



THE ALGOMA ANGLICAN

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Gillmor Story Stirs Interest

Over a third of the printing of *Gillmor of Algoma, Archdeacon and Tramp*, was sold within a week of its publication, it is indicated from all reports received. The Synod office was able to mail all out-of-town prepaid copies by December 8, and was waiting for the next shipment from the publisher to fill local orders.

The parish of Rosseau, where Archdeacon Gillmor lived for several years, received sixty copies for distribution. Other parts of the diocese, however, where "The Tramp" is still remembered, were eagerly awaiting to obtain copies of his biography. Among the first to purchase the book was Canon W. A. Hankinson of St. Mark's Church, Milford Bay, who had known the late Archdeacon during his long ministry in this diocese and had been one of his successors in the parish of Rosseau. The Muskoka Deanery Chapter of the Brotherhood of Anglican Churchmen met at Milford Bay on the evening of November 30, and several copies of the book were sold there on the day of its publication.

One of the few remaining members of the family of Archdeacon Gillmor living on this side of the Atlantic, a daughter-in-law, Mrs. Thomas Gillmor, telephoned the Editor of this paper from Detroit, Michigan immediately after she read the book to express her delight in the work. Through her other relatives living in England and Ireland will receive copies and probably realize for the first time the high esteem in which Gowan Gillmor is held in the Diocese of Algoma.

Author Reads Finished Work
A great cause for thanksgiving is that the biographer has been able to enjoy reading his published work. Mr. E. Newton-White, after completing the manuscript, has been in failing health, and although his sight had been affected, his interest has been greatly stirred by the publication of the book and he was able to read it through. Mr. Newton-White is the author of two books about conservation problems, but his ambition in his later life was to offer the story of Gowan Gillmor to the diocese he had served with such devotion.

Gillmor of Algoma, Arch-



The Rev. D. M. Landon getting ready for parish anniversary.

Marking the fiftieth anniversary of the opening of the first Anglican church in the former township of Tarentorous, special services of thanksgiving were held in the present church, built in 1960 to replace the original structure. His Grace, the Archbishop of Algoma celebrated the Eucharist and preached at the 11 a.m. service on Sunday, December 10, 1967, and dedicated gifts to the church, including the chair shown above.

The Rector of the parish of Holy Trinity, The Reverend Donald M. Landon, has compiled a history of the organ-

ization and development of the Church in that area, going back over a hundred and thirty years. (See his request for copies of old diocesan magazines, and the story of his search, page 4A of this issue). Because the present church on Northern Avenue is known for its lighted cross in the west wall, and the meaning of the word "Tarentorous" being "abode of the devil," Fr. Landon has called the story of his parish, "The Cross in the Devil's Abode." As the township of Tarentorous ceased to exist by amalgamation with the city of Sault Ste Marie, January 1, 1965, the parish has outlasted "the devil's abode," if place-names can mean anything.

Lakehead Church Has Parish House

The ninety-fifth anniversary of the founding of St. John's Church, Port Arthur was observed the last Sunday in October with a special thanksgiving and dedication of the **St. John's Parish House**. This, the former rectory, has been completely renovated to provide classrooms and offices. An open house was held there following the morning services to give the parishioners a look at the improved working facilities for teaching and for the Church staff as well as for meetings of organizations.

See picture, page 3A

Seamen's Mission Priest Reports on Year's Work

Canada's centennial year proved to be a very busy one for the Flying Angel Mission to Seamen at the Lakehead. The Harbour Commission reported the largest number of ocean going ships yet to call at the waterfront of Port Arthur and Fort William.

The Anglican Mission trailer, headquarters for the Church's work among the seamen, was visited by over five hundred men during the season and more than two hundred visits to the ships were made by the Chaplain, The Rev. Peter Hill; approximately nine hundred men from twenty different countries found the Church on the job at this large inland port.

In his report presented at a meeting of the Lakehead Missions to Seamen held at St. Paul's Church, Fort William on Nov. 27, the Chaplain noted that the shipping season was almost over for the year, and in spite of the fact that this was a year of low wheat sales there had been more ships from foreign countries.

While organized recreation activities for the sailors were reduced this year because of the shorter stays in port, the men appreciated the visits of the Chaplain while the ships were loading; books and magazines were distributed, and the men were encouraged to visit the trailer and write let-

ters or enjoy a cup of coffee if their ship was within walking distance.

The chaplaincy work at the Lakehead was made available this year by the parish of St. John's, Port Arthur, where Fr. Hill is Assistant Curate. While he was on holiday the Mission was staffed by The Ven. J. F. Hinchliffe of St. Paul's, The Rev. H. A. Vallis of St. Luke's, and Capt. Wayne Moore, Church Army officer, of St. Thomas', the three Fort William parishes. Besides the clergy, there is an active group of lay workers who look after the maintenance of the trailer, arrange tours for the seamen, and hospitality while they are in port.

This year a publicity chairman was appointed and much has been done to acquaint the public with the work of the mission. A Newsletter has been published regularly, and the Canadian Broadcasting Corporation has made a film which will be seen on national television networks sometime in the future. The Chaplain has spoken to service clubs where his message has made a great impression on his audience.

The "Flying Angel" Missions to Seamen was founded over a hundred years ago and has branches in eighty ports around the world. It is for the purpose of helping seamen to keep in touch with their Church wherever their ship calls.

DISTRICT SCOUT BADGE

At a recent meeting of the North Shore District Council of the Boy Scout Association approval of Provincial Headquarters was asked for a new badge for scouts of this area. If granted, it will depict the three main industries of the north shore, mining, farming, and lumbering. A rectangular badge, it will have the nuclear symbol at the top and a tree and tractor on either side of the base. District Commissioner is Pat Willis, a member of St. Peter's, Elliot Lake Parish. Elected as vice-president of the council is Geoffrey Knight, also a member of St. Peter's.

WHITE GIFTS

Though the idea was the same the content was different for a "White Gift" service this Christmas at St. James', Gravenhurst. While the Rector, The Rev. W. R. Thistle, was spending a holiday in the Bahamas last year he visited a day school where the pupils were still using slates! This prompted him to ask for donations of scribbles, pencils, erasers, etc. to be sent to the school from the children of his parish.

Archbishop at Thessalon Discusses Church Union

The people who make up the congregation of Zion United Church, Thessalon, have a heritage of interest and action in Church union. A half-century ago, eight years before the formation of the United Church of Canada the Methodists and Presbyterians in the town had taken the initiative in combining as the "Union Church".

On December 3, the anniversary of this step towards union was marked in a special way by a vision of a larger union that may come about in the future. Following the Sunday morning Eucharist at the Church of the Redeemer, Thessalon, which was celebrated by His Grace, The Archbishop of Algoma, the

Anglican congregation attended the anniversary service held in the United Church, complete with their Father-in-God, who delivered the address.

Archbishop Wright, who was one of the Anglican Committee of Ten working with a similar committee of the United Church, described the work in producing the *Principles of Union*, and the tasks of the various committees which have been chosen as a result of it. He stressed the importance of having study groups in which people could meet to discuss the positions of both Churches. A lively question and answer period took place during a coffee hour following the service.

Bishop Goodman Consecration

The consecration of the new Bishop of Calgary, The Reverend Morse L. Goodman, who held charges in the Lakehead area while a priest of this diocese, will take place on the Feast of the Epiphany, January 6, in the Cathedral Church of The Redeemer, Calgary. Chief consecrator and celebrant at the Eucharist will be the Primate of All Canada, The Most Rev. H. H.

Clark, who is Archbishop of the Province in which Dr. Goodman will be a bishop. Assistant consecrators will be the Bishops of Saskatoon, Brandon, and Edmonton, and it is expected that bishops from neighbouring Canadian and United States dioceses will also be present. Bishop Goodman will be enthroned as the fifth Bishop of Calgary at 4:30 p.m. on the same day.

THE ALGOMA ANGLICAN

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The Archbishop's Letter

The Archbishop's Study,
January, 1968

My dear People:

As you receive the first issue of THE ALGOMA ANGLICAN for 1968, I send you my warmest felicitations. Truly, Centennial year, 1967, was marked in an auspicious manner throughout Canada. The Church took her rightful share in the observance of this momentous year. We, within the Diocese of Algoma, shared with our brethren throughout the nation the Divine Blessings richly poured upon us all. Now in the New Year we rededicate ourselves in renewal to the Church's supreme mission.

These are days of critical importance, both on the international and national scenes. We are familiar with the tensions and strains in Church and State. It is a time of ferment and change. This is the moment of decision. Whither are we going? How can we interpret our Lord's Commission in terms of 1968 living? What are the important factors facing clergy and laity in the coming year?

we are to live nobly and well. My appeal to our diocesan family is to renewed dedication in family prayer and worship. Putting ourselves in the stream of God's Grace in Prayer and Sacrament will empower us to face the problems and vicissitudes which confront us daily.

On the parochial level, I think our congregations are more convinced in their allegiance. They are better instructed, more responsible and above all more like the ecclesia of God. The laity are discerning they must be evangelists, penetrating the community of their neighbours with their own conviction of the Christian Faith. This is the kind of devotional and personal religion which must take precedence during 1968. This will not be an easy task, as we are being confronted with a mental outlook through various mass media such as television, radio, novels, newspapers, which in many cases imply that God and religion have no place on the map.

Top priority must be given to the devotional life of each individual. Possibly the time has come when small "cells" of praying Christians will meet regularly in each congregation and in each community, who will study and pray, looking for the will of God for themselves in the setting of their daily occupations. Please give my directive your prayerful consideration and support.

The Executive Committee will meet in Sault Ste Marie for their initial meeting of the year. The Archdeacons and Rural Deans will join with me following the executive for prayer and consultation for "spelling out" our program for the year. I ask for your prayers on these deliberations. May God the Holy Spirit lead us into all truth and give us a right judgement in all things.

Your friend and Archbishop,

William L. Wright

Books Needed At Isolated School

St. Andrew's School,
Fogo, Newfoundland

Editor, Algoma Anglican:

Our school, which is situated on a bleak island off the north-east coast of Newfoundland, is a seven-room Anglican school with grades from Kindergarten to Grade XI. Recreational facilities here are at a minimum and because of this I am trying to build up a library within our school so that the girls and boys will be able to occupy themselves during their spare time.

I am wondering if some of your readers might have some second-hand books suitable for the students, that they would be willing to donate to us. I can assure that we will be very grateful.

Yours truly,

B. L. Hewitt, Principal.

Book Reviews

THE RETURN OF THE SACRED
—Joost de Blank; Faith Press, 77 pp. \$1.00 (The Archbishop of Canterbury's Lent Book, 1968). Published in USA by Morehouse-Barlow.

In this brief but very interesting study of the Church in the world today, the former Archbishop of Capetown suggests that there is a tension that keeps swinging between sacred and secular like a pendulum.

The bishop sees the reality of the sacred lost among all the confusing demands of society in the secular city. He refers to the false expressions of the sacred found in modern superstitious practices and the growth of religious bodies which deny the use of reason, quoting the definition of sin given by Charles Davis, the former Roman Catholic theologian, as "the inexplicable invasion of the irrational in an otherwise rational being." The perception and apprehension of the sacred, which man needs to be whole, the author claims is crowded out by the "rat race" which "leaves no time for quiet" and atrophies our faculties.

The Church's calling, however, is stated to be *truly secular* in that it *cares* for the world and "trains its people to take active responsibility" in society; there is also the calling for it to be *fully sacred*, which he shows in a fine chapter on the sacramental nature of the Church, of human nature, and of all life. He has something to say about the possible renewal of the Church's life through small but constantly changing "cells" of committed Christians working within the parishes but not apart from the larger Church community. He mentions the danger of priests

engaged in secular work and we would have wished him to have enlarged upon this problem, but enough is written to make us pause and think. Perhaps his most challenging advice on vocation is "... all have to work out the significance of the Incarnation for themselves ..."

The rejection of nineteenth century materialism by modern scientific knowledge in favor of the whole universe being composed of energy, is taken by the author as lending greater strength to the Christian belief in God's creative activity as Father, Son, and Holy Spirit. In two chapters on the Life of Faith he gives some down to earth and folksy advice about Prayer and The Holy Communion. It is interesting how Bishop de Blank quotes with equal ease from two widely separated persons both noted as crusaders in the art of communicating the sacred to the secular in contemporary terms, Malcolm Boyd and St Francis de Sales.

In his final chapter the bishop pleads for the western world to give up its arrogance towards the cultures of older civilizations and peoples. While it is true the white man has made great material progress, he says "he is pathetically stupid if he regards his own achievements as being the valid criterion for the whole world." This new approach must also make itself felt in the missionary work of the Church.

This book is more important than its size indicates, more penetrating than its simplicity suggests. There is probably here little more than what has already been said on the subject; but it is said in a different

The Miracle of The Wise Men

The story of the Wise Men is questioned by Bible critics—they tell us it may be fiction, not fact; that its source is not reliable. This makes us very unhappy, just as a little child is unhappy when he is told that his favourite fairy tales are not true. But should we let ourselves be troubled? We still are free to form our own opinions; the critics haven't come up with positive proof that this, and other Bible stories like it, didn't actually happen. There is nothing in this particular story that makes it impossible, even to those who have to find a natural explanation for everything. Let's take another look at the story in the second chapter of Saint Matthew's Gospel.

We find the familiar details dear to us in Epiphany hymns and pictures are not here. St. Matthew does not say there were three men—only that there were three gifts. He doesn't say they were kings, nor does he mention that they travelled on camels. We derive this idea from the sixtieth chapter of Isaiah which begins: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee ... and the Gentiles shall come to thy light, and kings to the brightness of thy rising ... the multitudes of camels shall cover thee, they shall bring gold and incense, and they shall show forth the

praises of the Lord." (read the whole chapter for the rest of its beautiful prophecy.)

These words from the Book of Isaiah help us to see that St. Matthew's story is what we could expect to happen. From what we have learned of the ways of the East and their ancient study of the stars, this tale of the Magi becomes not only possible, it is quite probable.

Whether the visit of the Wise Men was an historical event or not, we know that down through the centuries the miracle has been repeated—of wealthy, influential, learned people hearing God's call and coming from a great spiritual distance to the brightness of His rising in their hearts. Each time it happens it is a miracle.

Our Lord tells us "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Yet most of us will know of at least one "wise man" who has come, "his silver and his gold with him, unto the Name of the Lord His God"—a God who may well appear to be as powerless as the young Child of Bethlehem. And when this happens all the beauty and romance of the story of the "Three Kings" is there before our eyes.

Fact or fiction?—or eternal truth?
—M.E. N-W

OUR PRIORITY FOR 1968

I believe the time has come for definite spiritual renewal. This is the heart of religion. The development of one's personal relationship to Jesus Christ transcends all other elements of Christianity and Church life, worthy though these may be. The year 1967 was marked by doctrinal dialogue and questionings. The "God is Dead" discussion appears to be waning. We have had enough debate about God. The time has now come to get to know Him personally as Lord and Saviour.

The devotional element of our personal lives must take precedence if

way, with a calm reasoning spirit which may help us to find a rhythm within this tension between the sacred and the secular, because the conflict is no longer there; not because the sacred is secularized, but that the secular is sanctified.

Written by Bishop de Blank last year before he was stricken with illness from which he is still convalescing, *The Return of the Sacred* is distributed in Canada by the Anglican Book Society, Canterbury House, 242½ Bank St., Ottawa.

A GIFT OF LIGHT, A Collection of Thoughts from Father Andrew; edited by Harry C. Griffith; Morehouse-Barlow; \$3.95.

During the fifty years he spent as a priest in the London slums Father Andrew wrote several books of poetry and spiritual counsel. The Winter selection of the Episcopal Book Club is a new anthology of his works gathered by a young Mississippi lawyer and Anglican layman. It ought to make a good book for the new year or for special Lenten reading. Although Father Andrew died in 1948, the thoughts of this great master are timeless. He is often quoted, and now many more will enjoy his writings from this well-chosen selection.

DIOCESE OF ALGOMA CHAIN OF PRAYER

Week of	Parish	Clergy
Jan. 7—Epiphany 1	Port Carling, and Bala	John Watson, locum tenens
" 14— "	Rosseau Parish	Robert Charles
" 21— "	Milford Bay, Beaumaris	Canon William Hankinson
" 28— "	St. Luke's Cathedral, Sault Ste Marie	Dean Frank F. Nock Bain Peever
Feb. 4— "	St. Matthew's, Sault Ste Marie	Harry Morrow

Voyageurs Learn Practical Side of Christian Living

From an address given to the congregation of the Church of The Epiphany, Sudbury, by Mr. Joseph Mason, a layman of that parish and leader of the Shingwauk crew in the Voyageurs' brigade from Camp Manitou to Expo last August.

For the past three years our diocese has been conducting a Voyageur program at the central Diocesan Church Camp. Near the site of the old fur trading post, Fort La Cloche, it is located on the Bay of Islands, Lake Huron, about eight miles from Whitefish Falls. From Camp Manitou groups of boys between the ages of fourteen and twenty, led by some priests and interested laymen, retrace the routes of the fur traders.

The trip in 1967, Canada's centennial year, was the most ambitious yet undertaken. Thirty-nine men and boys in five large canoes made the voyage from Camp Manitou to Expo, a distance of six hundred and twenty-five miles. I had the honour of being one of the men to take part in this adventure and I would like to tell you why I believe our Voyageur program makes better men and better Christians of the lay people who take part. I also believe it makes better priests of the clergy who lead the program.

A Voyageur trip gives the boys a great sense of achievement and self-confidence. For many, it was the first time they really had to stand on their own feet. They could not phone Mother or Dad to come for them when the going got tough. The obstacles they met and overcame showed them what they could do. We can all do more than we think possible. It is only when we are faced with the need, the necessity, when we have to do more, that we find out how much we can accomplish.

I am sure that if we could have seen the waves on Georgian Bay or some of the portages beforehand, we would never have started out. We would have thought the whole thing impossible. These obstacles were met one by one and overcome. By four o'clock many afternoons the boys were sure they could go no farther. Three hours later they would still be going strong. This knowledge of a reserve of strength and knowing they can do what seemed impossible, will be a great help to them in the future. Life holds many seemingly impossible tasks that we must overcome.

The original Voyageurs were carefully chosen men. The canny Scots fur trader was too shrewd to hire a crew of big men. The heavier the paddlers, the lighter his pay load of furs and trade goods. Camp Manitou Voyageurs come in assorted ages, sizes and colours. This mixed group had to weld itself into an efficient team if the Brigade was to reach Expo. A certain amount of competition between the canoes was sure to develop. Most of the boys thought that their canoe had the best crew. I know seven people who were sure the Shingwauk had the best crew! This competition was good, provided it did not get too intense. To paddle and portage well, and to do the camp work quickly and ef-

ficiently was desirable, if it was for the good of the brigade as a whole. If this rivalry was carried too far it could cause bitterness and dissension. We never had this problem.

The Voyageurs developed a strong sense of pride in the efficiency and achievements of the Brigade. We could travel only as fast as the slowest canoe. The faster, stronger crews could not go ahead then wait for the others to catch up. The thing to do was to help the slower, less experienced crews. The portages were the best example of this spirit at work. Because of their lack of size, some boys were not used to carrying canoes; we had mountains of gear for them to carry. You did not portage your canoe, or your pack. You portaged the equipment of the brigade and everyone worked until everything was over the trail.

The weight of the load carried was not important. The important thing was that everyone carried as heavy a load as he could. We had two boys who were quite ill for a day or two. They decided to continue, which speaks well for their courage. The rest of the brigade was overjoyed when these boys decided to stay with us. Everyone knew that for a few days they would not be able to do their share of the work. The extra work was cheerfully shared. The sick boys were part of our brigade and must be helped until they were able to carry their full load.

I think we can draw a parallel here between the brigade and our Church. It is fine to have an efficient and prosperous parish, but our main concern should be the Church as a whole. A Church cannot go ahead and then wait for the young, less prosperous parishes to catch up. We must help one another so that the whole Church may move ahead. Our Church can only fulfill the mission for which Christ created it if we all carry our fair share of the load. Once again, the weight of the load we carry is not

This Day

(From a message written by The Venerable James F. Hinchliffe, Rector of St. Paul's Church, Fort William, on the occasion of the sixtieth anniversary of the church, Sept. 17, 1967)

Every day is, for the Christian a day of promise. Every day promises opportunity. It offers us waking hours in which to be alive.

With all our senses working we can receive and savour every experience, not only the pleasurable ones, but the bitter-sweet of tragedy, and the challenge of problems.

The Christian does not cripple his senses with drugs, nor even pretend that his experiences are experiences of life as it really is when he resorts to drugs which seem to heighten his sensitivities.

Being a realist in the most intense way, he learns to be alive both to his triumphs and his failures. Thus he has a good estimate both of his potential and of his failures in the light of those potentials.

Thus, every day, he, conscious of purpose, greets the day as one more opportunity to reach to a higher degree God's purpose for him.

Christians believe deeply and with reasonable justification that God has provided the means and power in a living and present Christ which quickens his progress toward the fulfilment of purpose, and guarantees eventually for him a victory in love and righteousness.

important. What counts is that we carry as heavy a load as possible. The law of the jungle says, "Only the strong shall survive"; Christianity says, "The strong should help the weak that all may survive."

It is not easy to get a large group of people to work together, to share a common load, to strive for a common goal. It did not just happen in the Montreal brigade, it won't just happen in our Church. Some Voyageurs were able to see what was to be done and pitched in and did it; others had to be told and taught and shown what to do. A few needed a lot of reminding and a bit of pushing and

Continued, page 4A

Same House - New Function



ST. JOHN'S PARISH HOUSE

The former rectory of St. John's, Port Arthur. Last year a new rectory was purchased in another part of the city and this house was renovated for use as classrooms, church offices, and meeting rooms for parish activities.

Opportunity for Service

One of the chief tasks of the Personnel Division of the Department of Missions of the Canadian Church is to enlist "Volunteers for Mission" to serve in many parts of the world as agricultural workers, carpenters, engineers, doctors and nurses, school teachers, etc. The opportunities awaiting properly qualified young people are varied, challenging, educational, and rewarding for those who are sensitive to the needs of less privileged countries or some areas in Canada.

Hope Anderson, an Ottawa girl, works as administrative assistant at Trinity College, Nairobi, in Kenya. She is one of hundreds who have answered the Church's call to service. Commitment to the Christian concept of partnership and brotherhood has led them to the forests of Uganda, the islands of Polynesia, and other countries as well as to frontier areas in northern Canada. At the present time

the Department of Missions have requests for agriculturalists, builders, and engineers to serve in Malaysia and Tanzania, as well as here at home. Clergy are wanted for the West Indies and Guyana, while doctors and nurses are needed in Malaysia, New Guinea, Pakistan, and the Yukon and North West Territories.

The greatest need is for teachers. Elementary school teachers are required for the Indian day schools around James Bay, both in Ontario and Quebec; there are positions vacant in schools overseas, in Jamaica, Fiji Islands, Uganda, Tanzania, Iran, and Japan.

Workers overseas come under the jurisdiction of the native churches, but financial support is provided by the Canadian Church and other agencies to which applicants may be attached. If you are interested in service as a Volunteer for Mission, write to the Personnel Division, 600 Jarvis St., Toronto 5, Ontario, or ask your parish priest for further information.

HIKING RECTOR

In a "Miles for Millions" campaign held at the Lakehead last fall, several parishioners of St. Thomas', Fort William walked distances of from two to twenty-two miles; two of the Sunday School teachers walked the full course of thirty-two miles; the Rector of the parish, Canon E. R. Haddon, walked twelve miles and collected ninety dollars.

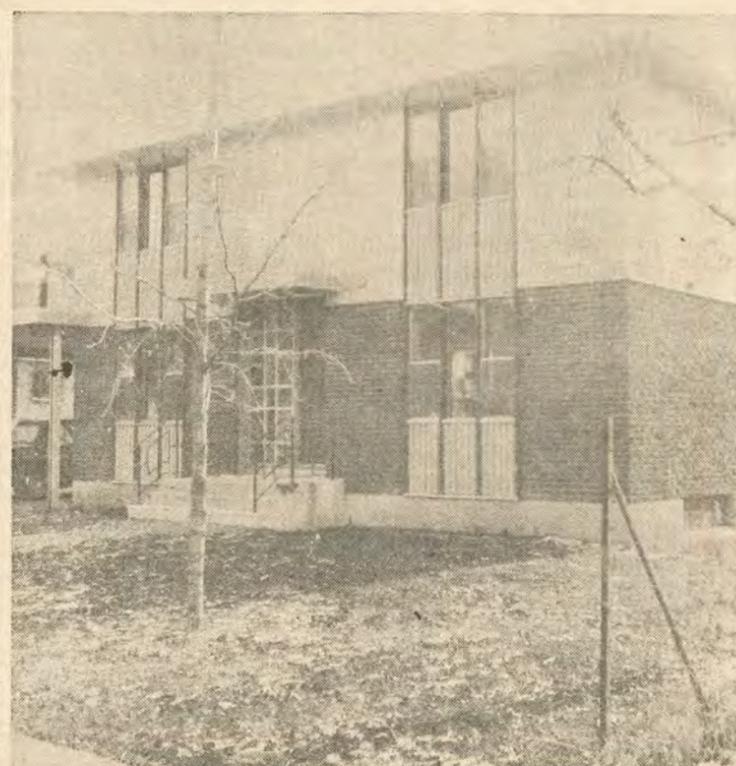
WOMEN'S RETREAT HELD

The Very Rev. F. F. Nock, Dean of St. Luke's Cathedral, Sault Ste Marie, conducted a three-hour retreat for the women of Missis-sauga Deanery, Tuesday, Nov. 23, at St. Saviour's Church, Blind River. The subject of the addresses was *The Life of Prayer*.



Fifty-three years ago the people of St. John's Parish, New Liskeard dreamed that some day their church and rectory would stand side by side. Friday, Nov. 10, 1967 The Rev. and Mrs. A. R. Cuyler welcomed the town folk to their "open house." About one hundred and fifty people came to call. The Anglican Churchwomen assisted and refreshments were served in the parish hall.

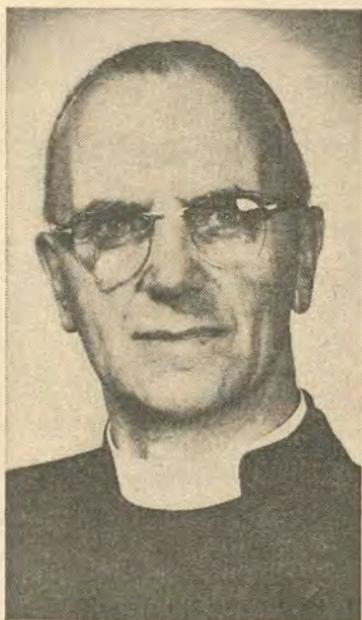
Rectory Built at New Liskeard



Bible Society Has Varied Work

The week before the Second Sunday in Advent, December 10, 1967, was the time chosen for the annual campaign on behalf of the Canadian Bible Society in many places. The Reverend W. Gilmour Beattie, Northern Ontario District Secretary of the Society, visited the Sault Ste Marie area, speaking at meetings of local congregations in the city. On Dec. 10 "Bible Sunday" he preached at morning services held at two Anglican churches on St. Joseph's Island, where The Rev. T. E. Collins is Priest-in-charge.

The Bible Society had a budget last year of eight hundred thousand dollars for the work of translation, publication, and distribution of Holy Scriptures in more than seven hundred languages in different parts of the world. In Canada the Bible is read in seventy different languages. The Society also distributes Scriptures in Braille free to all registered blind persons in Canada. Last year a centen-



Sault Star Photo

The Rev. W. G. Beattie

ary project of the Canadian Bible Society was to raise an additional hundred thousand dollars for work outside Canada.

Voyageurs . . . Continued from page 3A

prodding to get them to do their share. This is to be expected in any large group, be it a Church or a brigade of Voyageurs. There must be leadership, someone to do the teaching, telling and reminding, the pushing and prodding, when necessary. This should not be left to the clergy alone, some of it should come from the laymen of the Church; this is just one more load to be shared.

A Communion was part of the daily life of the brigade. We generally broke camp and paddled for two hours before breakfast. This was done to insure that everyone had a good appetite. The Communion was held wherever we stopped for breakfast. We had a make-shift altar; the priest wore no robes; we could not kneel; but there was as much reverence, as much fellowship with one another and with Christ as in any service held in any church or cathedral.

The Services and Sacraments of our Church are very beautiful and deserve a beautiful setting. The beauty of a church, the music, the symbolism of the robes and vestments add much to a church service. Let us not forget that the spirit in which we worship, the fellowship with men and with Christ, are the important things. The setting, no matter how beautiful, is secondary. These Communion Services, held on windswept rocks, sandy beaches and in pine groves helped us realize these facts.

Very few of us really get to know our parish priests, and this is especially true of teen-agers. They see the priest in church on Sundays and perhaps in some group activity during the week. He may occasionally visit their homes and sometimes have dinner with them; then the teen-ager is warned to be on his best behaviour or suffer dire consequences. The priest is likely to be thought of as a sort of semi-god, to be regarded with awe. He seems to be

way out, and not with it. The teen-ager is apt to look upon the priest as a bit of a sissy, not as an understanding man to whom they can take their problems and have them understood.

A Voyageur soon learns that the priest is no sissy. He also learns that the priest is very human. The priest gets just as tired, just as cold or hot, just as wet and hungry as anyone else. He faces the same problems and temptations as the rest of us, and at times is just as frustrated, and can, on occasion "blow up." The boy loses his awe of the clergy, but it is replaced by respect and admiration. The priest becomes someone who could understand his problems, someone he could turn to for help and advice. The title of "Father" really begins to mean something.

I realize that all boys cannot be Voyageurs. Neither can all members of the clergy. Most people for physical or temperamental reasons are not suited to a Voyageur trip. The priest who is also a Voyageur has a golden opportunity to get to understand the young people. He can learn more about the hopes, dreams, and thinking of today's youth than he ever could in parish life. Living and working together and sharing the good and the bad brings a comradeship that can be gained in no other way. I believe the priest who has this opportunity to get to know and understand young people is in a much better position to lead them. If the youth of today cannot be kept in our Church, there will be no Church of tomorrow.

There were a few Voyageurs who were neither teen-agers nor clergy. I think we were doubly blessed. We got to know and understand the boys. We also got to really know some members of the clergy. I have been quite an active Churchman; have been a Church warden in two parishes and as such worked closely with the clergy. I still feel that Voyageur III was the first time I really got to KNOW a priest.

The Montreal brigade left Manitou with thirty-nine men and boys. It arrived at Expo with thirty-nine men. Some were very young men, but MEN, nevertheless.

Search For Old Diocesan Papers

by The Reverend Donald M. Landon, M.A., S.T.B., LL.B.

A recent effort at compiling a parish history has led to an agonizing discovery and a fascinating search!

In writing the early history of Holy Trinity parish, Tarentorous, the most obvious source (since no early church registers survive) was the diocesan paper.

The original periodical we had was called *The Algoma Quarterly*; pamphlet size, it was printed at the Shingwauk School in Sault Ste Marie and was edited by The Rev. E. F. Wilson, founder of the Shingwauk and Wawanosh Homes. Eight numbers of *The Algoma Quarterly* were published, beginning July 1, 1874. Mr. Wilson continued as editor until April, 1889.

With the issue of July 1, 1876, the name of this paper was changed to *The Algoma Missionary News and Shingwauk Journal*. A year later it became a monthly and continued to be published until 1957 when it was replaced by the present tabloid newspaper.

What issues of these papers the diocese possesses are kept in a vault at Bishophurst. They are bound in a series of neat volumes, and their preservation seems mainly due to the careful work of two long-time editors of *The Algoma Missionary News*, Canon Charles Piercy and Canon Frederick W. Colloton. We owe them a great debt of gratitude.

Headline Was Misleading

Editor,
The Algoma Anglican.

Thank you for your article in which you describe the activities of the Nag's Head Committee at Laurentian University.

I must point out, however, that your headline (*Laurentian Will Have Campus Pub*) is a little premature. The Board of Governors of the University has approved the idea in principle and have given their permission for the Nag's Head to be built adjacent to the campus, but as yet they do not favor an "on campus" location for these facilities.

The Board, at their recent meeting, suggested that the Nag's Head Committee might be content with the incorporation of "club facilities" in a proposed campus centre to be erected in the near future; but the committee have informed the Board that they do not feel that this is in accordance with their hopes and ideals.

The committee have therefore made another approach to the Board of Governors executive committee in which they suggest that the University build the Nag's Head and rent it annually to the Nag's Head Committee. There has been no decision made with regard to this suggestion.

Great interest in the Nag's Head has been shown across Canada and in other countries. We believe that the plan does represent something of a breakthrough. But it is only fair to the University to point out that permission has not been granted for an "on campus" location in the immediate future. The committee look hopefully for the day when this dream will become a reality — and naturally they trust the day will not be too long in coming.

Yours sincerely,
Colin P. Clay,
Corresponding Secretary,
Nag's Head Committee.

In examining these bound volumes I was disturbed to find that we have a complete set of our diocesan papers only from 1883 on. We have one issue for 1876 and some for 1881 and 1882. Our diocesan archives lack most of the issues for the formative years of Algoma as a diocese, 1874-82, which is roughly the period of Bishop Fauquier's episcopate.

This discovery prompted me to see what copies might be available elsewhere. I went first to the Trinity and Wycliffe College libraries, but without success. My spirits rose, however, when I got to the General Synod archives at Church House. It turned out they have seven of the eight issues of the *The Algoma Quarterly*, lacking only the earliest issue. They also have some numbers of *The Algoma Missionary News*.

Dr. T. R. Millman, the General Synod archivist, was very helpful. He has tried to locate early issues of all the diocesan papers in Canada and his suggestions took me to the Victoria University

archives, which has eighteen consecutive early issues of *The Algoma Missionary News*; and to the archives section of the Toronto Public Library which resulted in finding one more missing issue, that for April 1, 1877. One issue was preserved in the Ontario archives, but it was a duplicate.

My search, extending over a month, has revealed the existence in Toronto of thirty-eight early issues of our diocesan paper that are not in our own diocesan archives. At a modest expense we can have photostatic copies made. I must sadly report, however, that I am still unable to locate twenty-five of the early issues; these are:

- 1874—June, *The Algoma Quarterly*
- 1876—Oct., *The Algoma Missionary News*
- 1877—January
- 1879—Jan., Aug., Sept., Nov.
- 1880—Jan., Feb., May, July to Dec. inclusive
- 1881—March, July to Dec. inclusive
- 1882—Oct., Nov.

These early issues must be full of items about the travels of the bishop, the work in various parts of the diocese, and the founding of new missions. It is important that we have them, not only for those preparing a history for the centenary of the diocese in 1973, but also anyone writing a history of one of our older parishes.

I have written to three Church societies in England inquiring whether they have any of these missing issues among their records.

People in our own diocese and beyond may be able to help. We know that fifteen hundred copies of each issue were distributed — some within Algoma; many others throughout Eastern Canada and to supporters in Britain. Readers of THE ALGOMA ANGLICAN may have inherited one or more early issues from a parent or grandparent, or may come across them in some cupboard or attic. Would anyone who has copies of these papers or can provide information about the existence of pre-1883 diocesan periodicals, especially the ones listed above, please let me know?

Ed. note: The writer of this article, who is to be commended for his exhaustive search for the early records, is the Clerical Secretary of the diocese. You can direct all correspondence to him at his address, 721 Pine St., Apt. 203, Sault Ste Marie, or to the Synod Office, Box 637, Sault Ste Marie, Ont.

ADOPT ORPHAN BOY

The Woman's Auxiliary of St. Mary's Church, Vickers' Heights have "adopted" a seven-year-old boy living in an orphanage in Kerala, India. The sponsorship is through the *Christian Children's Fund of Canada*.

CHILDREN PRESENT PAGEANT

The Sunday School classes of St. Matthew's, Sault Ste Marie had something different in Christmas pageants this year; scheduled for the evening of December 28, it presented groups of children representing different ethnic origins singing of their special Christmas celebrations.

Queen's Scout Award Given



Gary Collins

At a meeting of Scout and Cub Pack leaders of the Algoma area, comprising troops and packs from Sault Ste Marie, St. Joseph Island, Bruce Mines and Thessalon, and held at Richard's Landing during November, Gary Collins was presented with his Queen's Scout badge and certificate.

Gary is a son of The Rev. T. E. Collins, parish priest of St. Joseph's Island and began his scouting career at Whitehorse, Yukon, where his father was stationed with the Canadian Army. He earned his Queen's Scout award while he lived in Oakville, but due to moving from that area he did not receive the presentation until the Scout meet held in this area.

A Grade XI student at the Sault Collegiate Institute, Gary is in the music course and plays in the school orchestra. He holds the Scout *Religion and Life* award and takes an active part in Church choir work, and as a server. Last summer he was one of the crew of the Voyageurs who made the trip from Camp Manitou to Expo.