

AN EDITORIAL —

Important time of change for Algoma

By the time this issue of *The Algoma Anglican* reaches our readers, it is likely that we will have elected a new Coadjutor Bishop. This marks an important period in the life of the Church in Algoma, for a number of reasons.

First, the election will begin a process that will result in the retirement of our present Bishop in September. The Right Reverend Frank Nock has been a shepherd to his people in the truest sense. His episcopate has been a pastoral one that has touched the lives of many people throughout the Diocese. One need only listen to the Bishop speak to recognize his total devotion to the Church in general and Algoma in particular.

Bishop Nock is a modest man with a quiet, yet firm, sense of purpose. He has the special and somewhat rare ability of being able to accomplish things without appearing to lead a crusade. The result is that he has been able to win the co-operation of clergy and lay people for the projects that he believed to be important.

No Diocese can function effectively without competent and dedicated Clergy and that is perhaps an area where Bishop Nock has made one of his greatest contributions. He has worked closely with the priests of Algoma, encouraging them in their work, supporting them in times of trouble and providing challenges for renewed dedication and opportunities for the church. The Clergy schools which were

continued by the Bishop were but one of the tools he used to establish this rapport.

Bishop Nock as Bishop of Algoma has had to shoulder tremendous administrative problems during his tenure and the vast majority of these will have gone almost unnoticed by all but a handful of people. That he has done this part of his work well is simply in keeping with his untiring dedication to all facets of his episcopate. It is Bishop Nock who is responsible for finally establishing a permanent home for the Synod Office in Sault Ste. Marie, the See City. Along with his tiny but devoted staff he has managed to streamline the administrative function for the Diocese and identify the challenges and requirements in this area for the future.

The success of the Anglicans in Mission program in Algoma is another of the great accomplishments of Bishop Nock. This was a program that was not embraced wholeheartedly in all parts of the Diocese. Yet the Bishop, in his soft and persuasive manner, has managed to explain the realities and the necessity of the program in a way that has ensured its success. He even timed his announced retirement to ensure that he could play a full role in the completion of this mammoth national project.

Now that the financial aspect of the Anglicans in Mission campaign is drawing to a close, it is clear that Algoma will meet the goal to which it was committed. Some

parishes within the diocese will meet theirs twice over. The credit for this must go to Bishop Nock and the dedicated group of people that he gathered around him to ensure that the job got done.

Another reason that the election of a Coadjutor Bishop this month marks a significant step for Algoma, is the method of transition that Bishop Nock devised. This will give the Bishop Coadjutor a rare opportunity to work with our present Bishop before having to shoulder the heavy responsibilities himself. It may well be that the time is approaching when Algoma, with its vast territory and divergent needs, requires two bishops on a permanent basis. This short period, between May and September could well be an important experimental period to determine the feasibility of this sometime in the future.

The election of a new Bishop is an important time in the life of a Diocese. It is a time to recognize the accomplishments of the past and to prepare for necessary changes in the future. In Algoma it is a time to praise God for the devoted and effective Episcopate of Bishop Nock. It is a time to wish him and his wonderful partner and wife, Beth, all good things for the future. It is also a time to welcome our new Bishop; to assure him of our faithful devotion and to offer to him, when he takes up his duties in September as Bishop of Algoma, the same co-operation and dedication that so many have willingly given to our present bishop.

Appointments

—Mr. Clifford Dee (second year Wycliffe) will return to the C.P.R. Missions of Biscotasing, Ramsay and Missanabie from May until the end of August. Mr. James Koester (second year Trinity) will return to St. Christopher's, McGregor Bay, from mid-June until the end of August.

—The Reverend Michael Tipper, with his wife, Dorothy, and family has been appointed Rector of Englehart and Charlton as of June 1st.

—The Reverend Robert Davies, with his wife, Chris, has been appointed Rector of Rosseau, Gregory, Orrville, Ullswater-Bent River and Windermere as of May 15th.

—Mr. Ray Forth, to be ordained Deacon May 15th, with his wife, Libby, has been appointed incumbent of Dorset, Baysville, Port Cunnington and Fox Point as of May 16th.

—Mr. Leonard Shaw, to be ordained Deacon on May 27th, with his wife, Susan, has been appointed incumbent of Gore Bay, Kagawong and Silverwater as of June 1st.

—Mr. Dorian Baxter, to be ordained Deacon in Toronto on May 15th, with his wife, Sharon, will be appointed assistant curate of St. Paul's, Thunder Bay, as of May 16th.

—The Reverend Stanley Tomes, of Little Current, with his wife, Doris, and family, has accepted the appointment as rector of St. Thomas', Bracebridge, as of August 1st.

A.C.W. Diocesan meeting set for May 17th, 18th

The 16th annual meeting of the Anglican Church Women of the Diocese of Algoma will be held on Tuesday and Wednesday, May 17th and 18th, in Sault Ste. Marie. The host parish will be Holy Trinity Parish and the meetings will be held in the parish church. About

150 delegates representing the women of each parish in the diocese will assemble for the meetings.

Early arrivals will have the opportunity to take a boat tour of the famous Soo locks on the Monday night. The A.C.W. Executive meets at this time

as well for dinner and the semi-annual executive meeting, both of which will be held at Bishophurst at the invitation of Mrs. Nock, honorary A.C.W. president.

The theme of the 1983 annual will be the scripture quotation, "You did

not choose me, I chose you!" (John 15:16). Among those making presentations and leading discussions will be special guest speaker Mrs. Marcia Hollis, author of *The Godswept Heart*. A varied program of business, education and fun is planned.

Seed money available to start project for A.I.M.

By Margaret Barton
Spring, glorious spring!!

It is "seed" time at the Church of St. John the Evangelist in Sault Ste. Marie. However, this is an unusual "seed" and the harvest will be more unusual, we hope.

It has to do with Anglicans in Mission.

Members of this have not been asked to pledge to the AIM project because 70 percent of them are unemployed or on pension.

AIM Treasurer, Dora Hocken, is asking them to use their talents to raise money. She is offering them "seed money" to get started. There is a list

of suggestions for raising money, including growing vegetables or flowers for sale, baking, preserves, home perms, spring cleaning for seniors, silver cleaning, window cleaning help for seniors, shopping, wood cutting, kindling wood, craft sales, home movies, or donations in lieu of gifts, AIM table at bazaar, game nights, pony rides, pancake breakfast or dessert teas.

You can even write a cook book or hold children's parties. A monthly talent night for sale of articles was suggested and these can be sold at a spring tea.

You receive \$5, \$10 or

\$15 or more, whatever you think you need to get started on your chosen project. After you have completed it, you return the amount you have received to the "seed" money and give the balance of it to AIM.

This must continue for

three years so you may be in business which could carry on indefinitely.

"Once you have completed one project you may keep out enough 'seed' money to start over again," Dora explained.

Ordinations

Mr. Dorian Baxter, Senior Student of Wycliffe College, will be ordained Deacon in St. James' Cathedral, Toronto, on May 15th by Archbishop Garnsworthy for the Diocese of Algoma.

Mr. William LeGrand of Huron College, London, Ontario, will be ordained Deacon by one of the Bishops of Huron for the Diocese of Algoma on May 12th. He will graduate this coming December.

Diocesan Motto for 1983: "Rejoice in the Lord always." —Philippians 4: verse 4.

Letter to the Editor —

About spiritual renewal

The Editor,
The Algoma Anglican:
Spiritual Renewal seems to be the latest "in" thing for Anglicans to involve themselves in. I'm a little "put off" by this, for reasons I would like to explain.

First, I think we may be attempting something that really is not possible. Renewal, it seems to me, comes about after we have been touched by God's holy spirit. Programs for spiritual renewal tend to be divisive in many parishes, breaking a community into polarizing camps, those who claim to have experienced spiritual renewal, and those who (like me) tend to shun anything that smacks of pentecostal fundamentalism.

Responsible and intelligent Bible study, I sincerely believe, will in itself begin a form of "renewal." Once we have discarded much of the myths and fables that stand in the way of discerning just what it is that God wishes to communicate to use in the Bible, we experience a deep joy in learning, that, yes, the Bible does speak to us today! For me, engaging in serious biblical exegesis in seminary was challenging to my faith; in the end, I came out a

much stronger Christian, better able to defend my faith, and, more importantly, aware that there is a deeper, more profound meaning to many texts in the Bible than at first appears.

I am critical of spiritual renewal movements, because they appear to me to be shallow, superficial, and biblically ignorant. A further criticism, just as serious, is that there is no emphasis on social action or pastoral care, surely two very important areas of concern for any Christian who has a sincere faith in Jesus Christ.

The clergy have an important role in deepening the faith and the faith commitment of the people to whom they are called to serve. This comes about by dedicated prayer, teaching, and perseverance. One example I could cite is the parish served by the Reverend Terry Fullam, in Darien, Connecticut. The Reverend Terry Fullam, by dedicated, very hard work, over a period of ten years was about to transform his charge into a vibrant, living church that now ministers to Anglicans world wide.

Very simply put, we have to move beyond a Sunday School theology,

which was fine when we were at a tender young age. But Christianity challenges us too much, much more than a simplistic piety can deliver. Those who call for increased spiritual renewal or spiritual growth, never seem to move beyond a basic faith commitment. This is dangerous, because it stifles our growth in our understanding of God's purposes, and in our role in achieving that purpose.

The Anglican Church in Canada has been losing members, as pointed out by the Reverend William Ivey, in his April *Anglicans Alive*. I don't know just what the exact causes of this loss of members is, but I would assume it is a combination of many factors. First of all, our Diocese may be in some way responsible, as all Dioceses likewise may be. Some of the problems I can identify from my own, short experience in Algoma are these: loss of members to other Dioceses in the natural movement of young people to job opportunities in the large population centres (ie: Toronto); which doesn't explain the drop in the Anglican Church of Canada, but could be a factor for our own

Diocese; factors within our Church, which can make people feel it is irrelevant to their lives — and these could include things such as the exclusion of women from the Priesthood, the lack of inclusive, non-sexist language, the use of archaic language in worship, boring services, dreadfully boring and irrelevant sermons, or, indeed, any of the reasons people give their pastor for leaving their church.

I think when the Church sits down to seriously review and attempt to resolve some of the many problems facing it as an institution, a sense of having been "spiritually renewed" will come over all members of our Church.

As you can see, there are no quick and easy solutions for the problems that beset us. However, I wish to caution that any short-lived and well-intentioned but misguided program for "spiritual renewal" will divorce us from solving the real problems that we face as a communion.

The Reverend Tony Hitsman,
Priest in charge,
Temiscaming, Sturgeon Falls, and Cache Bay.
352 Harvey Street,
North Bay, P1B 4G7

The Bishop's Letter — The General Synod

My dear fellow Anglicans:

By the time this letter reaches you our Diocesan Synod will be completed and the Diocese will be looking forward to the Consecration of our Bishop Co-adjutor Elect on June 24th.

However, before that time the General Synod of the Anglican Church will have been held. The Canadian House of Bishops will meet at Murray Bay, New Brunswick, from May 30th to June 3rd. The General Synod will be held at the University of New Brunswick, Fredericton, New Brunswick, from June 4th to June 12th. Our diocesan clergy and lay delegates will be in attendance including myself and the Co-adjutor Bishop-elect.

There are a great many important issues to be faced on behalf of the National Church, and I ask for your prayers for the guidance of God the Holy Spirit in our deliberations, I have space here only to mention a few of the major concerns.

An up-to-date report will be received in the final tabulation of our Anglicans in Mission Programme which has been underway for the past two and one-half years. A report on the Council on Native Affairs will be considered. Reports dealing with the increase in violence in the family and in society with particular reference to Nuclear Warfare will be debated. An important presentation will be the proposed Alternate Prayer Book to be made by the Doctrine and Worship Committee. The sub-Committee in Marriage and Related Matters will deal with Canonical changes in the Marriage Canon and will also consider the growing practice of cohabiting couples and the moral, ethical and legal issues involved. The Inter-Church Relations Committee will present recommendations related to the Anglican/Roman Catholic Statements on the Eucharist, Ministry and Authority; the World Council of Churches Assembly at Vancouver in August; and the Recognition of United Church and Anglican Ministries. The Handbook Task Force will present major changes in the Canons of General Synod, especially in relation to the Canons on Discipline and Licensing in the Church.

This is only a part of the Agenda so, you see, it will be a busy session.

Sincerely,

Your friend and bishop,

*Frank
Algoma*

Forgiveness of sins

By the Reverend John E. Ambelang in "The Living Church"

Jesus, as the ransom for and bearer of sin, offers forgiveness. And, of course, everyone wants to be forgiven. Or do they? Perhaps it is too casually assumed that everyone wishes to receive forgiveness. Consider the possible difficulties in accepting this gift of God's mercy:

The first is responsibility. An amateur ballerina, for example, can easily excuse her mediocrity. But, if she turns professional, people expect performance and execution. Equally so, it is safer and easier to remain an "amateur Christian," Shamelessly bumbling along, refusing forgiveness and the resulting responsibility to strive for sainthood. For, after all, if one is not serious about one's practice, not much can be expected.

The second is indifference. The aged convict, released after serving many years in prison, pulls an inept burglary and goes back for another long term. He never real-

ly wanted to leave. He has gotten so used to the gray life of prison that he is simply unwilling to adjust to a new life of freedom. So it is that, after years of not responding to God's forgiveness, we are tempted to continue to be indifferent. Why take a chance? Why change? Why risk the unfamiliar?

The third is loss. Like the alcoholic whose booze is killing body and soul, some hold on to their hatred, resentments, and grudges. Intuitively, they realize that to accept their forgiveness means to give up their personal poison. And that poison has become so much a part of them, that they refuse to risk its loss and face life without it.

The fourth is independence. There are people who cannot receive a gift gracefully, without making a commercial transaction. They cannot stand to "owe" anyone anything. These are self-made people who want to stand strong and be independent, needing no one. If God's forgiveness is necessary, they want the

impossible: they want to earn, deserve, or somehow pay for his mercy.

The fifth is pride. Judas couldn't bring himself to return to the disciples and admit his treachery. Instead, he hanged himself. Peter, with tears, was able to repent. Pride keeps some from confessing their need and receiving forgiveness. They would rather be terribly alone than to join the parish community in an honest confession of sin.

And the sixth is confor-

mity. Like adolescents, many of us want to be accepted and be like everyone else. There is the fear of taking religion too seriously: for, if one were to accept forgiveness, one might become possessed with love for the Forgiver. Besides, in our culture, too much love for one's God is seen as an oddity.

So absolution is offered to the faithful, Sunday after Sunday, year after year. And we return to our homes and occasionally wonder about all the language of love, joy, and peace.

FORCED INTO FLIGHT

By Gary Tenhunen

What shall I write
When forced into flight

For trying to spread
Through what is read

Knowledge
About the Inner Light?

That rests
On the edge
Between day and night.

It is made manifest
By mystic lyre

When music
Is played
In the dark
With no fire around.
Yet sound
Can make others
Aware of the power
Beyond the bond
Of mortal eyes
That the wise realize
What shared
Can make men
Rise
To Heaven.

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Hugh K. N. Mackenzie, Editor
Robert J. Boyer, Associate Editor
D. Oosterbaan, Treasurer

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Elliot Lake Parish Church to be consecrated

By Elizabeth Elliot

The Church of St. Peter the Apostle in Elliot Lake will be consecrated on Sunday, June 26th. Officiating at the Service will be the Right Reverend F. F. Nock, Bishop of the Diocese of Algoma, the Most Reverend E. W. Scott, Primate of the Anglican Church of Canada, and the Reverend R. F. Nicolle, Rector.

Archbishop Scott was born in Edmonton, and received his formal education from the University of British Columbia, graduating in 1942. He served in several capacities as a parish priest in Manitoba, as Director of Social Service and Priest Director of Indian Work in the Diocese of Rupert's Land. Following a position of Associate Secretary, Council for Social Service General Synod (National Office) he was consecrated Bishop of the Diocese of Kootenay (B.C.) in 1966. He was elected Primate of all Canada January 25th, 1971.

Bishop Nock was born in Toronto, and received his formal education from the University of Toronto and Trinity College. He served as the Incumbent, Mission of Korah, and as Rector of St. Thomas', Bracebridge, and Church of the Epiphany, Sudbury. In 1957 Bishop Nock was Rector and Dean of St. Luke's Cathedral, Sault Ste. Marie, a position he held until elected Bishop of the Diocese of Algoma October 21st, 1974.

The Reverend R. F. Nicolle was born in

Rocky Harbour, Newfoundland on May 24th, 1938, where he received his early education in St. Matthew's Anglican Church School. He graduated from the Church Army Training College, Toronto, in May 1964. As a Church Army Officer, he served as Incumbent, St. Columba's Church, Kenaston, Saskatchewan; Chaplain, Mission to Seamen, Toronto and Hamilton; Assistant, St. Jude's Cathedral, Diocese of the Arctic; Youth Director of the Diocese of the Arctic; and on January 1st, 1974, was transferred to the Diocese of Algoma as the Incumbent of Manitouwadge, White River and Marathon. He was ordained Deacon on May 19th, 1977 and was Priested on January 25th, 1978. He was appointed Incumbent of St. Peter the Apostle, Elliot Lake, on September 1st, 1980.

Although the Church of St. Peter the Apostle was founded in 1956 and dedicated in 1959 by the Most Reverend W. L. Wright, Archbishop of Algoma, Canon Law forbids the consecration of a Church until it is free of all debt. This happy state of affairs now exists with the Church.

The congregation was established in 1956 with the first service being held in June of that year in the Alcan Theatre. W. R. Stadnyk, a theological student, and the Rev. F. Roberts, Incumbent at Blind River, came in once or twice a month and the men of the congregation did the other services. The Reverend Robert Lumley was appointed Incumbent in

1957 and held his first service on June 16th at the Can Met School. He continued with us until September 1958.

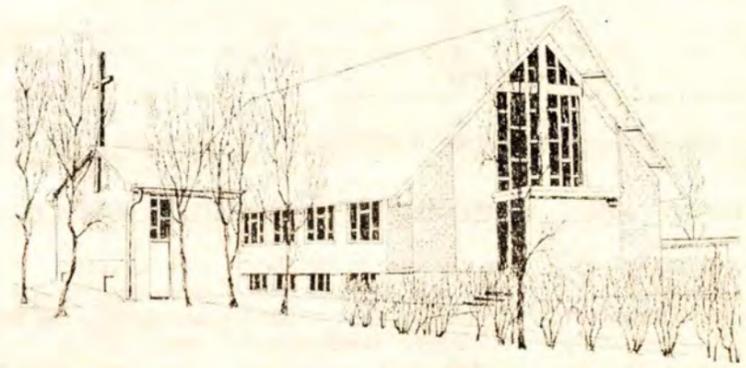
In May of 1958 plans were underway to erect a church building, and the first service, held in the basement, was on December 21st of that year. Services continued in the basement until February 22nd, 1959, when the first service was held in the church proper. In the meantime, the Reverend L. E. Peterson was appointed Incumbent and served the parish from January, 1959, to November, 1963. Archbishop W. L. Wright dedicated the building on May 17th, 1959. The church, however, could not be Consecrated at that time as there was a considerable debt.

Reverend W. R. Stadnyk was appointed the third Incumbent and served from December, 1963, to October, 1971. This was a very difficult period because during those years several of the mines closed and the town took on a ghost like appearance when the population was reduced by about 70 percent. However, the church survived and even prospered.

The fourth Incumbent was the Reverend K. Gibbs, who served the parish from November, 1971, to August, 1980. It was during this period that a new office and sacristy was added to the church. However, the debt load was still approximately \$50,000.00.

The Consecration Committee under the chair-

(Continued on page 5)



St. Peter the Apostle Church
Elliot Lake
(Sketch by David McBrearty)

Last service on Easter at S.S.J.E. in Bracebridge

On Easter Day a small congregation of about 40 well-wishers attended the final Solemn High Mass at the Collegiate Church of the Society of St. John the Evangelist in Bracebridge. The celebrants were the Reverend Frere Kennedy, Father Superior; Father Brian Bostwick and Father Francis Dalby.

During the service Father Kennedy said, "There will be no homily today; the Easter service

speaks for itself. All I want to do is to give you and your families and this community our sincere good wishes as we leave you.

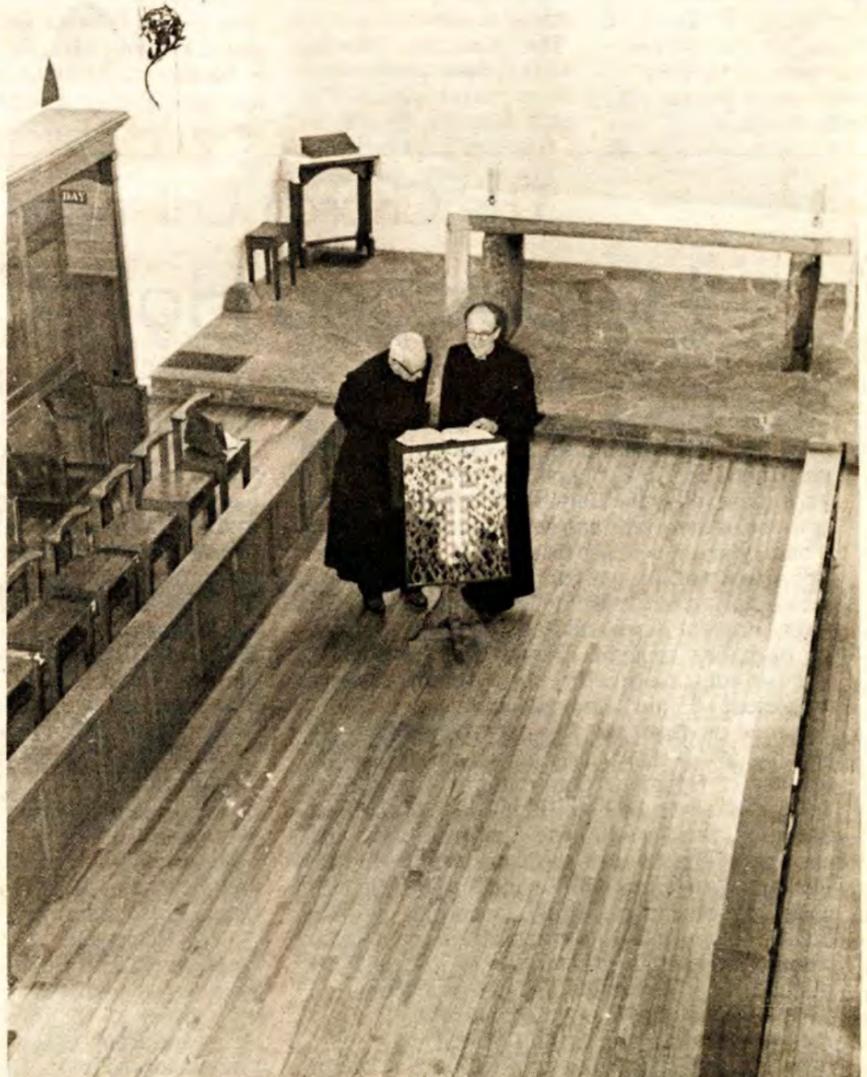
"We are called to a new ministry in Hamilton, and we ask you all to pray for us as we begin our new work." He added that the Easter Day service brought to a close 55 years of service in Bracebridge and Muskoka.

After the service a short coffee reception was held in the Common Room of

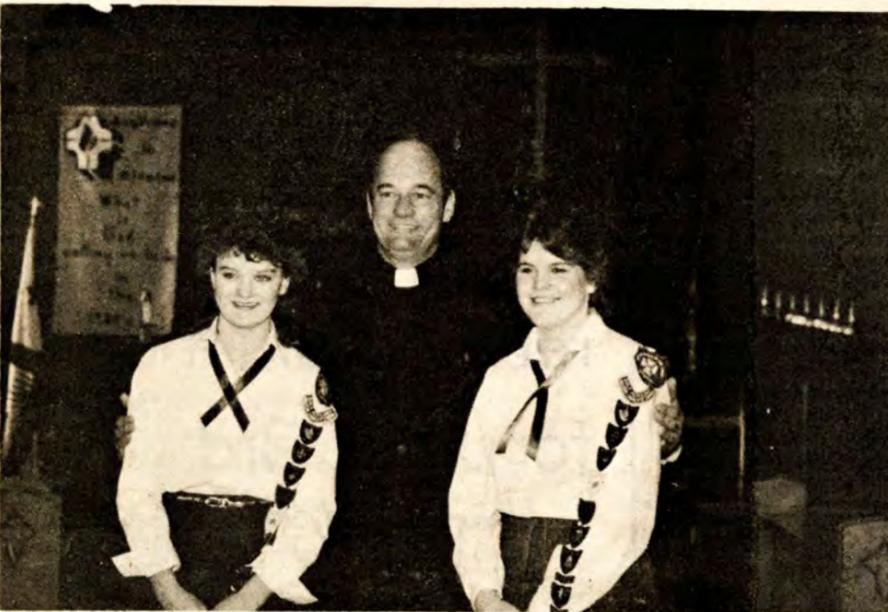
the Mission House, which was already stripped of furniture in preparation for the April 4th move.

Parts of the eucharist had been televised for broadcast over the Barrie television station, and the broadcast also included comments made during the coffee hour by some of those attending.

The Mission House is not being left empty, Father Kennedy said, but will be rented to caretaker tenants until a final decision is made as to disposal of the property.



FAREWELL TO S.S.J.E.: The final service in the Collegiate Church at Bracebridge of the Society of St. John the Evangelist took place on Easter Day, and on Monday, April 4th, the Fathers and Brothers moved to their new residence in Hamilton. Seen in this picture, taken by Ted Currie, are Father Francis Dalby and Father Frere Kennedy (superior). (Photo courtesy Bracebridge Herald-Gazette).



RING OF ACHIEVEMENT: At St. Michael's Church, Thunder Bay, at the 10:00 a.m. service on March 20th, awards and badges were presented to the girls of the Girls' Auxiliary and Junior Auxiliary. Shown above with the Rector, the Reverend Mark S. Conliffe, are two G.A. members who received the Ring of Achievement. At the left is Caroline Conliffe and on the other side is Jodi Raynard.

On Passion Sunday members of the Girls' Auxiliary and Junior Auxiliary attended the 10:00 a.m. service of St. Michael's Church, Thunder Bay, for corporate worship and the presentation of badges

and awards. All the girls received their earned badges, then the Rector very proudly presented the "Ring of Achievement" to Caroline Conliffe and Jodi Raynard in recognition of their

outstanding service in the parish and the community. The G.A. afterwards were preparing for the deanery festival on April 16th, and the diocesan festival in Sudbury, April 23rd.

The Bishop's Itinerary

June 1st to 3rd—Canadian House of Bishops—Murray Bay, New Brunswick.
 June 4th to 12th—General Synod—Fredericton, New Brunswick.
 June 18th—9:00 a.m.—St. Mark's, Heyden—Confirmation and Eucharist.
 June 24th—7:30 p.m.—Consecration of the Bishop Co-adjutor.
 June 25th—6:00 p.m.—Barbecue Supper—Rectory—Elliot Lake.
 June 26th—9:00 a.m.—St. Peter's, Elliot Lake—Eucharist and Dedication of Banner.
 June 26th—11:00 a.m.—St. Peter's Elliot Lake—Consecration of the Church, Confirmation and Eucharist.

25th anniversary of Anglican Fellowship of Prayer sees opening of Canadian office

By the Venerable Thomas Gracie, Church of the Messiah, Toronto

The opening of the Canadian office of the AFP marks a new facet of the AFP's presence in the ongoing life of the Anglican Church of Canada. One of the founders of the AFP 25 years ago was Bishop Frederick Wilkinson, of the Diocese of Toronto. It should not be surprising then that the first international AFP conference outside of the United States was held in the city of Toronto in 1968. The work in Canada has continued under the leadership of people such as the late Bishop Wilkinson, the late Dr. Overton Stephens, Canon Jack Clough and Sister Evangeline, S.S.J.E. In the last three years, however, AFP has been given a much higher profile than in the past. At the meeting of the General Synod of the Anglican Church of Canada at Peterborough, Ontario, in June, 1980, AFP was recognized by the Primate, Archbishop Ted Scott, in words of thanks for the "presence and prayers of AFP in sponsoring a prayer vigil for the whole synod."

In Toronto, in October, 1980, and in Belleville, November, 1981, Harry and Emily Griffith conducted very successful "Prayer in Practice Workshops" and during these also trained Tom and Betty Gracie to lead future events.

In May, 1982, the AFP International Conference was again held in Toronto, under the leadership of Mrs. Betty Gracie. There were almost 500 registrants. Every Diocese in the Canadian Church was contacted in preparation for that conference. This was a connection that paved the way for further correspondence leading to the present appointment of Diocesan representatives in 17 of the 30 Canadian Dioceses and has nurtured and strengthened the Canadian work.

The first "Prayer in Practice Workshop" under the direction of Tom and Betty Gracie was held in the Victoria-Haliburton Deanery of the Diocese of Toronto in November, 1982. Forty-five people in the area attended the event.

The next few months AFP include preparation for a prayer vigil at the next General Synod in

Fredericton, New Brunswick, in June, 1983, and the Gracies will lead "Prayer in Practice Workshops" to be held in the Dioceses of Ottawa, Algoma, and Saskatoon.

The appointment of Betty Gracie as Canadian Co-ordinator for AFP, the opening of the Canadian office and the receiving of a Canadian Charitable Donations Registration number for income tax purposes are all events for which we both praise God and ask for your prayers and support.

Advance notice

Prayer in Practice Workshop at Trinity Church, Parry Sound, on November 18th and 19th, 1983.

This will be a Diocesan workshop led by the Venerable Thomas Gracie, of the Church of the Messiah, Toronto, and his wife, Betty. Mrs. Gracie is the Canadian Co-ordinator of the Anglican Fellowship of Prayer.

For more information, please contact: Mrs. Betty McDowall, 22 Victoria Avenue, Parry Sound, Ontario, P2A 2C1.

Camp Temiskaming beckons!

By the Reverend Tony Hitsman

Once again, the Deanery of Temiskaming will be operating Camp Temiskaming on Fairy Lake, just outside of New Liskeard.

As one of those who worked at the camp last summer, and enjoyed all that the camp has to offer, I would like to pass on some reflections about the camp in the hopes that others will become interested in becoming a part of the camp experience.

Camping, first of all, brings to mind images of the great outdoors — nature, and our place in it. God has given us great beauty in the world He has created, and it is for the enjoyment of all. Camp Temiskaming offers just a small piece of God's handiwork, but what a beautiful piece it is!

Fairy Lake is home to a family of loons during the summer — a very graceful bird, and one that can seem quite comical. In the early hours of morning, I paddled my canoe out to the centre, and a loon dove under me — I was watching it come out quite some distance away. That little vignette is just one of many I could share.

Other times I've spotted geese, and on the Nature Trail denizens of the forest made their appearance. The Nature Trail, for me, was one of the highlights of the

camp. The plants and trees are all identified by name, and it is quite a collection. We are all encouraged to leave the Trail as we found it; not to pick any plant, or to litter. As with every activity at the Camp, careful, trained supervision is provided while on the Nature Trail.

Swimming, naturally, is the main activity at camp. The water is remarkably clean and free of rocks. There is a sandy area with shallow water for the non-swimmers, and a floating raft is provided a little further out for those who must get into some serious diving!

For those days when the water became just too cold for comfort, games were arranged, usually with the campers drowning the counsellors in defeat. There is a large field for soccer and softball, and a smaller area for volleyball or hide n'seek. Water sports are encouraged, and this year I hope to involve the counsellors and the campers in a game of water volleyball. May the best team win, fellas! The camp has canoes, and those who have demonstrated good swimming ability, and are of the age of 11 or over, are encouraged to take canoeing lessons based on handling and safety.

Accommodation consists of bunkbeds in cabins, and my bed was comfortable. So much so that I didn't want to get up in the morning. Locke House is a large lodge, with a crafts area, Tuck Shop, and a beautifully-crafted fireplace and mantle, built by our Archdeacon, the Venerable Roy Locke.

Last summer I had the

opportunity to be at Camp Temiskaming as Chaplain for two weeks. Everyone reading this, I am sure, is asking themselves, yes, but what about the FOOD? Well, Cookie, you can cook for me anytime! I can't put it any better than that.

Camp Temiskaming is a church-operated camp, and a Christian lifestyle is emphasized. Last summer we had a service of Holy Communion each morning before breakfast, usually in front of a roaring fire. What a great way to greet the day! We closed each day with a brief service of Compline, and a sing-song. If any of you who want to be counsellors can play a guitar, BRING IT! We will be looking for counsellors (and campers!!!); please contact any Anglican Priest in the Deanery for further information. Brochures on the Camp will be made available at any Deanery parish church.

I'd just like to close this article by stating that camping, to me, is an important spiritual resource, because we are brought together in a common purpose: to worship God in our daily lives, and to have a good time doing it!

The following is a list of dates from Camp Temiskaming this summer:

- Family Work Week-end, June 10th to 12th.
- Counsellor Training, June 26th to July 2nd.
- Junior Boys, July 3rd to 8th (ages 8 to 10).
- Junior Girls, July 10th to 16th (ages 8 to 10).
- Senior Girls, July 10th to 16th (ages 11 to 13).
- Senior Boys, July 24th to 30th (ages 11 to 13).

The Church Calendar Heroes and Holy Ones

By Canon John G. McCausland, S.S.J.E.

June 11th, St. Barnabas the Apostle was a very important Disciple, and one of St. Paul's assistants. In Acts, Chapter 11, he is called "a good man, full of the Holy Ghost and of faith." He was one of those who can settle a quarrel, or prevent a quarrel, because he or she is so loving and fair. Paul and he quarrelled over Mark. Mark would not go on a difficult mission. Later Barnabas brought Mark and Paul together. Originally Barnabas brought Paul to the Apostles in Jerusalem. Naturally the Apostles were suspicious of Paul's conversion.

June 14, Basil the Great (A.D. 330-379). He was one of the early Christian scholars; also the founder of Religious Communities, and an excellent Diocesan Bishop. He was one of the first Christian Scholars to use the traditions and customs of the country and transform them into Christian activities and beliefs. The Church needs to look into this, using the secular civilization in which we live. Secularism will have to be transformed but a careful use of it may be a method of conversion. It was in Basil's time.

St. Alban the Martyr (3rd century). First recorded Martyr in Britain (Wales?) The most famous story about him relates that he was a Roman Soldier, during the Roman occupation of Britain. Soldiers were hunting down Christian-priests. Alban changed clothes with a priest and allowed himself to be arrested and executed.

The Nativity of St. John Baptist, Martyred about A.D. 30. In the Canadian Church, we keep

this Festival with an Octave for two reasons. (1) John Baptist was given special grace from God (Luke 1:15) in order that he might be the Ambassador of Jesus Christ. (2) English Explorers arrived in Newfoundland in 1497: French Explorers in 1534. It happened that Canada's Confederation came on July the first, 1867; the Octave Day of John Baptist.

Ireaneus, Bishop of Lyons, Doctor of the Church (A.C. 130-200), seems to have come from Smyrna, and knew Polycarp the Bishop. Polycarp was a disciple of John the Apostle. These relationships are a good example of how Apostolic Succession comes about. His book "Against Heresies" is a standard text book on the meaning of the Trinity, the identity of the Old Testament and the new and importance of tradition. He held that the Ministry of Bishops, Priests and Deacons was a revealed doctrine, like the Canon of Holy Scripture.

St. Peter and St. Paul, Apostles, Martyrs (A.D. 64?). The Book of the Acts of the Holy Apostles was written (most agree) as Part II of the Gospel of St. Luke. The "Apostles" were Peter and Paul. Other persons mentioned in the "Acts" served under Peter or Paul, or both. The Church is built on the Confession of Peter (Matthew 16:19) and the Conversion of Paul (I Cor 15:10). In other words the whole Christian Gospel is emphasized by Peter's confession of faith in Jesus Christ and Paul's surrender to Christ's saving power.

Thorneloe College reunion planned for July 23rd

Dr. Sandys-Wunsch, Provost of Thorneloe College, is inviting all former Thornelovians (sometimes called NADs) back to Thorneloe to celebrate the 20th Anniversary of our College.

Saturday, July 23rd will be "welcome back day." The program will consist of a tour through the Laurentian Museum and Arts Centre at 3:00 p.m. followed by a dinner at 6:00 p.m.

Accommodation is available at the College for any old Thornelovians who would like to stay Friday, Saturday or Sunday night at \$15.00 a night. Dinner is \$12.00.

If you would like to come please contact the college as soon as possible in order for bookings to be confirmed. "Unfortunately our mailing list is not as up-to-date as we would like it," states a college officer, "so if you are an old Nad or Thornelovian please contact us at: Thorneloe College, Ramsey Lake Road, Sudbury, Ontario, P3E 2C6 or call us at: (705) 673-1730."





Spring work parties make Camp Gitchigomee ready for summer

As these words are being written, there are still deep snowdrifts in the shaded corners of Camp Gitchigomee. The Thunder Bay Deanery Camp at Sandstone Lake. On Palm Sunday, one could only reach the campsite on snowshoes, but by the time you read this issue of *The Algoma Anglican* the first of many spring work parties will have mended screens, cleared debris, repaired plumbing lines and commenced the dozens of jobs, large and small, that must be done to ready Gitchigomee for its 39th season.

Campers too will be making their plans. Some to return to the camp they have come to know and love; others who will be going to camp for the first time, to wonder what is in store for them in this place they can only envisage through what former campers have told them.

Like all camps, Gitchigomee is a place to make friends, to develop new skills, to learn about the world of nature and to have enormous fun. But what is distinctive about Gitchigomee is that before all else, it is a Christian camp, a community where staff and campers alike learn about our Lord and try to live each day in the way he taught respecting one another, helping one another and displaying the patience, trust, cheer-

fulness and self-discipline that are necessary to live happily with others and to grow in Christian faith and character. Whatever the activity of the moment, whether it is worshipping together in the chapel, swimming in Goodman Bay, exploring a woodland trail, sweeping a cabin floor, making an ornament out of spruce cones, putting on a skit at campfire, or playing games in Irwin Field, the pervading atmosphere is that expressed in Gitchigomee's motto: "one in spirit, love and fun." Amid the material distractions of town life, young people do not always experience God's ever-present Being. At camp He speaks to them everywhere.

If you knew Gitchigomee in years past but have not been there for awhile, you would note some changes. Gone are many of the little white cabins that used to ring the shore. A few are still in place serving as staff cabins. Others, severely damaged by the near-tornado of 1978, have been repaired and relocated as storage buildings. Thanks to the untiring efforts of Bob and Matthew Stewardson and to the corps of volunteers who worked alongside them, there are three spacious new cabins, a new lavatory, an enlarged kitchen and pantry for Smedley Lodge and a fine new

recreation building. Conliffe Hall, that is the centre for crafts and, with its cheery fireplace, the gathering place on rainy days. The log chapel, dislodged for a time by spring floods has been placed on a new foundation and is again in daily use. The Gitchigomee Ladies' Auxiliary has undertaken to repair and care for the chapel altar linen and vestments, and a beautiful set consisting of chalice, paten, candlesticks vases and a cross have been made of watermarked brick by Mr. Fred Peters and will be dedicated this summer. On the eastern exterior wall of the chapel is a large diamond willow cross made by Art Lucas and placed there in memory of Ernie Nicholls a devoted supporter of Camp Gitchigomee for many years.

The construction, which took place in 1979-80, left its scars as all large-scale building does. Areas scraped bare by the bulldozer have been covered with topsoil and seeded to restore their natural appearance and all is green again at Gitchigomee. The camp fleet presently consists of nine aluminum canoes and thanks to the generosity of a recent donor, a fine 14-foot boat.

With urgent building projects completed, the Camp Committee has two priorities for 1983. First, donations will be encouraged to the Building Loan Repayment Fund. In 1980 the Diocese assisted Camp Gitchigomee by lending \$17,000 for construction and for the purchase of a new generator. Of this amount, \$6,000 remains to be repaid and the Committee hopes to raise this sum as speedily as possible through continuation of the Dollar-a-Month appeal to Deanery parishioners. The second priority is to enhance the quality of the camp program by developing the leadership skills of staff. Job descriptions have been written for all positions and staff training sessions are planned. A 60-page manual has been produced to guide Camp

Directors in such matters as camp standards, counsellor training and supervision, program development, equipment operation and safety procedures.

At the time of writing Camp Directors and Spiritual Directors have been appointed for three of the five scheduled camps, and many former counsellors and junior leaders have signified that they will be back. To everyone's delight Mrs. Noreen Kivi will be returning for her third year as cook. Several persons with top Red Cross qualifications have expressed their interest in the position of Waterfront

Supervisor but the Camp Committee is still looking for Nurses for three of the camps.

If you have a son, daughter, niece, nephew, grandchild or friend of camp age, please make sure he or she knows about Gitchigomee. A week at camp is one of the finest gifts a child or teenager could receive.

Set aside, if you can, Sunday, June 19, which is Visitors' Day. Bring a picnic and bring the whole family for an afternoon of fun at your Deanery Camp. Everyone is welcome. So bring your neighbors too!

1983 Camp Dates

Junior Camp (ages 8 and 9) July 3rd to 9th.
Intermediate Camp (ages 10 and 11) July 10th to 16th.
Senior Camp (ages 12 and 13) July 17th to 23rd.
Teen Camp (ages 14 and over) July 24th to 30th.
Canoe Trip (ages 13 and over) July 31st to August 6th.

Registration forms are available from all Deanery churches and should be sent to: Mrs. P. W. Nichols, Registrar, 198 Farrand Street, Thunder Bay, Ontario, P7A 3J1. Telephone: 344-9328.

Brotherhood of Anglican Churchmen stage comeback

By Joe Brescacia

The B.A.C. at St. John the Evangelist in Sault Ste. Marie has waxed and waned through the years but has never been down and out. We are now under the leadership of President Gary Hammond, Vice-President Don Moore and Secretary-Treasurer Laurie Burry.

Our ace-in-the-hole is the cooking capabilities of Fred Boileau who always comes through at our dinner meetings. (Fred's willingness to help in this field has won him an honorary membership in St. John's A.C.W.).

The B.A.C. treated their

wives to a Night Out at their dinner meeting on March 1st.

The dinner began with the Grace being sung, led by the Venerable Frank Coyle. We then sat down to a dinner of southern fried chicken, along with vegetables and salads. This was followed by "pineapple delight" for dessert.

After dinner we were treated to an excellent impression by our own Cliff Cartmill, of Winston Churchill's well-known quips and short speeches. With the cigar, jacket and spectacles, it was difficult to realize it wasn't the real McCoy.

The dinner portion of the evening ended with a vote of thanks from the ladies to the men given by Dorothy Cartmill. We then proceeded upstairs.

The serving at the tables and the dish washing chores were seen to by Barbara Sherwood and her Girls' Auxiliary.

The couples enjoyed the rest of the evening with games of cribbage, crokinole, scrabble, UNO and yahtzee. Fruit punch a la Harry Burry was available with coffee throughout the evening.

It was an evening enjoyed by all. As for prizes in the games played, we all felt like winners.

Elliot Lake Parish Church —

(Continued from page 3)

manship of Deputy Warden W. M. Kidd and members, the Reverend R. F. Nicolle, George Farkough, Mrs. Winnie Jackson, President A.C.W., and Mrs. Isabel Campbell have worked hard to complete arrangements for Consecration Day. This included design of a suitable plaque, the design for the first time of a church banner and the printing and production of a special bulletin or leaflet containing the order of service.

Social arrangements include a dinner for the

visiting Clergy and special guests on the Saturday evening. Following the Service on Sunday the visiting Clergy, out of town guests, the congregation and all present are invited to a luncheon on the Church lawn. These extensive plans are in the good hands of the A.C.W.

So the congregation of the Church of St. Peter the Apostle are looking forward with great expectation to June 26th, 1983 — Consecration Day — a significant milestone in the history of the church.

Another choir workshop at St. John's Church, Chapleau

Early in April for three days St. John's Church, Chapleau once again welcomed Prof. John Futhey, his wife, Alda, and son, Paul, of Thunder Bay, to Chapleau, where Professor Futhey conducted a music workshop. The St. John's choir was joined by choral music enthusiasts from Sacred Heart Parish and Trinity United Church. This workshop, the third which Professor Futhey has conducted at Chapleau, was entitled, "The Music of Easter." It included a variety of music, ranging from lilting, dance-like Easter carols to the majesty of

Handel's Hallelujah and chorus from "The Messiah."

In choral singing, one learns best by doing, so on Thursday evening the choristers plunged directly into the work. Hours of practice were interrupted by very welcome coffee breaks. Friday and Saturday brought more practice, and a final run-through was held Saturday afternoon. Throughout the workshop Professor Futhey encouraged the singers, correcting timing, volume, and diction. Any major blunders were greeted with humor and good-natured wisecracks were many.

Much of the joy of singing choral music comes from performing it. On the evening of Sunday, April 10th, the massed choir performed an hour-long program of Easter music interspersed with scripture readings reflecting the joy of Christ's Resurrection. The music was well received by the congregation, who particularly enjoyed "The Holy City" played as a trumpet duet by John Way-White and Christopher Ivey, accompanied on piano by Professor Futhey. The final composition, the Hallelujah chorus, is a difficult piece which gave the

(Continued on page 7)

"A charge to keep I have"

Fourth Instalment
Frederick Frost and
Thomas Bird Holland

Between 1890 and 1903 the population of Sault Ste. Marie quadrupled 2,000 to 8,000 and doubled that again by 1915. These figures did not include the several thousand people in the surrounding areas of Steelton, Tagoma, Korah, Tarentorus and Garden River. Such phenomenal growth was due to the presence of the American entrepreneur and capitalist, Francis Hector Clergue (1857-1939). Through the Consolidated Lake Superior Corporation, Clergue, as vice-president and general manager, controlled the Lake Superior Power Company, Sault Ste. Marie Pulp and Paper Company, Tagoma Water and Light Company, Michigan and Lake Superior Power Company, Algoma Steel Company, Algoma Central Railway, Algoma Central Steamship Company, Manitoulin and North Shore Railway Company, Algoma Tube Works, Algoma Commercial Company, British American Express Company and numerous mining operations. With headquarters in Philadelphia, Pennsylvania, the total capital investment amounted to 147 million dollars. Locally, the enterprise employed 3,500 persons. 1

The temperature was below zero and there was three feet of snow on the ground when George Thorneloe (1848-1935), the third Bishop of Algoma, disembarked for the first time at the C.P.R. station in the Sault, January 27th, 1897. Within days of his arrival the Bishop made his first visitation to St. John's. He was accompanied, on that occasion, by the Rural Dean, Mr. Renison, the Reverend Charles Piercy, editor of *The Algoma Missionary News*, and Judge and Mrs. Fred Johnston. Judge Johnston sat on the Indian Committee at the Shingwauk Home. Due to a recent snowstorm the roads were exceedingly rough and the group, travelling by horse and buggy, was late in arriving.

Thorneloe based his sermon on St. John III, 16 ("For God so loved the world . . .") in an effort to reassure the Indians that the Church had not forgotten them. He delivered his text in English with Renison offering immediate translation into Ojibwe. In this, Renison was assisted by a young Indian who handled the more difficult terms. The congregation was composed of 110 persons, 50 of whom took communion. A small Indian choir was also present. The Bishop concluded the service with the promise that, to the best of his abilities, he would endeavour to find the finances which were needed to complete the new parsonage and to send an experienced clergyman as soon as possible. The party was back in the Sault before nightfall. 2

Thorneloe made the perfect selection when he appointed Frederick Frost, then Rural Dean of Manitoulin, to St. John's in 1897. Frost had been persuaded to come to Canada by E. F. Wilson in October of 1872 to work as a lay teacher in the first Shingwauk School. Over the next 40 years he would earn the reputation as a true apostle to the Ojibwe. In May of 1877 Frost replaced the Reverend Rowland Hill at Sheguiandah and was given the additional responsibility for the care of Spanish River, Birch Island, the Whitefish River, Killarney, Collins Inlet and the French River. He was 34 years of age when ordained to the priesthood in 1885.

Frost was left with four young children when typhoid fever struck his family in 1895, killing his wife and seriously impairing his own health. He became so ill that it was necessary for him to take a year long leave of absence. Soon after his return, his life was again touched by tragedy when his eldest son, William Arminger, aged 20, was shot and killed in a hunting accident. William was buried in the Anglican cemetery at Garden River.

During his incumbency Frost initiated the idea of conducting camp meetings for his congregation in the winter months along their traplines and in the timber groves. A typical tour of his parish took him ten miles north to the Victoria mines, then east to Echo Bay, across the Bar River flats and up the Echo River to Sylvan Valley. Frost detailed some of the difficulties he encountered during these journeys in *The Algoma Missionary News*, the 1st of November, 1903:

I travelled a road yesterday that for badness excelled everything that could be conceived. The mud seemed almost bottomless and moreover it was that sticky kind of mud that is hard, or soft rather, to travel through. The horse sinks, the vehicle sinks and the person in the vehicle sinks morally as well as physically, because it is so provocative to blasphemy. It is enough not merely to make a parson swear but enough to make a bishop swear.

I went to a house where I had some dinner given to me. Arrangements had been made for the baptism of some children at a house farther on. My friends help with the service. There were three children christened, the oldest nine years of age.

When it was over I thought of the bad roads and the mud with great distinctiveness. But, the people had prepared a feast of cold chicken and other things. It was not far away, only a quarter of a mile, so we went. I would fain have taken the mud at once but I did not wish to displease my friends. I was assured that a start should be made as soon as possible after the repast.

And so it came to pass, for the host left the table to put my horse in the shafts of the buggy and we were soon struggling with the mud. It might be consoling to know that I had passed through the worst of it before night overtook me and I reached home at last. 3

For the summer months a large proportion of the youth at St. John's left the Reserve to participate in the

Mission to the Ojibwe at Sault Ste. Marie: St. John's, Garden River, 1832-1982

By Monquasonquaw

play adapted from Longfellow's *Hiawatha* at Round Lake, near Petosky in Michigan. A second company toured the United States appearing in such cities as Chicago, New York, Boston, Cleveland, Philadelphia, Buffalo and Cincinnati. In 1905 the play, starring Tom Thibault and Ida Wigwaws, travelled to England, France, Belgium and Holland.

On those occasions Frost found time to write. He translated and compiled *The Ojibway Hymn Book*, which is still in use today, and authored *Sketches of Indian Life* (1904). In the *Sketches* Frost endeavoured to present an accurate picture of Garden River by recounting some of the ancient tales, illustrating the Indian way-of-life, and elaborating on various attitudes held by the inhabitants towards the Christian religion.

Frost was removed to Rosseau in May of 1907 and laboured at that station for a decade until he was forced to retire after suffering a paralytic stroke which impaired his powers of speech. He died in Rosseau in 1922 at the age of 71. After his departure from Garden River the Bishop found himself without a like-minded successor on his diocesan staff and was therefore compelled to look beyond Algoma.

Thomas Bird Holland (1871-1953) was a graduate of McGill University and the Montreal Diocesan College. Priested in 1901, he had served for six years amongst the Indians at Moose Factory. To permit Holland to concentrate exclusively on Indian work the Bishop ordered that the outstations at Echo Bay and Sylvan Valley be separated from the Garden River mission. Holland began the envelope system as an aid to encourage the regular contribution of funds. A Women's Guild was started to keep the church clean and to organize their numbers to raise money for the purchase of choir seats and sanctuary carpet. The drive proved a success and both were in use for the 1907 Christmas service. To these were soon added two new stoves, red felt hangings, for the lectern, a robe cupboard, a wooden altar and bookshelves in the vestry. In August, 1908, the Guild agreed to become a branch of the Diocesan Women's Auxiliary.

Since the rectory had been without a proper kitchen for more than ten years Holland, in consultation with his parishioners, purchased a frame building (24 feet by 20 feet and 20 feet in height) from storekeeper, James Adams, and attached it to the rear of the parsonage. A root cellar was dug beneath the foundation and fitted with a ventilating window, shelves and vegetable bins. Two rooms on the second floor provided needed sleeping quarters for overnight visitors. Both the church and rectory were freshly painted in gray. The facings were dark green, the window sashes a bright red and the doors a dark oak stain. Church, stable and rectory were all reported to be in good repair and 40 acres to the west of the river, and south of the property claimed by the Roman Catholics, were under cultivation.

Prior to 1908, parishioners living to the east of the Garden River, if they were without access to a boat, had to walk two or three miles to church. This proved tiresome for mothers carrying their children and for the old and sick. Henry and Sam Pine were the churchwardens at the time and they suggested that it might be possible to construct a floating footbridge to shorten the journey. The idea gained an immediate popularity.

Within two weeks the money was subscribed and the logs found. Then a public meeting was called in the school room to arrange details, and enlist volunteers to do the work of building . . . The Roman Catholic Indians joined us then with a right good will, and offered gifts and materials . . . From 10 to 14 men came on each of the five days it took to complete the task. As the logs were chained together they were floating along one bank until they looked like two long serpents lying in coils on the top of the water. Then they were dragged across the stream, and the first step was complete. While this work of coupling was in progress, another group went off into the bush a mile away to cut saplings to form the handrailing. Still another party was busy cutting a road through the dense undergrowth of the forest on the western bank, and this was done in two days though the distance was two-thirds of a mile through the Church of England pasture-land. The valleys were filled, the crooked places made straight, and the rough places plain, and, at length, the highway was there . . . The school children were given a holiday, and their photographs taken on the spot; so did the workers, each man with a weapon in his hand. It was touching to see the delight of one old blind man of 90 years who, with his feeble wife, was able to get to church the next Sunday. He could not get down the bank into the boat in summer, nor walk across the slippery ice in winter, but he could walk across the bridge, and he did. 4

For the first three years that the bridge was in operation, it was placed next to the old Council Hall but was moved closer to the river's mouth in 1911. It was reconstructed at a location where it would cross two islands and span three sections of water measuring, respectively, 90, 110 and 180 feet. The transfer meant ten days labour but necessitated only the minor purchase of additional spikes and chains.

An ardent advocate of temperance, Holland spent much of his time at St. John's in combatting the "liquor nuisance." Rightly or wrongly, Canadian law forbade anyone to sell, give or even possess alcohol on an Indian reservation. American citizens, however, were without the same restrictions and a low-class saloon soon sprang up at Payment on Sugar Island. Holland labelled it "a plague spot" and recounted how he had spent many a sleepless night listening to the "hideous yells" of Indians attempting to cross the river in the dark of night only "to find themselves watery graves." 5 The blind pig suspiciously caught fire and burned to the ground in the autumn of 1908 leaving only the chimney stack which some of the Indians suggested should be left standing as a monument to the victims of alcoholic indulgence. Holland concluded his report to *The Algoma Missionary News* with the assertion that, following the incident, he had received a good number of abstinence pledges from the young in his congregation and had hopes for the establishment of a branch of the Canadian Temperance Society at Garden River. 6 T. B. Holland would serve two years at Port Carling before leaving Algoma for the Diocese of Huron in 1913.

The outbreak of the First World War brought great changes to Algoma as it did to all Canadians. Many able-bodied young men flocked early to the colours. Those who remained busied themselves by raising funds for patriotic purposes and providing comforts for those in uniform. The Canadian economy entered into a three year decline due to a reduction in the export markets, major capital projects and civilian consumption, while war production was slow to begin. Industrial and farm labourers were faced with hard times. Prices rose rapidly and wages were cut, sometimes by as much as 50 per cent. Garden River suffered even more than the white community. Lumbering, the chief industry on the Reserve, was geared to the manufacture of veneer in the domestic market rather than international pulp and paper production, and the Indians were thereby unable to benefit from the bounty brought about by a recent reduction in tariffs. Without the men to trap and hunt, meat was scarce. The vegetable plots became noticeably smaller and weed infested. In some families the older children could be relied upon to care for the gardens thus permitting their overworked mothers time to fish and snare rabbits. Stockpiles of firewood were small and the cabins remained unbanked with snow in the winter. Cold cabins increased the number of deaths from exposure and pneumonia. The situation became so desperate that the Indian Department was forced to step in with substantial supplies of flour and animal feed.

Endeavouring to cope with all these many problems was the Reverend Samuel Henry Ferris (1860-1920) whom the Bishop once described as a quiet, reserved and unobtrusive fellow. 7 For more than 20 years Ferris was employed as a public school teacher. After he took his degree from Trinity College, Toronto, in 1904, he was advanced to the priesthood and sent as a missionary to the rail and lumber workers between Missinabi and White River.

Many of Mr. Ferris' activities at St. John's were seriously curtailed due to a long period of declining physical health and the onset of premature senility. By 1917 he had become virtually incapacitated. Luckily, he could rely upon the able assistance of Lucius Hardyman (1868-1946), the school teacher and lay reader, who had officiated at services under both Holland and Frost.

Sixty people were in attendance and Hardyman was officiating at Mattins on the 13th of October, 1907. In mid-service he happened to glance down from the pulpit to discover that his wife, Elizabeth, had died suddenly, in her pew, of an apparent heart attack. 8 The experience must have been a shattering one, given the fact that Mrs.

(Continued on page 7)

FOOTNOTES

1. See Margaret Van Every, "Francis Hector Clergue and the Rise of Sault Ste. Marie as an Industrial Centre," *Ontario History*, Ivi, September 1964; Donald Eldon, "The Career of Francis H. Clergue," *Explorations in Entrepreneurial History*, III, April, 1951, and; *50 Years of Labour in Algoma: Essays on Aspects of Algoma's Working Class History*, Sault Ste. Marie: Algoma University College, 1978.
2. *Algoma Missionary News*, 1 April, 1897.
3. *Algoma Missionary News*, 1 November, 1903.
4. T. B. Holland, Pamphlet, in St. John's Register, Algoma Synod Office.
5. *Algoma Association Paper*, October, 1907.
6. *Algoma Association paper*, October, 1908.
7. "Bishop's Charge," *Journal of the Proceedings of the Seventh Synod of the Missionary Diocese of Algoma*, 1923.
8. St. John's Register—marginal note—13 October, 1907, Algoma Synod Office.
9. "Bishop's Charge," *Journal of the Proceedings of the Fifth Synod of the Missionary of Diocese of Algoma*, 1917.

This indenture made at—on the—day of June, One Thousand eight hundred and forty-nine.

Between Shingwaukonce, Naibenaigoging, Paibedopunk, Cabeosa, Augustine, John Bell, Ocasnaupenasa, Masagoyuck being the principal Chiefs of that Band of Chippewa owning and possessing the Lands hereinafter mentioned and having full power and authority from and on behalf of the said Band to dispose of, sell, lease, or otherwise dispose of said Lands, parties of the first part and the Reverend Augustus Anderson, now of Garden River, of the other part.

Witness then that the foresaid in consideration of the rents, issues and rights hereinafter reserved the said Band of Chippewas by their Chief aforesaid be by these presents demise and lease unto the said Augustus Anderson his heirs and assigns all and singular that certain parcel or tract of land and premises lying and being upon the River St. Mary, that is to say, commencing at a post planted at the Mouth of Garden River, thence along the River St. Mary to another post plantd on the Shore of said River St. Mary, thence Northerly until the line strikes Garden River at right Angles to said last mentioned post, thence along the shore of Garden River to the place of beginning containing about Two Hundred Acres by the same more or less.

To have and to hold unto the said Augustus Anderson his heirs and assigns for and during the full term of Nine hundred years, commencing from the day of the date hereof yielding and paying therefore yearly and every year during the said Band of Chippewas or their Chiefs aforesaid or their successors on behalf of said Band One Pepper Corn, if the same shall be demanded.

In witness whereof the parties to these presents have hereunto set their hands and seals.

Signed sealed and delivered

in the presence of

Signed Allan MacDonald

Joseph Wilson

Shingwaukonce x

Naibenaigoging x

Paibedopunk x

Ausutin x

John Bell x

Ognamanpenasse x

Masagoyuck x

Gus. A. Anderson

Dedication of a new organ at St. Luke's, Thunder Bay

At St. Luke's Church, Thunder Bay, on Sunday, April 10th, the Rector, the Reverend E. P. Moyle, dedicated a new organ. The previous organ had

been installed in 1949 as a war memorial.

The new instrument, an Allan Digital Computer Organ, System 225, was dedicated to all who had served their country in the two World Wars and the Korean conflict. It brings to St. Luke's all the advantages of computer technology as well as improvements in the organ itself.

A very beautiful musical service marked the occasion. The organist, Mrs. Marion Beecher, played three special organ pieces, "Trumpet Tune" and "Trumpet Voluntary" both by H. Purcell, as well as "Jesu, Joy of Man's Desiring," by J. S. Bach. The choir presented the anthem, "Lord God Divine" with solo by Darryl Williams.

The entire service was a joyous celebration of the ministry of music within St. Luke's as all gave thanks to our Lord for those who had made this occasion possible.

Choir workshop —

(Continued from page 5)

singers a real challenge. How pleased and proud they were when as the last triumphant "Hallelujah!" faded away, the audience rose and applauded!

The choir members and their guests then attended a reception at the home of the Reverend and Mrs. William Ivey. Professor Futhey entertained by playing ragtime classics on an antique pump organ, while the singers, throats restored by hot coffee, sang along.

St John's Church was grateful to all who helped make this workshop such a pleasant event, especially Professor Futhey.

Fr. Ross Kreager represents daughter Church at mother Church's centennial, North Bay

By Mrs. Ivy Glenday

The Reverend H. Ross Kreager was the second special centennial visitors at the Church of St. John the Divine, North Bay. Representing St. Brice's, one of St. John's daughter churches, he led the two morning Eucharists at St. John's on February 13th. To facilitate his visit, Fr. Don Landon exchanged altars and pulpits with him and led the morning services at St. Brice's.

The Kreagers and Fr. Landon had just returned from a four-day seminar on parish renewal at St. Paul's Church in Darien, Connecticut. They went there as a preparation for Fr. Terry Fullam's visit

to North Bay on April 28th to 30th, which is to be the central event in St. John's 100th anniversary year.

Born in North Bay, Fr. Kreager was baptized at St. Brice's and as a young man took part in the life of both St. Brice's and St. John's. Graduating from Trinity College, Toronto, in 1961, he served in Caledonia Diocese until 1969. For the next two years he was a tutor and graduate student at Trinity College. Between 1971 and 1976 Fr. Kreager was dean of residence, registrar and lecturer at Thorneloe College, Sudbury. He then offered to serve overseas and taught at Bishop Gwynne

College in the Sudan from 1977 till 1981. After his marriage to Miss Muriel Driffield, of Yorkshire, England, in 1981, Fr. Kreager began ministering in the North Bay area and became Rector of St. Brice's in 1982.

Fr. Kreager's sermon at St. John's was on "the marks of a charismatic church." It is a gifted church, but not one that has "something added"

that isn't available to all other churches. It is a church that worships with joy, that teaches the Scriptures, and that lovingly reaches out into the community in service.

After the 10:30 a.m. Eucharist, Ross and Muriel Kreager were greeted by the St. John's congregation over refreshments served by the Henrietta Sharvell Group.

"A charge to keep I have" —

(Continued from page 6)

Hardyman was only 39 years old. Hardyman married again and left Garden River in February of 1919 to work as a teacher and catechist in the Anglican schools at Whitefish Falls (1919-1931) and Sheguiandah (1931-1936). In 1935, at the age of 67, he was ordained deacon by the Bishop of Algoma and retired to England as an assistant priest in the Abbey at Bath.

In his 1917 charge to the Synod, Archbishop Thorneloe voiced his concern as to the progress of the Indian missions in the diocese:

It is true that one or two Missions, notably Garden River and Sheshegwaning, give cause for thankfulness. But on the whole the work drags. There is no growth. Numbers diminish rather than increase. I have not one man in the field who can speak Ojibway. Nor can I get men who know, or are ready to learn the language. Interest in Indian work seems almost dead. Yet this work is a sacred heritage. The Indians were the original owners of the country, the only true Canadians. It is a shame to ignore such a claim as theirs, and deliberately to neglect their bodily and spiritual interests. One thing is certain, if radical steps are not taken soon their work is doomed. Tuberculosis on the one hand, and the better equipped and more persistent Roman Catholic mission on the other, will take our Indians from us. 9

Roman Catholic lease in the possession of Chief William Pine—written in Ojibwe—copied by F. W. Collothon, August 1953—Archives of the Diocese of Algoma.

This is what you are doing today February 12th.
Two acres West, goes from east, then north and south four acres long, east and west, two acres north and south four acres.
This how much is given from our Chief to be used for a church, a Catholic church. The be these forever for your Indians as long as there is water in the lake.

This to hear the words of our Master.
This is what our Chief gives.
Chiwag
and also our Chief Gabeosa
and also our Chief Okechta
Chanwonipeness
Batweichi
Beneasig
Nawkwekichig
Masquabanage
Eniwabi
Ohinras
Jawanikawanepi
Nawakwekuhig
Nawakekapawi
Jabates
Joseph

Province of Canada
District of Algoma
Caution against Sugar Making, Chopping or doing other Labor on the Lord's Day

Whereas it has been represented by the Chief of the Band of Indians at Garden River on behalf of himself and many members of the said Band, to one, that certain persons not belonging to the Band resort to the said Reserve to make Sugar, and that some of them Chop Firewood, gather Sap and boil it down on the Lord's Day commonly called Sunday, to which the said Chief and many members of the Band desirous that the Lord's Day shall be kept according to the command of God and the Law of the Land, decidedly object, and although they do not wish to prevent their Brethren from partaking the Bounties of their Heavenly Father, yet the said Chief and other members of the Band do think, and have a right to demand that their Religious Convictions of what is due to the Lord's Day should not be outraged; they expect therefore that all will cease from Labor on that day.

And whereas an Act of the statutes of the Province of Canada declared it be unlawful for any persons to do or exercise any Worldly Labor, Business, or Works of their respective callings on the Lord's Day, which includes Chopping, gathering sap and boiling sap under a Penalty not exceeding Forty Dollars for each offence with costs of Persecutions, and in default of the Fines and Costs being paid, then the Person convicted of such Offence, will be liable to imprisonment for a Term not exceeding Three Months in a Crown Gaol a Lockup House as the case may be —

These are therefore to caution all persons against offending against the said Law, by doing any manner of Work on the Lord's Day, should they do so after this Notice they will be Prosecuted as the Law directs.

Sault re: Church
18th day of March, 1859—
Richard Carney, J.P.,
Stipendiary Magistrate,
District of Algoma.

Members of the Congregation (adult males) of St. John's 1871

Name	Age	Place of Origin	Profession
John Mackwason	40	Upper Canada	lumberman
John Shebagizi	70	Red River	labourer
William Shebagizi	38	United States	boatman
James Marksonquaw	30	Canada West	lumberman
Henry Pahquadenine	56	United States	Chief
George Kabbawsa	19	United States	labourer
William Kabbawsa	36	Upper Canada	carpenter
John Nahwakezeh	72	Upper Canada	servant
Peter Jones	35	Upper Canada	labourer
Sahwannogerahadqua	70	Upper Canada	
Alex Wabinozih	25	Canada West	
Henry Solomon	22	Canada West	labourer
Augustine Shingwauk	67	Upper Canada	Chief
George Shingwauk	20	Canada West	labourer
Lousaine Shingwauk	35	Upper Canada	labourer
Jacob Thompson	40	Upper Canada	hunter
Jacob Wigimah	45	United States	labourer
Michael Mizigon	50	United States	labourer
Zawquab Mizigon	20	United States	labourer
George Minisinaw	30	Canada West	labourer
John Waywoss	38	Upper Canada	labourer

Anglicans Alive! —

By the Reverend William Ivey

A GOODLY HERITAGE

Have you ever been rummaging through an old trunk, or cleaning out your basement or attic and come unexpectedly across some long-forgotten treasure? What a pleasure it can be to rediscover an old photo album or a treasured childhood toy, or an unused but valued wedding gift! Rediscovery like this is often a greater thrill than finding something new.

Spiritual renewal often happens when we rediscover (as it were) some of the spiritual treasures we have in the Anglican Church. We have a "goodly heritage" in the Anglican communion which is sometimes unrecognized and forgotten. In an earlier article I wrote of the great missionary traditions in our diocese. Exploring our own spiritual roots can often be quite a revelation and inspiration. I am always both encouraged and challenged when I reflect on the zeal, dedication and self-sacrifice of the pioneer missionaries in Algoma.

But the Anglican communion also has a rich tradition of deep spirituality and prayer, as well as a great heritage of majestic and reverent worship in liturgy and music. I was reminded of this recently as I read over the spring issue of the *Anglican Fellowship of Prayer Newsletter* which was kindly sent by Betty McDowall, of Parry Sound.

Although the Anglican Church as a great tradition both of private devotion as well as corporate prayer, it is sad but true that many of us today neglect prayer, especially private prayer. You don't believe me? Just ask yourself: Do you always say Grace before meals? Do you pray privately morning and evening? Does your family have a regular time of prayer together? Do you pray before making important decisions? Knowing how often I have to bring myself back to these basics, I wouldn't be surprised if some of you answered "no" to some of these questions.

Of course we all believe in prayer, we know we ought to "pray without ceasing" as the Bible tells us. Prayer doesn't need proof, it needs practice. The practice of prayer can be difficult, important things usually are, and the "Anglican Fellowship of Prayer" exists for the sole purpose of teaching, encouraging and helping us to pray. The AFP came to Canada 25 years ago when it sponsored an International conference on prayer in Toronto in 1968. But it is really in the last three years that its work has begun to grow and bear fruit throughout the country.

In May of 1982 the AFP International Conference was again held in Toronto. There were nearly 500 registrants with representation from most of the dioceses in Canada, including our own. Growing out of that conference are a series

MISSION MATTERS

IRAN: In this diocese the life of the church is said to be "very low key in some ways; strong and glorious in others." A recent youth conference demonstrated the lively

strength as the young people participated in leading the Bible study and joining in sessions about other books, lectures, and poetry reading — and discussions that went on far into the night.

of "Prayer in Practice" workshops under the direction of Tom and Bettie Gracie. The workshop for the Diocese of Algoma will be held in Parry Sound on November 18 and 19. Further information on the Anglican Fellowship of Prayer can be obtained by writing: Mrs. Thomas (Bettie) Gracie, AFP (Canada), c/o 44 Servington Crescent, Toronto, Ontario, M4S 2J4.

By the way, it was an article in the AFP newsletter which reminded me of our great Anglican traditions of spirituality. The article by Harry C. Griffith was called "Inspired Reading" and described a simple but effective form of meditation. Basically, the author advises us to set aside a regular time of 20 to 30 minutes for slow, deliberate, thoughtful and prayerful reading of the scriptures or other suitable devotional literature. A new series of inspirational books has been published by Morehouse-Barlow and are available through the AFP. The series is new but the titles span many centuries of Christian tradition. The authors have two things in common: They are all shining examples of the light of Christ, and they are all Anglican!

It is interesting to read of and to note the revival of interest in Christian basics such as the practice of prayer, and personal holiness of living. Classical Christian writings, once familiar only to scholars and "religious" people are becoming popular. The writings of C. S. Lewis, that beautifully clear and readable teacher of "old-fashioned" orthodox Christianity, are becoming best-sellers. This all points to a great, awakening, spiritual hunger in our society. Materialism has been tired and found wanting, and many people are searching for meaning in life. And many are finding it among the ancient treasures of Anglicanism.

Perhaps the time has come for all of us to open our eyes to see anew the strength and beauty, and the freshness of the Holy Spirit, that we Anglicans possess in all that we are heir to: in the prayer book, in our music, in our form of church government, in our parishes and in one another, (and dare I say, even in our rector). Among other paths, renewal comes when, with the gentle breath of the holy spirit, we blow the dust off the spiritual treasures of the past. "Therefore, every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old."

Dear Betty, thank you for writing with news of the Anglican Fellowship of Prayer. Friends, please keep on writing: Anglicans Alive! Box 1756, Chapleau, Ontario, P0M 1K0.



PARRY SOUND CONFIRMATION CLASS: Five candidates were presented to the Right Reverend Frank Nock for confirmation at Trinity Church, Parry Sound, on Sunday, February 20th. The service of Confirmation was followed by a Choral Eucharist which was the first Communion for the candidates. Those in the picture are, left to right: front row, Debbie Pavlov, Lori Haslehurst, Laura Walton, Jennifer Lang; back row, Larry Maughan (Bishop's Chaplain), Mrs. Joanne Darlington, Bishop Nock and Archdeacon Les Peterson. (Photo by Edmund Lea).

Around Algoma

The following is quoted from the parish newsletter of the Church of St. Michael and All Angels' Thunder Bay: "The Ordination of the Reverend David Bradford to the Priesthood will be on Friday, May 27th, at 7:30 p.m., at St. Thomas' Church. Mr. Leonard Shaw, of St. Thomas', will be made a deacon at the same service. Dave Bradford has been a member of St. Michael's parish for 38 years and has served faithfully in many capacities. He is perhaps best known for his work as a Lay Reader and as the Choir Director, and many young men still speak of him affectionately when they remember singing in the choir under his direction. He is also fondly remembered for his work with Scouts. More recently he has served as a Deacon of the Church and has exercised his ministry as honorary assistant, and as the Mission to Seamen Chaplain. His radio broadcasts on Fridays last summer and fall about activities on the waterfront, were listened to by thousands, many of whom have mentioned how interesting and informative they were. Of more significance is the recognition he receives from sailors who visit this port: they come from many countries, are of many nationalities and languages, and they all hold Dave in the highest regard. His devotion to work the dedication with which it is carried out certainly has helped to put the Thunder Bay Branch of the Mission to Seamen on the world

map, and to make Thunder Bay a favorite port-of-call for many who go down to the sea in ships and occupy their business on the great waters. Our good wishes and prayers are extended to Dave and to Len Shaw as they prepare for ordination."

The Reverend William Stadnyk, of Holy Trinity Church, Sault Ste. Marie, was absent from the services on March 6th, since he and Mrs. Stadnyk and Henry Gaines were representing Algoma Diocese at the first National Anglican Cursillo Conference which was being held in Winnipeg.

At the Church of St. John the Evangelist, Thunder Bay, during Holy Week there were special occasions, such as on Wednesday evening, when the Passiontide devotions service, "God so Loved the World," as prepared by the Royal School of Church Music, was presented by the Senior Choir, joined for the evening by members of other city choirs. An evening service, Maundy Thursday, was the Solemnity of the Lord's Supper, concluding with the stripping of the altar and extinguishing of lights. On Good Friday Mattins and Ante-Communion began at 10:00 a.m. In the afternoon a Good Friday play, "Eyes upon the Cross," was presented during a service of meditation. The congregation also joined in a Good Friday ecumenical service at St. Patrick's Cathedral when

the preacher was the Reverend Richard Darling, of Fort William Baptist Church. On Easter Eve, Saturday, Evensong included Renewal of Baptismal Vows. Following Easter the Youth Choirs and Junior Players of St. John's Church were preparing for the presentation of a musical play, "The Pied Piper," to be given on April 15h.

Publicized as the "hockey classic of the season" was the game at the Memorial Gardens in Sault Ste. Marie on March 1st between the Clergy-Media Selects and the Soo Greyhounds. Fr. Bill Stadnyk played and scored a goal and Bishop Nock was listed as the team Trainer and Water Boy.

The A.C.W. of St. John's Church, Sault Ste. Marie, was hostesses on April 9th for a luncheon arranged by the A.C.W. of Algoma Deanery when the guests were the ladies from St. James' Church, Sault Michigan.

The Venerable Archdeacon Ted Light, Executive Secretary of Provincial Synod, was guest celebrant and preacher at Trinity Church, Parry Sound, on Sunday, April 10th.

In Parry Sound, a joint study on Baptism, Eucharist and Ministry is being sponsored by Trinity Anglican, St. James' United, and St. Peter's Roman Catholic Churches to learn about each other's beliefs and practices in these important areas.

ANGLICANS IN MISSION —

Moving Forward

By the time you read this, the Anglicans in Mission financial development stage will have come to an end or will be close to it, and we will have time to ask, "What now?"

Well, a quick look at what has happened to date shows that there are already many benefits accruing from the program. For example, in every parish there is a team, or maybe only one or two persons, who now have some training and experience, who should be encouraged to continue giving leadership. In every parish various programs have been implemented which have helped parishioners become more sensitive to the mission needs and opportunities facing the Church: parishioners who have responded to the challenge of becoming involved with and supporting missionary endeavour: parishioners who are excited about what they see happening and by what might happen. In short, in every parish there are those who have come alive as a result of their involvement in AIM, and to quote the slogan of Scouting for this year, "The Spirit Lives On."

In the diocesan case we are committed to programs of evangelism and spiritual renewal, and as funds become available these will be undertaken on a diocesan or deanery level. In the meantime much can be done at the parish level. For example, in every parish there is a list of people who are on the periphery of parish life but who never really become involved. The team in collaboration with the Rector can soon find out who these families are, and can start visiting them, to encourage them to take an active part in parish life. However, if they decide to come back into parish life, just attending services may not meet their needs—all sermons are not stimulating. The team, therefore, will have to ensure that there are programs and opportunities through which participants, may experience a sense of fulfillment and satisfaction in belonging.

The spiritual benefits of church services must be complemented by fellowship and sharing.

The parish team will need help in doing some of these things, and should now turn to the Advisory Board, ACW, or any other group in the parish for support. Soon many parishioners will be involved and exciting experiences will result: the parish will gradually come alive. Visits of course, should also be made to regular parishioners, seniors, shut-ins, and new parishioners; for evangelism is a relational activity, embracing the entire parish.

Spiritual renewal often conjures thoughts of silent retreats or disciplines such as we imagine the monks of old practised. Nothing wrong with silent retreats and associated disciplines; and hopefully retreats will be held throughout the diocese; but there are other forms of spiritual renewal which parishes can undertake. Study groups, prayer groups, parish missions, refresher courses, are just a few, and yes, parish retreats must be included. Unfortunately, we always expect huge things to happen all at once when we participate in such programs, or we expect to be zapped with an emotional sense of renewal, like being struck by lightning, or we think that next Sunday the church will be packed to the doors; such happenings do take place, but only rarely. Our attempts at spiritual renewal might be understood better if compared with preparing the soil before planting the seed, then following it through its developmental stages. So at the parish level we should be preparing the soil, and ensuring opportunities for the young plant to be nourished, encouraged and supported, that it may develop into a thing of beauty and usefulness.

So as one stage of Anglicans in Mission ends, there are still many possibilities open to us: let us explore some of them and continue to move forward.