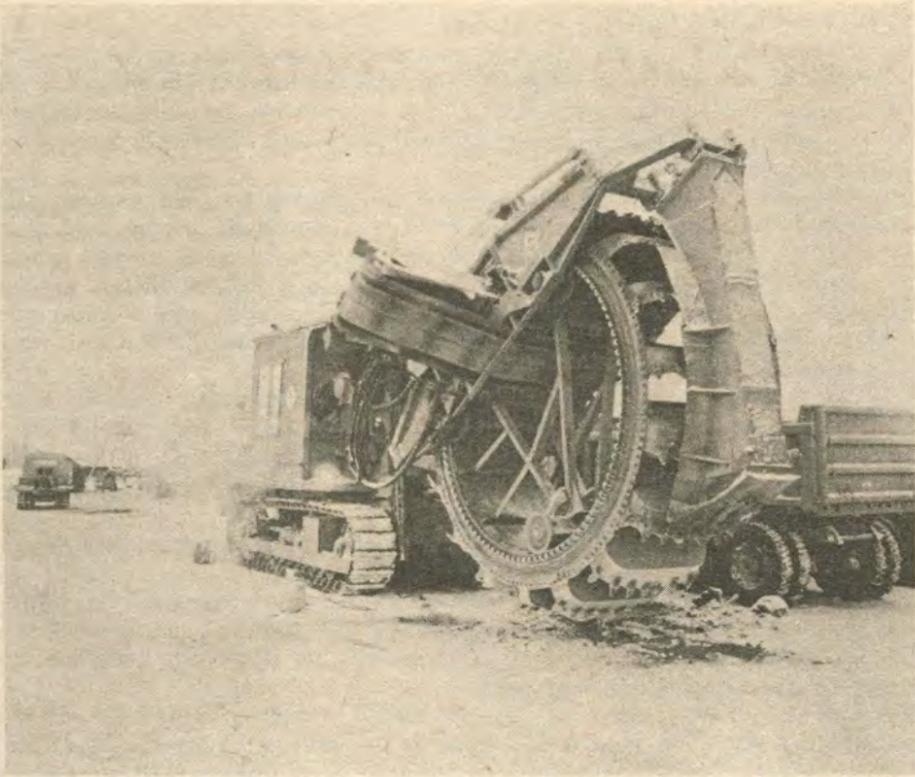


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DESTRUCTION OF TRADITIONAL LIFE STYLE WHEN DEVELOPMENT STARTS IS MAJOR CONCERN OF NATIVES

LAND SETTLEMENTS CRUCIAL

SUPPLEMENT WRITTEN BY HUGH McCULLUM

Indian people have their own society in which their relationship to the land is crucial. The meaning of ownership is very important to this Indian idea.

Cabinet ministers and most white people do not understand this Indian concept of the way we see ourselves in relation to the land. They are stuck inside their own society and concepts and they try to impose their view on us. We cannot compromise because it means giving up our concept and accepting theirs. We are not talking only about land, but also about Dené people and how we see ourselves as a group.

How Indian people view land, trees, animals, minerals is difficult to describe. If we are told we have to live inside certain boundaries, we will not see ourselves the same way. We are defined by our relationship to these things. The government view will destroy this. Here in the Northwest Territories we cannot accept this. This is not the way we look at land (in terms of boundaries) or ourselves. It does not matter how much money they give us. Money always goes down—never goes back up. Land is always there . . . will grow back . . . its value is always there. Land is more valuable than money. If we give land up for money, we will not survive as a people.

ALEXIS ARROWMAKER, HEAD-CHIEF OF THE DOGRIBS

When the white man came to Canada a few hundred years ago, he took possession of much of the land from the Indian tribes and Eskimo people who had lived there "from time immemorial" as native Canadians say or about 10,000 years, as some anthropologists believe.

Eventually they made treaties with about half the Indian people—and none of the Eskimos—which gave them legal possession of the land.

While the terms of the treaties constitute one of the greatest rip-offs known to man—\$5-a-head-per-year, a few trade goods and a small piece of usually poor land in return for millions of square miles—the deals were at least an acknowledgement that those Indians had rights.

But about half of Canada's land mass either has no treaties or has, in the case of the western 450,000 square miles of the Northwest Territories, treaties that are so suspect that the courts seriously question their validity.

That the Indians and Eskimos of British Columbia, the Yukon, the Northwest Territories and Northern Quebec have always occupied this land no one can dispute. They have also never yielded title, except in a few small and isolated cases, and they have never been conquered in war.

Who are the rightful owners then?

Indians Claim Aboriginal Title

The Indians claim they are because of aboriginal title. Simply put, aboriginal title is the right that native people have as a result of the use and occupation of lands since "time immemorial" and it is a right recognized in English colonial tradition dating back to the Royal Proclamation of 1763 when it was decided Indian land could only be acquired by the Crown.

And for many years few people disputed the rights of Indians to use their land as long as they didn't interfere with the white man's "grab and run" philosophy of northern development.

But now, with a so-called energy crisis facing the voracious industrial society of southern Canada and the U.S., native land suddenly looks like the promised land to vote-conscious politicians and greedy developers. And many whites in the north see their dominant role and secure positions threatened as Indians and Eskimos begin to assert their rights.

Court cases involving the Nishga Indians in Northwestern B.C. and the Cree and Inuit people in Northern Quebec seem to bear out the case for aboriginal title. Politicians, most notably Prime Minister Pierre Trudeau, have reluctantly agreed there might be a case for such a concept.

Land claims and a plethora of attempts at negotiation are underway as pressure mounts to build a gas pipeline down the Mackenzie Valley in the N.W.T.; a \$500,000,000 mining, logging, hydro and transportation scheme in Northwestern B.C., the enormous trouble-plagued James Bay project in Northern Quebec and a host of smaller and less publicized plans in the Arctic.

More than 115,000 Indians and about 15,000 Inuit who feel they don't want to give away their rights as did their brothers in other parts of Canada are demanding recognition of their ownership of the land and from that

basis are asking for negotiations with the federal and provincial governments to settle their claims.

They are adamant. They won't settle for treaties that give them money and a little land plus some hunting and fishing rights. They want agreements that will allow them to exist—yes, and to thrive—as a people with their culture and their way of life intact. They want to have a real say in how the land is developed and for whose benefit.

Their slogan is easily summed up in the words of James Wah-Shee, the dynamic young leader of the Indian Brotherhood of the Northwest Territories:

"We want land, not money!"

And suddenly all that land that no one except a few pioneer whites ever wanted is eyed covetously by politicians in Ottawa and resource developers, most of whom call America their native land.

Indian Affairs Minister Judd Buchanan calls Wah-Shee's ideas "unrealistic" and threatens to force a settlement in the N.W.T. The allegedly people-oriented NDP government of B.C., legal holder of all Crown land in that wealthy province, won't even negotiate and in James Bay beleaguered Robert Bourassa went ahead and started his questionable multi-billion-dollar project without even talking to the natives.

Despite the complexity of the negotiations and the diversity of the parties involved, there are a number of clear issues and patterns to be seen across the north's harsh and beautiful land where native people are demanding that governments negotiate and settle land claims in a just manner.

1. No further development projects must be started until land claims are settled, the native organizations say. In particular this affects Northwest B.C. and the Mackenzie Valley where projects are already on the drawing board and developers and governments have spent millions of dollars to prepare their plans.

Negotiating With a Gun To Our Heads

Natives insist that to be forced into negotiations while projects are underway is to have a gun held to their heads and they point to James Bay as an example of negotiators being forced into a settlement unacceptable to most people simply because there was no way James Bay construction could be halted, a position with which the Quebec Appeal Court agreed.

2. Negotiations must be preceded by an opportunity for native people to research their claims and develop a position from which their negotiators can start. They need adequate financial resources to cope with the massive outlays of money available to government and industry. For example, the Canadian Arctic Gas Pipeline consortium has spent seven years and more than \$75,000,000 preparing its case for a Mackenzie Valley pipeline. N.W.T. Indians and Metis have only been organized for four years and have been granted less than a million dollars to prepare their case. This money comes from the Department of Indian Affairs and Northern Development (DIAND) with some assistance from the Secretary of State. Recently Buchanan slashed native requests for assistance in preparing their case for the Berger inquiry into the pipeline, but their request, cut from \$445,000 to \$245,000, looks paltry beside Arctic Gas' \$100,000,000 preparatory budget.

3. The only place actual negotiations are taking place is in the Yukon and, ironically, the only place where no major development is looming. However, Yukon is the scene of the most obvious white backlash. Negotiations are painfully slow and shrouded in such secrecy that little is known except that Buchanan's public proposals were greeted with scorn and reduced to the status of a "working paper." Threats of white backlash and Indian violence are heard wherever one travels on these non-treaty areas.

Both sides blame government policy, or lack of it. A dearth of communication from Ottawa and an increasing suspicion that the southern-based DIAND bureaucracy is so self-serving that it is out of control compounds the frustration.

In Northern B.C. militant Indian bands are closing roads and railway rights-of-way to press their demands and Liberal MP Iona Campagnolo of Skeena riding warns of violence and a long, hot summer for residents of her sparsely populated constituency.

Indian leaders fear violence and know that acts of violence will weaken

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their cause but, to a man, they are unsure how long they can keep frustrated young people, increasingly proud of their Indian-ness, from taking up arms to force their demands.

4. The negotiating process and Trudeau's vaunted participatory democracy are viewed with outright contempt by most northerners, be they white or native. "At least the developers are acting in a predictable manner. They want to get in, make the most favorable deals, maximum profits and siphon off resources for southern markets," an Eskimo at Inuvik said.

Government is blamed for setting up a commission of inquiry in the N.W.T. under B.C. Judge Tom Berger and then emasculating it by cutting funds, putting time pressures on its hearings and declining to state unequivocally that no pipeline will be built until the hearings are finished, probably about March, 1976. "Berger is only window-dressing," a DIAND official told me in Yellowknife.

White people feel the government, especially when Jean Chrétien was Indian Affairs minister, was too pro-native. Natives feel DIAND is totally development oriented. Some politicians, notably Tory MP Flora MacDonald, claim that the department is a conflict of interest. Buchanan is constitutionally charged with protecting native rights in Canada. He is supposed, under the British North America Act, to be the guardian of the native people. "How?" asks MacDonald, "can he support native people when the other half of his department—northern affairs—is madly trying to develop the north at any cost?"

These four issues—demands for negotiation, adequate funding for native organizations, white backlash and violence, and bureaucracy run wild—are common to all areas.

YUKON: Major white backlash developing

WHITEHORSE, Y.T.

Someone always seems to be trying to explain the plight of Canada's Indians but no one ever does it with the eloquence of the native people themselves.

A couple of years ago a group of Yukon Indians handed over an historic document to Prime Minister Pierre Trudeau entitled *Together Today For Our Children Tomorrow* which lays out in detail the first definitive statement by a group of native people in Canada to start negotiations on their land claims.

Trudeau told them that day in February 1973 that their approach was "very welcome" and that he didn't think there was a great deal of difference between the federal government's position and that of the Yukon Native Brotherhood.

That was two years ago. In the intervening period little has happened except for some lacklustre negotiations and counterproposals from the Department of Indian Affairs and Northern Development (DIAND).

Uncompromising Positions

The minor differences seem to have blossomed into uncompromising positions with the result that a serious white backlash has developed along with increasing frustration by the natives who claim the government is not bargaining in good faith and its forcing the Council of Yukon Indians (CYI) to negotiate under the threat of losing some or all federal funding.

It is a sad culmination to such auspicious beginnings. Yukon would have been the model for other settlements in B.C. and the Northwest Territories.

Chief Elijah Smith, the 65-year-old then president of the brotherhood, came back to Whitehorse ready to negotiate but two years later all one gets from either side is a brusque "no comment" although it is clear the four or five formal meetings held thus far have accomplished little more than agree on who is eligible for the settlement.

Together Today for our Children Tomorrow says basically that the 12 small bands in Yukon never signed any treaties with any government, lost no wars and ceded none of their traditional hunting and fishing lands.

"We have watched the white man move onto our land without even asking our permission. We have watched the white man destroy parts of our land. We have watched the white man destroy our trap lines.

We have watched the white man bring in alcoholism and prostitution. We have watched the white man take away our children and destroy our language and culture."

It is about 100 years since white men first moved into the Yukon. The Indians claim they want land set aside for their own use and some form of cash payment in compensation "for past grievances and for the rights that have been taken away."

And the problem, since negotiations started, according to Al Lueck the Indians' lawyer here is the DIAND.

"Under the Indian Act the minister—at present Judd Buchanan—is the trustee of all Indian lands. He has very wide powers."

But the CYI, set up two years ago to negotiate on behalf of Indians of Yukon ancestry, finds the trusteeship aspect lacking.

"The history of the Indian Affairs branch, acting as the Crown's representative to protect our special status, is a very unsuccessful example of government protection. As the Indian Affairs budget and staff get larger, the social and economic condition of the Yukon Indian people gets worse," the CYI land claim report asserts.

There are about 6,000 Indians, both status (those under the Indian Act) and non-status (those who for some reason have given up their rights) which makes them about one-third of the Yukon population.

The cornerstone of any settlement is land for without that "Indian people" have no soul—no life—no identity—no purpose. But money is also necessary for us to develop an economic base from that land."

It is unclear how much land is requested or what its location will be or what the cash settlement will amount to.

The Indian proposal calls for surface rights to land, mineral rights, oil and gas rights, as well as some water rights.

An example of the money the Indians are talking about is set down in a proposed settlement schedule which calls for \$1 million the first year, \$2 million the second, \$5 million the third, \$10 million the fourth year. From years six to 10, they are proposing \$15 million a year.

Financial relief—or reparations—would continue for at least 40 years and certain land would be held forever.

At the same time Indians would

What is the church's role in this?

Traditionally the Anglican Church has had a deep concern for the native people of the north and some of them still look to the church as an ally. But unless the church can define its role in northern development and the way it affects Canada's first people it will lose—and deserve to lose—many of its native adherents.

In B.C., the Nishga nation asked the church to help explain what rumored development schemes in their area would do to the land claim question. Bishop Douglas Hambidge of Caledonia diocese moved quickly to appoint Rev. John Stokes of Terrace B.C. as a liaison officer, partially supported by grants from the Primate's World Relief and Development Fund. Effective communication and discussion has forced the B.C. government to postpone or alter some of its plans.

The James Bay Committee of Concern, the Primate's Council of the North, the Sub-Committee on Native Affairs, the Public and Social Responsibility unit of the national church are all focussing attention on the issues.

Indian affairs and Northern development is the only social action issue group at General Synod this month.

Archbishop Ted Scott, believing the matter to be of grave importance, asked Hugh McCullum, former editor of *CANADIAN CHURCHMAN*, to visit the north, to meet with politicians, northern whites and natives and developers to try and assess the situation and present the outcome of thousands of miles of travel and many hours of interviews for Anglicans generally and General Synod delegates in particular.

The following three articles on Yukon, Northwestern B.C. and the Mackenzie form the nucleus of a book to be published later this year which will examine in detail native affairs, northern development and the negotiations required to make a land settlement equitable for all people.



OLD CROW CHURCH

assume administrative control of their own affairs at the municipal level, a suggestion that sends spasms through territorial administrative offices, although they themselves are under DIAND.

On March 3 this year, Buchanan brought a proposal to Whitehorse for consideration of the CYI. It was greeted with scorn by the Indians, who insisted it be called a working paper.

It is proposed by DIAND that there will be cash compensation to be negotiated; reserve lands of 1,200 square miles (one square mile per family of five); 15,000 square miles for hunting, fishing and trapping for natives; and some form of local government.

Native people do not get subsurface rights, nor exclusive use of the hunting preserve.

The idea of separate status for Indians is what seems to fan the flames of white discord in Yukon.

"We're all Yukoners, we're all northerners alike. None of us should have special status or special land or special opportunity. We should all be alike and work together for

the good of the Yukon," says Flo Whyard, former editor of the *Whitehorse Star*, a territorial councillor and long an active supporter of the Anglican Church.

But the philosophy of separate status has the support of Lloyd Barber, Indian claims commissioner, who has made a switch in his thinking and articulates it publicly.

Basic Differences

"It is simply not feasible to think that native people can be brought into our game just like us when they start with such basic differences in culture and are so heavily disadvantaged from the standpoint of economic and political power," he claims.

"We may not think that separateness is desirable, but we must accept that it exists and it may be that new and healthier forms of it may be necessary before we can really come closer together with native people."

Barber views the Indian situation as one of emergency proportions needing "the highest priority of attention" and emphasizes if the white man doesn't face up to things "extreme action" will undoubtedly be taken by the Indians.

The long, slow negotiation process and lack of any concrete information frustrates the whole community in the Yukon. Add to it, the colonial status of its government which, while all its members are elected, is tied to Ottawa. None of the 12 members is Indian although the natives represent a third of the population.

Elijah Smith, while fully aware of the white backlash and the demands for immediate action from militant members of the brotherhood, is prepared to take the negotiation route.

"We will see the beginning of the end when we obtain a white man's title to our own land and resources which we can use to build a new future."

But negotiations are costly and the Indians are forced to rely on DIAND for funding.

The CYI operates on a monthly budget of \$25,000 which is used to pay four negotiators, three enrolment officers, a consultant and a lawyer (Lueck).

Lawyer Lueck, who recently sold his Whitehorse practice to work full time with the Indians, finds the ad hoc method of grants from the fed-

Continued Next Page

eral government is impossible.

"When the negotiating gets tough we're put in the position of 'capitulate or lose your grants.' Is that negotiating in good faith?"

Ad Hoc funding

"Elijah (Smith) won't let us spend a cent beyond our budget, but we can't see any guarantee of money beyond June 30. Buchanan wanted us to take a loan against the settlement which means we have to spend our principal without interest to do our own negotiating. At first we refused but now the CYI board has relented and it looks as though DIAND may be having second thoughts."

How much is needed? "We need a \$2 million advance for court action or negotiation which seems reasonable on a \$50-million or \$100-million settlement and we want it all now, not the \$500,000-a-year offer made by the minister."

But this same Indian affairs department is also viewed with suspicion in the white community who think the Indians and federal bureaucrats are ganging up together to sell out the white Yukoners.

There's always been bigotry among a few people in the north and a large chunk of paternalism but it was kept pretty well hidden until recently. Now a vocal and organized white backlash has developed around what white Yukoners see as an attempt to "select one segment of the population for preferential treatment at the expense of the remainder of the Yukon people."

Danny Lang is a 23-year-old white, angry and vocal about segregation of Indians and whites. He's banded together a group of like-minded people to form something called the Society for Northern Land Research. It claims 3,000 members and in the recent territorial elections, Lang led the polls in his first try at a seat on the council.

He insists his organization is not out to incite people against the Indians but rather to inform them about the "federal government's sell-out. We're promoting integration, not segregation."

Lang makes no bones about his position. He wants to get rid of the Indian Affairs department, refuses to recognize aboriginal rights and says Indians should get only minimal land around their villages and have equal opportunities to make it "just as I have to."

Some could blame Lang's anger on his youthfulness but other whites agree with his stance, if not his strident tones. Among them is Canon Ray Clennett, rector of the Anglican cathedral here who sees a divisiveness in the CYI claims that can only hurt the Indians.

Anglican Bishop John Frame is cautious. Officially the diocese is neutral.

"I listen and stand ready to take any reconciling role I can. Some people want us to come out strongly for the Indian position, but they haven't asked the church for help and until they do, we're better not to be labelled."

But Frame points out there has been 75 or 100 years of a white majority and Yukoners find it hard to handle any new role for the natives.

And far up in the remote village of Old Crow, north of the Arctic Circle, people may be affected by the gas pipeline. They want the land protected.

Myra Moses puts it best.

"I hope Elijah Smith and the chief and the council will fight for us against the pipeline and against the airstrip and against the liquor store. We never get anywheres ourselves but they help us. I'm thinking of grandchildren. God made this land. I just want land for kids and grandchildren and great-grandchildren."



TRUDEAU, CHRETIEN MEET NISHGA CHIEFS GOSNELL, CALDER AND MCKAY

B.C.: A Long summer of violence?

TERRACE, B.C.

The church service was certainly un-Anglican. Guttural voices were raised in distinctly gospel songs. The men sat on one side and the women on the other. There were testimonials to Jesus' love and healing and one sister who was going off to hospital that afternoon burst into tears and was supported by her church friends.

We were deep in the Nass Valley, 90 or so miles from Terrace in the heart of the land owned by the Nishga Indian nation, a proud and independent tribe who have been demanding their rights from the Crown for more than 100 years. Greenville was the name of the village and the service was Church Army, a unique and deeply spiritual blend of old-time evangelical Christianity and Indian religion.

Steady drum beat

The parish priest, Rev. David Retter, was there but it wasn't his service, it was the people's; he'd sung mass earlier in the day. The drums beat steadily, their pulsating throb stirring the blood and the tamborines brought back memories of hymns half forgotten.

Outside it was damp and the mountaintops were shrouded in mist. On lines stretched between frame houses oolichan were drying, the smelt-like fish of life that have saved Nishga people from starvation more than once. Across the chancel a beautiful, shy-eyed, black-haired girl sang softly to herself. Soon she'd be older, perhaps involved in the violence and the agony that must surely come to Northwestern B.C. if governments continue the game called "It's-your-Indian-problem."

To get to Greenville you dodge enormous logging trucks over pitted gravel roads, inching your way around deep lakes and speeding across 10 miles a lava plain between the mountains. Logging trucks perhaps epitomize best the struggle going on in the Northwest, as this rugged frontier area of B.C. is called.

Along both sides of the Nass Valley, an area of some 4,400 square miles stretching inland from the Pacific Ocean, the ugly scars of clear-cut logging pock the base of the mountains making them look like some disease-ravaged giant.

It's like that all around the North-

west, starting at Terrace where more than 13,000 residents depend on logging for much of their economy. It's euphemistically called "tree-farming" and although regulations call for selective logging, permits issued by the old Social Credit government of W. A. C. Bennett were loosely enforced because Columbia Cellulose said the only way to make a profit was to clear cut.

Bennett got kicked out and Dave Barrett's NDP government was going to end the resource rape. It even bought out Columbia Cellulose but no one can tell the difference here.

And to make matters worse, there's a huge development scheme promoted by Victoria and Ottawa which might transform the northwest from a beautiful wilderness, albeit a slightly scarred wilderness, into a \$500,000,000 industrial complex. It's called the Northwest Development Scheme and whites and Indians alike are fighting to have it controlled by the people.

Like everywhere else in the north, the development schemes and the aspirations of the native people run counter to each other. The slogan here is "No Development before a Land Claim." And the Nishga nation is at the forefront of pressing for a settlement.

The Nishga made history just over two years ago when they split the Supreme Court of Canada on the issue of aboriginal rights. Now they want a political settlement that will recognize their claim to the Nass Valley with its four Indian villages and some 2,200 people.

"As owners of the land we want to share in the revenues from the resources," Bill McKay, chief of Greenville and vice-president of the Nishga Tribal Council, says nodding at the clear-cut scars.

While McKay wants to go the non-violent route, he knows full well that the Northwest, along with the rest of B.C., faces a long, hot summer of violence as militant Indians press Ottawa and Victoria to get serious about negotiations.

Back at Greenville, Retter preaches gently to his fellow Nishga for, although born and raised in the Toronto area, Retter has been adopted into the matrilineal Nishga society and takes his adoption seriously.

"The land is ours, from mountain top to mountain top, from time immemorial. But many people, white

people in Terrace for example, are in ignorance of our land claim. There is a lot of tension in Terrace that could easily cause white people to take wrong actions and take out their frustrations on Indian people.

"Ignorance of our land claim causes them to think that they will lose jobs if the land claim is settled. We must guard against losing our tempers and we must pass on to the young men of our village the message that they must walk calmly so that they will not discredit our leaders who are working for the settlement."

Who owns the land?

The Nishga hunted and fished along the banks of the Nass for centuries before the white man arrived yet it has always been unclear whether the tribe—or for that matter any tribe in Canada not covered by treaty—has any legal right to the land it occupies.

In 1969 they went to court and sued the province of British Columbia asking recognition of their aboriginal rights. They lost, but, despite almost total rejection by the rest of the B.C. Indians, carried their case to the B.C. Court of Appeal and lost this action as well.

Vancouver lawyer Tom Berger—later to become Mr. Justice Thomas Berger, now conducting a massive inquiry into the Mackenzie Valley pipeline—took their case to the Supreme Court of Canada and there won the moral victory that has become a landmark in the legal wrangling surrounding aboriginal rights.

Clearly a political settlement is required but the B.C. government argues, as did Trudeau at the time, about "how many billions of dollars are you prepared to pay," and refuses to sit down with the federal government and the B.C. Indians, claiming that Indians are a federal problem.

The Nishga court case brought to the fore the issue of aboriginal rights but it was a monumental development scheme in the Northwest that brought the need for a political settlement to a head. The B.C. government, elected on a platform of people before development, leaked a series of documents to the press that envisaged a federal-provincial scheme of railways, hydro projects,

Continued next page

CAMPS

CAMPS

Begin now to pack for your summer camping vacation

BY EANSWYTHE FLYNN

Boys and girls who are already registered at a camp or still dream of spending some time in a camp setting this summer, now know the intense excitement of "gearing up", packing and getting away.

If parents haven't bought supplies and completed all the details necessary for opening day, better start today. Most camp directors provide a suggested list of clothing and other items necessary for the duration. Follow it precisely, without any additions, for space at camp is at a premium. Extras such as toys (especially the inflatable kind) are a hazard in swimming areas. Large boxed games are only an unused nuisance, and vast supplies of clothes only add to baggage weight.

Before one more step is taken, though, appointments with doctors and dentists must be made, and should have been arranged a month ago. Time may be past for the ordering of woven name tapes for clothing and other items, but requests for printed tapes can be filled almost at any time. So that should be a next. The tapes can be ordered through Depart-

ment Stores' Children's Sections, and through Singer Sewing Centres.

And speaking of name tapes: do take time to sew them on. Those ironed on come off in the laundry. A simple tacking stitch will anchor them, and this doesn't take much time to do.

Use two tapes on blankets, ground-sheets, beach towels and bath towels, sheets and pillow cases, one each on diagonally opposite corners, for quick identification. Sew one on every fabric belt, on socks, sun hats and all clothing. Write name or initials inside rubber boots and all footwear. Hard items will take adhesive tape with name written in marking ink. Nail polish is excellent for initialing tooth paste and containers of liquids and lotions.

Sleeping bags are permissible in many camps now for night-to-night sleeping, with extra blankets and an old comforter for warmth on chilly nights. Buy the warmest the budget will stand, and these are usually the lightest. Teach campers that these must be aired, and warn them to take them in to the tent or cabin if rain threatens during the day.

Footwear should fit well and allow for growth during the summer. Rubber boots are a must, walking shoes a necessity.

Raincoat and hat, sun hat, bathing caps are often forgotten. Put everything into the trunk, dunnage bags or suitcases as soon as they are purchased or found in the cupboards or drawers.

If sheets are called for instead of a sleeping bag, send flannelette for comfort in cabin or tent living.

And send extra supplies of batteries and an extra bulb for the flashlight, an extra tube of toothpaste and shampoo (for long-term campers, that is) and a supply of film and flash cubes for the camera-happy.

A typewritten list of all items taken to camp should be pasted inside the trunk or suitcase lid. It helps campers to return home with a high percentage of

their possessions!

Good weather, good health and a happy summer to all.

Mrs. Flynn is editor of *Town Talk About Toronto and Clues for Parents*. This is the third of a series of columns on camping.

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Helping postulants assess their future

BY CAROLYN PURDEN

TORONTO

So you want to be a priest.

For several months or years you've been convinced of your vocation. You've prayed about it. You've discussed it with family and close friends, and sought the advice of your rector. Now you want to become a postulant for ordination.

At this point you'll probably make your first formal contact with the bishop who, you hope, will sponsor you. And in the course of that conversation he will ask you to present yourself to the Advisory Committee on Postulants for Ordination (ACPO).

ACPO was set up in 1969, to determine whether a man or woman is a likely candidate for theological training. Although ordination is usually seen as the end product of this training, ACPO's function is not primarily to determine a person's suitability for the priesthood. Rather, it helps the candidate to examine his or her motives and expectations, and to take a second serious look at whether or not there is a true vocation.

There are five regional boards of ACPO, corresponding approximately to the ecclesiastical provinces, each with a secretary and a panel of assessors.

Each spring or fall, all prospective postulants are invited to a regional ACPO conference. Before he goes, the candidate must fill in a comprehensive information sheet outlining education, work experience, financial obligations and church involvement, and write two short essays: one, an autobiographical sketch, the other, his view of the role of the priest and the Christian community.

He also submits the names of four individuals who will be contacted by ACPO for written references. They are told, "the vitality and effectiveness of the church depends largely on the competence, devotion and sincerity of the clergy" and asked for confidential comments on the candidate's evaluation of himself, his relationships with others, his general outlook on life, and why the person, thinks the individual may have a vocation to the priesthood as distinct



"IT WAS A TIME TO TALK," SAYS JIM MERRETT OF ACPO COURSE

from fulfilling a lay ministry.

With this information in hand, the ACPO conference opens on a Friday night in a residential setting. There may be from 12 to 30 candidates at the conference, both men and women, who may be as young as 19, or as old as 60. With them will be a panel of assessors—roughly one for every two candidates—whose number must include clergy and laity, men and women, and at least one person with a background in the behavioral sciences (such as psychology or social work).

"This is not for the purposes of psychoanalysis, but to be aware of behavioral problems," explains Rev. Dick Johns, director of personnel resources for the Anglican Church, who is national co-ordinator of ACPO.

Conference-style

For the next two days these men and women will pray, talk and live together, meeting individually and in small groups as each candidate is encouraged to explore further the implications of the step he is about to take.

"The most important part of the conference is to help the candidate assess if this kind of vocation makes sense to him," says Johns. "It helps the individual ask himself the right questions. All conferences include a lot of one-to-one interviews, with each assessor spending a

fair amount of time with each candidate. Some conferences make use of small groups, where there might be role playing or a discussion about values."

The assessors will be looking for many things: an inability to meet new people; a pronounced rigidity in values, emotional maturity; openness to new ideas and situations. They will also be interested in the candidate's relationship with his or her family, in the ability to manage financially during the years of theological training.

Candidates approach an ACPO conference with a variety of feelings, but the informality of the weekend often makes a strong impression on them.

"I had some very negative thoughts about it beforehand," says Ross Moulton, a student who attended an ACPO conference last year. "But they didn't prove to be true. It was a very relaxed weekend with good fellowship."

Rev. Jim Merrett, now a 28-year-old curate, attended an ACPO conference in 1971 and recalls he took it very lightly at the time. "It was just a time to talk. I know some people who go feel they're being examined, but I didn't—although it was obvious I was being assessed. It was very good and the fellowship aspect came across quite strongly."

An assessment

After completion of the weekend program, the assessors make recommendations. At some conferences they are shared on the spot with the candidate, at others they are sent directly to the bishop who is then asked to share the findings with the candidate.

Usually the candidate is recommended for further training, although the assessors may ask that he pay particular attention to some aspect of his development. This may range from clinical pastoral training to taking a summer job in an urban setting. Although they have only a short time in which to make their assessment, John says the panels are usually "quite astute" at finding areas that should be taken into account during training.

For Moulton, this was an important aspect of ACPO, and he thinks men and women should attend a conference early in their training. "I went when I was finishing my arts degree and if there are any problems, that's the time to work them out, not at the end of second or third year theology."

Sometimes, for a variety of reasons, candidates are given a conditional recommendation, or are "not yet recommended", and asked to present themselves to another ACPO conference in a year's time.

In a very few cases, the candidate is judged unsuitable and is not recommended. The only recourse then is to present himself to another ACPO conference, in that same region or another, provided a bishop will sponsor him. Where a candidate is turned down, ACPO emphasizes—and the panel will often specifically urge—that there must be follow-up by the bishop. "Sometimes it's excellent and the bishop will recom-

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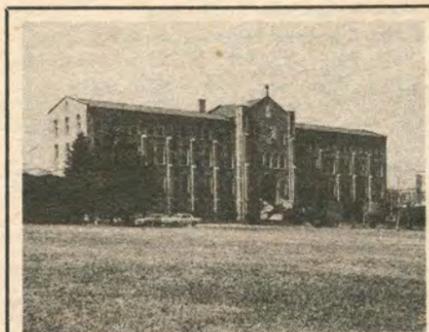
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mend vocational counselling," says Johns. "In other cases, not a great deal happens."

But regardless of the recommendation it gives, ACPO does not have the final say on whether or not a man enters the priesthood. Merrett and Moulton feel this is wise. "The criticism ACPO gives you has a lot more effect if it is supposed to be for growth and nurture, rather than qualification," says Merrett.

"It shouldn't become any more ultimate in decision-making," adds Moulton. "I know of people turned down by ACPO who've gone on to have very successful ministries."

Harold Roberts, who went to his first ACPO conference in 1971 at age 27, is one such example. He was not recommended by that conference, but went to a second conference in the same region a year later, and was given a recommendation. He is now assistant rector in a large Toronto parish.

"In hindsight it was probably good that the first ACPO didn't recommend me," he says, "although at the time it left a bad taste in my mouth. There

were errors in the report—for instance, about my religious conversion, which I hadn't had!

"But the other side of it is that it's good just to go back and have another look at yourself, which I needed to do."

There was no specific official follow-up in his case, Roberts says, but diocesan officials did encourage him to go through a second ACPO.

"I got confused and depressed, so I got help myself. I went back to the 1972 ACPO and had no problem at all."

Moulton, Merrett and Roberts, all feel ACPO serves a valuable function. "I found the questions they asked us very good," says Merrett. "For instance, they asked me 'What would happen if we didn't recommend you?' and I felt for a postulant that sort of question is very good because it's a test of faith."

"I think the ACPO decision should be equally balanced with that of your college or place of work," comments Roberts. "But there should be some psychological or sociological assessment in advance of ordination, and here ACPO plays an important role."

Japanese church discovers a renewed sense of mission

The Nippon Sei Ko Kai—the Church in Japan—has embarked on a new realization of a national vocation, as a result of its consultations with "sending" churches over the past two years.

In a report on the latest Partners in Mission meeting, held in Kiyosato, Japan last month, the NSKK says it has become aware of the need for a new sense of mission in its life.

"We have shared in the beginnings of a self-examination of the NSKK which has sharpened our awareness of the critical issues in its life—issues of training, leadership, evangelism, service and support, in a rapidly changing Japanese society."

The consultations were held with representatives of the Church of England, the Episcopal Church in the U.S.A., the

church in planning projects, assigning personnel and developing programs.

A top priority for the church is a review of its present organization. The consultation report notes that "the process by which it (the NSKK) makes decisions as a national church is cumbersome and impedes it in its missionary task."

The church is also emphasizing leadership training, and the development of an evangelism appropriate to modern, sophisticated society. In line with this, a training program will be undertaken for clergy and laity at parish, diocesan and provincial levels to nurture spiritual growth and assist in development of a Christian life style which will result in effective witness and outreach.

The NSKK and the partner churches agreed that expatriate missionaries should finish their 1975 term, but a re-appraisal and review of their job descriptions should take place "as a matter of urgency," the report noted.

A second Partners in Mission consultation, with the Council of the Church of East Asia, was also concluded this spring in Singapore—it too had been adjourned in 1974 for lack of time.

The Japanese, Australian, English and American Churches attended as partners, as did the Canadian church, represented by Clark and by Canadian overseas worker Rev. Peter Coffin of the diocese of Kuching.

Again, leadership training was labelled as "one issue of the highest priority," and the particular area of concern identified as "the need for a critical look at our facilities, methods and content of both clergy and lay training."

Towards this end, the consultation has proposed a three- or four-day meeting of seminary heads, CCEA bishops and other leadership training personnel on the theme of "Partnership in theological education for the renewal of mission."

The consultation has also placed high priority on hunger, human rights and living theology, and has asked CCEA member dioceses to place these issues within their own priorities and act on them.



DONALD CLARK

Church of England in Australia, and the Council of the Church in East Asia. Rev. Donald Clark, Asia desk secretary for National and World Program, represented the Anglican Church of Canada.

The consultations are designed to plan for the missionary task of the church in Japan, and the ways in which partner churches can help the NSKK. The first consultation, held last spring, was adjourned because of lack of time, and concluded last month.

The NSKK has adopted guidelines for the next four years which will help that

McClure calls for a new outlook

CALGARY

"Canadians must change their attitudes about missionary work," says a former moderator of the United Church.

"Missionaries are not obsolete—our old ideas are obsolete," Dr. Robert McClure said in an interview here recently.

A medical missionary in China, Palestine, India and recently Malaysia, McClure says that developing countries want to educate their own people in western theological colleges to pass on the message to their people themselves.

"We used to be missionaries of the

Christian faith and western standard of living. We wanted to make people little Americans, little Canadians, little Swedes," McClure said.

Most developing countries are now limiting the time foreign missionaries may stay in their countries—and permitting them to come only at the invitation of the church in their country.

"In a crowded world, we must get over our arrogance and learn more from other people. We've been poor at that in the past because we didn't have to," McClure concluded.

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Becoming "tough" is my birthday wish for Churchman

Happy birthday dear CHURCHMAN. You couldn't have chosen a more interesting time for a birthday. Let's make a wish. This birthday finds you one of the best church publications in Canada, and (if your awards prove anything) on this continent.

But you face two threats: financial and political pressure. And a challenge: to make the next hundred years even more memorable.

After a winter-long hibernation another publication, *Saturday Night*, has just returned to the stands with an interesting ambition, in the words of editor Robert Fulford, to be "both more serious and more frivolous."

That is a wish I would make for the CHURCHMAN too, to become more frivolous. There is room on these pages for more amusement, more surprise, the occasional startling discovery, "What fun to read!"

There has been in the past couple of years a pleasing trend towards shorter, more digestible treatment of feature stories in this paper. Long may that continue.

But to my mind it still lacks that compelling "Read me from cover to cover" feeling. That, I suggest, should become a top priority.

It seems to me as well that the CHURCHMAN could profit from increased seriousness and in particular, increased objectivity, sharper perspective.

Its staff perforce are part of Church House and may sometimes be unduly in-



Tim Bentley

fluenced by loves and hates engendered in that building. That's a possibility I remember them recognizing some years ago when they thought about setting up their office elsewhere. Money was the limiting factor then and to be realistic, I don't suppose that situation has improved.

Still, if I had to limit my birthday wish to a single word it would be, not health, wealth or happiness, but "toughness."

Meaning: journalists being tough on themselves, discovering and overcoming their own weaknesses and biases. Journalists being tough in their approach to the stories they cover, uncompromising in their search for truth.

Journalists being winsome but tough with us who read the CHURCHMAN, say-

ing "This, whether you want to hear or not, is the way it is, and I for my part have written it as transparently as I can."

I am not a member of this paper's staff, so perhaps I dare speak for readers. We readers desperately need the CHURCHMAN. Our church has disassembled its public relations organization, fired writers, broadcasters, saved money. The only remaining means of keeping its people and the public informed is CANADIAN CHURCHMAN.

But we need a special kind of CHURCHMAN which we can trust to keep us interested and in touch, tell us truth and tell us whole truth.

Unfortunately, the pressures these days are in precisely the opposite direction. The financial pressure, to make less money go further, means that it is difficult for the paper to improve its quality or, for instance, to take a chance on a story which may or may not jell. The CHURCHMAN ought to have solid financial support.

But the second and much more irritating pressure comes from people who take leadership in the church. Some of them have a vested interest in getting certain "news" stories into the paper and some want to keep certain stories out (because they fear embarrassment or see their hopes endangered or think that uncritical naivete is good for church people).

That is a pressure which exists everywhere there are people and leaders. But it is not at all in the church's interest that the CHURCHMAN bows to it.

Whether it does bow, the style of the paper, its directions, its concerns, its integrity, all depend ultimately upon the office of editor, that single personality whose traits inevitably and properly impose themselves on the printed page.

In my not entirely objective opinion, the CHURCHMAN lost a fine editor with the resignation of Hugh McCullum.

This month General Synod will elect a board of trustees for CANADIAN CHURCHMAN and that board will recommend to the primate a successor. The choice General Synod makes, the decisions the board makes, and the appointment the primate makes, all will materially affect the future of this paper.

Then we shall see if birthday wishes are granted.

A number of people have asked for news of the baby I wrote about last month. He was being flown from Frobisher Bay to hospital in Montreal.

I am sorry to tell you that he died, early in May, in Montreal. I am certain you must feel, with me, tremendous compassion for his parents, who as I write are still waiting in a small Arctic settlement for the return of his body.

This chaplain revives story telling art

BY IRVINE HARE

SHEARWATER, N.S.

A great educator once said, "Let me tell the stories and I care not who writes the test book."

Story-telling goes beyond education—it is an art, because the one who speaks must put interest into the telling of the tale.

For years, the story-teller in churches has told his stories from the pulpit or lectern. But at the Canadian Forces Base here, he tells his story seated on the chancel steps with the children gathered around him on the floor.

With six children to practise on at home, Capt. Arthur Turnbull, the assistant Protestant base chaplain, says that it comes naturally. The children at the Shearwater chapel enjoy it thoroughly and even the 12- and 13-year-olds lose their reticence and move up in front of the congregation.

The adults are encouraged to meditate, to rest or to read—anything as long as they do not interrupt the children's story time. However, Turnbull is careful to read or tell his story loud enough so that the majority of those in the pews can enter into the spirit.

Sometimes, the story is read because it

takes a lot of time to prepare a story so that it will speak to the child. Then, the children gather in a little closer so as not to miss the pictures. Usually authors of children's stories have had to do their homework carefully, and a good story can always be told more than once.

Sometimes the children who come up from the congregation for the story are really a little too young to sit down very long at all. Then the base chaplain becomes an adopted father for a few moments. After all, if the church is the house of God, it seems appropriate that the children should have their introduction as well as a few minutes set aside for their spiritual needs too.

Greatest story-teller

In the Christian tradition, the greatest story-teller was Jesus. When he wanted to illustrate the attitude of God towards people who return to him after a desolate and wasteful life, the story of the prodigal son was born.

Perhaps the art of story-telling in churches needs a little revival. The experience of the Shearwater chapel is that it can become a vital part of the outreach to a very important age group.



ARTHUR TURNBULL AND CHILDREN

Major Hare is Protestant base chaplain at Canadian forces base Shearwater in Nova Scotia.

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Churchman Books

A Crown Of Thorns—An Autobiography 1951-1963, by John C. Heenan, Hodder and Stoughton, London, 1974, 399 pp. \$14.25

This second volume of Cardinal Heenan's autobiography begins with his appointment as Bishop of Leeds and ends with his translation from Liverpool, where he was appointed archbishop in 1957, to Westminster. The title comes from a remark made by Cardinal Hinsley, one of his predecessors at Westminster. Heenan was visiting Hinsley and found him trying on a new mitre. In a playful mood, Hinsley put the mitre on Heenan's head and said: "One day you will wear a mitre of your own and you will find it a crown of thorns."

No doubt Heenan has suffered the irritations of his office and the loneliness which the maker of final decisions must accept, but few of the thorns appear in this book. The general impression of the book is of an irenic and charitable priest who was able to make himself acceptable not only to those in authority—his appointments would indicate that—but also to the people with whom he had to work and whom he had to lead.

The position of Roman Catholic bishops in Britain had changed considerably by the time Heenan was appointed Bishop of Leeds. They were, after all, the leaders of the church of about 10 percent of the population, but there was still considerable anti-Catholic feeling which made itself felt especially in Liverpool. The polemics of 400 years could not be forgotten overnight, nevertheless Heenan made a point of establishing and trying to maintain good relations with other churches and their leaders, and this was noted by the newspapers as he moved up the rungs of the hierarchical ladder.

The ecumenical stream was not flowing very strongly when the cardinal became Bishop of Leeds, but he was always interested in the movement; so it's perhaps fortunate that the leaders of the established church and the Roman Church should have become friends by the time that it was necessary to make decisions in this field.

Michael Ramsey became Archbishop of York a year before Heenan went to Liverpool, and within a short time they found themselves together in London as primates of their respective bodies. Since many of the British Roman Catholics were of Irish extraction, as was Heenan himself, ecumenical discussions and action were conducted for some time in a very low key, but in view of the "magic wand" attitude elsewhere, this was probably a good thing and may yet prove to have been better for Christianity in Britain in the end.

Perhaps the most interesting part of the book is the section dealing with the Vatican Council and the characters of Popes John XXIII and Paul VI. He points out that what has happened in some parts of the Roman Church, particularly in Holland and the United States, bears no resemblance to what John had in mind when he called for an *aggiornamento* within the church. Every kind of revolt is claimed as undertaken in the spirit of Pope John, but as Heenan rightly says, there is no evidence in the writings or speeches of that Pope that he would have accepted any of the actions supposedly undertaken in his name.

The denigration of Paul VI by these

same elements in the church could have been expected since no pope worthy of the name could accept the disregard of both the faith and discipline of the church which has occurred since the council. The cardinal professes to see a return to faith and discipline by the time he was writing. It is to be hoped that he is right because the "instant Christianity" evident in certain members of most churches today—easily made, easily taken, vitamin enriched but sadly lacking in nourishment—will be more destructive of Christian living than the rigidities of structures and unrevised liturgies for which the rebels have so much contempt.

This is an interesting book about an extremely able churchman, well told and written without boasting and equally without that undue modesty which is more irritating than self praise. He realizes that he has gifts which the church has given him scope and authority to use in its service. In any case, he needs only to quote the newspapers which record the testimony of his people and others who had dealings with him. Neither the biography nor the newspapers give the considered verdict of history, but they support each other in an interim appraisal.

W. C. MacVean

Back from Broadmoor, by Peter Thompson, Alden Press, Oxford, 1974, 145 pp. \$8.95

Although this story of successful rehabilitation is written against an English background, it has much to say that is of value to Christian people in Canada. It reflects the same concern for a wiser and more sympathetic and understanding attitude towards prisoners as the Canadian penal system is attempting to foster through its two-fold emphasis on increased community involvement with prisoners, and the granting of more temporary leaves and paroles.

In an earlier book, the author related his sentencing to Broadmoor, an institution for mentally disturbed criminals, after a misadventure which followed a nervous breakdown. The present book deals with his experiences upon release. It reveals his struggles within himself—his loneliness and fears, common to all in his situation; and his struggle with the prejudice and suspicion of society and even the church as he seeks to find a life of fulfilment.

Those involved with crisis counselling, and in particular those concerned with penal problems, will find much wisdom in this book, and positive forms of action which not only improved social attitudes in England, but produced striking improvements in many different spheres, as a result of Thompson's tenacious and persistent crusade for the victims of outmoded institutions and methods. As a deeply religious man he provided strong leadership in church, political and industrial groups in an endeavor to awaken the public to such dangers as permissiveness, pornography, and sex and violence in television and movies.

In addition Thompson was responsible for initiating community centres to provide after-care for those released from

medical centres like Broadmoor, a support programme as badly needed in Canada as in England.

As his book clearly shows, his new life brought new hope to many all but forgotten people, and rekindled Christian joy by the positive achievements that he has helped to inspire.

W. F. Payton

The Life of Jesus Christ, by Lord Longford, Griffin House, Toronto, 1974, 176 pp. \$12.25

The sole reason for reviewing this book is to discourage anyone from picking it up for 25 cents at a bring-and-buy sale, let alone spending \$12.25 on it.

The operating assumption of the author is that one can put the gospels into a blender and produce a biography—Charles Templeton tried it last year, with equally disastrous results. Longford gives the game away—"The accounts of the resurrection by the different evangelists are not too difficult to harmonize, although at one or two points a biographer has only his own discretion to rely on." Interestingly enough this *discretion* leads the author to present us with two cleansings of the temple, one early in the ministry, after St. John, one late, after Mark; and two anointings—one at the home of Simon the Pharisee and one at the home of Lazarus, Mary and Martha. Why not include also the anointing at the home of Simon the Leper, after St. Mark? Examples could be multiplied, but suffice it to say that the author has failed to realize the essentially *theological* nature of the gospels and the naiveté of the harmonizing approach.

Further, the prose style of the book is simply appalling. On the Sermon on the Mount we read: "However to appreciate the underlying theology of the gospels one must go far beyond the sermon. There is the whole of St. John to start with. Nor do we find in the Sermon on the Mount what our Lord described as the first two commandments . . . And the two most distinctive features of Christian ethics, humility and forgiveness, are no more than adumbrated here. All this can be said without disputing its claim to be regarded as the greatest sermon in world history."

It is unfortunate that the publishers apparently had neither a theological nor a literary editor.

C. L. Proudman

New Vision of Glory, by Richard Holloway, G. R. Welch, Toronto, 1974, \$5.95

This book is written in two parts, of which the second (which I found more valuable) is a proclamation of the gospel.

The first part deals with difficulties and attitudes that surround belief. The author begins with the problem of language, stressing its inability to communicate the reality which it tries to express. He then moves on to look at the gospel

message, rightly criticizing western Christianity for substituting a moralistic religion for the good news of God's saving acts. So the word, "Christian", he says "is no longer used as a morally neutral term which defines a man's religious status. Instead, it has become a value term which describes a man's goodness." But it is unfortunate that he himself apparently equates goodness with holiness.

The approach of the book is traditional, and he has little time for modern attempts to express the gospel in new ways. He is critical of a negative attitude to the past, but he seems just as negative towards the present, when he supports the claim that there is a new barbarism today which places man "well behind his forefathers in the quality of his humanity."

Indeed, my reaction to the first part was that it was an over-statement of an otherwise viable position. But I liked his use of words. Attacking those who would turn the gospel into a cool, rational activity, he accuses them of turning it into "cerebration, rather than celebration."

When he comes to the proclamation of the gospel, he is invigoratingly alive. He finds much to commend in the mystics' recognition of the Transcendent. He argues for the sacramental nature of the world in a refreshing and compelling manner. He makes a good point, when, emphasizing the need for the resurrection to be "true for me," he adds that it "cannot be true for me existentially, unless it is first true absolutely." Altogether a provocative book, annoying, refreshing, stimulating.

David Hemming, S.S.J.E.

Commentary on 1 and 2 Timothy and Titus, by Ronald A. Ward, Word Books Publishers, Waco, Texas, 1974, 279pp. \$7.95

This is Ward's eighth book and his fourth commentary on parts of the New Testament. He published only recently a *Commentary on 1 and 2 Thessalonians*.

Ward is well known as a biblical scholar and was professor of New Testament at Wycliffe College. He brings to his task not only scholarly expertise, but an easy style and a wealth of experience as a teacher and pastor. This book will prove of real value to preachers and teachers, but also to lay people who desire to improve their knowledge of the Bible.

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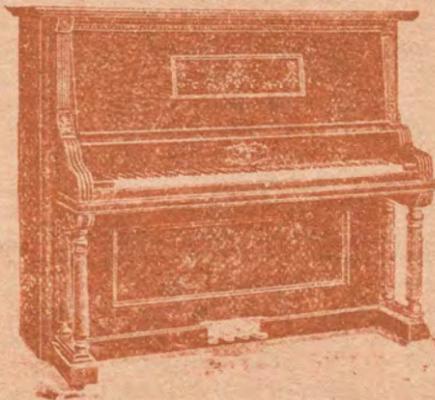
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ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

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(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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