



THE ALGOMA ANGLICAN

VOL. 14, NO. 1

JANUARY, 1970

Music, Blood Clinic, in Cathedral Activity

St Luke's Cathedral, Sault Ste Marie, is the scene of varied activities; it is the home of a modern drama group and a youth choir. Shortly before Christmas the Cathedral featured a music recital by Frederick Geoghegan, the only Canadian full-time concert-organist. Of Russian descent, and taught by organists in the tradition of Beethoven, Geoghegan grew up in England and studied at the Royal Academy of Music. During the war he served with the Royal Air Force; later as an organist in London he did a few command performances for the Royal Family. He came to Canada in 1953 and is organist in a Toronto church, but gives about fifty recitals a year under the management of an American concert organization. He played seven recitals at Expo '67 in Montreal.

Sale of tickets for the concert, which was held December 2, was in aid of the Cathedral Organ Fund.

At right, a few of St. Luke's choir boys at rehearsal; below, Frederick Geoghegan at organ.

—Pictures Courtesy Sault Star.



Matters of The Faith Cause Growing Anglican Concern

The second annual meeting of the Council for the Faith was held in St. Thomas' Parish Hall, Toronto, Saturday, November 29. Compared to the small number of men and women who had founded this organization less than three

years ago, the crowd which gathered for this meeting represented a gradual awakening of Anglicans across Canada to the dangers that the Catholic Faith and Evangelical witness of the Anglican Church may be destroyed by an ill-planned union.

Need For Altar Furnishings

Churches in the diocese in need of altar furnishings, such as Communion vessels, linens, frontals, etc., and any parishes which may have any such articles to share, should write to Mrs. S. R. Davis, Box 201, Huntsville, Ont., the ACW Diocesan Altar Guild Representative.

Since taking this newly-created office last year, Mrs. Davis has received a number of requests, and has been able to supply some of them, but if she had a list of articles that could be made available when need arises, more could be accomplished.

As this is being written she has just received a request from the Rector of a large rural parish for colored Burse and Veil sets and red and purple altar frontals for one of his small churches.

Will parish priests or altar guild directresses please use the ACW Representative as a clearing house for sharing any surplus altar furnishings, or let her know if there are any needs some other parish may be able to supply. This is a new service that can become of great benefit to the whole Church.

Four persons, two clergy and two laity, from this diocese attended the Council meeting which included members from as far east as Montreal and as far west as Regina. Reports showed a steadily increasing membership and steps have to be taken to provide more help in mailing. The Treasurer's statement revealed that in the second year of its work contributions to the Council had been six times as much as the previous year. "We are the defenders of orthodoxy", declared Dr. D. C. Masters, the co-Chairman of the Council, as he described the activities of the Council during the past year. He and The Rev. Dr. C. J. deCatanaro, the other co-Chairman, had addressed several meetings in Western Canada, and had both been members of the General Synod held in Sudbury last August.

Among the members elected to the Council Executive for this year was The Rev. K. G. Rutter, formerly of this diocese. Greetings were brought to the Council by a member of the American Church Union, an organization dedicated to upholding the Catholic-Faith in the Episcopal Church in the USA.

Speaker at this annual meeting was Mrs. Minett, a member of the Council from

On The Mission Front

Nuns in Haiti

A Canadian nun, who worked several years ago in this diocese when the Sisters of St. Margaret operated a convent at Bracebridge and performed teaching and social service work in the Muskoka area during the depression, has written of her present sphere of service in the West Indies island of Haiti. She is Sister Jean Margaret, and she expects to return to Canada this spring for a three months furlough, hoping to include Bracebridge in her itinerary.

The Society of St. Margaret was founded in East Grinstead, England, in 1854 by Father J. M. Neale; a branch was established in Boston in 1873, and from there the Sisters established St. Margaret's Home for the Aged in Montreal in 1885. They began work in Haiti in 1927.

Sister Jean writes that the activities of the Society include supervision of a primary school with a registration of one thousand pupils, a school for handicapped children with a registration of two hundred and fifty, one hundred and fifty of them being boarders. They also operate a daily clinic at St. Vincent's, and six hundred outpatients come here for treatment.

From their convent at Port au Prince a Sister goes out in the country every Sunday for a clinic and religious instruction. An old ladies' home (Foyer Notre Dame) was opened in 1962 in the grounds of Notre Dame Church, one of the eighty-five missions of the Church in Haiti. The Sisters, besides doing the sacristy work at the Cathedral in Port au Prince, work with women and youth groups and conduct classes for women and girls who have never had the opportunity to go to school.

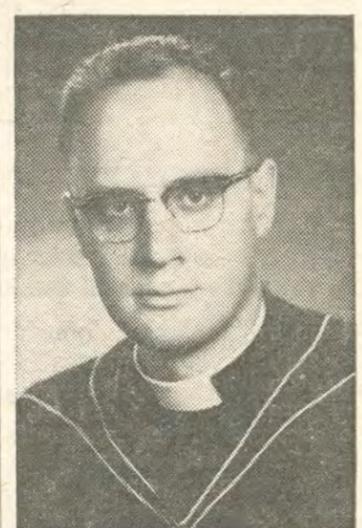
Sister Jean states that as the Church's work in Haiti depends largely on contributions, "any offerings received are gratefully appreciated." The Society's address is: St. Margaret's Convent, Box 857, Port au Prince, Haiti.

Youth in Asia

St. Thomas' parish, Thunder Bay has three former workers and parishioners serving with the Overseas Missionary Fellowship in Malaya and Thailand. Captain Michael Guy of the Church Army, who was assistant in the parish for some time, went from there to work in Malaya. Last year, Miss Diane Whybourne, a parishioner who had graduated from the Ontario Bible College, also went to that country; they are doing teaching and evangelistic work.

Now the parish has another contact with the Fellowship in the person of Miss Anne Aldridge, a former physio-therapist at McKellar Hospital, Fort William, who was a Sunday School teacher at St. Thomas'. She is now working at the Manoram Christian Hospital, Thailand where she does physio-therapy among leprosy patients, and teaches in a Sunday Bible Class, as well as giving instruction in English and working among young people.

New Rector For Sudbury Parish



The Rev. B. R. Brazill

The parish of the Resurrection, Sudbury, begins 1970 with a new Rector; he is The Reverend Brock Rodney Brazill, who comes to them from nearby Burwash, where he has been Chaplain at the Reformatory since September, 1966.

A son of The Rev. C. C. Brazill, Rector of St Edmund The Martyr, Toronto, Fr Brazill is a graduate of Sir George Williams University, Montreal (BA, 1960), and of Wycliffe College, Toronto (LTh, BTh, 1964). Ordained to the priesthood in this diocese, he was Curate of St Luke's Cathedral before his appointment to the Burwash Chaplaincy.

Mrs Brazill is the former Betty Rudd of Toronto, and they have two children, Linda and Douglas.



A Red Cross Blood Donor Clinic is held quarterly at St. Luke's Hall, Sault Ste Marie. Here a staff is kept busy taking blood from as many as seventy men and women in one day's operation. Located in central downtown, with ample room for parking, the Cathedral is an ideal location for this important work.



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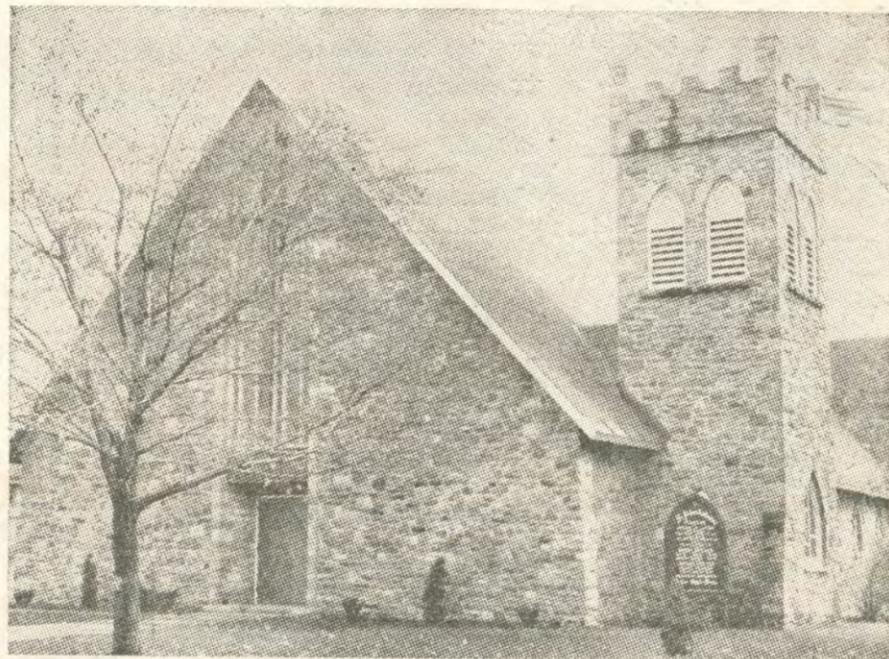
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St. Luke's, Sault Ste Marie, the Cathedral of the Diocese of Algoma, will this year celebrate the centenary of its founding as a parish. It is an observance in which all the diocese shares. The following message is adapted from a letter addressed to the parishioners of the Cathedral by His Grace, the Archbishop, last year. It applies to any other parish.

The Archbishop's New Year Message

My dear People:

The New Year presents a challenge to *Renewal*. The signs of renewal in the Church are numerous and promising. The Superior of the English-speaking Jesuits in Canada, in reply to the question, "What is happening in the Roman Catholic Church?", replied, "The Holy Spirit is at work." There is reason to believe that the Holy Spirit is also at work in other Churches bringing renewal.

The time is opportune to take a good hard look at the Church — ourselves. The necessity for a renewal of Christian living at all levels of society is imperative. The new age is here — the challenge to the Church is here.

Walter Lippman has expressed the unpredictability of modern life when he writes, "No mariner ever entered upon a more uncharted sea than does the average human born in the twentieth century. Our ancestors knew their way from birth through eternity; we are puzzled about the day after tomorrow."

We are living on the brink of a brand new age in history. The time has come for the Church to acknowledge the existence of a new age to enter into it with courage and confidence.

How can the Church of the future confront the world? The first is to retreat from the world, with all its problems, chaos, speed. We can escape by retreating into the Church and let the rest of the world go by.

The other temptation is for the Church to accommodate itself to the world and effect a compromise. Both these temptations must be resisted. Our responsibility is to "adapt" to the world — "get with it", but at the same time to remain firm on the essential of the Gospel. It is doubtful if the Church ever found herself in a more difficult situation.

One thing is certain — we must be prepared to surrender many of our most cherished customs, prejudices, and habits that the Faith may have some relevance and significance and meaning for people whose thinking and outlook is completely foreign to ours.

What is our task during 1970? We are called to one supreme responsibility and that is to be witnesses to Christ in all given situations. That is our vocation. That prompts the spirit of renewal. That is our motto for our diocese during the coming year, and we are encouraged because "Jesus Christ is the same yesterday, to-day, and forever."

He rules. He is King. The future is full of hope and promise. It remains for you and me to be faithful.

Your friend and Archbishop,

William L. Wright

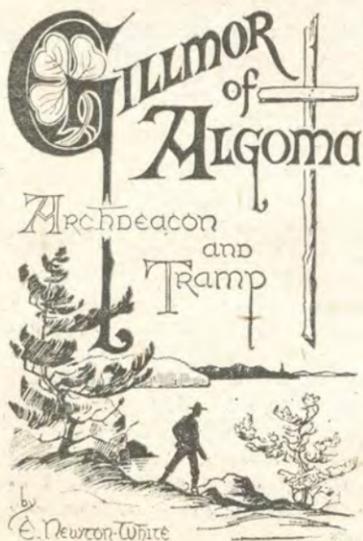
ATTENTION — MEMBERS OF THE CLERGY!

An opportunity to spend your vacation in the Muskoka - Parry Sound District, while taking part in the Church's outreach to people in the holiday resorts.

Furnished, comfortable cottages, suitable for family occupancy, are available to Anglican priests in return for taking the Sunday services in a nearby church during the months of July and August.

Some vacancies for the 1970 season are waiting to be filled. If interested, please write to The Reverend Robert Charles, Box 86, Rosseau, Ont. for information, stating the month in which you would prefer to take duty.

"A copy of this book should be in every home within the Diocese of Algoma" — Archbishop Wright.



This may be your last opportunity to obtain a copy of the outstanding biography of Algoma's own Irish Saint.

Only a few copies remain unsold; orders will be filled as long as the supply lasts.

Price: \$3.00

Private Sale Only; Not Offered at Book Stores

Order from The Synod Office, Box 637, Sault Ste Marie, Ontario

Make all cheques, money orders, payable to Diocese of Algoma.

For the Sake of Argument

Are Extension (Fund) Parishes Doomed?

Have you ever watched a scorpion self-destruct by turning its sting on itself? If not, look closely at the Church Extension (Fund) parishes and maybe you will see a scorpion in action. Already the project has wiped out one of the parishes that it spawned, and others are in such dire financial straits that possibly they are wondering how soon their turn will come. The question now is, will the scorpion be allowed to kill itself while the diocese sits by watching the death throes of parishes which are unable to help themselves, or will action be taken to alleviate the situation?

The diocese had an opportunity at the last synod to help the Extension (Fund) parishes, on a motion which would have forgiven seventy-five per cent of the debts. However, the majority of delegates preferred to accept an amendment which only served to defeat the original motion, but offered nothing constructive in its place. After the vote was taken, it was sad to see two men get up from opposite sides of the hall, walk towards each other, then shake hands with looks of immense satisfaction and accomplishment on their faces. Perhaps in time they and others will turn from shaking hands to wringing them, for something has to be done, and soon.

Now that the synod will not be meeting until next year, the whole matter reverts back to the Executive Committee for further consideration. In a small group such as this a great deal of constructive work can be accomplished, for the emotionalism which often plagues our synods is then put aside as members participate in frank and honest discussions. Two prerequisites are necessary, however, before these members can come up with a meaningful solution for the Church Extension (Fund) parishes. First, they must genuinely desire to grapple with and resolve this problem: which means, secondly, that some members will have to come out of the cozy comfort of their carpeted cloisters, i.e., their well-appointed offices and studies, to face reality as it is, and as Extension (Fund) parishes are having to face it.

Of course you may ignore all this if you wish, as being simply for the sake of argument; but on the other hand it may be for real. What do you think?

The above column, which we hope will be a regular feature, is contributed. The views expressed may not be the opinions of this paper; but we encourage free expression, and will welcome any correspondence it may provoke.

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
Jan. 4—Christmas 2	Onaping, Azilda	George Doolan
11—Epiphany 1	Coniston, St. George's, Sudbury	Lorne Sutherland
18—Epiphany 2	Thorneloe College	Colin Clay, Chaplain
25—Septuagesima	St. Alban's, Capreol	



The Trappists better watch to their laurels as "Father Pat's Wine Jelly" is advertised for sale at the St. Matthew's, Sault Ste Marie parish bazaar held at the end of November. Perhaps it was

just a gimmick for the ladies to use the name of their popular new Rector, or maybe The Reverend Eric Patterson has a special recipe he would like to share with our readers?

—Photo by Sault Star

Should We Not Try English Sunday School Curricula?

Is it right to assume that most parishes across Canada are thoroughly disenchanted with the much-publicized "new curriculum"? On all sides we hear cries of dissatisfaction and rebellion, while the Sunday School attendance has dropped to an alarming low and programs have to be jettisoned for lack of leaders.

Just a decade ago the fad of group-life labs, parish life missions, etc., was in full swing and thousands of dollars was being spent on a scheme that was going to transform our parishes and Christian education programs. The "new curriculum" was spawned in a rise of humanism whose latest gimmick in selling its "gospel" is the craze for "sensitivity classes".

The *Seabury Series* of lessons is a prototype of our *New Curriculum*, but some places have used the *St. James' Lessons* and *Episcopal Church Series* to advantage. An increasing number of schools, we hear, are turning to the *David C. Cook Bible-in-Life* lessons; however, the disadvantage with these is their American orientation, and the cost, which is sometimes beyond the reach of smaller (are there any other kind, nowadays?) schools.

The alternative, then, has been to look to England for lesson materials in teaching. Some, we know, are using the *Scripture Union* publications, which are available through Canadian agencies, and present a strictly evangelical, but not essentially Anglican approach. There are, however, several sources for Anglican materials, which in the positive simplicity and directness of their content have much to offer. The Church Information Office, Church House Bookshop, Great Smith Street, London, S.W. 1 carry a large selection of lesson courses and materials for Church Schools; one series, *The Crossbearer's Scheme*, we have found quite effective for the Junior grades.

The Crossbearers' Scheme was first published in 1955, and the *Teacher's Handbook* has been re-printed three times, an indication of its increasing usefulness in Church Schools. The author is Canon E. C. Blake, Director of Religious Education in the Diocese of Lincoln. It is a simple graded system in which each pupil moves forward at his own speed, bright ones are not discouraged by boredom; they progress through the different stages as they complete and show their understanding of the tests.

Basically, the two textbooks required are the *Bible* and *Prayer Book*, but there is no limit to the research that can be done by teacher and pupil. *The Teacher's Handbook* provides a guideline to the teaching, and there is an informality suggested, which

is to be expected in a progressive method. The material is set out in any easy conversational form, suited to dealing with individuals.

Each part of the scheme is divided into six tests which must be passed by the pupil before he is ready to go on to the next part, or "Cross". Ordinary scribblers can be given to the children in which their work can be written and a record kept of the tests passed. Memorization of *The Lord's Prayer*, *Creeds*, certain parts of the *Bible* are required as the pupil advances from the "Blue" Cross, through the "Red", "Green", "Yellow", "Brown", "Silver", and "Gold" stages of the scheme. There are also tests to show understanding of the Scriptures, the use of the *Prayer Book*, the meaning of the Church Seasons and Holy Days, and of the furnishings of the church where he worships.

The use of prayer in the Christian life is emphasized, and several tests of practical work are set, from making models of the font, altar, etc. to making a "Bible bookcase", and show the routes of St. Paul's journeys as if they were taken today, etc. It takes about two years for an eager boy or girl to complete the whole scheme, with average pupils probably taking longer; it depends on how regular is their attendance and how much work they are willing to do.

Other courses are available in which attractive work books are provided for the children, and we have found English prices very reasonable; it does take a long time for mail shipments to arrive, but this can be overcome by



GOLDEN WEDDING

The Reverend Christopher J. Passey, who retired four years ago and is living in Vancouver, has written to the Editor and sent the above photo of his wife and himself, taken on the occasion of their golden wedding anniversary last October.

We know their many friends in the Diocese of Algoma will be interested to hear of the Passeys, and to wish them belated congratulations. Father Passey still enjoys reading the news of the diocese in THE ALGOMA ANGLICAN.

ordering early. We might mention that with the course described above we have used the "Anglican Church of Canada" pin which is available from the Anglican Book Centre, Toronto, and have simply painted the cross to correspond with the stage of the scheme the pupil had completed. Other means of "graduation" could be devised, and there is a special "Crossbearers' Badge" available from the same place we buy the material for the course.

New Liskeard Parish Directory

The Reverend Harry Morrow of St. John's, New Liskeard, is to be congratulated on the production of a well-illustrated leaflet outlining the activities of his parish.

Beginning with stating the times of the Church Services, there are sections of information about the Altar Guild and its work, Sidesmen and visiting Teams, and four women's groups: The Evening Association, which was founded by the late Canon Stephen Turner in 1946 and still going strong. The ACW and the Parish Guild are being joined in the women's work section by a new group, meeting weekly in the parish hall, their present project being "quilting", besides having fellowship. It meets in the afternoon and the mothers can bring their small children along.

Other parts of the brochure tell of the Sunday School program, the Junior and Senior

Choirs, the Servers' Guild, the Envelope Secretary — opportunity to contribute to the work of the Church, and finally the Youth work in the parish, which includes a Cub Pack, a Scout Troop, and a company of Venturers for boys, and the Juniors and Girls' Auxiliary for younger and teen-age girls.

Sault Church Will be Sold

As the recommendations of the congregation of All Saints', Sault Ste Marie and the Diocesan Executive Committee are carried out, the see city will be less one parish at the beginning of the year, and the present All Saints' church building will be sold.

This decision came about after a four year decline in membership and finances. The parish was founded in 1957, and two years later the church was built at a cost of about sixty thousand dollars. Three years later the parish was given the status of a rectory, or self-support. Faced with a large deficit in operating expenses as well as a total debt amounting to more than seventy-six thousand dollars, the congregation voted this fall to close the church at the end of the year. Because of the proximity of other churches in the city it was felt the people would attend the nearest one, with the largest group probably being absorbed in the Cathedral parish.

In summarizing the reasons for taking this step, the Rector and Wardens observed that Anglicans had "overbuilt" in the 1950's and now had more churches than they could support. All Saints' will be the second church building to have been closed, as the Epiphany congregation combined with St. Matthew's a few years ago.

Obituary

Frank Leigh, Priest

The death occurred in a Toronto hospital on November 27, of The Reverend George Franklin Leigh, a former priest of this diocese who served as Rector of Chapleau for three years, and then was appointed first Chaplain at Burwash Reformatory, remaining there until June, 1963, when he transferred to the Diocese of Niagara.

Mr. Leigh was seventy-one; he had been ordained Deacon in 1925 and Priest in 1926, by the Bishop of Yukon. He served in the Diocese of Montreal for twenty-four years after his ministry in the North, with the exception of five years as Chaplain in the Second World War. He retired from the active ministry just a year ago. Surviving are his wife and one son.

QUIET DAY HELD

Churchwomen of the Deanery of Thunder Bay gathered at St Paul's Church, Fort William on November 10 for a "Quiet Day" retreat conducted by Sister Helena of the Society of St John the Divine, Willowdale. The Sister, who is a native of Thunder Bay, kindly offered her services while visiting her home.

Executive Committee

Reported by William Wadley
Diocesan Treasurer

The second meeting of the Synod Executive committee was held at Copper Cliff on Monday and Tuesday, November 24, 25, 1969, with twenty-five members attending. The Executive:

AUTHORIZED the preparation of mission project material for 1970 for distribution to local parish officers, and requesting the selection of individual projects for support during 1970 with their mission givings for diocesan, national, and world outreach.

WERE ADVISED that at its first meeting the Diocesan Survey Committee had re-appointed Mr. Donald Cowcill, Sudbury, as Chairman; and had asked the rural deans to suggest people in their deaneries willing to serve on the committee in the expanded form requested by Synod.

Because of an eighteen thousand dollar operating overdraft at the end of October REQUESTED the full co-operation of all parishes in forwarding their diocesan commitments to the Synod Office by the end of the year to rectify this situation.

RECEIVED A SUGGESTION that as an economy measure future meetings of the Executive be held in Sault Ste Marie, and deferred the setting of a specific date for the next meeting.

ADOPTED a net Mission outreach budget of \$94,500 for 1970, which pegged the minimum effective stipend at \$4,250 for 1970, and accepted the minimum travel grant of eight hundred dollars as recommended to Synod by its Car committee.

CONSIDERED detailed recommendations of the advisory finance committee, property committee, and a special committee regarding the 1970 mission budget; also that the participation and suggestions of local church wardens and officials of several parts of the diocese be invited regarding the possible consolidations of work and changes in ministry.

APPROVED the drafting of changes regarding liability insurance, and AUTHORIZED the Treasurer to inform the parishes of the coming into effect of a new overall liability policy by January 1, 1970, to cover the whole diocese.

RATIFIED proposals concerning changes in the constitution of Laurentian University regarding its relationship with the several colleges, faculties, and professional schools.

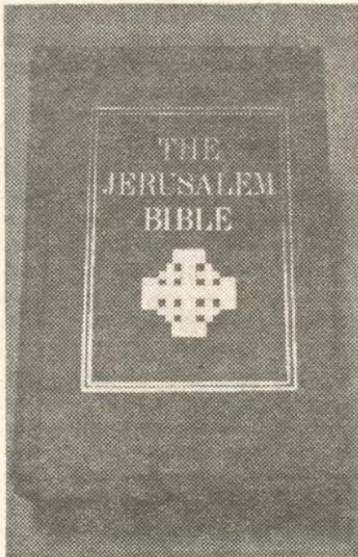
HEARD a report from the new Liturgical Commission inviting information and suggestions regarding public services.

New Modern Version of Holy Scriptures Important Contribution to Bible Study

We recently noticed in a parish bulletin that the Rector acknowledged the gift of a copy of *The Jerusalem Bible* from two of the parishioners. This edition of the Holy Scriptures was first produced by the French Dominican Biblical School in Jerusalem in 1956, and ten years later further revised and brought up to date by a group of English R.C. scholars. It is becoming popular among Anglicans, even though they may find the arrangement of the *Old Testament* and *Apocrypha* books slightly confusing.

The Jerusalem Bible has a double purpose: to help the Church keep abreast of the times by having the sacred books in modern language, and to encourage the deeper study of the Scriptures by means of helpful notes and cross-references as well as an introduction to each group of books, which offer the student a clearer perspective of Biblical history and the contents of each book. To priests and others interested in Biblical study, its chief attraction is to be found in the "foot-notes" which are a "built-in" commentary.

We first heard it read at a week-day Evensong in a parish church, and commend its use in the daily offices, with the Bishop's permission. However, it should be used with



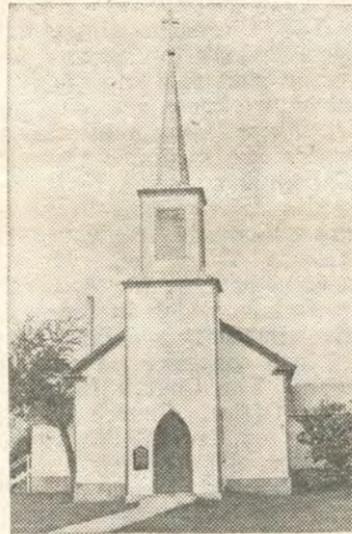
care; for although it is a superb translation, making so many of the lessons more easily understood, we doubt if many people will appreciate the use of the Hebrew "Yahweh" for "Lord", and for all the clarity of modern language, there is nothing to compare with the beauty of the old Tudor English. On some occasions, too, as in lessons from *Jeremiah*, the reader will find it much easier to go back to the *King James* or *Revised Versions*, as this book has a re-arrangement of the chapters. Unfortunate omissions are the *Books of Esdras*, and the *Prayer of Manasses*.

It is a pity, however, that the custom followed in editions of the *Vulgate Bible* of including these "omitted" Books as an appendix, was not continued. We miss some of the portions of *Esdras*, including the classic account of Zerubbabel's wisdom, "Truth is great and will prevail"; while the *Prayer of Manasses* ranks with the fifty-first Psalm as an example of a king's repentance.

What is important is that this edition of the Bible is well suited to achieve its two-fold purpose and we are glad so many will be able to share in the fruits of the Biblical scholarship behind it. It is commended by the Archbishop of Canterbury. The complete Bible is published in an expensive edition, but there is a *New Testament* paperback (without the commentary) which has been kept at a low price within the range of the average purse.

Early in October the Province of Canterbury in its synod authorized the *Jerusalem Bible* for use in the lessons at the Eucharist and other Services.

Diocesan Landmark



St. Paul's, Manitowaning, Algoma's oldest church.

This year Algoma's oldest church will mark the one hundred and twenty-fifth anniversary of its founding. St. Paul's Church at Manitowaning on Manitoulin Island, has established a fund to provide for some necessary work to complete the basement construction which was done five years ago. The congregation hopes this year to waterproof the walls, install the ceiling, and provide partitions so that it is better adapted for meetings and parish activities.

Chaplains Work With University Students

Anglican students from this diocese attending McGill University will find a former Algoma priest as the part-time chaplain of the university Canterbury Club there. The Reverend Kenneth Rutter, Rector of the Church of the Advent, Westmount, has recently been appointed to that position. Canterbury clubs are the official Church fellowship groups for Anglican university students.

Father Rutter, a native of Muskoka, was ordained and served for six years in Algoma before transferring to the Diocese of Ottawa. Two years ago he became Rector of

Typewriter Useful Equipment In Parish Communication Job



We don't know if The Reverend A. Murray Porter is using the same typewriter he is admiring with such delight in the accompanying photo, but he has sure produced a lot of "copy" since it was presented to him by the congregation of St. Luke's Cathedral nearly six years ago when he left his curacy there to become parish priest at Manitowadge.

During the five years he spent in that northern mining town in charge of the Church of the Holy Spirit, he not only gave his parishioners a lively paper called *The Spirit Speaker*, but for some time he also edited the town's weekly news sheet, *The Echo*. Contributions from his "typewriter", as well as news items often found their way into the columns of this paper.

On October 1, 1969, Mr. Porter, his wife, Cathy, with their three boys, Stephen, David, and Ian, moved to Sudbury, where he was appointed Rector of St. James' (Lockerby), with St. Thomas', French River. It was not long before his active mind and nimble fingers, plus a skilfulness with stencils, introduced "*St. James' Journal*" as a means of communication between the priest and people of this parish, which as the *Journal's* masthead informs us, "serves the Lockerby area, comprising the north shore of Lake Ramsey, Paris and Regent streets south of Lily Creek, the Robinson subdivision, Long Lake area, Lo-Ellen park, and Highway 69 south."

St. James' Journal is an eight-page folder mimeographed on two sheets of heavy foolscap. The cover page says it is "full of news and views" and its contents live up to this claim. A few hand-drawn illustrations accompany some of the items that tell of the varied activities of the congregation. The ACW were sponsoring a "Drug Information Night", and the Rector told of plans for ecumenical youth work in the community around the church. We were surprised to read that the time of their Confirmation is known — how does Sudbury get the Archbishop's Itinerary so soon?

The "views" of the Rector are expressed on a few topics, and they will likely arouse an interested and eager readership for his paper; they are challenging and provocative. On a page titled "Old Traditions! New Ways?", he gives ideas for families using the "Advent Wreath" custom in their houses, as "an opportunity to practice the Christian religion in your home with real pleasure." While we liked his advice, "Don't be formal. Let the joy come through", we got a jolt from this statement:

"The retirement of the family Bible and recession of family prayer sessions is lamented by a few, but not by me! I can never see its revival in any but the most pious and rigid homes. Indeed, because of our busy modern life I would venture to say it would generate more hatred than love."

The truth of this gives us something to think about, and is it not a sad commentary on our age—that in spite of such increase of knowledge and education, with the Holy Scriptures made available in so many modern translations, we have reached the point where they are no longer read together in families, or homes used as places of prayer? Is the hurried performance of a sacramental act or pretty ceremony sufficient without the discipline of prayer and study?

However much we may be shocked by the hard facts of the words quoted above, we feel that the suggestions offered regarding the Advent and Christmas customs could result in a return to family worship, or at least, as Mr. Porter put it, "make Christ the centre of our Christmas, even in the middle of a frantic commercial world."

As we write this the usual round of "Christmas parties" are in full swing, even held late Saturdays and early Sundays; few families can resist this annual orgy, and keep any meaningful preparation for the Festival of Christ's Birth. Often we must fight for the souls of children against parents who resent the Church's intrusion into their habits. When this issue is published it will be in the New Year and how did you readers spend your Christmas?

If *St. James' Journal* keeps up the standard set by its first issue it will be a valuable addition to the diocesan family of parish magazines. We hope it keeps the keys of his typewriter busy!

The Mail Box

Fauquier History Stirs Interest

Among the first comments we received on the story of Algoma's first Bishop, an historical paper written by The Rev. D. M. Landon, Clerical Secretary of Synod, was the following letter from Mr. R. J. Boyer, MPP, Muskoka Member of the Ontario Legislature, and publisher of the *Bracebridge Herald Gazette*.

"It was interesting to read the first installment of the history of Bishop Fauquier in THE ALGOMA ANGLICAN, which will add to the general knowledge of the early history of Muskoka. In 1953 we published excerpts from a booklet called *Muskoka Sketch*, which included a reference to Bishop Fauquier, and I am attaching a copy of the same from our files.

The author was W. E. Hamilton, BA, who was immigration agent for the Ontario Government at Bracebridge for a time in the 1870s. He was editor of the *Guide Book and Atlas of Muskoka and Parry Sound Districts*, published in 1879, which is still a useful reference book. After his government position was abolished, he later became editor of *The Times*, at Dresden, and in 1884 he issued the *Muskoka Sketch*. The booklet provided an interesting report of the conditions in Muskoka in the 1870s. He was evidently friendly with Bishop Jamot, who lived in Bracebridge, and later became Bishop of the Peterborough Roman Catholic Diocese.

The attachment may add nothing to the material you have, but seems to represent another view of the difficulties under which the first Algoma Bishop worked."

The reference of Mr. Hamilton to Bishop Fauquier reads as follows:

"It was a little curious that the two bishops under whose charge, in the Roman and Anglican systems respectively, Muskoka and Algoma were placed, were French, or of French descent.

I saw a good deal of the then Anglican chief pastor of Algoma, the late Bishop Fauquier, during his annual visits to the district. A bishop's work through such a country is not to be done by a feathered soldier of the Church militant, and he had his trials physical as well as mental during his journeys.

He was a man of massive and commanding appearance, very dignified and grave in manner, and somewhat melancholy, as well he might be when he thought of the enormous extent of his diocese, large enough for an European kingdom, and only ministered to (in our Church) by a little handful of pastors, whose salaries could not be guaranteed for a single quarter.

He often spoke of the unfair way in which Algoma had been treated financially by the older dioceses, and referring to his continual journeys to raise funds in Eastern Canada and elsewhere, he said, 'You see, I am literally a beggar, and must be, unless the mission is to drop'. Then the conditions of the people, eager for ministrations, but rapidly lapsing into practical heathenism through lack of clergy shocked him beyond measure. Hence he called for volunteers to act as lay-readers. I offered my services and was accepted. Accordingly, I conducted services at Stoneleigh, Falkenburg, and Bardsville, outlying stations in connection with the Bracebridge Church."