



THE ALGOMA ANGLICAN

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—Photo by Dorothy Russell

New occupants of St. Matthew's Rectory, Sault Ste Marie are shown above in a photograph taken at a farewell party held for them at St. Paul's parish hall, Haileybury, where Fr Paterson had been rector for seven years. The Rev. and Mrs. E. B. Paterson are on the right, with Linda, eldest daughter on left, and children Laura and Katherine in front. Another daughter, now married, was also present at the reception.

Over a hundred people gathered at a parish supper; several presentations were made to the Rector, his wife, and children, while guests and

parishioners spoke briefly and extended good wishes to the popular priest and his family. Mr. Tom Huff presented Fr Paterson with a suitably illustrated and inscribed memento of the church.

Succeeding The Rev. H. Morrow, who moved to New Liskeard, Fr Paterson assumed his duties at St. Matthew's on November 1. A native of Toronto, he is a graduate of the University of Toronto and Trinity College. Mrs. Paterson is the former Patricia Lawrence of Dundas, Ont. Before moving to Haileybury, Fr Paterson was Rector of West Thunder Bay.

Church Army Evangelists Welcomed at Thunder Bay

The Church Army, a group of dedicated young Canadian Anglicans, who are proving to be the vanguard of the Church's evangelistic work, staged a wholesale "invasion" of the Thunder Bay parishes on the last Sunday in October. Leading the team of lay-evangelists was the Director of the Church Army in Canada, Captain Ray Taylor, of Toronto, assisted by five other officers, including two men attached to Lakehead parishes.

Climax of the day's effort was a huge evangelistic service at St. Thomas' Church, Fort William, in the evening when, after Evensong, the Church Army team took over, led the congregation (of whom about half were young people), in singing, and each member witnessing to his faith in Christ which led to service in the Church Army.

Nine congregations heard the messages of the officers in the morning, with the Director preaching at St. Michael's (10 a.m.) and St. John's (11 a.m.), Port Arthur. It co-incided with the ninety-seventh anniversary of St. John's parish, and there was a "Coffee Hour" after the service. Capt. Paul McCracken, a young Church Army officer, is on the staff of this down-town parish, and is doing a great work amongst the young people.

Captain Russell Nicolle visited the other Port Arthur parishes and spoke in St. Stephen's at 10 a.m. and in St. George's at 11 a.m. While Capt. Wayne Moore, who had served at St. Thomas' parish for two years and is now in Toronto, spoke at two services in the parish of West Thunder Bay, Capt. Douglas Patstone preached in St. Luke's at the 10 o'clock service and in St. Paul's at 11. In the afternoon they saw some of the Lakehead waterfront where the Mission to Seamen, under the leadership of Capt. Wayne Thomas, is carried on during the shipping season, his headquarters being a trailer-chapel at the Keefer terminal, the centre of this fifteen-mile front of elevators and freight-loading facilities. Capt. Thomas' work here is an "extra" to his usual activities as assistant at St. Thomas', Fort William.

The hundreds of people who were privileged to hear the messages of the Church Army officers were impressed by their simple, sincere witness to the power of Christ in changing lives, and His love for human souls. Instances were told of the Army's work among the lonely "drop-outs" of society as part of its social service outreach to the youth in city areas.

The Church Army was founded in England in 1882, and has been found in most of the countries where the Anglican Communion is at work. The Canadian Branch of the society has officers in all parts of this country, and some have taken overseas mission posts.

Parishionary work of the Church, and to the Primate's World Relief Fund.

The interest Fr Locke's address aroused in the men present was reflected in the many questions from the floor after he had finished. There was also a large display of Indian and Eskimo work, with several articles that had just been shipped to him for sale by his former parishioners.

PARISH DEBT REDUCED

Before leaving the parish of the Resurrection, Sudbury, where he had been Rector for ten years, the Rev. F. G. Roberts reported that the parish debt, incurred in the building of the new church, had been reduced in that time from fifty thousand to six thousand dollars. When the bank interest is added to the reduction in the principal, it averages more than four thousand dollars a year, a significant achievement.

FUND SUPPORTED

From their Harvest Thanksgiving offering the parish of St. John's, Port Arthur, voted to send another two hundred dollars to the Primate's World Relief Fund, making a total of eight hundred dollars contributed to the fund this year.

Describes Work On New Hymnal



Archdeacon G. W. Sutherland

Speaking to over one hundred Anglican Churchwomen meeting at Parry Sound on October 29, The Venerable George W. Sutherland, Archdeacon of Muskoka, outlined the work of the Anglican-United Church joint hymnal commission of which he is a member. As an introduction he led the gathering in singing two of the new hymns likely to be included in the book, which he said they hope to see published in 1971 or 1972.

An accomplished organist and musician, Archdeacon Sutherland was appointed to the special commission after it was formed four years ago. Previous to that time the United Church had a group making a revision of their hymn book, and while making available the results of their work, they willingly began all over again with the Anglicans, under the chairmanship of Bishop F. H. Wilkinson. Permanent secretary of the commission is Dr. Stanley Osborne, a great scholar in hymnody, to whom the Archdeacon paid tribute for his outstanding help in the work of the commission.

Explaining the procedure of working, the speaker said a small committee meets every month to consider texts of hymns, then a board of consultants from across Canada and who are in touch with the needs and desires of the people in all areas, meet together once a year. He mentioned one hymn in particular, *God be with you till we meet again*, now rarely used in most sections of the country, but which was found to be very popular still in some places, especially in Newfoundland.

Continued on page 3A

Laymen Told of Mission at Fort George

A dinner meeting sponsored by the Huntsville chapter of the Brotherhood of Anglican Churchmen drew a large number of men, representing almost every part of the Deanery of Muskoka-Parry Sound, from Orrville to South River, to hear a former layman from this deanery, The Reverend Charles Locke, describe his four years' experience as a missionary at Fort George, P.Q.

Fr Locke, who grew up at Novar, near Huntsville, operated a hardware business in Virginiatown when he was led to offer his life as a priest in the Church. After training at Seager Hall, Huron College, London, he was ordained in the Diocese of Moosonee and immediately sent to its most northerly and largest parish, a community of about fourteen hundred Indians and seventy-five Eskimo, nearly all of whom are loyal and devout Anglicans; the church holds over seven hundred persons.

St. Philip's Mission at Fort George was founded in 1850, and there have been continuous Anglican services there ever since. It has always been "bi-lingual"; indeed half the population speak both English and Cree. On Sundays there are two Cree and two English services held. Faithful Indian

laymen interpret for the missionary, and can read the services and scriptures in their own language. During summer, when the Indians are home from the trap-lines, daily services are held.

Besides the large community at Fort George, Fr Locke also ministered to over four hundred Indians living at Paint Hills, about seventy-five miles south. He would travel there about four or five times a year for Baptisms and the Holy Communion.

Here at the northern part of James Bay, said Fr Locke, one finds the best type of Indian in Canada, because they have had the least contact with white men! Their habits are undergoing a great change, however; as an example, he mentioned that they are using "ski-doods" now instead of dog teams for transportation. Young people leave the north, learn the white man's bad ways, and are resentful when they return. The fur industry is declining, and he had encouraged the people

CONDUCTED RETREAT

During the last week of October Archbishop Wright conducted a retreat for the clergy of the Diocese of Saskatoon. It was held at St. Michael's Retreat House, Lumsden, Sask., a centre owned and operated by the Roman Catholic Franciscan order.

in native handicrafts; this work had proven successful, and while he was there they had shipped out and sold over twenty-three thousand dollars worth.

The missionary, who moved from Fort George this summer to become Rector of the parish of Matheson, said that the federal government had provided a modern twelve-room school, and three hundred and seventy-five children were enrolled; for the first time Indian children have gone through school and been trained as teachers. The Church operates a hostel for the children whose parents are away hunting during the winter. In the school, Fr Locke conducted a chapel service every day, using the Haggerston's Catechism as the course of instruction.

Having lived among these people for four years, Fr Locke said he was not an "expert"—"it is only those who study the Indians' problem from a distance, or who visit them for a day, who are the experts," he added. He spoke in high praise of the qualities found in the natives—they are honest, are not competitive, and never argue. "Their language," he said, "has no swear words." He said his congregation gave generously towards the mis-

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The Archbishop's Christmas Message

The Archbishop's Study,
Advent, 1969

My dear People:

The "lay-away" plan for Christmas is already in operation. At the time of writing industrial disputes are rampant in Sault Ste Marie and Sudbury. The season of giving is upon us. There will be many who are unable to give because of the strikes and yet the Christmas season calls us to the festive challenge of opening our hearts and purses.

Nearly two thousand years ago a "lay-away" world event took place in Bethlehem. Here was born the Saviour of the world amidst poor surroundings and Who was laid in a manger. He came to give! Christ Jesus gave Himself in teaching, feeding, healing, encouraging, and sacrificial love.

Although world events during this Advent and Christmas season are far from peaceful, the assurance of a God Who lives, a God Who cares, and a God Who loves brings encouragement and joy.

At the present time two-thirds of the world's population go hungry every day. Millions are dying of hunger and malnutrition. At the same time the world's population is growing alarmingly. The gap between rich and poor is widening. This immediate

peril to mankind demands immediate action.

Amidst all the joys of the Christmas season let us not forget the great lesson of Advent, the Judgment of God on man's indifference and selfishness.

The message of the angels has meaning for the space age. It is the recognition that *God is*. This is God's world. He reigns. Peace can enfold the world if man will only recognize the Prince of Peace and give Him loyalty and love.

It is my earnest prayer that all of you will experience a Blessed and a happy Christmas season. I send my affectionate greetings to the children and young people.

As families gather at the altar to receive the Blessed Sacrament, remember to pray for and share with the world's suffering so that an Incarnation may take place in the lives of us all.

Your friend and Archbishop,

William L. Wright

Archbishop's Itinerary

- Dec. 9: Conduct Quiet Day for students of Wycliffe College, Toronto.
7: 11 a.m.—St. Brice's, North Bay
8: 10 a.m.—Meeting of Executive, General Commission on Christian Unity, Toronto
14: 11 a.m.—Church of The Redeemer, Thessalon
3 p.m.—St. George's, Bruce Mines
21: 11 a.m.—St. Cuthbert's, Toronto—Ordination to the Priesthood of The Reverend John Van Nostrand Wright
25: St. Luke's Cathedral, Sault Ste Marie
29: Speaking engagement in Boston, Mass.
Jan. 1, 1970: Annual New Year's Day Reception, Bishophurst.

Rector and Verger Honored by Parish

A parish party, originally planned by the Vestry of the Church of the Resurrection, Sudbury, to honor their Verger, turned out to be a farewell for their Rector, The Rev. F. Roberts, as well as an appreciation for Mr. J. Randall, who had been caretaker for the past sixteen years.

Although it was ten days before their Rector's last Sunday in the parish, the party was held as planned on October 30, and was a surprise for both Fr Roberts and Mr. Randall. Nearly one hundred people attended. Mr. Cyril Varney, Synod representative from the parish, presented the Rector and Mrs. Roberts with

cheques from the Vestry Board and the Anglican Churchwomen, and to Mr. and Mrs. Randall, a "bag" of money. Mr. Varney spoke of the faithful work done both by the Rector and the Verger during their years of service in the parish. Mr. M. Fleming presented both men with cheques on behalf of the Sunday School.

Until a new rector is appointed, services at the Church of the Resurrection are being conducted by The Rev. J. L. Springer, a priest of the Diocese of Barbados, at present taking a course of study at Laurentian University.

Faithful Missionary Century Ago Lived and Died Among His People

by Canon Donald H. Dixon, Rector of Holy Trinity, Little Current

The history of the Church at Sheguiandah and Little Current goes back to 1835 when in August of that year The Reverend Adam Elliott stopped at Little Current on his journey to Sault Ste Marie. Manitoulin's first resident priest, The Rev. C. Brough, came to Manitowaning three years later, and from then until 1864 both places were included in that mission.

The really big day in our history was the Feast of the Transfiguration, August 6, 1861, twenty-six years after Elliott's visit, when the first Bishop of Toronto, Dr. John Strachan, landed at Little Current. He was accompanied by Sir John Robinson, Chief Justice of Upper Canada, and The Reverend Edwin Hatch, Professor of Classics at Trinity College, Toronto, who acted as Bishop's Chaplain, and is remembered as the man who later wrote our well-known hymn, *Breathe on me, Breath of God*. The Bishop confirmed a number of candidates from Manitowaning and Little Current presented by The Reverend Peter Jacobs, the Ojibway priest at Manitowaning. This was the first Anglican service at Little Current, and the first visit by an Anglican Bishop.

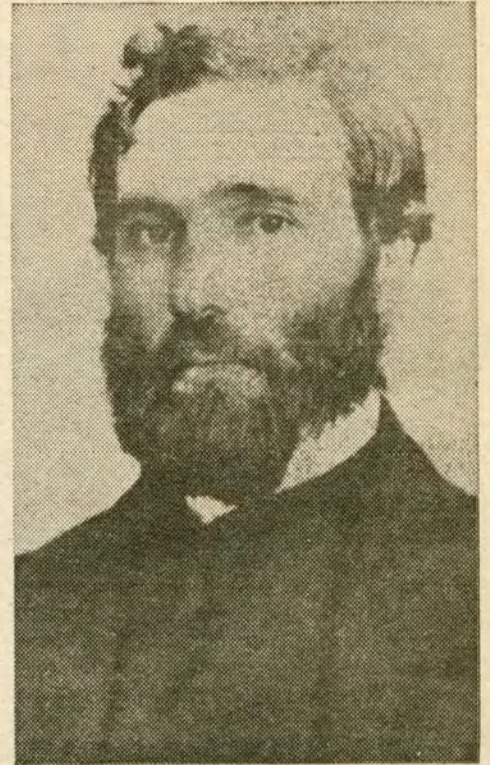
Sheguiandah had its first Anglican service on a Sunday in 1862, the year of the treaty with the Manitoulin Indians. It was held in a birch bark wigwam by the Reverend Peter Jacobs. There were forty-two Indians present who expressed a desire to "hear the Gospel". When this Ojibway priest died two years later at the early age of thirty-one, many of his people had moved to Sheguiandah from Manitowaning. His successor completed the transfer, and it is he whom we claim as first incumbent of Little Current, and whose memory our parish honours in this centennial year of his death.

This priest was The Reverend Jabez Waters Sims. A native of Basingstoke, Hampshire, England, he came to Canada in 1851 at the age of twenty to teach school. He was made deacon by Bishop Cronyn in the Diocese of Huron in 1862 and priested the following year. After two years at Dungannon he left Huron Diocese on September 1, 1864 to go to Manitoulin Island.

On arrival at Manitowaning, one of the first tasks of the young priest was to visit the outlying parts of the mission. He found ten families at Sheguiandah, two families at Manitou Lake, thirteen families at Little Current, and twelve families at Manitowaning. In addition there were many pagan families who came occasionally to the island, Sims had studied the Ojibway language under Dr. O'Meara, the scholarly incumbent of Manitowaning from 1841-1859, who translated the New Testament, The Prayer Book, and a selection of the Psalms and some hymns into Ojibway.

After a stay of three years at Manitowaning, during which more Indians moved to Sheguiandah, and with the church falling into disrepair, and being concerned with the effect which the white settlers' way of life was having on the Indians, Mr. Sims persuaded the few remaining families to move with him to Sheguiandah. The Rev. H. Seegmiller, in his doctoral thesis writes, "the tyranny of the Superintendent of Indian Affairs at the mission was more than the Indians could stand, and they moved to Sheguiandah, a distance of eighteen miles, and Sims went with them."

At Sheguiandah the missionary rented a shell of an Indian house for two dollars a month, hoping eventually to build a log house for his family. The first building erected was a combination church and school. It had a tower and a bell but remained unfinished for lack of funds. Boards on benches were the seats. As Dr.



The Rev. J. W. Sims

Seegmiller puts it, "The carpenter's bench doubled as a desk for the teacher and a pulpit for the preacher." At the opening service the music was provided by Mrs. Sims with a melodeon. The congregation numbered thirty-eight, and there was no stove in the building.

Jabez Sims was a most zealous pastor and jealous for the welfare of souls committed to his care, as Bishop Bethune was later to testify. His short ministry of five years came to a tragic end on August 18, 1869, when with his wife and three children he was travelling by boat across Sheguiandah Bay to Killarney, where he was to baptize a child. Moving from one end of the boat to the other, he fell overboard. His body was later recovered and buried in a corner of his garden, for the nearest consecrated cemetery was fifteen miles distant. There, high up on a hill overlooking the bay stands his solitary grave. It is marked by a stone, with this inscription:

*In memory of the Reverend
Jabez Waters Sims
Missionary to the Indians
on this island, who was drowned
August 18th, 1869, aged 38 years.
"Be ye also ready, for in such an
hour as ye think not the Son of
Man cometh"*

St. Matthew 24, Verse 44

In 1964 a memorial service was held in St. Andrew's Church, Sheguiandah, at which several of the missionary's grandchildren were present. Afterwards the whole congregation went on foot to the grave, preceded by a crucifer and the Indian churchwardens bearing crosses made of cedar boughs. About one hundred took part in this pilgrimage. The grave was blessed and a short service held.

The grave itself is surmounted by stone and fenced around. A hawthorn tree stands sentinel over it, and the horses and cows of the farmer behind whose barns it is situated, graze peacefully around it. Later on a cemetery was started practically in the next field, but the mortal remains of Jabez Sims were allowed to stay undisturbed in their unique place, overlooking the beautiful Sheguiandah Bay on which he had embarked upon his many missionary journeys.

(Editor's Note: Regretfully, we had to abridge Canon Dixon's excellent paper. Perhaps the complete draft will be used in a history of this diocese; we hope the above has stirred interest in the story of our beginnings, and we thank Canon Dixon for presenting a picture of the early days of his parish.)



The Confirmation Class at Southwood, with the Archbishop and Fr. Watson.

Among the Confirmation Services held by Archbishop Wright during his Fall Visitation in Muskoka-Parry Sound Deanery, none took place in a more rustic setting than when he confirmed six persons in the old log Church of our Lady at Southwood, a tiny point in the Bala-Port Carling parish.

This little sanctuary has drawn people who lived in this little settlement and still come back to church; indeed they have done a re-roofing job and will likely make more improvements to the fabric. It is close to a busy tourist area and will often attract worshippers during the summer season. When the Archbishop came to Southwood on the first Monday of October this year the glorious autumn colours were at their best and in his sermon he made reference to the beautiful setting of the church among the maple trees.

The Reverend John Watson, parish priest, presented six candidates to receive the Laying on of Hands; they included a father and mother and their two sons. Following the Confirmation His Grace celebrated the Holy Eucharist at which those confirmed received first Communion.

Hymnal . . .

Continued from page 1A

Another committee which comes in after the others have done their work is a group of musicians to consider the tunes. Singers will find that in the new book most of the tunes have been lowered in pitch — "no note above d". A great task of this group is to find suitable tunes for the new hymns. Few composers today are interested in Church music, and conservatories are not emphasizing the training of Church organists.

The task of selecting hymns for a common book that would satisfy both traditions, as described by Archdeacon Sutherland, conveyed to his hearers some idea of the almost impossible task. Our own Anglican book contains the largest selection found anywhere — more than eight hundred hymns. The new book will probably contain about five hundred. Besides the present hymnals of the two Churches, the commission consulted one hundred other books, as well as five hundred new hymns which have been submitted to them.

The sad thing about the new hymns, he said, is that so few of them were worthy to be included in a Christian hymnal. Also, because some hymns may not "last" very long, the publication of a small "supplement" of hymns is being considered. The aim of the members, the Archdeacon said, is to publish the large book in one edition only, to include the music, so that more may be encouraged to sing; although some have asked for a "words only" edition for those who like to use the hymns in their private devotions. However, the cost of printing will likely rule out this possibility.

While there are several hymns that will likely be missed in the new book, the Archdeacon felt that the best of the old would be preserved. Out of every twenty-five hymns they have selected, about ten have come from both books; four others from the United hymnary, five

from the Anglican, and six from other sources. He said it was interesting to find the United Church members asking for more Eucharistic hymns, and that they also liked the "Ancient Office Hymns" included in our book. In our book there is only one complete setting (Merbecke) for the Communion Service, but they hope to include four music arrangements in the new book, an indication of the different pattern of worship today.

The Mail Box

INTERCOMMUNION

Editor, Algoma Anglican:

One finds only grief and disaster in the recent moves by General Synod on intercommunion. There is no one who would not rejoice in true unity among God's people; but the full Faith of the Gospels, the Creeds of the undivided Church, untampered with, undiluted, is the only possible basis. Without this solid ground there is not Holy Communion.

Holy Communion was not instituted for, nor can it be used as a bribe, a bargaining agent, a social-religious effort, not even on special occasions. Try this under any name or pretext, and Holy Communion is rendered an act of sacrilege.

Let us learn the Faith, and teach it. Then will unity (and possibly union) be ours in truth, without schemes, commissions, sacrilege; but if we go on in the path set out by General Synod the Anglican Branch of the Church in this land will be rent asunder, even destroyed.

An application for membership in the Council for the Faith, in care of Mr. V. A. Orr, 986 Hatfield Cres., Peterborough, would be a good idea. Let us study, pray, speak before the Anglican Church of Canada is sold out. This is no time for drifting.

"An ordinary Anglican" (Name supplied if requested)

A Gifted Writer Shares Her Thoughts On . . .

The Angelus — A Drama of Christ's Birth

by Muriel E. Newton-White

The Angelus was a popular devotion said by Christians for hundreds of years. It was commonly associated with the ringing of a bell: three times three for the "Aves", and nine times for the Collect, while in town or village, field or forest, all those within its sound bent their heads in prayer.

While today the Angelus bell can still be heard in some places, the popularity of the devotion has been lost. There is no time for silence in our secular age; but perhaps if this bell could still sound daily within our hearts and bring us the priceless blessing of silence there would be less strain and tension and confusion in our lives.

Although parts of the Angelus are addressed to the Mother of our Lord, it is not primarily a devotion to her, and it is entirely Scriptural. The Angelus is a memorial of the Incarnation of our Lord Jesus, a reminder that the Word was made flesh, and therefore a reminder that all human nature and all human activity are sacred.

There should be no need to explain why there is such importance placed upon the Blessed Virgin in this devotion. We know there is one God, the sum total of all beauty, truth, goodness, virtue, reality. We know that when we praise or appeal to the humility, purity, and obedience of Mary we are praising and appealing to these qualities in God, their source. Our prayers and praises simply pass through Mary's hands to Him, just as our delight in a scene of intense beauty passes through that scene to the source of all beauty; just as our love from a friend passes through that friend to the source of all love. To think otherwise — to think that the prayers, praises, delight, or love are inherent in the saint or scene or friend, is an upside-down form of idolatry.

Someone may be asking why we have to use Mary as a prop, instead of speaking directly to God. Even if we concede that the honouring of her was not only legitimate but necessary to us in our spiritual childhood, do we still need this mother-image now that we have "come of age"?

Yes, because Mary is the human nature that God took upon Himself in the Incarnation; Mary is us. When we see her not merely as a mother-image, not as a beautiful lady crowned with stars, but as a symbol of our human nature at its best and purest, we will see that we have a very great need of her indeed. Because Mary is the first step in a sequence.

If we try to "go direct to God" we can so easily fall into either of two pitfalls. If we conceive of Him only as an abstraction, as "Being-itself", to borrow a phrase from one of the modern theologians, it becomes increasingly harder to love Him and we end up with a depersonalized, dehumanized religion. If we think only of the Man, Jesus Christ, our great Example Who lived and died two thousand years ago, we end up either in sentimentality or humanism. If our concept of God is to be complete, adult, and vibrant with life and love we need to begin with Mary. The sequence of our understanding requires that we go through Mary as Mankind, to Jesus as God-in-man, and thus to God the Eternal Source, God the Spirit, the sum total of all that is. The words of the Angelus, childlike as they may seem, are still a safeguard against heresy.

The Angelus is a little drama, setting forth in poetry the mystery of the Incarnation. There are five main actors: The Angel of the Lord, Mary, God the Holy Spirit, Elizabeth, and our Lord Jesus as the Word. Then there is a chorus made up of "us sinners"—and if we don't like to think of ourselves as "sinners", let us look back over our thoughts, motives, and doings for the past few hours and ask if we would feel right saying "us perfect humans".

In this drama Gabriel the Angel enters first. We may or we may not choose to think of an angel with wings and halo, dressed in a white robe or in shining armour. The Angel of the Lord comes to us in many varied forms, and the essential thing is not what he looks like but whether or not we recognize him and listen to him. "The Angel of the Lord declared". In other words, he brought a message.

Then Mary enters — Mary, the young girl, little more than a child and still having a child's directness, uncomplexity, and purity; Mary, the representative of humanity not in its perfection but in its potentiality.

Next comes God the Holy Spirit, and although He is silent all the action in the drama is His, the others merely speak.

And now we, the chorus, come in for the first time. As we join with the Angel Gabriel in the Salutation, Hail Mary, our voices are led by Elizabeth, the mother of St John the Baptist. Then Gabriel leaves us to finish alone: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death". As we say this "chorus" we think of Elizabeth's words which were their inspiration: "And whence is this to me that the Mother of my Lord should come to me?"

Mary is the next speaker: "Behold the handmaid of the Lord; be it unto me according to Thy word". The words of unquestioning obedience, of eager abandonment to the will of God, bring about that but for this human co-operation could never have happened. Our chorus comes in for the second time, and something of Mary's eagerness takes hold of us as we repeat, "Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus".

The climax comes when the Word takes His part in the drama. "And the Word was made flesh and dwelt among us." The Angel has declared what the Holy Spirit will do, Mary has accepted, and the Word has become man—"very Man of the substance of His Mother". Once, in history, He dwelt among us and because of this He now, always, dwells within us. Once more we make our loving, grateful response in the "Hail, Mary".

Then, briefly, we again ask the Mother of our Lord to pray for us, "that we may be worthy of the promises of Christ". Finally, we turn and speak to God Himself in the Collect for the Annunciation, asking for the fulfillment of these promises.

"Pour Thy grace into our hearts" — we think of Mary, full of grace, and of the same grace being available to each one of us, and of the generous connotations of the word "pour". "That as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel" — as we have known, here again we become vividly aware of our identification with Mary. "So by His Cross and Passion" — this leads us into our identification with Christ in His redeeming life and death as Man. "... we may be brought unto the glory of His Resurrection" — in this last phrase we ask for the fulfillment of God's promises, our final identification with our Lord in His glorified Life, the Life of the Blessed Trinity.

Let these last thoughts lead each one of us where they will, for the drama of the Angelus brings us to the vision of Heaven, of union with God, and eternal life.

The Angelus

The Angel of the Lord declared unto Mary, and she conceived by the Holy Ghost.

- V. Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of Thy womb, Jesus.
 - R. Holy Mary, Mother-of-God, pray for us sinners, now and at the hour of our death.
- Behold the handmaid of the Lord; be it unto me according to thy word.**
- V. Hail Mary, full of grace, &c.
 - R. Holy Mary, Mother-of-God, &c.
- And the Word was made flesh and dwelt among us.**
- V. Hail Mary, full of grace, &c.
 - R. Holy Mary, Mother-of-God, &c.
 - V. Pray for us, O holy Mother-of-God.
 - R. That we may be worthy of the promises of Christ.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. Amen.

An ancient form of devotion—used by many Christians at morning, noon and night, for more than three hundred years, as a thanksgiving for the Birth of our Saviour.

Continuing - Life of Algoma's Pioneer Bishop, Frederick D. Fauquier

by The Reverend Donald M. Landon, MA, STB, LLB

Bishop Fauquier described by the author as "A Pastor to the Settlers". . .

As money and men became available, Fauquier stationed additional workers in Muskoka, on Manitoulin Island, and east of the Sault. Where he could not provide a settled ministry, he took other steps to serve the scattered flock, his flexible approach showing his practical nature. Stipendiary catechists were given charge of several points. For the remoter parts of Muskoka he appointed William Crompton as travelling missionary. By 1881 this indefatigable worker had founded sixteen churches in an area of nine townships, and was personally ministering to eleven congregations, giving each a service once in three weeks.

As new congregations formed, the available clergy added them to the outstations under their care. In 1881 Thomas H. Appleby at the Sault had charge of eighteen stations, assisted by Peter T. Rowe, later the first Bishop of Alaska. Wherever possible, lay-readers were appointed—or elected by the congregation—to carry on services and hold together isolated groups of Anglican settlers until more priests could be found. Sixteen lay-readers were serving in 1877, and twenty-two by 1880.

Fauquier himself did more than his share to make up for the shortage of clergy. To an unusual extent he personally became the pastor to his flock. Year after year he undertook a punishing schedule of episcopal visits, traveling from backwoods settlement to settlement, holding services, baptizing, confirming, and above all encouraging the isolated Anglicans by visiting them in their homes. Between this bishop and his lay people there developed a uniquely personal bond.

The Indians' Friend

Fauquier showed equal zeal for the Indians of his area. Deeply concerned to evangelize the Ojibways of the upper Great Lakes, and to give them schooling and pastoral care, he oversaw a great expansion of the work among them, which had made little progress since the 1830's. The established missions at Garden River near the Sault and at Sheguiandah on the Manitoulin he maintained and encouraged. But he also promoted new ventures, some more successful than others.

Taking a special interest in the neglected Lake Superior Ojibways, he encouraged the building in 1874 of a combination schoolhouse and chapel at Batchawana, fifty miles north of Sault Ste Marie, and sent in a teacher, but the work there turned out to be short-lived. The most venturesome project was the opening, by the Bishop and E. F. Wilson, of a mission among the pagan Indians at Lake Nipigon. A log church and mission house were erected, and Robert Renison (the father of Archbishop Rensison) laboured there zealously for a decade.

But it was at Sault Ste Marie that the most substantial and impressive Indian work was centred. It will always be associated with the name of Edward F. Wilson, an English-born priest of singular energy, initiative and talent. In 1873 he founded the

Shingwauk Industrial Home for Indian boys, a frame building which burned to the ground only six days after it opened! Undaunted, Wilson raised more funds and the next year saw the building of a more commodious stone structure just east of the Sault. In 1879 the *Wawanosh Home* for girls was added a few miles away. These institutions in the Diocese of Algoma were the beginning of our Dominion-wide network of Indian and Eskimo residential schools.

In all these ventures the Bishop gave Wilson whole-hearted support. The two men were an effective team, with Wilson not only the Bishop's Commissary but truly his right-hand man, brilliantly urging the cause of Algoma in every issue of the diocesan newspaper, which he also founded.

A Solid Beginning for Algoma

Some of Fauquier's contemporaries, noting his hardships and discouragements, suggested that Algoma's birth had been premature. This is not supported by the facts. With rapid settlement, further delay was unthinkable. In spite of the meagre resources, Fauquier oversaw a remarkable and soundly-based expansion of Anglican work, and made the far-flung Algoma Churchmen a cohesive group. Neither could have been attempted by the busy Bishop of Toronto had the area been left to him. Thousands received the Gospel and sacraments of the Church who would otherwise have been neglected.

Fauquier's accomplishment in eight years is reflected by the statistics: the number of clergy doubled, the congregations increased from fifteen to ninety, the churches from nine to thirty-four. It was a solid beginning for Algoma.

4. THROUGH A YEAR WITH A PIONEER BISHOP

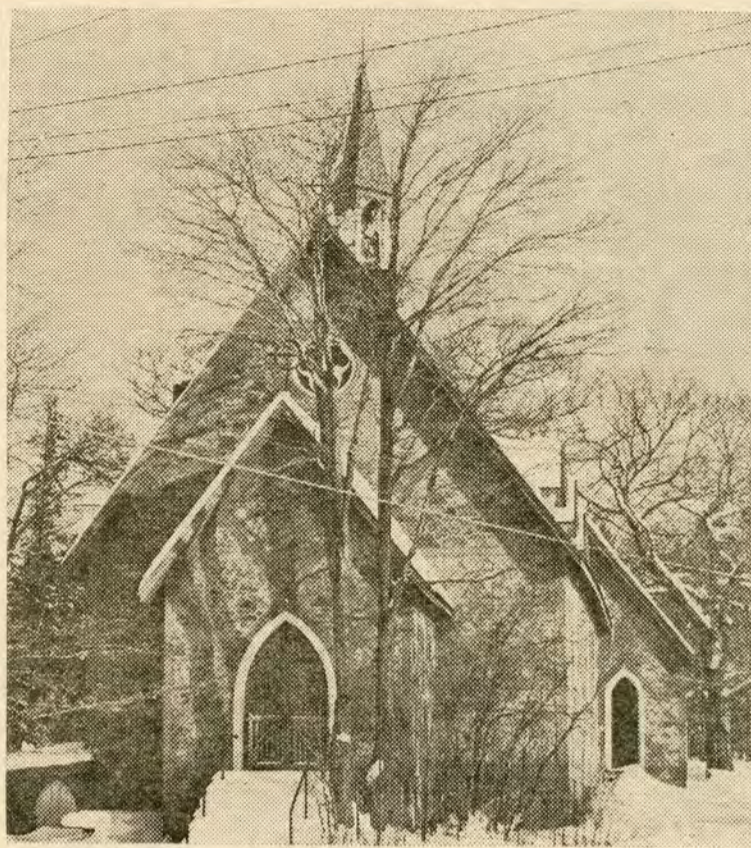
Rediscovery of Fauquier Diaries

The historian prefers primary sources—letters, diaries, speeches, reports. Some exciting discoveries for Algoma's history have recently been made: three of Bishop Fauquier's diaries have come to light in Sault Ste Marie. Somehow the journals for 1878 and 1880 came into the possession of the Public Library. A few months ago, in the diocesan archives at *Bishophurst*, I discovered Fauquier's final diary, for 1881. The diaries for his other six years in Algoma are still unlocated. Can anyone help us?

So fascinating is the data we learn from these diaries that I'll briefly introduce you to the earliest one. Come with the first Bishop of Algoma through the year 1878.

Early in January, with Toronto his winter base, he went on a fund-raising tour through Huron Diocese, visiting—in a period of only two weeks—Woodstock, Simcoe, Galt, Brantford, Kincardine, Listowel, Guelph, and nine other towns. It was an exhausting effort; addressing a missionary meeting every week-day evening and preaching in two or three churches on the Sundays. After each meeting he recorded the offering he gratefully accepted for Algoma.

As February opened he was heading north on his annual visitation in Muskoka. In six



Photo—Sault Star

The Bishop Fauquier Memorial Chapel

wintery weeks he visited no fewer than twenty-seven communities, in most of them not only preaching and confirming, but also celebrating the Eucharist, baptizing children, addressing social gatherings, and often spending whole days visiting ordinary church members in their pioneer cottages and shanties. After such a gruelling schedule, we're not surprised that he spent the latter part of March sick in bed in Toronto.

Early in April he resumed his begging of funds, this time in the Diocese of Ontario (which then included Ottawa). Again he addressed meetings night after night—in Belleville, Picton, Kingston, Smiths Falls, Arnprior, Ottawa, Kemptonville, Morrisburg, Prescott, and Cobourg.

Sault Ste Marie he reached in May, and soon he was off on journeys by water. Six June days he spent visiting communities east of the Sault, attending an Indian pow-wow and holding services in settlers' homes.

In July Fauquier began the most memorable trip of his career, a six-week journey to the west and north of Lake Superior. Reaching Prince Arthur's Landing by steamer, he went westward by the new *Canadian Pacific Railway* to the height of land, where he met and addressed a band of Indians. After visiting in the homes of Lakehead Church members, he set out from Red Rock on a two-week canoe trip to isolated Indians on Lake Nipigon. It took five days to reach Nipigon House, their farthest destination. Picture the episcopal party camping nightly in tents, catching fish for their meals, and trying to ward off the ever-present flies!

Far up Lake Nipigon they found a band of pagan Indians who had been waiting thirty years for a promised Anglican missionary. At the pow-wow in the chief's tent Fauquier's throne was a barrel, and irreverent mice kept scurrying about.

After paddling to Lake Superior, they began a two-week trip back to Sault Ste Marie in the sailboat named *The Missionary*, used by E. F. Wilson and his predecessor at

Garden River. They followed the north shore and stopped in at *Hudson's Bay Company* posts. On a good day they made fifty miles. Trying to sleep in an open boat left much to be desired, and the bishop also records a "bad cold from exposure". After being away six weeks, they reached the Sault at the end of August, their boat having to be towed the final fifteen miles. Again the bishop recuperated in bed for several days on his return.

In September Fauquier made two boat trips eastward from the Sault. The first took him to Little Current, where he commenced a two-week tour of the Anglican missions on the Manitoulin Island. Several days he devoted to visiting ordinary church members. One night he had to sleep in a barn. The other trip was to St. Joseph Island and Bruce Mines. Unfavourable winds caused them to spend three days just getting to St. Joseph Island. Again much of the good bishop's time was spent visiting in Anglican homes; one day he visited fourteen families.

Since Fauquier farmed before his ordination, we're not surprised to read in his diary of planting potatoes, haying, selling a fat pig, pasturing cattle, seeing the birth of a calf. *Bishophurst* was surrounded by a small-scale farm!

On November 11 the bishop left for Toronto, his winter home. Bad weather lengthened the steamer trip to Owen Sound to four days. Before the year's end he made still another speaking tour to bolster the shoe-string finances of his diocese: he spent ten days conducting nightly missionary meetings in the Niagara area.

5. *A MAN GREATLY BELOVED*

A year so spent shows a dedicated life: Fauquier gave himself completely to his work.

But this arduous life was undermining his health. He was wearied by constant travel—either visiting the far-flung stations in Algoma or urging their cause elsewhere. The hardships of

pioneer travel in the far North and the West were well known in eastern Canada, but many did not realize that similar privations were commonplace in the diocese they had created "next door". One of his clergy recalled Fauquier in winter "tramping wearily for miles through deep snow and sleeping at night in dwellings so cold his beard would freeze while washing", while in summer he often "sailed from day to day in an open boat . . . and nightly slept under canvas. For a fortnight at a time his clothing would never be quite dry."

Also disturbing his health were his continuing anxieties about the finances of the diocese and his deep concern for his sick wife, from whom he was compelled to be absent so much of the time.

Mrs. Sarah Fauquier, although a constant invalid and in delicate health, was a keen supporter of her husband's work. Her failing condition led him in October 1881 to set out with her for a warmer climate. But before they could reach the southern United States, she died at her brother's home in Mount Vernon, New York.

Within a month the bishop himself dropped dead in Toronto, the victim of a heart attack in the home of his niece. His passing was sudden and unexpected, and the feeling of loss throughout Algoma was well articulated by E. F. Wilson:

He whom we loved—whom we revered—whom we trusted as a father and a friend—has been taken from us. The flock in the wilderness is without a shepherd. Tears well in the eyes of backwoods settlers. Indian chiefs sit with heads bowed.

The following spring the remains of Frederick and Sarah Fauquier were brought to Sault Ste Marie and buried in the cemetery by the *Shingwauk Home*, which had been one of the causes dear to his heart. Nearby a handsome stone and timber chapel was erected in his honour—the *Bishop Fauquier Memorial Chapel*.

Conscientious . . . practical . . . and good

The pioneer Bishop of Algoma was a conscientious man, utterly devoted to duty. As a farmer-become-bishop he was a practical man, who surmounted with energy and practical skill so many of the difficult administrative and financial problems that came his way. And, above all, he was a good man. "The saintly Bishop Fauquier" is a phrase used by many. Contemporaries describe his personality as gentle and kindly, unselfish and guileless, genial and cheerful. Here was a leader to serve, a friend to trust, a Christian to imitate. In only eight years he made an immense contribution to the Church's growth in Algoma. Fauquier deserves better recognition as a pioneer hero and an exemplary follower of Christ.

This paper, the first part of which was published in the November issue, was given by The Rev. D. M. Landon at a meeting of the Canadian Historical Society this year. We thank him for making it available to our readers.