



## Two parishes reach self-supporting status

At the Diocesan Executive meeting at the Church of the Epiphany, Sudbury, on February 4th and 5th, it was announced that the parish of Nipigon Bay had attained self-supporting status in 1980, and that the Church of St. Peter the Apostle, Elliot Lake, expect to reach the same status in 1981.

During the presentation of the Treasurer's statements it was noted that the following parishes had paid off their church and parsonage loans during 1980, some before the due date: St. James', Port Carling; Holy Trinity, North Bay; Church of the Epiphany, Sudbury; St. James', Sudbury, and St. Thomas', Thunder Bay.

The executive approved loans from the Archbishop Wright Building Fund-Church and Parsonage Loan Fund. The Lake of Bays Parish applied for a loan of \$7,500 to assist with repairs to their rectory. The parish of Trinity-St. Alban's, Bala, requested a loan of \$10,000 to assist with repairs and an addition to the rectory. Camp Manitou applied for a loan of \$5,000 to assist in the erection of an addition to include showers and laundry facilities. Approval was given to Christ Church and St. Peter's, Sault Ste. Marie, to refurbish their rectory, for which funds are on hand.

The Treasurer also reported that the Primate's World Relief and Development Fund in 1980

reached \$26,121, an increase over 1979 of \$2,533.

The Anglican Appeal for the North and Overseas was well received in 1980 with a total of \$34,492 being forwarded to Church House. This was an increase of \$15,197. The response to the Bishop's letter was very gratifying and thanks were offered to all who helped the Diocese reach this goal.

A report was received at the meeting from the William McMurray Corporation indicating that the actual building phase of the project of Sault Ste. Marie, nearby the Cathedral, was started in the latter half of November, 1980. While progress has been hampered by weather conditions, it is expected that the new Synod Office and 18 living apartments should be ready for occupancy in the late spring or early summer of 1981. Plans are underway for the official laying of the cornerstone during the next Executive Committee meeting in June, 1981. (As to the corporation's name, the Reverend William McMurray was the first Anglican missionary in Algoma).

Mrs. Mary Jane Crouch, from the Advisory Ministry Committee, presented a report which stated that a study kit on Christian Initiation has been prepared and will be sent to each parish, in care of their rector, in ample time for Lenten study.

(Continued on Page 8)

**ORDINATION AT THUNDER BAY:** In this picture, taken at the Church of St. John the Evangelist, Thunder Bay, February 1st, Bishop Frank Nock is presenting the certificate of ordination to the priesthood to the Reverend Earl James Burke. At the left is, the newly made deacon, the Reverend Anthony William Hitsman, B.A., M.Div., and at the right, the newly made deacon, William Garry Dobinson, B.A., B.Ed., M.Rel.

(More pictures by Reverend R. J. S. Inshaw on page 3)

## At St. John's, Thunder Bay— Three candidates at Ordination service

On Sunday evening, February 1st, at an impressive service at the Church of St. John the Evangelist in Thunder Bay, the Reverend Earl James Burke was ordained priest and William Garry Dobinson and Anthony W. Hitsman were made deacons, by the Right Reverend Frank F. Nock, Bishop of Algoma.

All three are at churches in Thunder Bay, Reverend Garry Dobinson at St. Thomas' parish, Reverend Anthony Hitsman at St. Michael's and Reverend Earl Burke at St. George's.

Almost 400 crowded into the church for the service, with representatives from many deanery parishes and 18 clergy were in attendance. The choir, conducted by John Futhey, organist, led in the music of the service.

The candidates were presented by the Dean of the Diocese, the Very Reverend I. L. Robertson, and by Archdeacon E. R. Haddon, the Reverend M. S. Conliffe and the Reverend J. E. Jordan representing Garry

Dobinson, Tony Hitsman and Earl Bruke respectively.

An excellent sermon was preached by the Reverend D. M. Landon, of St. Paul's Church, based on the texts, "Ye have not chosen me but I have chosen you," "Without me ye can do nothing" and "Ye are the body of Christ." He said that Jesus Christ is the beginning and end of all Christian ministry; the clergy is to continually renew their commitment to Him and their union in Him. As to the clergyman's relationship with his congregation, Jesus is supremely the servant, and the clergy is to set an example in humbly serving their people. The clergyman's relationship with other clergy and congregations is governed by the fact that Jesus wills true unity in His spirit. The priest is to set an example of full cooperation and sharing with his people, fellow clergy and his Bishop, to pull together as one team, serving the Lord.

The epistle was read by Mr. E. Nicholls, of St. Luke's; the Litany was sung by the Reverend David Bradford,

Chaplain of the Missions to Seamen, and the Gospel was read by the Reverend Anthony Hitsman. The Rector, the Reverend Henry Morrow, was in charge of the arrangements.

Prior to the service the three candidates had been led in retreat on Friday and Saturday by the Reverend Canon T. F. Moore, of St. Stephen's Church. A dinner for the ordinands, family relatives and the deanery clergy and their wives was held Sunday at 5.15 p.m. at the Prince Arthur Hotel.

This wonderfully spiritual experience was concluded with a happy reception in Langworthy Hall, hosted by St. John's A.C.W. Friends had an opportunity to greet the Bishop and Mrs. Nock, the ordinands and their families. Red and white, the ordination colors, were used to grace the tea table, centered by a Unity Candelabra glowing with red and white candles. Flowers to celebrate the joy of the occasion decorated the hall.

We wish these three young men every blessing in their future ministry in Algoma.

1981 Diocesan Motto: "Be strong in the Lord and in the power of His might" - Ephesians 6:10.

# Your voting decision for March 19th

In the Legislative Assembly of Ontario, as in any other parliamentary body, it is axiomatic that each member's seat belongs not to him or her, but to the people who elect the member to represent them—not that part of the constituency's population who vote for the member in the election but every one of those who live in the riding. The member occupies that seat only on their behalf. In the working procedures of the House, each seat and each member is equal when it comes to any and every vote taken in the course of legislative business.

This month in our Province a general election is to take place on Thursday, March 19th. Just as elected members have an equality in all decisions on public policy, so each voter has that same kind of equality. The voter is a part of what is sometimes described as the Great Jury of the people, and each voter has the responsibility of reviewing all the facts and making the decision on how his or her single but important ballot should be marked.

With every reason to expect that the candidates

offering themselves for election in the constituencies located in the Diocese of Algoma are worthy persons, we feel it right to point out that the voter, as a believer, should make the voting decision on the additional solid consideration which is expressed in the Church's prayers.

To explain this we quote here the prayer intended to be offered before an election:

"Almighty God, the fountain of all wisdom, guide and direct, we humbly beseech Thee, the minds of all those who are called at this time to elect fit persons to serve in the Legislative Assembly of Ontario. Grant that in the exercise of their choice they may promote Thy glory and the welfare of this Province. And this we beg for the sake of our Lord and Saviour, Jesus Christ. Amen."

In such a way we pray that those members elected this month in constituencies of Algoma and other parts of Ontario will be "fit persons" who will fulfil their responsibilities as M.P.P.'s to God's glory and the public good.—(R.J.B.).

## Communicating '81

I was away from our parish church on Sunday, February 8th, and the service of Mattins at 10.30 a.m. was conducted by Stan Pratt, of Holy Trinity parish. He was communicating how much Jesus means to him, by leading the service of worship for others, especially a sung Mattins, which he had not done before. Two of our layment read the Lessons, Keith Birkinshaw, a high school teacher, and Dr. Geoff Secord, a medical doctor. The sermon time was taken by a young couple, Ray and Donna White, of our parish, who shared with everyone the blessings they had received by making a Marriage Encounter last year. They had communicated with another young couple whose marriage needed help, and that couple also shared in the service by playing and singing the love song that John Denver wrote at his Marriage Encounter, "Annie's Song." So Bill and Donna Pickering were communicating in their own special way and by their gift what Jesus has done for them and their marriage.

Our parish is St. John the Evangelist, in the Sault. We are trying to learn the art of communicating the Good News of Jesus Christ's love as we experience it in our lives day by day. While our people here were sharing at such depth, my wife, Peggy, and I were visiting the parish of St. John's, Chapleau, and the Lord was so powerfully present there with us all as we sought to share and communicate His love. There were sermons, and a healing and anointing service with the Eucharist in the evening, followed by a prayer and praise meeting and a social hour.

How do we communicate with one another the deepest experiences of our hearts? How do we share the love of Jesus with others? I have found that I first have to experience His abiding love and His saving love for myself. Only then do I have any Good News to share around; only then do I become Good News for others. Bishop Nock taught me by his example in administering the



Venerable Frank R. Coyle  
(Photo Sault Daily Star)

Communion how to speak each loved parishioner's name as you give them the Body and Blood of Christ: "Mary, the Body of our Lord Jesus... given for YOU..." Sometimes I forget a name. Sometimes I mix up the names! But people are patient and gracious, I've found. Another Priest taught me by his example that a brief touch of my hand upon the hand of the communicant is a communicating of caring and love, even without his right name. We Priests must never forget that we are ourselves part of the Sacrament of His self-giving. "Love one another, as I have loved you," He said.

When I got to this point in this writing, I had to answer the Rectory door-bell. It was a parishioner from St. Matthew's parish, bringing his gift of a double bed to be stored in our Hall. It is for the Asian family whom four

## An article by the Ven. Frank R. Coyle

Anglican parishes here are sponsoring. We trust this family will shortly arrive in our midst. What a communicating of love and welcome was spelt out in that man's gift of his marriage-bed to an unknown Oriental couple! We did not speak the Name of Jesus as we carried and shared the burden; but He was there with us. I felt His smile and touch!

One of the arts of communicating is learning to ask for help when we need it. Jesus said: "Ask, and you shall receive..." This Diocesan paper you are reading right now is headed up by a new editor, Hugh Mackenzie, who knows how to ask. He telephoned me to ask for this article! He has learned one of the vital elements in communicating: Ask... and receive.

I'm going to add my words of encouragement to those of our Bishop and of the Editor himself in the February issue. We all enjoyed that copy so much. Please tell the rest of the Diocesan family about yourselves; not just what you are doing, but how you're feeling and how you communicate that to your world. If you know the love of Christ, how do YOU communicate that Good News to your world? Appoint a parish correspondent for this paper, or volunteer for the job if it appeals to YOU. As Bishop Nock said, you don't have to write like Shakespeare to send in news of yourself. Our widely flung Algoma family needs this paper desperately to keep in regular touch with one another and with Him to Whom we all belong.

### Chain of Prayer for the Diocese of Algoma

March 1st (Quinquagesima)—Emsdale, Sprucedale, Kearney, Novar, Sand Lake, Broadbent and Bear Lake—Interim, Ven. Jack Watson and Rev. William Thompson.

March 8th (Lent I)—Huntsville, Grassmere, Newholm, Ilfracombe, Ravenscliffe—Canon George Sutherland.

March 15th (Lent II)—Lake of Bays Mission—Rev. Murray Bradford.

March 22nd (Lent III)—Port Sydney, Beatrice and Falkenburg—Rev. Herbert Coote.

March 29th (Lent IV)—St. Thomas', Bracebridge, Purbrook and Vankoughnet—Canon David Mitchell.

April 5th (Passion Sunday)—Collegiate Church of St. John the Evangelist, Bracebridge, and St. Peter's, Roxborough—Rev. Gordon Walls, Rev. Horace Garrard, Rev. Brian Bostwick, Rev. Frere Kennedy, Rev. Francis Dalby.

## ALGOMA ANGLICAN

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### The Bishop's letter—

## A faithful Christian

My dear fellow Anglicans:

At our recent Executive held in Sudbury Mr. Ernest Nicholls, a Lay Steward, died of a heart attack during the course of the meeting. Devoted efforts by Dr. David Gould, a cardiologist and Lay Steward, and Mrs. Norma Hankinson, a nurse and Lay Steward, at the meeting, and the labours of the General Hospital Staff failed to revive him.

Our loving sympathy is extended to his family as we mourn with them in their loss of a devoted husband and father, and we continue to pray for them.

On the face of it Ernie's death was untimely for he was vibrant and full of life. But as we face his death with a Christian perspective it is not an occasion for hopeless grief. I base this statement in the words of St. Paul to the Corinthians, "And so, stand firm! Let nothing move you as you busy yourselves in the Lord's work. Be sure that nothing you do for him is ever lost or ever wasted."

Ernie was a gentle, kindly, courteous Christian gentleman who literally spent himself in the Lord's work. While he was a devoted husband and father, and a community minded citizen, his first love was His Lord and His Church.

St. Luke's, the Deanery of Thunder Bay and the Diocese owe him more than we can express in words as he gave himself unstintingly to all facets of the Church's life in the Diocese. While we may fervently wish that he had been granted a longer span of life we know that he busied himself in the Lord's work and that, therefore, nothing he did for the Lord was lost or wasted. We can be grateful to God for his Christian Witness and can rejoice that he continues to serve his Lord in a life of higher service.

May the same be said of all of us in our Christian Witness among our family, in our community and in the life of the Church in this diocese.

Your friend and bishop,

*Frank R. Coyle*  
Algoma

### The Bishop's Itinerary

March 15th—10.30 a.m.—St. John's, Sault Ste. Marie—Confirmation and Eucharist.

March 15th—7.00 p.m.—St. Matthew's, Sault Ste. Marie—Confirmation and Eucharist.

March 17th—7.30 p.m.—St. Joseph Island—Confirmation and Eucharist.

March 18th—7.30 p.m.—St. Luke's Cathedral, Sault Ste. Marie—Confirmation and Eucharist.

March 29th—10.30 a.m.—St. James', Murillo (Thunder Bay)—Confirmation, Eucharist, and Dedication of Parish Hall.

March 29th—7.00 p.m.—St. Paul's and St. Luke's, Thunder Bay—Confirmation and Eucharist.

March 30th—7.30 p.m.—St. George, Thunder Bay—Confirmation and Eucharist.

March 31st—8.30 a.m.—Deanery Clergy Quiet morning—St. Mark's, Rosslyn.

March 31st—7.30 p.m.—St. John, Thunder Bay—confirmation and Eucharist, Dedication of addition.

April 1st—7.30 p.m.—St. Stephen, Thunder Bay, Confirmation and Eucharist.

April 2nd—7.30 p.m.—St. Michael and All Angels, Thunder Bay—Confirmation and Eucharist.

April 4th—G. A. Festival, St. Thomas, Thunder Bay.

April 5th—11.00 a.m.—G.A. Service at St. Thomas, followed by lunch and awards.

April 5th—7.00 p.m.—St. Thomas, Thunder Bay—Confirmation.

# Personalities at Ordination, Thunder Bay



The Reverend Earl James Burke . . . at the end of the table. At his right is Mrs. Burke and one of their children. Looking toward camera the Reverend Harry Morrow, rector of St. John's Church, Thunder Bay, where Ordination took place. On opposite side of table, nearest camera, Mrs. Morrow. Seated next, the Very Reverend I. L. Robertson, Dean of Algoma. The two heads beyond belong to the sister of Father Burke and the daughter of Fr. and Mrs. Burke.



At the Ordination dinner, Anthony William Hitsman is being introduced by the Bishop of Algoma, as one of the two who are to be made Deacon. At Mr. Hitsman's right is his mother, Mrs. Hitsman.



**FRANK ALGOMA:** The Bishop of Algoma is seen in a relaxing moment at the dinner preceding the service of Ordination.

(All photographs by the Reverend Reginald J. S. Inshaw, Dorion)



The Reverend David Bradford (Mission to Seamen) and Mrs. Bradford . . . nearest to camera. Seated next is the Bishop's Chaplain for the evening, the Reverend Dr. William S. Morris and Mrs. Morris.



The Reverend A. Hitsman talking with Captain Joe Loucks, of the Salvation Army.



**PREACHER:** The preacher for the occasion of the Ordination was the Reverend Donald Landon, rector of St. Paul's Church, Thunder Bay.



The Reverend William Garry Dobinson and Mrs. Dobinson at the reception in St. John's Hall.



The Reverend Michael Dunnill chats with the wife of the Reverend John Jordan. Meanwhile, Mrs. Nock and a member of the congregation who had attended the ordination, become intrigued with the antics of the camera man.



The clergyman in the centre of the picture is the minister from Walmer Road Baptist Church, Toronto. The Reverend William Garry Dobinson was organist and choir-master at that Church for sometime, and the minister came specially to attend the Ordination.

## Accomplishments in 1980 at Goulais River

Writing on behalf of St. James' Church, Goulais River, Mrs. Ruth McDonald says to look back over 1980 gives satisfaction for a year of achievements.

In appreciation for his efforts in installing steel steps to make easier the ascent and descent of the oft-times slippery hill, early in the year a plaque was placed in the church to honor Jim Fisher. Later in the year Mr. Fisher passed away. He was regarded as "a quiet, faithful paritioner who always radiated happiness." In his memory Mrs. Fisher and their family presented a candle snuffer and prayer books.

An oak pulpit, constructed by Bob McDonald and inscribed in memory of his

parents, Mr. and Mrs. William McDonald, is complemented by a kneeler of similar design, dedicated in memory of Mr. and Mrs. Dunn, and placed in the church by Mr. and Mrs. L. Johnson.

At Goulais River a Sunday School was started early in the year. The local school offered its facilities to the group, and proved an ideal place, affording room and accommodations for the division of age groups, and excellent subdivisions of classes. The school is close by the church.

As time progresses and the need for a building continues to make itself evident, it is hoped St. James' Church will be able to construct a suitable church school.

## New Year's Prayer Vigil well supported at Englehart

By Muriel Newton-White

A 24-hour prayer vigil for world peace, planned by the Englehart Ministerial Association, was held in Christ Church, Englehart, on New Year's Eve. It began at 7.00 a.m. on December 31st with a brief opening service conducted by Sister Catherine McCann of Holy Trinity Roman Catholic parish, and closed with a service of Morning Prayer, conducted by Canon Chabot at 7.00 a.m., January 1st.

Other brief services were held at intervals throughout the Vigil. At one of these there were just three present—the Pentecostal minister, who prayed aloud with his hands raised; a Roman Catholic, who quietly said her rosary, and an Anglican who knelt in silent prayer—all three in perfect harmony.

Guidelines for private prayer were provided, with suggestions for Scripture readings. Bibles, and literature on disarmament and other world concerns, were made available. The theme was "Swords into Plowshares," from Micah 4.

People of all ages came from nearly every church in the community, each to pray in his own way.

At least 100 people attended during the 24 hours, some for a few minutes only and some for several hours. At no time was the church empty, and even through the night and early morning hours there were never less than two; between the hours of 3.00 and 4.00 a.m. there were eight.

The vigil had its amusing moments. During the night one of the participants was overcome by sleep and curled up under a choir pew for a nap. Her companion was to warn newcomers of this in case they should notice her and be alarmed. The message didn't get through to one couple. The look on their faces when they saw someone crawling out of the woodwork was worth seeing!

The church was still decorated for Christmas, and the lovely Creche was still in place. It was a moving experience to go from reading about the Arms Race to kneel beside the manger and worship the Prince of Peace.

## Sunday School attendance

The newsletter for Trinity Church, Marathon, and the Church of the Holy Spirit, Manitowadge, contained last month a note about Sunday School attendance which is worth repeating:

"Parents in both Manitowadge and Marathon now have the privilege of being able to have their children attend Sunday School. This is an opportunity for your children to have instruction in the faith of Jesus Christ that is supplementary to that which they receive in your own home. When one considers the ignorance of Jesus that exists in the world today and the even adverse teachings that the children are exposed to in their daily lives, it comes extremely clear just how valuable such teaching in the Way to Eternal Life can be for the child. It is therefore incumbent upon every

Christian parent to 'bring' their children to the Church for worship and instruction on a regular basis. If the child is to learn the true importance of his faith his parents must be willing to express its priority in the life of their family. In both Trinity Church and in Church of the Holy Spirit we look forward to receiving parents and children into the total fellowship of corporate worship and Christian growth. Are you doing your part? Really and truly?"

The newsletter also said there would be a change of format for the next monthly issue, and that the name would be changed to "The Guiding Light." The new editor is to be Mrs. Edith Sutherland, assisted by Miss Bobbi-lyne Grimes.

Rev. Larry Winslow is the incumbent for the two churches.

## Bruce Mines looks ahead to St. George's centennial

In presenting his Rector's report at the annual vestry meeting of St. George's Church, Bruce Mines, Rev. C. A. V. Hornett advised that the 100th anniversary of the parish will be observed in three years' time. He had obtained details from the archives of the Diocese of Algoma and outlined St. George's history during the past 97 years.

The first resident clergyman was Reverend F. G. Berry and the first wardens were D. Jackson and George Marks, the first sidesmen Dr. McCort and S. A. Marks. Reverend F. G. Berry after three years moved to the Diocese of Indiana, U.S.A., and Bishop Sullivan appointed Reverend W. B. Magan to Bruce Mines and area. Apparently from 1893 to 1895 Rural Dean Renison dropped in for occasional services mid-week.

Then in 1896 Reverend J. McConnell was appointed incumbent, but had to resign the following year to seek a more congenial climate.

## Archdeacon John Watson honored at MacTier

On November 20th, the members of All Saints', MacTier, held a retirement dinner to honor Archdeacon John H. Watson on his retirement after ten years with the Bala and MacTier churches. About 45 members and friends enjoyed a delicious dinner prepared and served by the A.C.W. members.

Present with Archdeacon Watson as guests were Mrs. Watson, Lay Reader Thomas Menzies and Mrs. Menzies, Lay Reader Fred Ineson, and the new Rector, Rev. Wayne Putman, and Mrs. Putman; from MacTier United Church, the minister, Roger Landell, and Mrs. Landell, and

In the 1905 vestry records are entries by Reverend T. J. Hay, deacon-in-charge, regarding the 21st anniversary of St. George's. This places the opening of the church back to 1884. When Reverend T. J. Hay was given leave of absence in 1906 the mission was then served by Thessalon lay readers W. E. Phillips and W. S. Leary, under the guidance of Reverend L. D. Griffith (deacon) until the following year. Then Reverend P. W. P. Calhoun, from Thessalon, was signing the vestry register. In July, 1908, Reverend Percy Banks was appointed priest-in-charge, serving for one year at which time he was appointed Rector of Gravenhurst.

From the diocesan archives it is noted that a deed from the Bruce Sand & Mining Company Limited, covering Bruce Mines lot No. 5, was lodged in trust as a site for the erection of church building "according to the Rights and Order of the Church of England in Canada."

William Pirie, lay reader, and from the Pentecostal Church Rev. and Mrs. A. Hearn.

After the dinner Archdeacon Watson was presented with an automatic wrist watch by Mrs. Ellen Spinney on behalf of the members and friends of All Saints' Church.

A presentation was then made to the three eldest A.C.W. members for their long-time service. The ladies, Ellen Spinney, Doris Clinch and Edith Beers, each received a silver brooch and lovely corsage. They replied with their thanks for such a pleasant surprise.

## An overnight visit to church hall

by Katimavik volunteers and leaders

Reverend Don M. Landon, St. Paul's Church, Thunder Bay, sends a note about a visit from an interesting group to the parish hall:

"Last Monday night (January 12th) a most interesting and well-behaved group, 30 young people from across Canada, aged 17 to 21, plus two leaders, stayed overnight in our Babe Hall. Bussed here from Fort Frances, they wanted spartan accommodation that was handy for catching the early-morning train for Montreal.

"They are part of the inspiring Katimavik Project, funded by the Dominion Government (Department of Secretary of State), now in its fourth year. The young people volunteer their services for nine months and are given simple room and board plus \$1.00 a day. This year 33 similar Katimavik groups are

working in various parts of Canada.

"Katimavik's objectives are fourfold: (1) service to society, (2) growth as persons through the experience of group living, (3) increased knowledge and appreciation of Canada, (4) expanded environmental awareness.

"How the 15 boys and 15 girls who stayed overnight at St. Paul's are spending their nine Katimavik months:

—Three months in Fort Frances doing community work e.g. building playground fixtures, teaching slow learners, helping in a senior citizens' home and a day-care centre, working on an alcoholism-prevention program among native young people.

—Three months working in a francophone area in Quebec.

—Three months in military training at Esquimalt, British Columbia."

Bishop Sullivan consecrated St. George's Church on October 23rd, 1887. Bishops usually consecrate a church building when it is fully paid for. There is also a deed from Bruce Copper Mines Limited covering lot 26 for a parsonage site on Taylor Street, Bruce Mines. It is noted that the parsonage building and lot were sold in 1955 after approval by the Vestry Board in 1954. Part of the proceeds of the sale were used to assist in the purchase of a rectory for the Church of the Redeemer, Thessalon.

Prior to the building of St. George's in the 1880's, it is known that the Anglican Church had interests in a church group known as "Union Church"—and records of the Union Church are to be found locally in the Bruce Mines archives.

In more modern times, the present incumbent arrived to take up tenure at Thessalon in the spring of 1973. At that time Holy Saviour Church at Desbarats was closed. It was reopened July 1st, 1973, at the request of Archbishop Wright. Bruce Mines and Desbarats shared alternate Sunday services, both congregations attending each other's church. It became evident by 1976 that the main financial support for Desbarats mission was being maintained by the Bruce Mines congregation, and apart from a couple of faithful families, the Desbarats congregation was made up of Bruce Mines members.

On December 26th, 1976, the Holy Saviour Church was "closed for the winter" and the funds left in the Desbarats account were, by agreement, used to pay for heating, lighting, etc. Eventually no funds were left and the Diocese was requested to take over the insurance premiums of the building.

Permission was obtained from Bishop Nock to close Holy Saviour Church and dispose of the contents to other Anglican churches, but neither the building or the land were to be disposed of without his consent. The furnace was returned to the donor on St. Joe's Island. The church bell, donated by Mr. Hatton, is now at the farm of Ken Reed, and it is understood a plaque is to be attached and the bell deposited with the Bruce Mines Museum. The pump organ, which had been standing in zero temperature in Holy Saviour Church, was taken to Thessalon, and now the family who gave the organ has reclaimed it and Bishop Nock has authorized them to remove it. Other articles from the church have been distributed around to various Anglican churches, with the exception of the reading desk and half a dozen pews. The reading desk, though not in use, is situated in the Church of the Redeemer and the pews, still in Holy Saviour Church, will be released for Anglican Church use when the occasion arises.

## Bursaries and scholarships —

# Awards announced at Thorneloe College

Thorneloe College, Sudbury, is pleased to announce the awarding of the

### WON SCHOLARSHIPS AT THORNELOE



Heather Gardner



Marilyn Shook



Frances Wiggins

following bursaries and scholarships:

Entrance Bursary—Anita Bowerman (Manitoulin Island).

Archbishop Thorneloe Bursary—Steven Douville.

Entrance Scholarship—Rosemarie De Clerck.

In-Course Scholarships (Students registered in Thorneloe)—Laurice Brady, Rick Caldwell, Michael Devon, Rod Fuller, Heather Gardner, Carol Hellie, Sharon Lang, Sharon Keller, Ed Mantle, Susan Mantle, Sharon MacGregor, Ron McKay, Darlene Osborne, Cordula Rubin, Marilyn Shook, Julia Underhill, Frances Wiggins, Deborah Woolhouse.

Among the winners of the bursaries and scholarships is Anita Bowerman. "Neeta" as she is known to all, came to Thorneloe through the recommendation of Father Smith of Manitoulin Island. Anita was a parishioner of Father Smith's and she was interested in studying geology at Laurentian.

These generous entrance bursaries are available to Anglican men and women interested in studying at Laurentian and staying at your Anglican College—Thorneloe. The college has been fortunate in attracting such fine young Anglicans, as Steven Douville, Sault Ste. Marie; Heather Smallwood, North Bay, and Terry Goodwin, Huntsville.

Thorneloe College says, "We are still interested in awarding these generous entrance scholarships. We make every effort to inform the people of the existence of these generous bursaries and scholarships. Perhaps you are the person whom Thorneloe wants. Perhaps you know of a member of your parish who is considering going to university in 1981-82. If you are such a person, or if you know of someone who is interested in university, please write to the Registrar, Thorneloe College, Laurentian University, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6. In the words of our Bishop—"Think Thorneloe"."

### ACTIVITIES AT THORNELOE COLLEGE



Dr. George Grant with former Chairman of the Board Judge Warren and the present Chairman of the Board of Thorneloe College, E. D. Evans.



Thorneloe Players relax with Director Bill Hart during a production. As part of the Theatre Arts programme, this year the players are preparing the play "Rhinceros."

## Theatre Arts programme offered

This year Thorneloe College launched its new Theatre Arts Programme under Director Stanley G. Mullins. Professor Mullins, former President of Laurentian University, is an outstanding Anglican Scholar. In addition to being Director of Theatre Arts, Professor Mullins is also Chairman of the English Department, Laurentian University of Sudbury.

Professor Mullins' first year course provides an understanding of the fundamentals of living theatre and develops an appreciation of drama. Students are given the opportunity to participate in the production of selected plays.

The structure of the whole programme has been designed to give students an

extensive background in theatre arts and to open up for those who wish to specialize areas such as performance direction, set design and criticism. By the end of the programme, the serious candidate will find that he has achieved a greater degree of self-confidence, an increased ability to communicate effectively and a keener sense of discernment, as well as having developed a knowledge of the technical aspects of theatre.

The technical aspects of the theatre are under the more than capable hands of W. B. Hart, Drama Co-ordinator, Thorneloe College. Mr. Hart has more than 50 professional performances to his credit.

Last year, the Thorneloe Players under Mr. Hart's direction had a smash hit on their hands with Ibsen's "Doll

House." This year, Mr. Hart is directing the Thorneloe Players in "Rhinceros." Bill Hart is clearly one of Canada's outstanding theatre people. His high standards of theatre make Thorneloe proud of him and the Theatre Arts Programme.

The Senate of Thorneloe University, aware of this excellent Theatre Arts Programme, has established Theatre Arts bursaries to assist deserving students registering in Thorneloe and majoring in Theatre Arts.

Anglicans can be proud of the new Thorneloe Theatre Programme. If you are interested in being part of this programme, please write for further information to the Director of Theatre Arts, Thorneloe College, Laurentian University, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6.



Jean Marc Jolicouer is enjoying a game of billiards in the Thorneloe College recreation room.

# Trinity, Parry Sound, sponsors conference on Third World

By Jonathan Shaw

"No you can't leave any food on your plate, don't you know there are people starving in Africa?"

We've all heard it before, most often when we were young, and yet as much as we're told about how the other two-thirds of the world lives and see pictures of starving children, the reality that such conditions really exist rarely sinks in.

Well, residents of Parry Sound had that reality brought a little closer to home when the Anglican Church sponsored a conference on the Third World.

This term "Third World" has become a catch-phrase in recent years, referring to the underdeveloped, poor, and former colonized countries of the world. Despite the growing familiarity with the term, the average person knows little of the problems within these countries or the ramifications from the very fact that such a situation exists.

While it was impossible to expect people to grasp the problem in one short day, those who attended received a brief but interesting, and at times shocking, picture of what the native people of these countries experience throughout their lives.

For example, did you know most Third World countries have the capabilities within their borders to adequately feed their own people? The "food problem" in these countries has never been a shortage per se, but simply unequal distribution and the failure of developed countries in offering genuine assistance, with the key word being genuine.

The issue of racism in South Africa was also presented. A somewhat shocked group of people watched as examples of racism and discrimination were projected on to a screen in living colour. For instance:

—In the past 30 years, 18,000 blacks have died in mines in South Africa, which averages out to three per shift.

—while white miners are only allowed to work 48 hours a week in the mines, blacks regularly work more than 60 hours.

—white miners make 16 times more money for the same work.

—one out of every three black children born dies before the age of one.

—in the hour it took people to watch the film 60 black children died of diseases resulting from malnutrition.

Although Canada is not a member of the Third World, people at the seminar heard a first hand account of the struggle our own native peoples are undergoing in trying to establish land claims with the Ontario and Federal governments. Historians have shown the Teme Augama Anishnabai Tribe has been in the area north of North Bay for 5,000 years, and yet as Chief Gary Potts pointed out, his people are being treated as though they are the foreigners in the land of the British.

It's very easy to sit back

and criticize other countries for their treatment of native peoples, and yet our own government seems to be

guilty at times of its own form of oppression.

Those who attended the conference didn't come away

with any new solutions on how this massive problem of the Third World can be solved. However, the process of

becoming informed and educated about the issue was certainly a step in the right direction.



**ATTEND THIRD WORLD CONFERENCE:** People from various churches, communities and Indian reserves in Parry Sound District gathered at Trinity Anglican Church, Parry Sound, for a Third World Conference. Above (left to right) conference host, the Rev. Les Peterson, rector of Trinity, is shown with guest speakers, Doreen and Chief Gary Potts, of the Teme

Augama Anishnabai tribe on Bear Island, Temagami; and Melba and Hugh Beaty, Milton. Chief Potts talked about his fight over land rights for indigenous peoples. The Beatys spoke about their attempt to teach cattle farming in Brazil. They were sponsored by SHARE. (North Star Photo).

## A case for Northern Ontario Indians

By Audrey L. Livingstone

Chief Gary Potts of the Teme-Augama Anishnabai Indian Tribe has good reason to fear the entrenchment of a Bill of Rights in any new Canadian Constitution. Protected as it is by the B.N.A. Act, the territory which he calls his "homeland" has seen the encroachment of intruders. Promises that were made to the aboriginal inhabitants of this land by England after the fall of French Quebec in 1763 are being repudiated, he says, or at best ignored, by parliamentarians today. "The people," they say, "would not approve of a grant of approximately 4,000 square miles to the Indians."

Chief Potts finds this attitude incomprehensible. "It is our land," he says. "We never signed treaties or sold it. It was accepted as ours by agreement between honourable men." And nothing has happened in 200 years to change that situation except that the land, which in 1763 was a wilderness nobody but the Indians wanted, has evolved into a sufficiently valuable chunk of the Canadian economy to tempt honourable men to compromise their integrity.

The land under dispute lies in the north-eastern part of the province. The Teme-Augama-Anishnabai comprises 630 members of the Saugeen, Nipissing, Mattawagama and Temiskaming bands. They are the "Deep Water People," bounded by the rivers that have provided them with food and mobility from time immemorial. Their roots go half way back to the Glacier age. The land supported their forebears 5,000 years ago. They were

not nomadic. They hunted for survival, quartering their territory much as a farmer fallows his fields allowing the area time to replenish. This is the reason that the old way of life cannot survive on a compact reservation. A large tract is needed to support a relatively small settlement. The white man sees land in terms of material gain. The Indian sees it in terms of continuity: The Motherland that will continue to support generations yet unborn. "Land is not an object," Gary Potts declares. "It is part of humanity." His home is on Bear Island in Lake Temagami, on a 100 square mile reservation, purchased by the federal government to terminate a conflict between the Indians and the province, which was threatening to evict them for failing to pay rent to the Ontario government. This did not constitute a settlement of land claims, however, as no formal sale or surrender had taken place. The Indian position is that no rent was due to the government on land they themselves owned.

In order to understand the Indians' concern about their rights under a new constitution, it is necessary to clarify their situation under the present one. From the Royal Proclamation of George III until Confederation the British government administered their affairs and guaranteed that they "should not be molested or disturbed in the possession of such parts of our dominions and territories as, not having been ceded to, or purchased by us (England) are reserved to them or any of them as their hunting grounds." While the B.N.A. Act transferred control of

Indian affairs to the Canadian parliament in 1867, the act stipulated that the province's rights to the land would be "subject to any trusts existing in respect thereof, and to any interest other than that of the province in the same." The Judicial Committee of the Privy Council has determined that the Indian title to the use of the unsurrendered lands is an "interest other than that of the Province." For this reason the Indians cling to the B.N.A. Act as to a lifebuoy for survival. Gary Potts has little patience for arguments that the white man is saving the Indian by raising his standard of living. He sees the white encroachment as genocide for his race. If the Bill of Rights is entrenched in the Constitution, the fate of his brothers will lie in the hands of the provincial premiers, whose objectivity he has little reason to trust. He sees as essential the embodiment of a charter of Indian rights when the B.N.A. Act is repatriated.

The Anishnabai held "unmolested tenure" without undue concern over the presence of the Hudson Bay traders, up to the present century. However, with the introduction of the railway in 1903, disturbing elements infiltrated the hunting grounds. Tourists made seasonal forays; silver spawned towns. Gary points out that the changes it wreaks are irreversible. "We are an accommodating people," he says. "We were willing to let others use our land." The Indians could see, however, that the voracious appetite for timber would undermine the habitat of the animals on which their livelihood depended.

It was not until Gary Potts became Chief in 1973, that an informed plan of action was initiated. A "caution" was placed on Crown land within the disputed territory, terminating the development of mineral rights within 127 townships. In 1976 the Supreme Court supported the Indians' demand that an investigation of their land titles be completed before the caution could be lifted.

"The Government says it has given us reservations, with hunting and fishing rights," Chief Potts asserts, adding with justifiable scorn, "It has given us nothing. No one has to give an animal hunting rights. It is entitled to these by nature."

For four years the province has delayed hearings, anticipating, it would seem, that a depleted source of funds and fortitude would end the case prematurely. Now, with hearings scheduled for winter, it is beginning to look as though resources should last to complete the "discovery" phase.

In response to a frequent question concerning their plans for the land, Gary Potts has this to say: "When my homeland is recognized as belonging to the Indians, my people will make their own goals. We want the right for ourselves to decide how the homeland will be used." He also feels that the Canadian people need to identify a common objective in bringing home the Constitution. This cannot be done for them by eleven political leaders. Have we something to learn from the Indians?

For almost two centuries the aboriginal dwellers in this land have been the victims of the settlers' avarice. In 1885 a

(Continued on Page 8)

# Their work on earth is ended

## Ernie Nicholls, St. Luke's, Thunder Bay

St. Luke's Anglican Church, Thunder Bay, celebrated the life and witness of Ernest G. Nicholls, a faithful and dedicated servant of God. "Ernie" was a Lay Steward for Thunder Bay Deanery and a member of the Diocesan Executive Committee. For over 35 years he carried out a labor of love with St. Luke's. He was treasurer and a member of the choir as well as a lay reader and eucharistic assistant. In addition he was active on the executive of Camp Gitchigomee.

Ernie died suddenly while attending an Executive Committee meeting of Algoma Diocese, in Sudbury, on February 4th. He was 68. Ernie was born in Calgary and raised in Red Deer, Alberta. He came to Fort William in 1941.

Ernie's great love of life and dedication to his Lord, his family, Church and friends was reflected in the service which took place at St. Luke's Church on February 7th. The triumph of his life was reflected in the Easter hymns and the theme "Celebration of Life." Ernie not only lived life but celebrated it.

Hundreds of friends joined with his wife Alma, and children Carol, Brian, and Colleen and the clergy of the Deanery to pay their last respects to a beautiful man.

To Alma and the family many expressed heartfelt sympathy at this time, and spoke of the privilege of having shared in his life.

We shall miss him but our confidence in his faith and love is reflected in that beautiful passage from Revelation 14:13: "Happy are the dead who die in the faith of Christ. Henceforth, says the Spirit, they may rest from their labours; for they take with them the record of their deeds."

## Mrs. L. Amey, Port Carling

The death of Lorraine G. Amey, 66, of Port Carling, on Sunday morning, February 1st, at South Muskoka Memorial Hospital, saddened many friends in Port Carling and other parts of Muskoka. Mrs. Amey had been ill with cancer for some time.

The family requested that memorial gifts be directed to the church to which Mrs. Amey and her husband, Leonard Amey, and others of their families have given devoted support, St. James' in Port Carling. Mrs. Amey had been president of the Anglican Church Women at Port Carling and had also served in deanery and diocesan offices of the A.C.W.

Mrs. Amey was a daughter of the late John and Leila M. (Sutton) Cope, and was born in Port Carling. Like her mother, who wrote the published history of Port Carling, she had continued a keen interest in local historical research. She had served a number of terms as

Councillor of the village and at an earlier time had been active in the village project of erecting the Port Carling Memorial Community Hall building.

Her part in organizing the Port Carling Historical Museum, when she worked with local people and Muskoka summer visitors to achieve this important attraction for the village, can never be forgotten. It was appropriate that the Port Carling Museum committee decided a few months ago, with Mrs. Amey's consent, that the main wing of the museum should be named for her.

Mr. and Mrs. Amey were married at Port Carling in 1935. Several years ago they opened the business known as the Color Shop, which they conducted successfully until it was sold in 1976.

Besides her husband, Mrs. Amey leaves a daughter, Mrs. Allan Quinton, Sarnia, and grandchildren, Wendy and Scott, also sisters and brothers, Mrs. Archie Pain, Minett; Mrs. James Cookson, Toronto; Lloyd Cope, Ottawa, and Beverley and Lionel Cope, Port Carling.

The private family funeral was conducted by Rev. William Graham, Milford Bay, and cremation followed.

## George Hooton, Bracebridge

A devoted member of St. Thomas' Church, Bracebridge, George W. Hooton, 71, passed away in hospital on Friday, February 6th, after a series of illnesses during the past two years. Mr. Hooton had served as sidesman, was People's Warden and later as Rector's Warden of the church and was for many years envelope secretary and was a member of the advisory board at the time of his death.

He was born in Ripplingdale, Lincolnshire, England, and came with his parents to Bracebridge at the age of four. After finishing school in Bracebridge he took up the trade of painting and decorating, working with others until beginning his own business in 1951. He was an enthusiastic member of the Independent Order of Odd Fellows and had been noble grand of Bracebridge Lodge 251 in 1952 and district deputy grand master in 1958.

He leaves his wife, the former Winnifred Rutter, whom he married in 1934, and their daughter, Beverley, wife of Robert Bullen, an officer of the Metropolitan Toronto Police Force, and three grandchildren, Christopher, Lee and Cheryl Bullen; also brothers, Thomas, Bracebridge, and Edward, Parry Sound, and sisters, Mrs. Gordon Cole, Bracebridge, and Mrs. Melvin Oliner, New Liskeard. Another sister, Mrs. William Inch, had died, and a brother, Kitchener, was killed overseas in the war.

On Monday morning, February 9th, the funeral service at St. Thomas' Church was conducted by the rector, Rev. Canon David

Mitchell. Mr. Hooton's brother-in-law, Rev. Canon Kenneth G. Rutter, of St. Paul's Church, Kanata, Ottawa, was celebrant for the choral requiem eucharist. Hymns of the service were "Unto the hills around," "I know that my Redeemer lives" and "Love divine, all loves excelling."

## Mrs. Ellen Spinney, MacTier

For many years Mrs. Ellen Spinney was best-known in Muskoka and Parry Sound Districts as the Correspondent who regularly sent to the nearby weekly newspapers a budget of news from MacTier. Mrs. Spinney, 81, died at her home suddenly on Wednesday, February 11th. One of her last news reports, published January 28th, told of the annual vestry meeting of All Saints' Church, MacTier, the previous Sunday. The meeting had been held following the morning service and was presided over by Rev. Wayne Putman, "with Ellen Spinney serving as Vestry Clerk." The minutes and reports for 1980 were given by Mrs. Spinney and the new allocation for 1981 reported by her. The news report told of Mrs. Spinney being re-elected as secretary-treasurer.

Mrs. Spinney is also remembered for her work as a Girls' Auxiliary leader.

To the last of her life Mrs. Spinney continued the fine record of church and community service which had made her a beloved citizen of MacTier, with an acquaintance far beyond her own home, especially among A.C.W. members of the deanery and the diocese, in which she had held office. In her own community, Mrs. Spinney had the friendliest associations with churchwomen of the local United Church, Roman Catholic and Pentecostal Churches. She was also an officer of the Ladies' Auxiliary to the MacTier branch of the Royal Canadian Legion, and was active in the Senior Citizens' organization. She had been a valued worker in the Hospital Auxiliary of Parry Sound District General Hospital.

At the funeral service, February 14th, at All Saints' Church, MacTier, Ven. Archdeacon John Watson spoke of Mrs. Spinney's commitment to her Lord and to the life of the church and community. The service was conducted by Rev. Wayne Putman, assisted by Roger Landell, lay minister of MacTier United Church.

Mrs. Spinney, born in England, came to MacTier following her marriage in 1920 to Arthur George Spinney, member of the C.P.R. staff. Mr. Spinney predeceased his wife in December, 1971. She leaves her son, Arthur (Bud), Willowdale, and daughter Margaret Barrett, Foot's Bay, five grandchildren and three great-grandchildren, also two sisters in the United States, and brother Percy Gritten, Toronto.

## An Algoma Anglican feature— Choir Music

In the first article of this series which it is hoped has particular interest for town and village church choirs, the thought was advanced that more can be done in the way of the choir's exercise of praise by using words and music from our hymn books as weekly anthems. Those choirs which have retained or built up a membership ample to be able to offer standard and modern anthems contribute greatly by doing so. Smaller choirs, it is submitted, need not limit themselves only to the music of the liturgy, important as that is, but can find anthems among the tunes in our hymn books, old or new, blue or red, which are not sung by the average congregation, and yet deserve by their musical quality and the words which accompany them to be heard in church.

Last month's article made a few suggestions as to anthem music for Lent, and proposed that organists and leaders of choirs search through the sections of the hymn books for other useful anthems which appeal to them. In the same issue of The Algoma Anglican, Canon Sutherland in his article on the observance of Lent wrote that modern liturgical emphasis shortens the "forty days" to slightly more than 14 days, "placing the emphasis where it was originally, on Passiontide and Holy Week." This suggests special choir preparation for that period.

Certainly both the blue and red hymn books contain several numbers suitable to Passiontide. The new red book at 460 has the loved spiritual, "Were you there when they crucified my Lord," which can be sung on Passion Sunday. It may be that in a few churches the great tune Passion Chorale (452) is never sung by the people. It should be known to all, but if not the choir would do well to sing it as an anthem. Number 459, "O Crucified Redeemer," has a fine Welsh tune. In the old book at 518 is "Behold the Lamb of God," with a tune by J. B. Dykes; this would call for careful practice with concern for expression and is suitable for Passion Sunday. But also see No. 587.

For Palm Sunday we think first of all of a little anthem in

the red book, "The glory of our King was seen," to the tune Morning Song, at 450. Just before it, however, at 449 is a stirring setting of "Ride on! ride on in majesty." If 449 is sung during a Palm Sunday service as a hymn, the congregation will likely prefer the tune Winchester New, but if it is not so used there would be an opportunity for the choir to sing it as an anthem to the tune The King's Majesty.

Observance of Good Friday may vary from parish to parish. We write of a choir which during a service of Mattins and Ante-Communion on Good Friday endeavors to sing about three short anthems, and usually one or two from hymn books have been used. "At the cross the Mother weeping" to the tune Stabat Mater 455 (also in the blue book) can be a people hymn or could be a choir number. In the red book other choices can be made from the next few pages, 457 to 460.

Easter Day will come shortly after the April issue of The Algoma Anglican, and since time for selection and rehearsal is needed, we give a couple of suggestions, unless it is that choirs generally plan more elaborate anthems for Easter. "This Joyful Eastertide" may not be new to choirs but it can be sung as often as the festival comes round each year; it is at 471 in the new book. But please look at 41, new book, "Thine is the glory" to the noble tune from Handel called Maccabeus. This is for Sunday or any Sunday in Eastertide, or general use. In the old book there is at 170 the Cherry Tree Carol with words for Easter.

Choirs with a background of years of history are likely to have anthem books and a stock of single anthems. As years go on it seems only a few of the numbers are still sung, and in any event choirs do look for "something new" now and then. One newer book which contains numbers suitable for all seasons for the smaller choir is "English Praise." This was issued about five years ago as a supplement to the English Hymnal and small choirs might usefully consider it as a new book if they are looking for something additional to the resources of the hymn books new and old.

## New deacon in Algoma Diocese was former Toronto church organist

The church bulletin for January 11th of St. Paul's Church, Thunder Bay, told of the interesting earlier career as a church organist of Reverend Garry Dobinson, who was made a deacon on February 1st by Bishop Nock.

"Florence Higgins, our organist, and her husband Art are currently among the 'snow-birds' enjoying a two-week visit to Florida," it was stated. "As her substitute at the organ on the two Sundays she is away, Florence enlisted Garry Dobinson, the lay assistant at St. Thomas' Church."

William Garry Dobinson was well into a successful

career in music when he made the decision to proceed to Holy Orders. A graduate of the University of Toronto's Faculty of Music, he trained under Healey Willan in Toronto and at Trinity College in the University of London, which in 1974 awarded him the title F.T.C.L. (Fellow of Trinity College, University of London).

For nine years Mr. Dobinson was organist and choirmaster at Walmer Road Baptist Church (near Bloor and Spadina) in Toronto, which seats 2,000 and has the third-largest pipe organ in Canada, with 96 stops.

## Diocesan Executive—

(Continued from Front Page)

The Advisory Outreach Committee reported that a sub-committee is preparing a pamphlet on Tithing of Time and Talents to be ready for the next Executive meeting. A slide set, "We are Anglicans," may be borrowed from the Outreach Committee upon application to the chairman. The Venerable D. A. P. Smith, chairman, concluded the report with a presentation of discussion at the Mini-Conference on Evangelism held in November at St. Brice's, North Bay.

A preliminary report was given by the Special Task Force on Stipends, which committee was selected following the 1979 Synod meeting. It contains four questionnaires dealing with areas of fringe benefits, travel allowances, retirement benefits and whether or not a system of equalized stipend levels throughout the Diocese related to need would be a

viable alternative to our present system. Valuable input was given by several members of the Executive Committee.

The Executive were unanimous in support of a Provincial Youth Conference and would like to see four representatives from each deanery attend. Colleen Nicholls, of St. Luke's Church, Thunder Bay, attended a preliminary meeting held in Toronto January 24th to discuss the possibility of a conference. The proposed dates are September 10th to 12th. Each Diocese will be allowed to send approximately 20 representatives between the ages of 19 to 29.

Reports were also received from the following committees: Advisory Social Action, Algoma Anglican Standing Committee, Car Committee and Advisory Property Committee.

The next Executive meeting is scheduled for June 25th and 26th.

## Northern Ontario Indians—

(Continued from page 6)

court of law in St. Catharines gave the verdict in a land dispute with the Indians to a lumber company because "it was not thought that as heathens and barbarians they had any proprietary right to the soil." Whatever our opinion of our neighbour, we would be on shaky ground today if we attempted to usurp his land on the basis of a moral judgment.

The Indians have accommodated a great deal since 1885. They now know that the white man's courts are the only means to their end, and that they must match wits with those who see a conflict of interests. But they have the strength of conviction. It rests on those who desire justice for themselves to see that the necessary assistance is given to remove any obstacles that might prevent a fair hearing of the Case for the Indians.

### WHERE DO WE STAND?

The National Church has already taken a stand on the issue of Indian land claims. General Synod has gone on record with the following statements:

#### Regina, 1973

Motion—Bishop J. A. Watton—Bishop W. J. Robinson:

That General Synod direct the National Executive Council to urge the people of Canada to recognize and respect the unalienable rights of the native people of Canada to continue in their chosen way of life, and to maintain and preserve, to strengthen and hold their culture, traditions, and language.

Carried in both Houses.

#### Quebec 1975

Motion—Canon J. Jeffries—The Ven. E. K. Clarke:

THAT this General Synod express its conviction that no new policies or action relating to Native People (that is, Indian, Eskimo, and Metis peoples) should be initiated and developed which do not grow out of consultation in depth with Native People and which do not reflect consideration for the expressed desires of the

Native Peoples and further, THAT this General Synod support the Native People in their efforts to obtain justice through recognition of treaty, aboriginal and other rights and through a just settlement of their land claims . . .

Carried.

#### Calgary 1977

That this General Synod reaffirm its support of the Native People in their efforts to obtain justice through recognition of treaty, aboriginal, and other rights and through a just settlement of their land claims.

Our Diocese has responded to the particular issue of land claims by supporting the Bear Island Indian band in their attempt to have a fair trial in the court, and by helping to inform people about the court case which is pending.

According to Tribal lawyer Bruce Clark, who has spent seven years preparing for this case, their plea has been rejected and reverts to one entered in September, 1978. The Indian band council may appeal, but their decision is not presently known.

Mr. Clark stated that settlement negotiations between the federal and provincial governments, and the executive of the Indian Band have begun. Negotiations will proceed at the same time as the court case.

We will continue to report on this issue as it develops.

News articles for your

Diocesan paper should be submitted by the 10th of the preceding month.—

Next date is March 10th.

The Church Cottage at Christ Church, Ilfracombe is available for July and August.

Use of the cottage is granted in return for Sunday services at Buck Lake.

If interested, write to Canon G. W. Sutherland,

Box 248, Huntsville, Ontario, POA 1K0

# Camp Manitou committee sets camping season dates

On Friday, January 30th, the Central Camp Committee of Camp Manitou met in Blind River. Parishes from Sault Ste. Marie, Blind River, Elliot Lake, Sudbury and Parry Sound were represented and the program for the coming year was planned in some detail. A financial report for the year 1980 indicated that the Camp had operated at a small deficit and some upward adjustment for fees in 1981 will be necessary. A slide presentation has been prepared and will be made available to parishes in the respective deaneries showing the beauty of this popular diocesan camp at Whitefish Falls.

Tom Marwood was re-

-elected as chairman of the Central Camp Committee with Din Oosterbaan also being returned as the Camp treasurer. The Camp manager for 1981 will be Keith Birkinshaw, from St. John the Evangelist parish, Sault Ste. Marie. The dates for the 1981 season were set as follows:

Junior Girls (8 to 11)—July 18th to July 25th, \$48.00.

Prospectors (girls 12 and up)—July 4th to July 11th, \$48.00.

Pathfinders (boys 8 to 11)—June 27th to July 4th, \$48.00.

Explorers (boys 12 and up)—July 11th to July 18th, \$48.00.

Youth Camp (mixed 15 and up)—August 22nd to August 29th, \$48.00.

Family Camps: Camp No. 1, August 2nd to 8th; Camp No. 2, August 8th to 15th; Camp No. 3 (Epiphany, Sudbury), August 15th to 2nd; cost: \$48.00 for the first two persons plus \$15 each child to a maximum of \$126.00 Children under two free.

Canoe Trips: Adventure (girls 13 and up)—July 11th to 18th, \$50.00. Junior Voyageur (boys 13 and up)—July 18th to 25th, \$50.00.

It is hoped that the camp brochure will be available for distribution to the parishes in the next few weeks. The next meeting of the Camp Committee is scheduled for Friday evening, April 24th, at St. Saviour's Church, Blind River.

# A.C.W. was represented in curling at Gravenhurst

In sending the news from St. James' Church, Gravenhurst, Mrs. Margaret Johnston, A.C.W. secretary, included this note: "The writer was happy to greet Mrs. Ellen May and her rink (from Burk's Falls), who curled in the two-day Muskoka Lakes Ladies' Bonspiel on February 3rd and 4th. Gravenhurst was the host club. Ellen is a busy person, holding the position of president of Algoma Diocese A.C.W. Mrs. Lilia Watson, wife of Archdeacon Watson, was the skip of my rink."

At St. James' a well-attended general vestry meeting was held Sunday, January 18th. Tables set up

by the A.C.W. were laden with attractive looking and tasty casseroles and desserts. Everyone seemed to enjoy happy visits while dining before the business session. A slate of new officers indicated willingness to serve. Al Bruder, Ken Calvert and William Frankish are now members of the advisory board. The position of Rector's Warden will be capably filled by Jack Huggett. Everett Corbett will carry on as People's Warden. Mrs. Vera Kirkland retired from the position of secretary, which she had performed conscientiously. This work is taken over by Mrs. Marion Hush, an

excellent choice from the view of experience, as she instructs in the business course at Gravenhurst High School. Roy Kerr is treasurer.

Plans were made final by the A.C.W. for a Valentine card party on Tuesday, February 10th, when community people were invited to play bridge or euchre, followed by dessert and coffee. Also on the agenda for March is a rummage sale.

A.C.W. members will participate in the annual World Day of Prayer on March 6th.

Reverend P. Atkinson is rector of St. James'.

# Coniston and Wahnipitae 25th anniversary celebrated with evening dance party

All Saints', Coniston and Wahnipitae, scored another smash hit with their 25th Anniversary dance held February 7th in the Garson Community Hall. A large crowd turned out in a blizzard to enjoy an evening of dancing.

The Wahnipitae end of the parish headed up the dance with the Coniston people pitching in. We saw Alex and Joan Whitford taking tickets at the door, and Brian and Judy Hood taking their turn. Then Ann and Jim Hann took over from Ruth and Edwine Santi, Rod Billard and Noel Stevenes tended bar, relieved by Lloyd Steeves and Fred Vellow. Then Syd and Harley Julian took their turn, spelled off by Cyril Riles and Argile Eastwood. Versel Julian patrolled the tables for empties.

New Churchwarden Ted Nicholson and Arlene brought a large party, some from Lively. Ted kept busy stepping out for the spot prizes. The stars of the evening were Marvin and Ellen Julian. Marvin is the "North Country D. J." and supplies a good mix of quality music. His favourite style is Country Swing. Marvin donated himself and his music.

Kay Julian, Margaret Carson, Phyllis Julian and Jean Steeves and Sherri helped to set up the kitchen for the lunch, ably abetted by Gertie Riles and Florence William. They served a delicious meal.

The Anniversary Waltz was led off by three couples, first the president of the Garson-Coniston A.Y.P.A. from the 1930's, when a fellow could only dance with his sister or cousin. President Art Lye danced with his sister Margaret Lye Lumley. Kay Carriere Julian, born in Warren and living all her life in Coniston and Wahnipitae, waltzed around with her son Spencer Julian. Hazel Cryderman Ferguson, whose father Addney Cryderman

discovered and staked Garson Mine, was partnered by her grandson Bishop Raciot. Ann Stacey Hann made an attempt to get her father Jack Stacey up, but as her mother had been unable to get him on the floor during a lifetime, what chance had she?

Sudbury Lay Steward Cyril Varney and Dorothy came with a party from the Resurrection. Fr Michael Hankinson, priest of the Church of the God Shepherd, Garson, and St. Mark's, Garson Mine, was a welcome visitor in his own parish.

George De Felice, of St. James' and a representative of Carling O'Keefe was a big help as consultant. So many people worked together, we have not mentioned half of them, but the evening was an outstanding success from the word go.

(St. Thomas' Anglican Church in Montreal was built and paid for by an English immigrant, named Thomas Molson. Does this fact make the people of Coniston and Wahnipitae the best Anglicans in Sudbury? Not in George's book it doesn't).—(R.L.).