



THE ALGOMA ANGLICAN

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NOVEMBER, 1969

A Summer of Work With People Along Railroad



The student, Gregory Lynn, is shown here with the Archbishop and Fr. Gibbs, after a confirmation service at St. John's, Chapleau.

Mr. Gregory Lynn, a theological student now enrolled in the Arts course at Laurentian University, tells of his experiences while serving in the C.P.R. Missions, under the direction of the Rector of Chapleau.

On the CP Line Mission the student learns through responsibility. After a week's stay with The Reverend Kenneth Gibbs, Rector of Chapleau, for briefing and general preparation I arrived in Biscotasing on Friday, May 2, via the "Budd car" which was to be my mode of transportation for the summer between the mission points. The first service was held on Sunday, May 4, with the people I had visited the day before being present as well as a few more. It took some time to locate all the parishioners at Biscotasing, and for the benefit of the next student I made maps of all the communities on the line in hope they will be of value in finding the people.

I found it convenient to visit Sultan, Tophet, and Jerome Mine during the week days in summer, while holding Sunday services at 10 a.m. in Biscotasing, and 2 p.m. in Ramsey. In order to be in Ramsey in time for the

service I would catch the "Budd car" as it came through Bisco at 11.30, arriving in Ramsey at 12.30 where Mrs. Millet would have a fine lunch waiting for me, and parish visiting was carried out after the service. Mrs. Baker of Ramsey never failed to assist the student if the Millets were away by providing a meal and a place to throw his hat.

WORK AMONG CHILDREN

As I arrived for duties on the line early in the season, I had the opportunity of working with the school children in Sultan. Through the generosity of the teacher I was permitted to teach classes on Fridays as well as participate in nature hikes



Some of the children on a nature hike at Sultan.

with the children. This proved a bond between myself and the residents of Sultan later on when the schools closed and the teachers left. The rest of the children in Sultan I grew to know through friendship with the separate school teachers, and when that school was closed I was able to show films in the Roman Catholic Church hall to all the children of both schools with as many as fifty in attendance. Use of the public school during the summer months was granted by the Chapleau District School Board.

(Continued on page 3A)



Everybody, including the dog, meets the Budd car.

Mission Front:

Thanks From West Indies

A letter of appreciation for the kindness extended to the young people from the West Indies who visited Algoma on a youth work tour this year has been received by Archbishop Wright from The Most Reverend Alan Knight, the Bishop of Guyana, who is the Metropolitan of the Province.

The letter stated, "Our boys and girls greatly enjoyed their time in Canada, and all say that the experience was both enjoyable and very valuable. I hope that your people in Canada found that their contribution to the work of the Church was useful."

LAKEHEAD PARISH HELPS CHURCH IN AFRICA

Proceeds from the Lenten offering at St. Michael and All Angels', Port Arthur this year was sent to two bishops in Africa for use in their dioceses. Letters of appreciation have further strengthened the parish interest in this project. The dioceses to which the donations were sent are East Africa, and Damaraland in South West Africa. Letters from this latter diocese speak of the need for bicycles to supply about sixty catechists and lay-readers with transportation. The bishop himself writes that he had travelled about five hundred miles by truck in taking Confirmations "through elephant country where we have Bushmen who are hearers, but because of their nakedness cannot come to church. Our people there are the poorest in the diocese and yet they share any clothes they receive with these good folk."

AND ON THE HOME FRONT IT'S THE CANON AT IT AGAIN

"A good ambassador of ecumenical good-will", were the words used by the Rector of New Liskeard to describe his "Honorary Assistant", the retired, but ever-active Canon Sims. Besides taking duty in several parishes of Temiskaming Deanery during vacancies, or while clergy are away, the Canon has on occasion been invited to preach in churches during vacancies in their ministries, and as The Reverend Harry Morrow put it, "The Canon is at it again", this time holding forth in the local Baptist church for two Sundays.

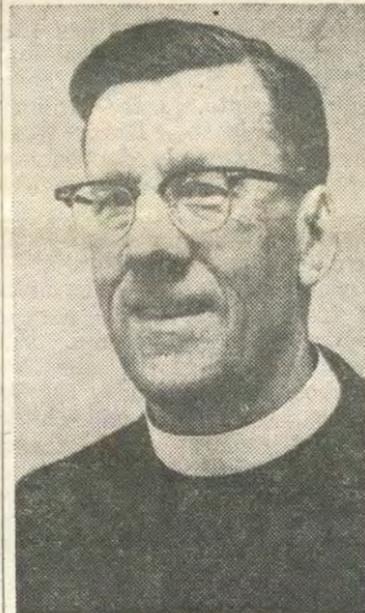
NEXT ISSUE

Canon Dixon tells the story of a centenary event at Sheguiandah, and Muriel Newton-White has written a special article for Christmas.

Combine Work Two Parishes

At the Executive committee meeting held at Port Arthur in October, The Rev. A. L. Chabot, Rural Dean of Superior, gave facts and figures regarding amalgamation of the two parishes of White River and Manitowadge, and the plan was approved by the members, with a strong recommendation that a parish council be formed.

The move to combine the two charges was brought about by the transfer of The Rev. A. M. Porter from Manitowadge to St. James', Sudbury. In a report made to the diocesan executive before he left, Fr. Porter mentioned this as one of the possibilities for maintaining the work in Manitowadge, now that there is a good paved highway between the two places.



THE REV. B. K-EDWARDS

Priest-in-charge of the combined parish will be The Reverend William Bagot Ramsey King-Edwards, who has been Incumbent of White River since 1963. Other points already in his charge are Missinabie, Franz, and Renabie.

TO RENOVATE RECTORY

At the September meeting of the diocesan executive committee permission was given to St. Saviour's parish, Blind River, to renovate the rectory, and a loan of four thousand dollars was granted to them from the Church and Parsonage Loan Fund.

Roberts Moves To Haileybury



THE REV. F. G. ROBERTS

As this issue goes to press word has been received of the appointment of the Reverend Frederick Gordon Roberts, BA, LTh., as Rector of Haileybury parish. Mr. Roberts is a native of this diocese, his home being at Fort William. He studied Theology at Trinity College, Toronto, and Montreal Diocesan College; this year he received his BA from Laurentian University. Ordained in this diocese thirteen years ago, he was Priest-in-charge of Blind River from 1956 to 1959, and for the past ten years Rector of the parish of the Resurrection in Sudbury.

His wife, Jean, is the daughter of The Ven. and Mrs. J. S. Smedley, who now reside in Bracebridge. She is a graduate of Trinity College in English Language and Literature, and was a high school teacher for five years before her marriage. The Roberts have four children, David, Margaret, Mary, and Anne. They will be moving to Haileybury around the middle of November.

OPERATION LIFELINE

A telephone counselling service, a new type of ministry being carried out by lay people, and organized on an ecumenical basis, is underway at Sault Ste Marie. It is aptly called "Lifeline". Ted Yeomans, an Anglican layman, was chairman at a public meeting held in planning the work. The Rev. D. M. Landon, an Anglican priest, in a sermon commending the effort, called it "a new means of Christian outreach".

Community Introduction for Catholic, Protestant Clergy

Recently the community of Elliot Lake welcomed a new Roman Catholic parish priest and a new United Church minister. To introduce them both to the community and make them feel at home, an "ecumenical welcome" was sponsored by St. Peter's Anglican Church holding a reception for them in their parish hall. It was well attended and enjoyed by all present. It is not often such an opportunity occurs as the Rector and congregation of St. Peter's are to be commended for this practical step in fostering Christian unity. The same parish co-operated in a district evangelistic crusade during October.

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Frederick Dawson Fauquier

Pioneer Bishop of Algoma

A paper prepared for The Canadian Church Historical Society
by The Reverend Donald M. Landon, MA, LLB, STB

1. GENTLEMAN FARMER AND COUNTRY PRIEST Malta . . . Hampton . . . Zorra . . . Algoma

From the sunny island of Malta — to a Tudor palace on the Thames — to the fertile farmland of western Ontario — to the northern wilderness of Algoma; those were landmarks in the life of Algoma's first bishop, Frederick Dawson Fauquier.

What little we know of his early years is unusual and intriguing. Though Fauquier was apparently of English extraction (in spite of his French-looking name), his birth — on July 29, 1817 — took place in Malta. Britain had taken over that island in 1798, and perhaps his father was in the garrison or civil administration.

When very young Fauquier became an orphan and was adopted by an aunt who lived at Hampton on the Thames. She had one of the apartments in Hampton Court Palace allotted to the widows of the poorer nobility or to persons retired from the royal household. Of Fauquier's education in England we know only that he attended a private school in nearby Richmond.

In 1836, aged nineteen, he emigrated to Upper Canada and settled with other English gentleman-farmers at East Zorra, near Woodstock. There he farmed for several years, successfully, we are told, with his brothers. When or where he married Sarah his wife is not indicated in contemporary accounts. She was the daughter of a Col. Burrowes of the British Army.

A "late vocation" to the priesthood

We do know something of how he came into the ministry. We are told that

A Mr. Huntingford, one of the wealthiest settlers in East Zorra, had built a small Anglican Church

for the use of his own family and the neighbourhood. His son, The Reverend Edward Huntingford, officiated there without stipend. When the Huntingfords returned to England, the son, knowing Fauquier's suitability for the priesthood, urged him to enter holy orders, primarily to keep open the little church and supply the spiritual needs of the neighbourhood, there being no regular incumbent in those days for so small a settlement.

Accepting this challenge, Fauquier went to the theological college at Coburg, that had been organized in 1841 and studied under Archdeacon A. N. Bethune, later Bishop of Toronto. Isaac Hellmuth, a future Bishop of Huron, was one of his classmates. In due course Fauquier was ordered deacon in 1845, and priested a year later by Bishop Strachan of Toronto. As had been hoped, he became incumbent of his home parish of Zorra — then in Toronto Diocese, but from 1857 part of the new Diocese of Huron. His stipend was supplied by the *Society for the Propagation of the Gospel*.

In this one charge he laboured quietly and conscientiously for twenty-eight years until he was called to serve Algoma. His voice became a respected one in the Huron Synod, and he was made Rural Dean, and later Archdeacon, of Brant.

2. ALGOMA'S DIFFICULT BIRTH Bishop Strachan's Vision

We now turn to the diocese that Fauquier was destined to head, and trace its difficult birth. In a sense Algoma's founder was John Strachan, the far-seeing episcopal statesman who from 1839 to 1867 presided over the Diocese of Toronto, which originally covered all of Upper Canada.

(Continued on page 4A)

Suggest Streamlining Synod

An interesting brief from the Deanery of Thunder Bay has been submitted to the Diocesan Executive Committee and the Synod Agenda Committee. In effect, it is a criticism of the synod proceedings made by the clerical and lay delegates from Thunder Bay, who met together some time after the synod to review its agenda. Other delegates will be interested in their findings, and now that the precedent has been set, it may be other deaneries or individuals will offer their suggestions.

The brief offers a few points about the synod service, the procession, the music, suggesting more participation in the whole service by the whole congregation. A complaint that has been often heard in parishes was, "Generally, the service was too long" — just what is implied by "generally" is not stated; could it mean that they thought the "sermon" (The Archbishop's Charge) was too long?

The synod service does seem to be

a lot of fanfare for what follows; we would suggest that the clergy, except the actual officiants, refrain from "dressing up". It looks ridiculous to see so many clergy in choir habit sitting in the nave behind the lay delegates. At the last synod no direction was given to wear even a cassock, but only two priests were not in "full dress regalia." Also, if the "service" is too long, why not have Evensong some time before; then, the Bidding Prayer, address, and one or two hymns, would be a dignified order for the opening of a synod.

The brief mentioned the "Quiet Hour" in kind terms, but left no doubt that they didn't want another, at least not at that time. We would like to know what they would think about such an exercise held early in the morning at the Eucharist when there is supposed to be a "Sermon" as part of the ministry of the Word; or have Evensong after a short break for lunch and a "quiet hour" before

The Archbishop's Letter

The Archbishop's Study,
November, 1969

Mission Impossible?

My dear People:

The title of this November letter is familiar to many of you who follow television programs regularly. I must admit the context is different to the thoughts underlying my message. We hear the expression *The Church is Mission* on every side. We mean that the institutional Church has a definite purpose in contemporary society both at home and throughout the world. The question which faces us is, "What is the role of the Church and how far is it fulfilling its function?"

As 1969 rapidly comes to an end this, I believe, is a practical and reasonable question. We, in our Diocese of Algoma, have grounds for thanksgiving that parishes and congregations are coming to grips with this challenge.

Many today are criticizing the Church because it appears to lack the power necessary to fulfil our Lord's command to go and teach. My first comment is that the Church has been most powerful, as we look back across the centuries, when it had the least power. It was in the early days when the Church had no power at all that it had the greatest influence on the lives of the people.

We are faced today with two extreme points of view. The first is that the Church should keep out of all public affairs. The people who represent this point of view believe that the Church should keep out of every issue that is not specifically religious.

The other point of view, as I see it, is that the Church should get into it — "get with it," become more and more involved in the world and what is going on in the world. They believe that the Church cannot save individuals *as individuals* unless they do something about the society they live in; that they cannot save a man who is living in a society which is crippled by poverty, frustration, or malnutrition. These people are tempted to say — "forget the Church building, get out of the church, get into the world, into industry, into the streets, on the university campus, into the homes where the people are."

To me, these are two extreme points of view; neither of them completely satisfies me, for if the Church keeps out of the world altogether it becomes ingrown. If, on the other hand, the Church gets too involved in the problems of the world, it is apt to become nothing more than a glorified social agency.

the evening session.

The Lakehead delegates feel the Cathedral hall is not large enough to accommodate the synod and suggest some other place be procured for the meetings. They also ask about the possibility of having tables to sit at, to keep all the printed material before them. This could only be provided by a large college classroom, and we doubt if such luxury has any value; all the printed material necessary can be easily condensed in a small booklet; as indeed the brief suggests, and surely this could be handled without sitting at a desk.

If you are to ask me what is the mission of the Church I would reply that it should keep one foot in the world and one foot in Heaven. What does this mean? It means that the people of God must always preserve the "upward look" by expressing in worship and adoration the sovereignty of God and sharing in the divine power which comes from communicating with God as He has revealed Himself in Jesus Christ.

At the same time the "outward reach" must be preserved whereby we are called upon to go out into the highways and byways proclaiming the truth that God cares and that His love must be expressed in tangible ways of uplifting the less fortunate and proclaiming God's love to all mankind.

This dual role is the concern of us who have been incorporated into the Body of Christ by Holy Baptism.

Is this "Mission Impossible"? — not for those who are dedicated and committed to our Lord's marching orders, "to go . . . baptize . . . teach." I trust that all who share in the fellowship of our diocesan family will prayerfully re-dedicate themselves to the glory of God in public worship and will sacrificially offer themselves and their gifts to His service.

Let me be very practical. You and I have a job to do as Christians, as followers of Jesus Christ. This is a time to stand up and be counted. I look to my diocesan flock, young and old, to match the challenge of the hour. Amongst all the changes and chances of this turbulent society, hold fast to the calling which our Lord extends, be faithful stewards of His gifts so that all of us may be worthy to be called sons and daughters of God.

Your friend and Archbishop,

William L. Wright

Diocesan Appointments

The Reverend Arnold Murray Porter, B.A., has been appointed rector of St. James', Sudbury, with St. Thomas', French River and Killarney. The Reverend Eric Beaumont Paterson, B.A., L.Th., has been appointed Incumbent of St. Matthew's, Sault Ste Marie, as from November 1.

The Reverend James Levi Springer, former Curate of St. Michael's Cathedral, Barbados, B.W.I., has been granted the Archbishop's license to do temporary work in the diocese while he continues his studies at Laurentian University.

The Church of the Holy Spirit, Manitowadge, has been combined with All Saints', White River under the Rectorship of the Reverend Bagot King-Edwards; a new highway linking the two places has made this new arrangement possible.

The Diocesan Executive has concurred in the action of the congregation of All Saints', Sault Ste Marie in deciding to disestablish the parish as from December 31, 1969.

Archbishop's Itinerary

Nov. 2-	9 a.m.—St. James', Massey.
	11 a.m.—St. Peter's, Elliot Lake.
	3 p.m.—St. Saviour's, Blind River.
" 3-	7: Canadian House of Bishops, Ancaster, Ontario.
" 9:	11 a.m.—St. John's Church, Ancaster.
" 10:	10 a.m.—Executive of General Commission, Church Unity, Toronto.
" 11-14:	Board Meetings, Toronto.
" 16:	11 a.m.—St. Paul's, Runnymede, Toronto, 60th Anniversary.
" 17-21:	General Commission, Church Unity, Winnipeg, Manitoba.
" 24-25:	Diocesan Executive, Copper Cliff.
" 26-28:	Canadian Council of Churches, Toronto.
" 30:	11 a.m.—Grace Church-on-the-hill, Toronto.
Dec. 2:	Wycliffe College Retreat, Toronto.

Several Take Marriage Vows

Christ Church, Englehart was the scene of a double marriage ceremony on September 27, when Carol Rae Locke and Barbara Lynn Locke, daughters of The Reverend and Mrs. Roy Locke, were given in marriage: Carol to Richard Harrison of Englehart, and Barbara to Peter Garvin of New Liskeard.

Mr. Locke gave his daughters in marriage while his brother, The Reverend Charles Locke of Matheson, officiated in the ceremony. To further enhance the family's participation, Donald Locke, brother of the brides, was soloist, and their two sisters, Shirley and Joan, were bridesmaid and flower girl.

Capt. Wayne Thomas, Church Army officer, and lay-assistant in St Thomas' parish, Fort William, who is Director of the Missions to Seamen work at the Lakehead, was married on September 13 to Miss Daphne Dawe of St John's, Newfoundland, in the Church of St. Mary the Virgin, in that city.

The newly-married couple were honoured at a reception held by the congregation of St Thomas' Church following the evening service on September 21. Over one hundred and thirty people were present and many shower gifts were presented. Special presentations were made by the Wardens, the Anglican Churchwomen, and the Girls Auxiliary.

It is interesting that on the same day as Capt. Thomas was married, his predecessor at St Thomas', Capt. Wayne Moore, was married to Miss Carol Payne in Trinity Church, Simcoe, and the week previous the first Canadian Church Army Sister, Lynn Hefferman, was married to Captain Phillip Mitchell, another Church Army officer in England. (It must be contagious!)

INTEREST PROJECT SUCCESS

Paying the bank interest on their loan, which was taken at the time of the building of Holy Trinity Church, Sault Ste Marie, has been a summer project in this parish for the past five years; while offerings are down during the summer season the object is to have the parishioners subscribe to pay one hundred days' interest, which now amounts to over eight dollars a day. This year the project was over-subscribed by nine days. In addition to this the parish has reduced the bank loan principal by more than three thousand dollars.

ASKEW PROPERTY SOLD

Property owned by Holy Trinity parish, Sault Ste Marie, on the Great Northern Road has been sold following a recommendation of the parish property committee to the diocesan executive. It had been held by the parish for ten years, having been left to the Church by the late Thomas Askew, a long-time churchwarden of Holy Trinity, who died in 1958. Proceeds of the sale will now be used to help pay off the debt on the church.

The Church Along the CPR Line

(Continued from page 1A)



Confirmation class at St. John's, Chapleau; the student helped with the training of some of the candidates.

Music is a media we can all participate in and appreciate. The people on the line all have in their mind tunes which they remember and sing. I was thankful that I could play the church organs for it really gives that extra to a service; however, even if the student doesn't play, the people still love to sing. Services in Tophet are evidence of this, where I had to lead the congregation in song.

held and \$170.00 was raised and used towards paying off the debt on the new and beautiful church at Ramsey.

At Biscotasing I undertook the project of finishing the interior of the student's cabin. A portion of the fifty dollars donated by the ACW of Sault Ste Marie for this was well spent. Paint was donated by Mrs. Harry Koles, and she has another can if



St. John's Church, Biscotasing, showing the student's cabin.

The church at Ramsey also serves Jerome Mine, and on some Sundays Mrs. Nimi would bring in a truck load of children from the mine, swelling numbers considerably. Mr. Millet got the use of the E. B. Eddy Co. bulldozer and levelled the church parking lot and road leading up to the church; he planted grass seed and thus provided the church with a beautiful lawn and parking area. Mrs. Nimi launched a successful fund-raising campaign at Jerome Mine; a bazaar was

the next student sees fit to apply another coat. I had the power generator taken down to Sudbury to be repaired as it had been out of service for about a year. Special mention should be made of Gordon Langevin who keeps up the grounds of the church and maintains the church fabric itself. This summer Gordon finished the chancel steps, and refinished the century-old communion rail, an excellent job.

It is through so many of these people that the CPR



Jerome mine buildings can be seen through the jack-pines along the track.

Synod Executive At Work

by William Wadley, Diocesan Treasurer

The first meeting of the newly elected **DIOCESAN EXECUTIVE COMMITTEE** was held at St. Paul's Church, Fort William, on Sept. 25 and 26, 1969, with twenty members present; eleven were unable to attend, and two vacancies had occurred. Among the matters discussed at the meeting, the Executive

APPROVED the sale of the present rectory of Epiphany parish in downtown Sudbury.

RECEIVED a request from St. John's, North Bay regarding the sale of their rectory and the investment of the proceeds to provide their priest with a cash allowance instead. The property committee was asked to prepare a report.

AUTHORIZED the cessation of services at All Saints', Sault Ste Marie, effective at the end of this year, and the offering for sale of the two storey, ten-year old brick building which had served as the centre for parish worship and activities since the church extension parish outgrew its original classroom-size portable church. Declining attendance and insufficient income to finance current operations and retire existing debts were cited as two major factors. A recent parish vestry meeting had asked the Executive committee to approve its closing or to provide grants to carry on. The vote to close was twelve in favor, five against, with two abstentions.

WERE ADVISED of the Archbishop's intention to appoint a small liturgical commission, and to issue a statement on reciprocal intercommunion in Algoma, following the publication of the Primate's Pastoral on this topic as requested by the House of Bishops at the General Synod meeting in Sudbury this August.

EXPRESSED its appreciation to Canon Craymer and members of the local committee for the excellent arrangements at the Sudbury Synod.

GRATEFULLY ACCEPTED the gift of the present parsonage of Trinity parish, Marathon, from the American Can of Canada, Ltd.

AUTHORIZED necessary repairs to the Bishop Fauquier Memorial Chapel, adjacent to the Shingwauk student Residence, Sault Ste Marie.

CAREFULLY SCRUTINIZED the 1970 financial budgets submitted by the Advisory Finance Committee, and approved a hold-the-line budget for the Diocesan Expense Fund which would require parish assessments of \$58,050; but deferred ratification of the Algoma Mission Fund budget which called for a five thousand dollar increase in apportionments.

ASKED the Archbishop to appoint a small task force from the members of the survey and finance committees to consider "consolidation of work and other changes in ministry which will maintain the 1970 apportionment at the 1969 level". Their report was requested for the next executive meeting to be held at St. John's, Copper Cliff on November 25, 26, 1969.

AUTHORIZED the Diocesan Board of Missions, with the help of the Synod office staff, to prepare plans for the continuation of the Project Method in the 1970 budget for diocesan, national, and world outreach.

RATHIFIED the request of the National Executive Council that the \$316.34 rebate to be received from the 1967 Christian Pavilion at Expo be donated for a similar presentation at Expo '70 in Osaka, Japan.

HAPPILY APPROVED increasing the Algoma Mission Fund endowment by the amount of \$4,162.69 legacy received from the estate of an English benefactress and supporter of the old Algoma Association, Miss Lillian Mary Scott, late of Lywood House, Ardingley, Sussex.

Renewal and change:

The presence of many new members at the first meeting of the new diocesan executive committee augers well for the future of the Church in Algoma. At a time when our society is showing increasing concern about the ability of existing institutions to adapt themselves to meet the challenge of changing times, it is encouraging to note that such procedures are built in to our diocesan structure. To the extent that changing membership is an accurate index of an institution's flexibility to innovation and renewal, then Algoma is well on the way.

Operation Catch-up

We would particularly ask all those parishes behind in their remittances for their diocesan commitments to make an effort to catch up in the weeks ahead. During the last two months of the year many parishes will be engaged in intensive stewardship and visitation programs. Usually the results of this fall activity are two-fold: they provide a realistic forecast of pledged income for the coming year, and they tend to stimulate givings for the present year. We heartily endorse the efforts of all those engaged in this work and suggest to others who have not done so that the time is still opportune for such an intensive program in their parishes as well.

line mission comes alive and it is for them that it functions. When you come to them they will welcome you heartily. There is not a home on the line where the student can't enter, sit down, and have a cup of coffee and chat with the occupant. All that's necessary is an introduction! The generosity of the people is heart warming. From time to time I visited parishioners from the line mission in the hospital at Chapleau; parishioners of St. John's were most

kind in that they offered and gave a place for the student to stay in town.

The summer work was a wonderful experience which I will long remember. What an opportunity for Christian service is provided! The student learns by doing, and the one who finds himself there next summer should be thankful that he too has an opportunity to serve and live with the wonderful people on the CPR Line Mission.

Fauquier Began Great Work of Building Diocese

(Continued from page 2A)

Strachan was keenly interested in the missions on the Manitoulin and at Sault Ste Marie and in a nineteen year period visited them at least six times. As early as 1850 in a memorial to the Church in England he proposed the division of his widespread diocese into four, including a large northern region to be called the "Diocese of Ste Marie" with the seat of its bishop at the Sault.

Settlers pour into free grant areas

Strachan's main aim for a northern bishopric was evangelizing the Indians along the upper Great Lakes. The project gained new urgency in the 1860s with the beginning of significant white settlement in Muskoka and other northern areas. The influx of settlers was accelerated by Ontario's *Free Grant and Homestead Act* of 1868 which opened up twenty-six townships in Muskoka and Parry Sound, five in the vicinity of Sault Ste Marie, as well as St. Joseph Island. Settlers were granted up to two hundred acres and in the 1870's they poured into the free grant areas, some from southern Ontario, others from the British Isles.

Provincial Synod slow to act

But action on Strachan's proposal was slow in coming. In 1868 the Synod of Toronto urged the need for a northern diocese and at the Provincial Synod later that year the Upper House adopted an enabling canon on missionary bishops. But it was ignored by the Lower House, which was more concerned with stamping out "ritualistic practices". Even the Synod three years later bypassed the needs of the north and devoted its attention to administrative regulations and constitutional technicalities. It was not till December 1872 that a special Provincial Synod was called to provide for Algoma — a session marred, however, by petty controversy and factional manoeuvring.

Diocese-making: new approaches

In the setting up of Algoma there were two departures from the previous experience in eastern Canada. Instead of creating a diocese after the Church in an area had developed sufficient strength, the American approach was followed of sending in a missionary bishop at an early stage to organize a new area. Thus Algoma was the first missionary diocese sponsored by the Canadian Church.

The other change was in the legal machinery used to establish the diocese. The former method, used as late as 1861 in the case of Ontario Diocese, was through royal letters patent issued by the Imperial Government. But this was no longer appropriate with the formation in Canada of an autonomous Church Province. So the first task of the Synod of 1872 was to devise a new legal basis for creating a missionary jurisdiction and electing its bishop.

Setting up Algoma:

Three days of legal wrangling

It took three days of legal wrangling before the necessary canon was adopted. The chief controversy was over the method of electing missionary bishops. The Upper House had proposed in 1868 that they alone would make the choice and with this arrangement the majority of the clergy concurred. But the lay delegates insisted on a more democratic method — nomination by the Lower House before the final selection by the bishops. On the third evening a compromise was finally accepted, the House of Bishops would propose one or more names to be voted upon by the Lower House.

Fauquier nominated by the bishops, refused by the laity

The bishops sent down only one name: Frederick D. Fauquier. To many this must have been a surprise choice because, in the words of one contemporary,

No one beyond Fauquier's own bishop and a small circle of per-



BISHOP FAQUIER

sonal friends would have ever thought of this gentle, simple, modest incumbent of a small country parish as Bishop of Algoma. The fact that his own diocesan, Bishop Hellmuth, though a professed Low Churchman, should have put forward in so marked a manner almost the only High Churchman in his diocese, also spoke volumes in his favour.

In the ensuing ballot, Fauquier was supported by the clergy thirty-one to seventeen, but rejected by the laity twenty-six to eight.

This division of opinion over Fauquier reflected the intense rivalry between the High Church and Low Church parties of that day. For decades they skirmished over issues which to them seemed of great moment but to us may seem ridiculously minor. By all accounts Fauquier was not a party man, but he was suspect among the Low Church laymen because of his moderate High Church views and his support of Trinity College and Bishop Bethune, his former teacher.

The bishops then nominated other priests, but a stalemate was becoming apparent. In the next five ballots Fauquier maintained strong clerical support, but the lay delegates favoured another Huron nominee, Canon G. M. Innes of London. After the eighth ballot a conference was held and it was agreed to unite upon the name of J. Philip DuMoulin, the thirty-eight-year-old Rector of St. Thomas' Church, Hamilton. He was elected on the ninth ballot.

Bishop-elect DuMoulin was almost immediately the centre of another heated controversy. He was criticized for planning to retain his Hamilton rectorship and residence while assuming the bishopric of Algoma. He soon resigned his preferment and remained in southern Ontario, becoming twenty-four years later the third Bishop of Niagara.

Second election, 1873

Another special Provincial Synod had to be called, and another year was lost in organizing the work in Algoma. At this session, in September 1873, Charles Hamilton, aged thirty-nine, the Rector of St. Matthew's Church, Quebec City, was proposed for the Algoma bishopric, but he immediately declined. Later he became Bishop of Niagara and Archbishop of Ottawa. The bishops then returned to their initial choice, Frederick Fauquier, who had now become Archdeacon of Brant. The laity again turned him down, but this time by only four votes, and on the third ballot he was elected. The members of Synod, says the record, then rose and sang the Doxology! Algoma at last had a Father-in-God.

After being consecrated in Toronto in St. James' Cathedral, on October 28, 1873, Fauquier went north almost immediately so as to become acquainted with his new diocese before the winter freeze-up. He travelled by train to Collingwood and by steamer

to his "See City" of Sault Ste Marie. Algoma as Fauquier found it.

What sort of diocese had he come to serve? Commencing at the Severn River, ninety miles from Toronto, it extended north and west to the height of land beyond Lakes Huron and Superior — a vast wilderness eight hundred miles in length and averaging one hundred and fifty miles in breadth, most of it densely forested. No railroads came into the area and the few miles of corduroy bush roads were in primitive condition. A few steamboats traversed the larger lakes. Travel in most areas was by boat or canoe in summer and by snowshoe or dog-train in winter.

Scattered across the eight hundred miles were four areas of Anglican activity: Muskoka, Manitoulin Island, the Sault area, and the newest sphere of work at Prince Arthur's Landing (later Port Arthur, now Thunder Bay). The initial staff of the diocese consisted, apart from the bishop, of only seven clergy, with three of them stationed in Muskoka and two at the Sault. Three of the seven were still in deacon's orders. There were only nine churches; no parsonages had been built; and there was no episcopal residence.

3. FUND-RAISER — PASTOR — EVANGELIST

Adopting a schedule; analyzing a task

As he began his episcopate Fauquier worked out an annual schedule which he followed closely till his death. From May to November each year he made his headquarters in Sault Ste Marie and visited by water the Indian and white settlements on the upper Great Lakes. The rest of the year he operated out of Toronto, devoting two months from January to March to a thorough visitation in Muskoka, since many settlements in that region were more accessible in winter.

As bishop of the infant diocese he had three main tasks — two were obvious: expanding the Church's ministry among the settlers and among the Indians. To Fauquier's dismay (and the shame of the Canadian Church) a third activity became equally urgent, finding the funds to keep the diocese going.

"The mitred mendicant"

Algoma, hailed as "the child of the Canadian Church", began life as a neglected offspring. Most of the settlers had little money to contribute, leaving the diocese dependent on outside aid. The rest of the ecclesiastical Province, having launched the new missionary jurisdiction, failed to ensure its financial support — a situation later to be described as "the Church's sin against Algoma". After four years as bishop, Fauquier spoke very pointedly to the Provincial Synod:

It certainly surprised me to learn, shortly after being called to my new sphere of duty, that not only had no provision been made for carrying on the mission work in the diocese, but that it was to be my business to collect whatever funds might be required. I would now ask whether the collecting of funds without for the carrying on of work within this diocese is still to be the chief business of the Bishop of Algoma.

Only Fauquier's personal income had been guaranteed by the rest of the Province. No provision was made to pay the stipends of the existing clergy, let alone allow for the additional workers that were required or for the erection of much-needed buildings. Algoma's first bishop was forced to be a "mitred mendicant" begging the funds to keep the diocese running.

Within three weeks of being consecrated Fauquier hurried to England to urge the needs of Algoma. During his five-month stay he won support from three of the great missionary societies, the *Society for the*

Obituary

Priest Served On Three Continents

A former priest of this diocese, The Reverend Charles Evan Darlington, died on September 7, at St. Margaret's Vicarage, Sevenoaks, Kent, England, where he had been parish priest since 1962.

Although he was born in China of English missionary parents, he came to Canada as a youth. At one time he worked in the mines at Sudbury; returning to England he studied at Oak Hill Theological College and after a curacy in London, served for five years as a missionary in Rangoon and Burma. During the second world war he also served with the British Army in that area.

Mr. Darlington was married while in Burma and after the war brought his wife and young family to Canada where he was priest-in-charge of St. Francis of Assisi, Mindemoya for a year, then from 1949 to 1954 at Englehart. In this latter parish he was responsible for the building of a parish hall, which is still called "Darlington Hall".

Propagation of Christian Knowledge, the *Colonial and Continental*, and the *Society for the Propagation of the Gospel*, as well as from individuals. Baroness Burdett-Coutts, that ever-generous benefactress of the colonial Church, gave him six thousand dollars for an episcopal residence at Sault Ste Marie. For many years English money provided one-third of Algoma's income.

The rest had to come from Canada. Quotas were allotted to the other dioceses in the east (but were generally not met), and *Algoma Missionary Associations* were set up, headed in each diocese by a secretary-treasurer who issued "collecting-books" and quarterly envelopes, and passed on contributions directly to Algoma. But the main fund-raiser was the bishop himself. Each winter he made extensive trips to the other dioceses, night after night addressing missionary meetings in different towns, telling of the needs of Algoma, and gratefully receiving special offerings.

Pastor to the settlers

What about the settlers who were pouring into the free-grant districts? Among them were numerous Anglicans, especially in Muskoka, and it was heart-breaking for Fauquier to have to turn down, time after time, their earnest appeals for the ministrations of the Church. William Crompton, the Muskoka missionary, told of one such experience in a backwoods settlement:

Friday morning we went to Mr. Gutteridge's house at eight o'clock, and to our astonishment a company of fourteen heads of families met us there. I cannot tell you the warmth of reception the bishop met with . . . we had the usual application for a service sometimes, or at least a parson's visit. His Lordship patiently and kindly explained to them the financial condition of his diocese, and though it grieved him to say so, he could hold out no hope at present. The bishop held a shortened service . . . for these sheep whom we had found in the wilderness, and their manner of joining in showed that their professions of attachment to the Church were not merely from the lips.

Along with the lack of funds for stipends, there was difficulty in attracting clergy to Algoma, where they faced not only constant travel, isolation and other pioneer hardships, but also disabilities such as no provision for clergy widows, no diocesan synod, and no representation in the Provincial Synod.

(Continued next issue)