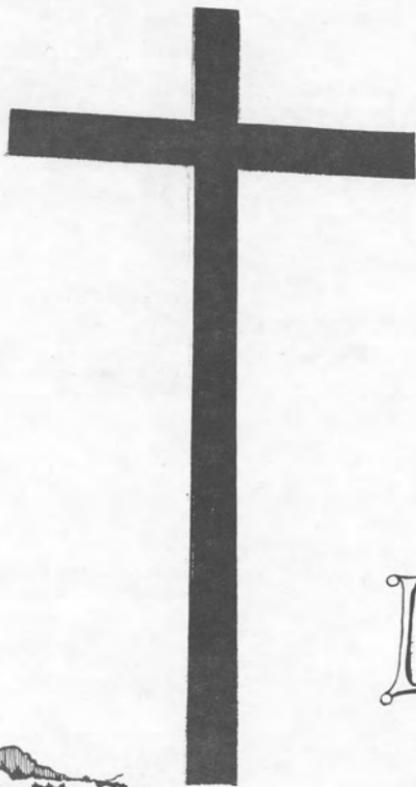


ALL SAINTS ANGLICAN CHURCH



Parish – 1880 to 2000
Gore Bay, Ontario, Canada



LET NOT
YOUR HEART
BE TROUBLED;
YE BELIEVE
IN GOD,
BELIEVE ALSO
IN ME.—

Dedication

The Faithful Members

In remembrance of all those who so faithfully served God and All Saints Parish and Church, Priest or Member. The Church and Parish have been influenced by their work, dedication and constant devotion to their Lord and Church.

To My Mother

Ellen Margaret (Willis) McQuarrie, a faithful worker and a tremendous influence on her family. Her keen sense of dedication to her Church was without doubt.

Acknowledgements

To publish the history of All Saints Parish and Church involved the cooperation and support of many people. Without their kind assistance this book would have been a most difficult task. There were a number of contributors to this production of parish history.

Some of these people are as follows:

- Effie (McQuarrie) Bowman, the eldest member in 2000, who walked us back to her youth to relate how things were in All Saints some time ago.
- Marven Bowman who edited and gave the writings some semblance of a book.
- Archdeacon Harry Huskins of the Synod Office in Sault Ste. Marie who came to my rescue a number of times with pertinent information.
- John Cockburn who provided pictures for the book.
- Eliza (Kinney) Copeland who provided her Aunt Eliza's letter of the early years of the Parish and Church.
- Doctor Shelagh McRae who printed from her computer the Church of England members of the 1901 census.
- John Allison for all his computer assistance.
- Nicole Weppler for her search of early parish pictures at the Gore Bay Museum.
- Mildred (Purvis) Major for the material on Magistrate Major.
- Todd Courtemanche for all his assistance on the computer.

As is the case in any production, there is a key player whose contribution has added so greatly to the end result. While this history book of All Saints Parish and Church may not seem like a major feat, it did involve no end of time in research, editing, type setting and preparation to bring it to completion. I am deeply indebted to Audrey Jones for her expertise in grammar and editing, not to mention the many hours that she set copy on the computer to produce this book for publication. Audrey laboured long hours to make it happen. My most sincere thanks and appreciation for all your efforts, Audrey.

Willis John McQuarrie

Foreword

As I retraced the steps of history of All Saints Anglican Parish and Church, it has led me to a number of places and individuals. It has taken considerable time, and has involved a number of people to bring it to completion.

My research has taken me to Thorneloe College of Laurentian University in Sudbury, home of the archives for the Diocese of Algoma, to the Synod Office in Sault Ste. Marie, to interview many people who have been associated with All Saints Parish and through the pages of many books and records. My travels did allow me to gain a good deal of data about church and parish, but it also became abundantly clear as to the tremendous amount of history that has been lost. As generation after generation of people have succumbed to the inevitable conclusion of life on this earth, they have carried with them a wealth of information of their era that is lost to us forever.

It is most unfortunate that we are forever too late in attempting to record the history of a particular family, organisation or community, and in this case of our early parish and church. We have lost so much. There may be more information out there somewhere, but in spite of my efforts, and the efforts of a number of people, it was not available. No doubt the publishing of this book will prompt the memory, and should this be the case, please contact me.

As I gave some rather pensive thought to my association with All Saints Church, I recalled my days as a server, choir member, Sunday School Teacher and member. I also remember my mother and her faithful work for the church, and I recall her talking of the clergy in her time. Names like Yeoman, Swainson, Jewell, Sturgeon, Talbot, Jarvis, Bull, Banks, Bruce, Thompson and Richards. It was not difficult to understand those she liked better as their name was repeated often. Our home seemed to be a focal point for the clergy. I would often see them sitting at the kitchen table having a cup of tea or coffee, or at the evening dinner table. We did live but a short distance from the church with easy access for a break, and a welcome chair. And, I must add, I know full well that if the priest wanted the truth of the matter, he would get it from Mother, good or bad.

While a considerable amount of Parish history has been lost, some interesting stories have been unraveled. Stories such as that of Magistrate Major, missionary, publisher and magistrate. Also, the stories of the Missionary Priests who served some ten to twelve outstation missions of All Saints Church in Gore Bay. Or the fires that have threatened the church during the years when Gore Bay was for the most part of wooden structures and precious little fire fighting equipment. There are a number of interesting stories associated with this Church and Parish that did come to light and are now recorded for future generations.

John P. Clements



The First Missionaries To The Manitoulin

During the year 1800, the Church of England, the Mother Church of the Anglican Church of Canada, established a presence on the Manitou Islands. Missionaries of the Church came to the islands: Drummond, St. Joseph, Cockburn and the Grand Manitoulin.

The only access to any of these islands was by water during the navigational season and over the ice in the winter months. During that era, boats used were the schooner and the canoe. Voyages would usually originate from communities along the eastern section of Georgian Bay to Manitoulin Island and from areas along the North Shore and Sault Ste. Marie to the Western Islands and the west end of Grand Manitoulin.

Church of England, often referred to as "The English Church", missionaries were first reported to be located at the Hudson Bay Fort at LaCloche on the North Shore near Little Current. A Mr. Sanderson, while not a missionary but rather an employee of the Hudson Bay Company, taught the people of Christianity and in particular, the Church of England. Mr. Sanderson was the son of a Church of England priest.

In 1831, Rev. J.D. Cameron was appointed as Missionary, or Parish priest, at Fort LaCloche and began expanded missionary work along the North Shore Communities and on Manitoulin Island to the settlements of Sheguiandah and Manitowaning. In 1832, the Rev. William McMurray was sent to Sault Ste. Marie and in his missionary work, he visited settlements on the western Manitou islands. At about the same time, the Rev. Adam Elliot, another Anglican missionary, was travelling along the North Shore and over to Manitoulin Island. However, it was not until 1838 when the Bishop sent the Rev. C.C. Brough to the settlement of Manitowaning that the Church of England had a firm and lasting presence on Manitoulin Island. This was the beginning of the expansion of Christianity by the Church of England for a people eager for the Word of Hope.



Gore Bay Is Born

Small settlements began to appear along the North Shore of Lake Huron at much the same time as they started on the Manitoulines. Since the few land routes of the north could only be traversed by walking, and on rare occasions by horse, perhaps pulling a stoneboat; by far the easiest mode of travel was by boat, provided the waters were not angry, as the North Channel can often be.

The captain of a vessel would frequent only those ports that offered sufficient water depths to gain access, without threat of damage to his vessel, and provide protection from the weather. The passengers would be brought to shore, using a smaller boat, and then left to fend for themselves against any elements that might pose a threat.

It was in 1870 that John Hector McQuarrie and James Fraser, brothers-in-law, found their way to the port that was to become the Town of Gore Bay. They were joined later that same year by yet another brother-in-law, Robert Thorburn, who upon arriving, was able to send a letter back to the family stating that he had arrived safely and had found James and John.

Gore Bay had its beginning.

A settlement was first established at the north end of the present town, and as more and more settlers arrived, it began to expand further to the south. James Fraser became the first Reeve of Gordon Township, which at that time included the Town of Gore Bay. John McQuarrie died at the age of 57 years and is one of the first to be buried in the Gordon Cemetery.

During this period, there were few trees in the area of the West Bluff of Gore Bay. The trees had not grown back following fires that had ravaged Manitoulin Island.

In 1877, the settlement had grown because of an excellent harbour that afforded easy access for schooners to land and deliver their cargo of freight and passengers. That same year, Harry Mander arrived in the community with a printing press. Manitoulin's first newspaper started to roll off the press to deliver the news – a welcome addition for the settlers. Missionaries made visits to the community, providing the foundation for a Christian atmosphere.



Early Gore Bay, when there were but a few buildings in the community. Note the sailing schooner in the bay, and All Saints Church can be seen in its present location on Meredith Street.

Challenging Times

Manitoulin Island was an isolated place to be at the turn of the century (1900), communication with the outside world was extremely limited. The mail, if and when it arrived, was an event of great interest, but even more important were the stories that the mail carrier had to convey.

In the 1800's and into the 1900's, when mail arrived, it caused the community to stop work. Everyone congregated at the Post Office to hear what the mail carrier had to tell, and to discuss the happenings of the rest of the world. At one time, news was difficult to come by. During the First World War, the Gore Bay newspaper published a daily edition to keep readers abreast of war happenings. The information was received via telegraph and then set in type and printed.

To reach Manitoulin or any of the islands at this time, missionaries had to come by boat or to walk over the ice during the winter. One recorded adventure, that nearly ended in tragedy, was when the Reverend Rowe, an Anglican Missionary, was walking over the ice from the North Shore to reach Cockburn Island. He and his guide did make it to safety, but only after they had all but given up hope. During the night on the ice, they happened to see a flicker of light. They followed the light to the sanctuary of the Indian Village on Cockburn Island. After this near fatal ordeal, he held a short service for the Indian people and no doubt, in thanksgiving for the light that led him to safety.

Travel was often as complex as the story of Reverend Rowe for missionaries travelling to Gore Bay. With the completion of the railway line along the North Shore, the mail would come by train to Cutler or Spanish and then to Manitoulin by boat. During the winter, the mail was brought across by dog sled during freeze-up and break-up times and by horse and sleigh when the ice was solid. Many a thrilling adventure has been told of these crossings, often with loss of life.

These were difficult times and the missionaries suffered accordingly. It was not just the task of holding divine service; it was the challenge of getting there to do it, and then getting back home again. Walks to hold a service of worship to one of the outlying posts could mean returning to Gore Bay in the dark. Silver Water might mean a stay-over until the next day, but Kagawong and Mills would usually mean a return trip at night. These roads were just rutted wagon trails making walking most difficult. As well, no other person would be on the trail and there was always the threat of meeting an ill-tempered bear along the way, or having a pack of wolves howling close by. On many occasions, the good pastor would have to walk back even from Silver Water in the dead of night. No doubt their close association with God would be strengthened by much concentrated prayer.



The Church of England

Little is recorded of the visits of the early missionaries to the Manitoulin, especially of their visits to Gore Bay. They did, however, come to Gore Bay to preach the Word of God to a most receptive people, and to baptise the babies, children and others. A visit by a "Man of the Cloth" was always an important occasion and people, regardless of their religious convictions, would turn out to hear the message.

At the time when the missionaries first began to visit the Manitoulin, the Bishop of Quebec had all of Canada west of the Maritimes as his See. The Episcopal jurisdiction of Ontario came under his authority. It was in 1873 that the Diocese of Algoma was set apart and the Right Reverend Frederick Dawson Fauquier was appointed as the first Bishop of Algoma. He was succeeded by the Rt. Rev. Edward Sullivan, who was one of the most eloquent preachers the Canadian Church has ever had. He was followed by the Rt. Rev. George Thorneloe, who held this position for 30 years, through much of the early growth of the Anglican Church on Manitoulin Island.

The Bishops of Algoma

Rt. Rev. Frederick Dawson Fauquier	1873-1881	8 years
Rt. Rev. Edward Sullivan	1882-1896	14 years
The Most Rev. George Thorneloe	1897-1927	30 years
Rt. Rev. Rocksborough Remington Smith	1927-1939	12 years
The Most Rev. George Frederick Kingston	1940-1944	4 years
The Most Rev. William Lockridge Wright	1944-1974	30 years
Rt. Rev. Frank Foley Nock	1974-1983	9 years
Rt. Rev. Leslie Ernest Peterson	1983-1994	11 years
Rt. Rev. Ronald Curry Ferris	1995- ...	



Archdeacon Gillmor with his trusty snowshoes that carried him from Sudbury to Gore Bay to deliver medicine. He was often referred to as "The Tramp".

First Church of England Missionary to Gore Bay

Church of England missionaries made repeated visits to many settlements on the Manitoulin Islands as early as 1800, but it was not until 1880 that Gore Bay was established as a Parish and a Missionary Parish. Priest was appointed to the community and area by the bishop. Prior to 1880, it is recorded that the Rev. Frederick Frost (Born January 26, 1851, in Essenden, England) was the priest at Sheguiandah from 1877 until 1895; and in his years there had as outstation settlements: Little Current, Sucker Creek and Gore Bay. This would be prior to a priest being stationed at any of these communities. He was Rural Dean in 1895.

There is not a great deal of information available of the years prior to 1880 of visits by Church of England Missionaries to Gore Bay. However, it is known that a number of missionaries did find their way to this settlement from both the eastern section of Manitoulin, and from the North Shore area. Prior to an Anglican priest being stationed at Gore Bay, people of all religious persuasions, such as the Methodist, Presbyterian and Anglican faiths would worship together, and would attend services when a Minister made a visit to the community.

When the Rev. W.M. Tooke arrived at Gore Bay, he was the first Church of England missionary priest to be stationed at this settlement. It is recorded that he arrived in November of 1880 and the early church services and Sunday School were held at the Ocean House Hotel. The Ocean House Hotel was owned by Henry Branscombe Hunt and his wife Margaret Ann Jones. (Her name is recorded as Margaret in some writings while in others it is Jessie). Mr. Hunt was a carpenter by trade and he worked at the hotel and stayed on to manage it and later to acquire title to the hotel and other lands in Gore Bay. Mr. and Mrs. Hunt deeded the lot on which All Saints now stands to the Bishop of Algoma, Church of England. Mrs. Hunt would hold Sunday School in the Ocean House each Sunday for the children. She died while still quite young and was buried with her parents. Mr. Hunt later married Charlotte Wright who had lived with her three sisters Alice, Minnie and Harriet.



The Ocean House Hotel. This is the second building. The mail stage has just arrived from Spanish, across the ice. Note the street lamp hanging on a wire, perhaps a cool of one.

Hotel For Divine Service

In November of 1880 the Bishop of Algoma saw the need to appoint a full time priest to the community of Gore Bay and so the Parish of All Saints was established. There was not a church building and since the proprietors of the Ocean House Hotel, Henry and Margaret Ann Hunt, especially Margaret, were strong Church of England supporters, the Ocean House became home grounds for the English Church members.

As one might surmise, being a hotel there were many other uses for this building including the serving of the 'demon rum'. The main function of the building, however, was for accommodation for not just the travelling public, but as a dwelling place for others as well. It is interesting to note that at that time there were a number of hotels in Gore Bay; the Pacific Hotel was located where the Manitoulin Cooperative buildings now stand, the Atlantic Hotel was located to the north of main docks, the Queen's Hotel is now the Queen's Inn, and the Ocean House was located where the Medical Centre now stands. Gore Bay was fast becoming a busy and affluent little port and the hotels were an integral part of this growth. They were also the local 'watering hole', not just for a drink of water but also for that liquid of much higher spirits.

With the arrival of Saturday, and especially Saturday night, many would descend on the hotel with a copious thirst. One must remember that alcohol was not readily available in the early years, unlike today. To obtain a bottle of whisky it would have to be ordered and come on the next boat, and in later years, on the transport truck that and from Sudbury on a weekly basis. Therefore, when Saturday night came, anyone wanting a drink would head for the hotel to quench his thirst. They were all a gregarious group of men at this time of the day and week.

The hotels were a lively place on such an occasion. Men would congregate at the bar to have their drink with the boys, and as Saturday night wore on and the voice volume increased, each of the worthy patrons would become a brilliant philosopher on all subjects raised, and even perhaps rattle their sabers in loud voices firmly believing that they, at this stage, could fight their weight in wildcats. They were a pugnacious lot as the evening wore on.

With Saturday night over the focus of attention now turned to the Sabbath and the matter of church of the faithful. With the hotel swept clean of debris and limp bodies, it was time for members of All Saints Parish to gather and for the service of worship to begin. For those not able to leave fast enough from the party the night before, they too would be subjected to the sermon. The Ocean House certainly provided accommodation for the church service, and perhaps a reason to push for a church building. Mrs. Hunt was a strong instigator in bringing about the erection of All Saints Church in 1882.



The first Ocean House, and a location of the first Church of England services and Sunday School.

Death of H.B. Hunt

1908 – Again the hand of death has settled in our midst and removed from us one of the oldest, best known and most highly respected citizens.

When the fact became known on Friday that H.B. Hunt had passed away, a deep grief seemed to settle over the whole town. It was the topic of conversation with everyone, and many were the expressions of deep regret heard on all sides.

Henry Branscombe Hunt was born in the County of Price Edward, near Comsecon, his father being a prosperous farmer of that community. The early part of his life was spent there, where he was married to Jessie, daughter of the late George Jones. He occupied a seat in the county council for a number of years. After his marriage he moved to Port Huron, where he worked at his trade, that of a carpenter.

Leaving Port Huron he came to Gore Bay in the year 1878. During his first year here he worked at the carpenter work, building the Ocean House, which he leased later. Under his able management the business of the house prospered and was [one] of the best public places in Ontario. It was in the Ocean House his wife died in the month of April 1884. By this marriage two of a family were born, being Herbert Hunt and Mrs. Sutherland of Sault Ste. Marie. The land on which the English Church stands was donated by the deceased as well as the first organ installed in the church, the material for the church being given by W.H. Baxter and Hiram Heckert.

Two years later the late Mr. Hunt was married to Miss Lottie Wright of Gore Bay who with the two sons, B. and Will, survives him. Upon leaving the Ocean House he purchased the Queens which he [ran] for a number of years, when he moved to Manitowaning to manage the Hotel Manitou, of that place which was owned by a Toronto Syndicate, and which burned a few years ago.

While in Manitowaning his health began to fail him and he was forced to give up the hotel business, returning to Gore Bay where he spent the remaining days of his life. He was town constable here for a number of years. In fact, this was practically the last active work he was able to do.

During the last six months he had been unable to leave the house, he never laid down in bed. He was a man of very large stature, weighing at one time over four hundred pounds and being six feet five inches tall. Death was due to cardiac dropsy, resulting from fatty degeneration of the heart. He suffered untold agony during the last few months and death must have come as a relief. He was 70 years, five months and ten days old.

The funeral was held on Sunday and was in charge of the Masonic Order, of which he was a member, and was one the largest ever seen in Gore Bay. The service at the house was conducted by the Rev. Mr. Tate. The pall bearers were W. H. Hurst, J.H. Biehl, T.R. Lougheed, Wm. Thorburn, Dave Beattie and John M. Fraser.

The Recorder



A funeral parade makes its way down Meredith Street. The Hall Funeral Home is on the left and next to it is All Saints Church.

Missionaries Write of the Early Church

GORE BAY - 1882: "The service being concluded we lost no time in resuming our journey. At this point, however, we found it necessary to make a detour of twenty-five miles in order to call at Gore Bay on the opposite side of the channel, and to enable the Bishop to make enquiries about the destruction by fire of a new church which Rev. Mr. Tooke was erecting at one of the out-stations in the township of Burpee. Unfortunately, not being completed, and the brick chimney not having been built, there was not insurance, so the loss was total. A strong impression prevailed in some minds that it had been the work of an incendiary, and accordingly an arrest was made on suspicion, but on the case coming before the magistrates it was dismissed on the grounds of an alleged contradiction, in the evidence of the principal witness, a boy of 13 or 14, who swore that he saw the prisoner taking the lighted brands to place them under the building. No redress, however, could be obtained and so the mission must bear a loss which is all irreparable, as the settlers had exhausted all their local resources, in money and labour, in its erection, and the claims on the scanty Diocesan Funds are just now too numerous to admit of any relief from that quarter. But the emergency will be provided for in some way or other, and the Bishop need not fear but that the little flock whose hopes have been so suddenly and disastrously blighted will soon see their church rising from its ashes."

From The Algoma Missionary News

Gore Bay Mission – 1889

On Saturday, July 30th, his Lordship the Bishop of Algoma paid his usual visit to this mission. The next day (Sunday) the Bishop, accompanied by the Missionary in Charge, drove out ten miles to one of the outstations and held divine service at 10:30 am. The Missionary taking the service and the Bishop reading the lessons and preaching an excellent sermon which was listened to very attentively by the large congregation present (Mills). After dinner the Bishop and Missionary returned to Gore Bay where divine service was held in All Saints Church, which was crowded to the doors. Seventeen candidates were presented for confirmation to the Bishop. The next morning the Bishop and his company embarked on the Evangeline and had a very pleasant sail down to Little Current.

Rev. J. H. McLeod, Missionary, Gore Bay



*Early All Saints Church
before the basement
Note the chimney is at
the back of the building.*

Algoma Missionary News – 1900

Gore Bay, the center of my Mission, is the judicial seat of the Great Manitoulin Island which contains a population of about 15,000, and has lately been proclaimed by the Lieutenant Governor as a separate district from Algoma with Judge, Sheriff and Crown Attorney for itself. In this letter I will only mention that portion of the island called Western Manitoulin, Cockburn Island, and Barrie Island, which comprehends the area of my Incumbency. (...) The population at Gore Bay is 800 people. All Saints' Church occupies a central position: our congregation consists chiefly of a mixed class, and there have not been many communicants. Since my arrival I have begun a Sunday morning service once a month which I hope may be the means of drawing the unaccustomed to see the beauty of the Morning Service, and better still of the Holy Communion. I am glad to say that we have lately bought a parsonage (...).

Twelve miles east of Gore Bay is Kagawong, a little village on the north channel, where we have no church building, but I hold Divine Service on the second and fourth Sundays in the month. On the first and third Sundays I have service in a very suitable school house five miles south-west of Gore Bay, or over 15 miles from Kagawong, and here I believe there are more church people than in Gore Bay, where I give a service every Sunday. (...) the country people will not, on any account, come to the town church, and this will explain why I give a service so close as five miles from the centre. Barrie Island is 12 miles west of Gore Bay, with a population of 300 (...) is approached by means of a bridge, which connects it with Manitoulin (...). The next place of working interest is Silver Water, 42 miles west of Gore Bay, (...) who by the Bishop's help have built a very pretty church, dedicated by His Lordship as St. Peter's.

About 65 miles west of Gore Bay is Meldrum Bay, (...) and at this place we find it necessary to supply town and country services. Four miles from here is the western point of the Manitoulin, and only by the use of a sailing boat can regular services be given on Cockburn Island. (...) During my last two visits to Meldrum Bay and Silver Water, I baptized over 30 adults and children, and the former I celebrated the Holy Communion, this being the first time that people there had had the privilege of a celebration, unless Bishop Sullivan had one when he was there 16 years ago. (...) the only way I can see is for me to get about more quickly. A horse with vehicle is too expensive to keep, and as I find that all the church people in Gore Bay Mission are not able to raise much above ten pounds a year towards the clergyman's stipend, I have come to the conclusion that, as the roads are good for cycling, the best way, as soon as I can save the means, will be to do the work as general missionary during the greater part of the year, by means of a bicycle, and in this way endeavour to keep up the spiritual life of the vast community by more frequent services and opportunities for the Holy Sacraments.

The people at large need much and constant church teaching, and I do all in my power to perform the work on foot, but when I am equipped with quicker means of getting about, I hope with the blessing of God to render much more satisfactory service. I might enter into further details and tell many things about the hardships and adventure of the work, the changes of weather from 100 degrees in the shade in the summer, to 50 below zero in the winter, danger from the wild animals in the great swamps, (being caught) in a terrific thunderstorm far from any habitation, or the facing of a blizzard and snow block on the high table land. But all these things fall into the shade when one remembers "the goodness of the Lord" in the land of the living and the great honour of serving Him in His Holy Church.

Yours faithfully, Laurence Sinclair, Missionary

A Pioneer Speaks of the Early Church

Miss Eliza Kinney (1865-1956) lived most of her life in Gore Bay arriving here as young girl. At the age of 88 years she spoke of her times in Gore Bay and Gordon Township. The message was written in 1951 by Olive (Wismer) Irwin at the request of the Rev'd. Gilbert Thompson, priest-in-charge at All Saints Church. The following is her story:

In 1875 James Kinney, father of Eliza, and his brother William left their home in Picton to claim land on the Grand Manitoulin Island. They took a boat from Collingwood and got off at Manitowaning, as was often the way in the early years. From there they set out to walk to Gore Bay. They walked over the Indian trails to Little Current, then on to West Bay, Kagawong and Gore Bay through much forest and swamp land. They said it was a very long way through all the swamps and around lakes which made walking most difficult.

When they arrived they located homesteads not far apart near Gore Bay and worked on their land all summer cutting trees and building cabins. In the fall James returned to his family to get ready for the spring moving. Mrs. Kinney did not want to move, as she knew there would be many hardships and no school for the children. On the first of May in 1876 they left for the Manitoulin Island. Aboard the side-wheeler Silver Spray from Collingwood and on the trip they passed much ice floating on the water. A vessel, The Frances Smith, caught up to them and they had to rope the two ships together to plow through the ice. There were 22 men on board the ship going to Gore Bay on land speculation, and others going on to the Sault. On May 9th the two vessels arrived at Gore Bay. The Kinney family stayed a couple of nights with Robert Thorburn; there were no hotels or any other place to stay at Gore Bay at that time.

Miss. Kinney spoke of the formation of a school board and how a 'Mr. Ekart who owned the homestead around the bay, had sold it into village lots, but he gave a lot on the south end of the bay for a church for all denominations to use.' These were mostly Presbyterians, Methodist, Baptist and English Church (Anglican). The Ocean House was built and owned by H. B. Hunt, Mrs. Hunt was a devout Anglican and every Sunday afternoon held a Sunday School.

On the first Christmas of 1876 Mrs. Hunt trained the children to take part in a concert to raise money to start a building fund for an English Church. As she said, "A committee was started then and there and a building fund started for a new church. Mrs. Hunt gave an organ to the church and afterwards this organ was given to the English Church in Mills."

As was stated in the writings of Mrs. Irwin, Miss. Eliza dwelt quite lovingly on the remembrance of the building of this church, All Saints, Gore Bay.

Reverend W. Macauley Tooke was the first Missionary. Rev. Tooke had been coming to the Manitoulin and Gore Bay to perform marriages, baptisms and some funerals. Several marriages were hastily arranged when the Reverend came to the community, and always he held services in some farmhouse. "Mother was always anxious for us to attend any meetings and some times on Sunday afternoon we walked over trails behind the farms through dense bush, unless we wanted to walk the roads the long way around, but there were four of us and were not afraid."

"On July 29th, 1883, our little English Church was finished and John and I were confirmed in it at the first confirmation. Mother was glad for us to have a real church for her family to attend." The full and complete version of this paper was submitted by Eliza (Kinney) Copeland, a member of All Saints Church; whose Aunt Eliza was given china by the Anglican Church for her many years of faithful service as the Treasurer.



All Saints Women's Auxiliary

The Women's Auxiliary (W.A.) of All Saints Church was established in July of 1904 under the direction of Mrs. Annie M. Francis. The First Vice President was Mrs. Neil McIntosh and the Second Vice President was Mrs. Johnston. The Treasurer was Mrs. Peters and the Secretary Miss. Spencer.

The following information was obtained from the files of the Diocese of Algoma Archives at Thorneloe College, Laurentian University in Sudbury.

"An organizational meeting of the Gore Bay Branch of the Women's Auxiliary to the Missionary Society of the Church of England in Canada was held at eight o'clock in the evening at the Parsonage.

The meeting opened with prayer and a hymn. Mrs. P.L. Spencer delivered an address on the objects and work of the W.A. The names of 15 members were enrolled, fees collected and forwarded to the Diocesan Treasurer. Refreshments were served and after some lively music, the meeting adjourned.

August 1, 1904

The minutes of the W.A. were read. Correspondence: Three encouraging letters from Diocesan Officers with congratulations and high hopes of success with so many members. A matter was discussed that the Church Wardens find out what property could be bought in the event that the parsonage was sold. Motion by Miss Spencer and seconded by Miss Allen that the matter of repairing the Parsonage or selling same be left to the Church Wardens and reported on at the next meeting. Carried, the meeting adjourned at about 10 p.m. with the next meeting to be held on the first Thursday in September. Mabel H. Spencer/R.M. Frances

September 1, 1904

Meeting at the Parsonage, nine members present. The Church Wardens presented the following report: Whereas it has been found expedient that the repairs to the foundation of the Parsonage is estimated to cost \$25 and the furnishings of the lower flat of the house with double windows and the front door with a porch receive attention- estimated cost \$25- the Church Wardens beg to draw attention of the Women's Auxiliary to this need and they request that this body do what is in their power towards raising funds to pay the \$50 required. Motion by Miss Spencer and seconded by Mrs. McRae that Mrs. Lougheed be appointed a collector re: Church Warden's report. Crd.

November 1904

Mrs. Burns and Miss. Allen (Dorothy Purvis' mother) consented to make a house to house collection. \$2.50 was subscribed by members present to this fund. A visitor and Mrs. McLennan contributed \$1.00

February 1905

A resolution was passed to the effect that the W.A. appoint Miss. Spencer as Superintendent to form a Junior Branch of the W.A. in Gore Bay."

It is noted in the W.A. minutes that the average attendance at their meetings was eight people with a membership of 22. The total funds raised by the W.A. in 1905 was \$68.45. Mrs. Peters and Miss. Proctor were the visiting committee for three months to look after the sick. Jessie Allen was appointed as the secretary.

The Vestry Book

(Notes from early Vestry Books)

1942- (Third year of the Second World War)

A.J. Bruce, Priest-in-charge	Attendance	Communicants	Collection
	34	30	\$12.29
	90	60	40.00
	20		3.97
	10		1.80

1945- Gilbert Thompson, Priest-in-charge		
57		14.53

-C.B. Noble, Priest at Mindemoya		
36	33	13.45

1946- Rt. Rev. William Wright, Archbishop of Algoma		
90		35.49

Confirmation- six confirmed

1950- S.E. Richards, Priest-in-charge

Funeral of Gladys Dew- 75 in attendance
Church attendance at this time was from seven to 40
Collection was from \$8.55 to 19.55

1953- Michael Thomas- Priest at Mindemoya- attendance 37

1953- Lorne Sutherland arrived, Priest-in-charge		
45		30.20
1955	50	38.59
1956	75	69.42
1957	25	134.65

1966- J.Bain Peever- Priest from Mindemoya		
20		303.10

1966- Michael Dunnill - Priest-in-charge (Christmas)104		
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1975- John McCausland SSJE- Priest-in-charge		
26		293.10



The People of All Saints

In the first year of the Parish of All Saints Church on the Manitoulin Island there were a number of family names in the Parish Register that are no longer familiar names in the community of Gore Bay. There continues to be certainly family names that are still familiar in the parish, 120 years later. Others have long since disappeared from the rolls.

Some of the early family names that have now disappeared from the parish are: Savage, Eckert, Martin, Hunt, Lougheed, Casson, Dinsmore, Allen, Burt, Shields, Baxter and Heckert. No doubt other family names as well. Early family names that were recorded on the parish roll and are still common with the Parish of All Saints in Gore Bay are: Burns, McRae, Armstrong, McQuarrie and Newman.

Of the early Church of England (Anglican) families associated with All Saints that continue to have a presence in the Church are people such as the Rev. John McRae, who is a seasonal resident of Gore Bay, and is the only person from this parish to become an Anglican Priest. Members of other families that are still very a very much a part of this Church are the descendants of Sam and Elizabeth Allen. It is interesting to note that members of this family include people such as Dorothy Purvis, whose mother was Jessie Allen, and Effie Bowman whose mother was Agnes Allen. The Allen girls were daughters of Sam and Elizabeth. In the next generations, which would number over 20 people, all the McQuarries are descendants of Sam and Elizabeth Allen. As well, there are still members of the Burns family who are a part of All Saints Church.

Mrs. Effie (McQuarrie) Bowman is the eldest member of All Saints in the year of 2000 and she recalled family names that were familiar to her as a girl in the 1920 and 1930 era. Captain Adam Casson, her uncle, always sat in the front pew on the south side of the church with his wife Janet (Allen) and her sister Jessie Langford. "I remember my Uncle Adam so well. He was in church every Sunday and when the Preacher had talked long enough he would get out his big picket watch and start to wind it up. You could hear it all over the church and the Preacher knew that it was time to end his sermon", Mrs. Bowman said.

The Casson family sat in the front pew and right behind them was the Ranald and Agnes (Allen) McQuarrie family. On the same side was the Bill Dinsmore family and the Burns family. The Johnny Newman family always sat in the back pew as he was the caretaker of the church and rang the bell for the services, one a half-hour before the service and the second one when the service was to begin. He also tolled the bell for all the funerals. On the north side of the church were Judge Hewson and family, the John Shields family and many others.

Other members of the Anglican Church were: Magistrate Major and family, the Smyth family, Lougheeds, Armstrongs, Halls, McColemans, MacMillans, Hesters, Johnstons, Harpers, McLaughlins, Mills, Mordens, Nobles, Pantons, Phalens, Prestages, Priddles, Purvis, Richings, Rumleys, Smiths, Strains, Jeffrays, Wrights, McIntosh, and many other families whose names were not readily available.

In the year of 1901 there was a census taken by the federal government and this census listed each person's religious affiliation. This would not be a true picture or a complete list of all the members of All Saints Church since the list included only those people living within the town limits, not those who resided outside the town. In this list the mother and the father are not necessarily shown together, rather it was more a list done in alphabetical order. It must also be noted that many of the families listed as a part of the All Saints Parish in 1880 may not be listed in the census of 1901. They may have moved, resided outside the town limits, or may have died.



The following is the 1901 census of the Church of England members of 1901 as supplied by Doctor Shelagh McRae of Gore Bay:

Allen: Agnes, Elizabeth, Emma, Jessie, Samuel J.
 Armstrong: Agnes, Alfred, Annie, Charles, Emma, Esther, Grace, James, John, Katie, Mary, Will
 Bach: Harry
 Basset: Vada
 Baxter: Frank, Lydia, William
 Biehl: John
 Blatchford: George
 Bowser: George
 Brazenor: Lily J.
 Brown: Alice, Charles, Jas., Minnie
 Buffy: George, Martha A., Rebecca E., Susan, William J., William V.
 Burkholder: Clifford, Earl, Samuel, Vina
 Burrell: William
 Cain: Maggie
 Card: Martha N.
 Carr: David
 Casson: Adam, Janet, Vera.
 Chamberlan: Jas.
 Colborne: Fannie, Franklin, Hugh A., Isabella, Joseph I., Samuel, William.
 Conners: Albert, Charles, Emma, Fredrick, John, Samuel, William.
 Cross: Frederick.
 Dennison: Grace E.
 Dinsmore: Agnes, William, William H.
 Dixon: George
 Ford: John
 Francis: Annie M., William.
 Gain: Arthur H.
 George: Enst.
 Gibbs: John, Margaret, Minnie O.
 Gill: Herbert.
 Gorrell: Charlotte, Emma, Frank, George, Gertrude, William.
 Griffiths: Thos.
 Hadley: Florence E.
 Hardies: Grace.
 Harper: Edna Violet, Elizabeth A., Etta, Ida L., James, Levi, Lillie, Lunette.
 Hawkins: Elizabeth, Emma L. and John S.
 Hunt: Charlotte, Henry B., Henry R., William.
 Hutchinson: Louise.
 Hutchison: Walter.
 Jennings: Merritt, Norman, Whilemina.
 Johnson: Alford E., Alice H., Francis C., George, George, Henry C., Isaac, Ishmail, James P., Jane, John, John C., Myrtle R., Samuel, Sarah A., William F.
 Johnston: Alice C., Charlotte E. and George R.
 Kinney: Eliza, Florence, James A., John W., Mary E., William.
 Lang: Elsie, Frances A., John, William A.
 Leack: William
 Liddicotte: George, Margaret J.
 Lighthardt: Lancon, Sara.
 Mackay: David J.
 McDougall: Angus.
 McGrath: Albay.

McIntosh: Ida E., James D., Maratha I., Neil.
 McNeer: David J.
 McPherson: William.
 McQuarrie: John Hector.
 McRae: Charlotte, Farquhar, George, Laura, Mabel, Peter.
 Merrylees: Agatha, Elizabeth, John, Reginald.
 Milligan: Gordon, William.
 Monkhouse: William J.
 Montgomery: Margaret, Wm.
 Moore: George F.
 Phelan: Mary, Thomas.
 Prewer: George.
 Price: Harvey, Jemima, John G., Percy, William, William H.
 Purvis: George A., Jane A., Jean A., Ray W.
 Reason: William
 Scott: Walter.
 Smith: Frank.
 Springer: David.
 Stevens: Catharine, Hugh, Mildred, Richard.
 Stone: Bella, James, Jean.
 Thorn: Alex, Emma J., Gertrude A., Nuia N.
 Thorne: Lena
 Tom: William.
 Vanzant: Belford, Edward H., Fanny, Margaret E., Marjorie, Mary E., Mary E. Thomas R., Wellington,
 William H.
 Webb: Caleb.
 Wright: Albert, Alice, Carse, Edward M., John A., William.



All Saints Parish – Church

With the arrival of the Rev. William Tooke at Gore Bay, little time was lost in the formation of the Parish of All Saints. The first annual vestry meeting was called and they adopted the name of All Saints. The first recorded marriage took place on November 8, 1880 with the wedding of William and Elizabeth Anne Martin. The first baptism was held on December 7, 1880, with the baptism of James William Robinson, son of Robert and Annie Robinson. There was not a church building as yet, but the Ocean House would suffice until a church was erected. Rev. Tooke was an enthusiastic missionary who had come to establish the Church of England in a land most anxious to hear and accept the Word of God. His self-sacrificing work carried him to settlements on the western section of the Manitoulin Island, and throughout the whole of the Manitoulin District.

The Rev. John McCausland SSJE, parish priest at Gore Bay from 1975 until 1982, wrote of the early church at Gore Bay. In his notes he stated that the Anglicans were organized as a congregation by Rev. Tooke in November of 1880, and since November 1st is All Saints Day, no doubt this would give rise to the name of the parish and the church to follow.

Rev. Tom Cunningham also researched the history of All Saints and noted that the churchwardens elected in 1880 were a Mr. Savage as Rector's Warden, and a Mr. Eckert as People's Warden.

There is no documented information as to when the church building was started or completed, however, Miss. Eliza Kinney in her memoirs stated that the official opening was held on July 23 in the year of 1883. Eliza and her brother John were both confirmed. Since they were confirmed, the Bishop would have been in attendance therefore, the official opening would have been held at this time.

Mrs. Effie Bowman said she could remember when the basement was built under the church. "It was in 1923 and a number of people helped, but it was Johnny Newman who did most of the work. My brother Mac (McQuarrie) helped a lot and Lyman Bracken, with a horse, moved most of the dirt out from under the church to clear the space for the basement".

The church would have been jacked up in the air to a height that would allow horse and men to go under the building. A large scoop was pulled by a horse and would be dragged along scooping up the earth to pull it out from under the building. With the hole dug and leveled, frames were built to hold the cement walls, the cement was mixed in a small cement mixer and poured into the frames for the walls and for all of the floor. When the cement had set and cured the building was let back down on to its new walls and foundation. It was a stupendous undertaking that required dedicated men to make it all happen.

While it is known that the official opening of All Saints Church was in 1883, it took a long time to build a structure such as this and it can be safely assumed that the building commenced in 1882.



Outstations (Missions) of All Saints

In the history of All Saints Church there have always been other churches and parishes associated with All Saints. Research reveals that the Missionary Priest stationed at Gore Bay would hold divine services at Gore Bay and then travel to the Outstations. Some of these missions could be attended on the Sunday, the closer locations such as Mills, Gordon, Kagawong and Barrie Island. Services at Kagawong were held in the Community Hall until the Church was built when Father Jarvis was stationed at Gore Bay. The people in Gordon Township did not want to attend church in town so services there were held in the schoolhouse. Two different schoolhouses had to be used since they did not want to attend church in another school district even if it was in the same township.

The Mills Church, Trinity Church, was all completed when it was burned down and had to be rebuilt. Attendance here was often so large that all of the people could not get inside the building. The church continued there from 1887 until 1918. Then there were the missions at Burpee, Silver Water, Sheshegwaning, Meldrum Bay, Cockburn Island and Providence Bay.

The Missionary at All Saints would leave Gore Bay on Tuesday and not return until Sunday for the service here. There were some eleven or twelve different missions that he had to attend to throughout the week when he could not visit them on a Sunday. An interesting example of the work of the Missionary was with the opening of the church at Mills Township, people flocked to the church in such numbers that many could not get inside and had to stand outside. In Gordon Township, one Missionary stated, "they come in large numbers and have a better attendance than at the church in Gore Bay". In Sheshegwaning, when the new church was opened, Rev. H. F. Hutton traveled there to hold a service at 7:30 a.m., then left his Catechist in charge to hold a second service in Ojibwe while he went back to Silver Water to hold a service. After this service he went back to Sheshegwaning to hold Evensong at three o'clock, and then back to Gore Bay for an evening service.

This was a vast area with so many missions for a faithful servant of the Lord to attend to.



The Church of England School at Sheshegwaning on Western Manitoulin Island.

The Christmas Concerts

The first Christmas concert to be held by All Saints Parish in 1880. Mrs. Hunt organized the children and trained them to present the concert in an effort to raise funds to build a church. The dollars raised may not have been great, but it caused the adults to support the cause and to commence working to raise the needed money to build a new church. "And a little child shall lead you."

In the early life of All Saints there was always a Christmas Concert. In a rather rudimentary style, perhaps, but it was a time for the children, and they loved it. The family would attend and sit faithfully by as the audience for the occasion – perhaps at Mother's persistence.

In the early years the Christmas Concerts were all held in the Braznor Hall. The Anglicans held theirs on Christmas Eve, the Methodist on Christmas Night, and the Presbyterians concluded it all with theirs on New Years. As time progressed the schools seemed to inherit the responsibility for the Christmas Concert and they were held in the Community Halls.

It could not be established exactly where the Braznor Hall was located in Gore Bay, other than it was beside the Burns' residence. The Gamey Hall, which also held a number of social events for the community, was located on the third floor above Steele's Pro Hardware (2000).



Gore Bay as it was developing and growing.

Memorials At All Saints

- Wall plaque: Lieutenant Victor Hewson, killed in action, Cambria, July 9, 1916
- Wall Plaque: General James Lloyd Hall, killed in action, France, Sept. 20, 1945
- Wall plaque: Private Douglas R. Wright, killed in action, Germany, April 20, 1945
- Silver Chalice, Paten, Wafer Box, Lavabo Basin: Mysa Strain
- Cruet Tray: Sara Bennett Wright
- Tall Brass Vases: Captain Adam and Janet Casson
- Reserved Sacrament Vessels and Case: Robert Frederick Strain
- Tabernacle Case and Lamp: Robert Frederick Strain
- Table at left of altar: George and Betty Boyd (made by Marven Bowman)
- Brass Candle Holder: Jenna Elizabeth Theresa McQuarrie
- Large Oak Cross: Father Lorne Sutherland, Donald, Lorne and Jenna McQuarrie (made by Wm. Garvey)
- Server's Cross: Douglas Wright
- Altar Rail Gate: Lorne McQuarrie (Made by Marven Bowman)
- Pulpit Base: Pearl Morden
- Lectern Bible: Pearl and Tom Prestage
- Altar Book of Alternative Services: Parents of Ina and Murray Fedsin
- Guest Book Table: Adam Casson
- Crucifix, Candle holders, Credence Table: In appreciation of the years of faithful service of Ellen McQuarrie
- Candle Follower on Paschal Candle: Father Lorne Sutherland
- Baptismal Bowl in Font: Mary (Burns) Purvis
- Kneeler(s) Covering and Hinging: Elaine (Baxter) Cain
- Altar Book of Common Prayer: Father John McCausland
- Memorial Book: James Allen McQuarrie
- Metal Narthex Doors: Wilda "Billie" (Woods) McQuarrie
- Wheelchair Ramp: Betty Tweedle
- Two Candelabra -From St. Augustine's, Whitefish Falls: In memory of Private Jimmy McDonald
Killed in action in Holland on Sept. 6, 1944
- Wooden Cross on wooden base: from St. Augustine's
- Brass Candle Holders and Followers on Altar and Credence Table: Edna Casson
- Brass Server's Bells: Borden Hall
- Pew: Violet Panton
- Two Flowering Crabapple Trees in Church Yard:
One tree was planted in memory of Tom Christensen by his wife, Kathleen
One tree planted in memory of Donald McQuarrie by his wife, Ellen



All Saints Survives Major Fires

Fires were always a major threat to an early community, and especially to the sawmills. Almost every building in the town was a wooden structure, lined on the inside with newspapers and then with wall paper, heated with a wood stove usually with a long string of stove pipes to give off more heat for the winter months. As the buildings aged and the wood became drier, the buildings were a fire waiting to happen. Many, many schools fell prey to fire, as did a number of homes, and almost every hotel that once existed was burned to the ground by fire. Firefighting equipment was not readily available, there were no fire hydrants, leaving the lake water as the only available source of water. In the wintertime this met chopping a hole through to ice to get to a supply of water.

The Town of Gore Bay has experienced more than its fair share of major fires. In 1908 there was a fire that all but demolished the entire business section of the town, destroying 15 businesses and eight homes on August 16th. Although All Saints is located in the downtown core, it escaped this fire.

A few years later yet another fire attacked the town. Starting in the Smiler Boarding House, just a few yards to the south of All Saints Church, this large wooden house went up in flames becoming a towering inferno of flame shooting up into the sky emitting sparks and cinders in all directions, but especially to the north. The J.B. Gibson Store on the other side of All Saints caught on fire and burned, the Post Office further up the street also caught on fire, as well as other buildings ... but, by the Grace of God, All Saints was spared. After the fire was over both buildings on either side of the church had been burned, yet All Saints stood tall with only a badly scorched side as evidence that the fire could have burned the church as well as the other buildings.

There have been other major fires in Gore Bay as well. One was when the Riching Mills burned down, just a short distance from the church. Another was when Central Store burned, and then the George McRae building, all in downtown Gore Bay.

All Saints continues to stand in 2000 as a tribute to a caring God.



The Great Fire of 1908 that claimed many places of business and several homes. All Saints was spared.

Church Groups and Organizations

Time always dictates change, not always necessarily good, yet not always bad either. With All Saints Church there have many deviations of what used to be the acceptable standard of church life, and especially with church organizations. A few have survived the challenge of time while others have come and gone, "Like a poor actor upon the stage, is gone and heard from no more."

At one time there were a number of church organizations geared to all age groups, however, as years pass away and with the competition of other non related organizations too numerous to mention, the church groups have suffered defeat. Yet, there are those that remain strong and serve the Church well.

At one time there church organizations such as: The ACW – Anglican Church Women, The Guild (another ladies group), The AYP – Anglican Young People's Association, the Church Choir, Altar Guild, Anglican Laymen's Association, All Saints Server's Guild and the Sunday School. Of these organizations, the ACW, the Altar Guild and the Sunday School are still active. Where would any church be without the women?



All Saints Church after it was raised and the basement placed under it. There is not a cross on the top as yet. Note how close the Smiler Boarding House is to the church.

A Devout Anglican

In the pages of history, there will often be people whose efforts are deserving of recognition. Someone, or some people, who have gone above and beyond the call of duty. Certainly the pioneer missionaries fall into this category, including Mr. and Mrs. Hunt of the Ocean House whose work saw the building of the Church of England in Gore Bay. As well, Frederick Major, a devout member of All Saints Church, is worthy of mention.

His early work with the Church of England left him a cripple for the rest of his life. However, his faith carried him on to keep serving.

Fred Major was born in March Corner, near Ottawa, and in his early life, he was associated with Seth Hills, an Anglican Priest from LaChute, Quebec. He enrolled in Bishop's College, Lennoxville, Quebec, and in his schooling to become a priest it was necessary for him to serve at an outpost as a missionary. His appointment was to Michipicoten Island and area. It was here that an accident occurred that would leave him crippled for life.

He had set out with his dog team and in his travels he struck a stretch of open water and both he and his dogs plunged into the water. The dogs managed to struggle out of the hole onto solid ice, and by hanging on to the sleigh harness Fred was able to climb out as well. Once clear of the water, he remembered that he should run behind the sleigh to keep his circulation functioning and his clothing from freezing. He did this, however his clothing still froze to his body.

When he finally arrived back at the village, the Indian people got him out of the cold and then had him transported to the hospital in Sault Ste. Marie. The ambulance met them, a horse drawn wagon as was the case in those days, and took him over the rough corduroy road to the hospital.

As time passed, he was able to walk with crutches. Later in life, he was confined to a wheelchair. It was at this time that he came to Manitoulin Island, first to Sheguiandah to serve at the Anglican Mission where he laboured for five years. In 1911, he moved to Gore Bay and while his physical handicaps had curtailed any chance of him becoming a missionary priest, it did not stop him from other endeavours. He acquired the Recorder Newspaper and operated it until August 3, 1917, when he was appointed Magistrate for Manitoulin District.

As a resident of Gore Bay, he was a member of All Saints Church. Upon his demise in May of 1940, the Recorder published "A devout Anglican, he was active in the work of the church, not only in Gore Bay but at many outlying centres. He never lost his missionary zeal and whenever possible, lent a helping hand to the younger men in the field."

"The funeral service was held at All Saints Church on May 17, 1940 at 2:00 p.m. His body had been brought into the church the night before, and relays of members of the congregation had kept watch. All clergy of the Deanery were present, also the Rev. C.F. Hives, representing the Diocese of Algoma. All Saints Church, spiritually and financially was always to the front in his mind."

The following article was published in the Anglican Journal:

"The late F.A. Major was wonderfully courageous. In preparation for ordination, he was acting as lay missionary in the Michipicoten region when he was lost in a blinding blizzard and with his dog team broke through the ice! After this terrible experience he could never again walk without crutches, but, undismayed, he pursued his studies, taught at Sheguiandah, and acted as missionary to the Indians. Later he was appointed Magistrate for the District of Manitoulin, which post he occupied until his death in 1940. A faithful member of All Saints' Church, Gore Bay, he was for many years a valued member of the Diocesan Synod and of the Executive Committee."

All Saints Program For Rural Areas

In 1931 the Churchmen of All Saints Church developed a special program for children in remote areas at Gore Bay. Fred Major promoted a "Sunday School by Post" for children in remote rural areas. While other people were involved in the project, Mr. Major was the instigator of it all.

In 1931 there were many families in the north that could not attend a church, let alone a church of their choice. When a Minister of God came to the area people, regardless of their religious affiliations, would flock to hear the Word preached and their children baptised. The Missionary would call at homes as he traveled and in each area he would hold a service and baptise the people, young and old. People were hungry for the Word of God.

Having been a missionary and often in a remote area, Mr. Major recognized the need to reach out to the children to allow them the opportunity to attend Sunday School. The Sunday School by Post was developed by Mr. Major and he acted as the Superintendent of the school.

The All Saints Sunday School by Post lessons were sent out to the children by mail every month. Questions printed on the paper were answered by the students and returned to the Superintendent to be marked. At the time of Mr. Major's writing of the project, he stated that there were over 100 members of the organisation. It had spread all over Northern Ontario.

The Sunday School by Post served people who were removed from any settlements. It was eagerly looked forward to by not only the children, but the adults as well. It was a big undertaking by All Saints Church, and especially by Mr. Major. His sense to serve as a missionary did not end when he left active duty with the church.



Magistrate Major, on the right, as he speaks with Dr. Conley from Michigan. They are standing in front of the Ocean House, and Dr. Conley is holding a human skull that was found near the site of the Griffin wreck off Meldrum Bay.

The Priests Of All Saints

Following the formation of All Saints Parish in November of 1880, up until the year 2000, there have been approximately 35 clergy who have served this parish. Some served for only a few weeks, some for a few months while others have served for up to 12 years.

The role of Missionary Priest was not an easy task. We all have mountains to climb, but in the early years of the Church of England on Manitoulin Island, the role of priest was a challenge with emptiness always close by. They came to Gore Bay by boat during the navigation season, would need to find a place to stay and then walk to the other communities. These treks could be for many miles over trails, through the forests and often at night. This was a lonely ordeal as they walked by themselves.

Once All Saints at Gore Bay was established as a parish, the task before the priest and congregation was to build a church. That was not easy and the Missionary must not concentrate all his time and energy on Gore Bay.

It is interesting to note that in the early years the Missionary Priest was always referred to as "Reverend Mr.", this then changed to just "Reverend" and around 1940 the priest was addressed as "Father". This did not prevail as some preferred to be called "Mr.", some "Reverend" and some "Father". No doubt the title of "Father" came from so many of the priests either being trained or spending time under the guidance of the Cowley Fathers at the Monastery in Bracebridge. In the early 1950's the title of "Father" became prevalent throughout most of the church, and now in 2000, it appears the priest is on a first name basis, or the first name might be prefaced as in "Father Tom" or "Rev. Linda".

As time passed and the roads became better, the clergy graduated to travel by bicycle, or perhaps -if they could afford it- by horse. Marven Bowman of Gore Bay says that he could remember Rev. Swainson (1919-1929) and his bicycle. He rode it to Silver Water and in time he was able to buy a small motor that fit on the side of the bike and provided enough power to drive the bike along the road. However, the hills sometimes were a bit too much for the small engine. There was also the problem of staying on the bike on such rough, rutted roads. The bike would only be good in summer months and it could be rather miserable if it rained. During the winter months the roads were plowed irregularly and only if the snowplow could get through. Such was the role of the Missionary, just a stroll from Gore Bay to Meldrum Bay to hold Divine Service, only 45 miles (78 kilometers).

Few stories are known of the early missionary priests. Yet one need only imagine what life would be like if we had to cut all our own wood and heat the Rectory with a box stove and no insulation. The only way to get from Gore Bay to all the outstations in winter was to strap on a pair of snowshoes and walk the distance. These were the dedicated men who served here in early times. These were the missionaries sent here by their bishop to bring the Word of God to His people.

Archdeacon Gillmor, who served at All Saints for five months in 1915, was often called "The Tramp", a name given to him because of his long walks throughout Algoma. He dressed in black, wearing knee britches, a frock coat and a saucer hat. On one occasion that involved Gore Bay, he snowshoed in the dead of winter from Sudbury along the North Shore CPR tracks staying in old abandoned shacks when he could find them. Reaching the North Channel, he then walked over the ice to Gore Bay to deliver serum for an outbreak of whooping cough. This little walk covered a distance of 180 miles one way.



In the Vestry Book of All Saints we find in Rev. Yeoman's time here (1916-1919), the church attendance and collection as follows:

<u>Attendance</u>	<u>Collection</u>
40	\$0.45
45	\$1.70
35	\$0.50
25	\$1.35
30	\$1.00
30	\$0.75
40	\$4.10
18	\$1.15
18	\$2.20
30	\$1.40

As more Missionaries were appointed to Manitoulin Island, the priest at Gore Bay would cover areas closer to home. Kagawong was first an outstation of Gore Bay, then a part of the Mindemoya Mission, and then again a part of the Gore Bay Mission. Meldrum Bay, Sheshegwaning, Silver Water and Burpee Township were at one time outstations of All Saints. Then a Missionary was located at Silver Water and he served that area. Through time, Silver Water did not have a parish priest and once again all west end missions became part of the Gore Bay charge. The Sheshegwaning Church closed, the Mills Church closed and the Sunday services at the schoolhouses in Gordon Township and throughout Western Manitoulin stopped. Kagawong, Gore Bay and Silver Water now (2000) make up the "Parish of Western Manitoulin".

Father Lorne Sutherland was the longest serving priest at All Saints Church, from 1953 until 1965, for 12 years. He was a quiet person, gifted in the art of music and the theatre, a most sincere and devout priest. He never married, his life was devoted to his duties as a priest.

Archdeacon Gilbert Thompson, who served here from 1945 until 1950, was always very fond of his ties with All Saints Parish. He often came back to visit and on the occasion of his 90th birthday he chose to return to Gore Bay to celebrate. He passed away at Elora, Ontario in 1998.

While there have been many dedicated clergy to serve at All Saints in Gore Bay, some have excelled in their duties of tending the flock. When Father Sutherland left Gore Bay, the parish was without a priest for a period of time. Father Bain Peever from Mindemoya and Father Roy Locke of Manitowaning covered the west end for about one year. Father Locke was transferred and the Father Peever had the entire area by himself. At this time Kagawong was a part of the Mindemoya Charge. Father Peever would hold service there in the morning, go to Mindemoya for 11 a.m., then up to Sheshegwaning for an early afternoon service, back to Silver Water for service and then to Gore Bay for an evening service.

On one cold and stormy winter Sunday, he headed to Sheshegwaning and found the church shoveled clear of snow, the fire on and the people waiting. Heading back to Silver Water, he found the church drive covered with snow, the doors locked and no one in sight. "I thought about this for a few minutes and the longer I thought about it the angrier I got. So I made the rounds to every known Anglican home in the area and told them that if I could drive all the way from Mindemoya in the storm to hold service surely they could come out a short distance to attend. They all came," he said "and after that I always had a good attendance at Silver Water."

It was during Father Peever's time at All Saints that the Bishop advised the parish that if they wanted to have a resident priest, the parish would have to be self-supporting. In other words, the parish could no longer be a mission, expecting the Diocese to pay the bills. The parish would have to accept responsibility for this themselves.

A general meeting was called and after much thought and consideration, the people of All Saints voted to be self-supporting. Father Peever sent a message to the Bishop advising him: "We are now self-supporting, when can we expect our priest?"

There were lighter moments too, like the time Father Peever had completed his regular four Sunday Services and was at All Saints for his fifth service. It was a hot summer day and he jokingly said during the service, "Wouldn't a Dow do good right now". Dow was a popular brand of beer and this was the phrase that they used in their commercials. After church was finished and the people were leaving, Adam Casson, as only Adam could, said to Father Peever, "Come on over to our house and we'll have that Dow now."

Father John McCausland served Gore Bay from 1975 until 1982. An older man when he came to Gore Bay, he added something new to the parish. Father McCausland was a true scholar and was the author of a number of books on the Anglican Communion. He was the Father Superior at the Cowley Fathers in Bracebridge. He had a very interesting career in the ministry including having the Archbishop of Canterbury as a guest at the Monastery. He never had notes for his sermon, just stood at the front of the church and delivered his message to the people.

Father Len Shaw was the first priest to be ordained at All Saints Church. He came as a deacon and was later transferred to Haileybury, Ontario, where he was appointed an Archdeacon.

Father Tom Cunningham, better known as "Father Tom", was also ordained at All Saints Church. He served here from 1987 until 1994, seven years. As one parishioner said: "If I ever wanted someone to pray for me, I would ask Father Tom." He was a most sincere person.

The Rev. Linda White was the first female priest to come to Manitoulin Island, and to All Saints Church in Gore Bay. She was a deacon when she arrived and was ordained a priest at St. Luke's Cathedral in Sault Ste. Marie, Ontario. Arriving in 1994, Rev. Linda, as she is known, is the present Incumbent of the Parish of Western Manitoulin. This includes Kagawong, Gore Bay and Silver Water. Also, she has recently been appointed as Regional Dean. Her prayerful attention to the parish has been felt by many of her congregation.



Confirmation Class of about 1938. From left to right: (back) Margret McPhee, Nelda Johnson, Audrey Priddle, Sheila Casson, Bishop Kingston, Robert Bull, Bertha McQuarrie and Tom Wright, Sr. (middle): Ardith Dinsmore, Joyce McQuarrie, Anne Jaffray and Rev. Bull. (front): Bill Purvis, Harold McQuarrie and Adam Casson, Jr.

- 1880-1887 William Macauley Tooke {7 years}
 1883-1895 Frederick Frost {Stationed at Sheguiandah }
 [Note: Rev. Tooke left Gore Bay in 1887 and there were two years before the next Missionary Priest arrived. Canon Frost would have held services at Gore Bay during this time.]
- 1889-1896 James McLeod {7 years}
 1896-1897 William Henry Hunter
 1898-1900 Lawrence Sinclair
 1899-1904 William John Eccleston
 [Note: Rev. Eccleston is not shown as just Gore Bay, rather for all of Manitoulin Island. His time on Manitoulin overlapped the times of three other Missionaries at Gore Bay.]
- 1901-1902 George Prewar
 1903-1907 Ernest Percival Selby Spencer
 1908-1911 William Arthur John Burt {Superintendent of Manitoulin Missions}
 1911-1915 Harold Flitcroft Hutton
 1915 Gowan Gillmor {5 months}
 1915-1916 Arthur John Oakley
 1916-1919 Sidney Francis Yeomans
 1919-1929 William Thomas Swainson
 [Note: Rev. Growthier is mentioned as a missionary at Gore Bay, however, nothing is documented to give any information about him. He is noted as being in Gore Bay in about 1929 and it may have been just to take a few services when Rev. Swainson left this parish.]
- 1930-1932 Frederick Elmer Jewell
 1932-1934 Joseph Syvler Ralph Sturgeon
 1934-1936 Marshall William Talbot
 1936-1941 Alfred Joseph Bull
 1941 Alfred Percy Banks {2 months}
 1941-1945 Arthur James Bruce
 1945-1950 Gilbert Thompson
 1950-1953 Samuel Eric Richards
 1953-1965 Lorne Reginald Arthur Sutherland {12 years}
 1960 Canon Cyril Goodier {1 month}
 1965 Johnston Bain Peever and Roy Locke {Parish Priests from Mindemoya and Manitowaning respectively, took services at Gore Bay and the west end after Father Sutherland left}
- 1966-1969 Michael Holmes Dunnill
 1969 Donald Henry Dixon {Parish Priest from Little Current took services at Gore Bay.}
 1969-1973 Murray Bradford
 1973-1975 Captain David Page of the Church Army
 1975-1982 John-George Allan Patrick McCausland SSJE {7 years}
 1983-1987 Leonard Allan Shaw
 1987-1994 Thomas William Cunningham {7 years}
 1994-present Linda Mary White



The Archdeacon

Archdeacon Gillmor

William Macauley Tooke {1880-1887}

He was the first resident missionary priest for All Saints Parish at Gore Bay. It was during his time here that All Saints Church was built (1882-1883). His responsibility was for all of non-native congregation on Manitoulin Island, so his travels would have taken him throughout the island many times. He would attend to his duties in Gore Bay and to the outstations in Mills, Kagawong, Silver Water, Meldrum Bay and Cockburn Island on a regular basis.

Canon Frederick Frost {1887-1889}

Canon Frost was not a priest stationed in Gore Bay, but rather worked out of Sheguiandah and held services here during the two years that All Saints did not have a resident priest. He had at that time outstations at Little Current, Birch Island, Sucker Creek, Whitefish River, Collins Inlet, French River and Gore Bay. He was stationed here from 1883 to 1895 and was Rural Dean in 1895.

James Herbert McLeod {1889-1896}

Rev. McLeod served at All Saints Parish for 7 years and during that time he had under his charge outstations at Mills, Kagawong, Silver Water and Sheshegwaning. He was a travelling missionary in the 1880's in the region south of Sudbury and North Bay.

William Henry Hunter {1896-1897}

Rev. Hunter only served in Gore Bay for one year. He is not listed in the Diocese of Algoma as a priest in Gore Bay, which would mean that he came to this parish on an interim basis only. He served in Sault Ste. Marie and was appointed as a Canon in May of 1929.

Lawrence Sinclair {1898-1900}

Some reports have the Rev. Sinclair arriving in Gore Bay in 1897 while others show him here in 1898. He was a native of Edinburgh, Scotland, spoke several languages and was educated at Theological College of the Scottish Episcopal Church and came to Canada in June of 1889. In his records at the Synod office, it is shown that he served at All Saints from July 1897 until November 1900. He authored a number of collections of poetry.

**William John Eccleston {1899-1904}**

Rev. Eccleston is listed as having served at All Saints prior to the departure of Rev. Sinclair. This is clarified in that while some priests served in Gore Bay, they were not appointed to just this parish, as in the case of Rev. Eccleston. He was the priest in Little Current and had at that time All Saints, Gore Bay as one of his outstations.

George Prewer {1901-1903}

All Saints once again had a resident missionary priest with the arrival of Rev. Prewer, however, he also served Sheguiandah, Bidwell, Ten Mile Point, Birch Island and Whitefish River so his work at All Saints would have been limited. He spoke Ojibwe fluently and much of his work on Manitoulin Island was with the Native people.

Ernest Percival Selby Spencer {1903-1907}

In the recorded information, it appears that with the arrival of Rev. Spencer, All Saints and Gore Bay again had a parish priest. It is not documented what parishes Rev. Spencer might have been in charge of, except Gore Bay.

John Tate {1908-1911}

Rev. Tate was Lay Missionary at Gore Bay from October 22, 1907, and became the Incumbent on December 20, 1908. He served in that capacity until August 7, 1911. In his early life he was involved in business in England and moved to Sudbury, Ontario and then on to his first parish in Gore Bay.

William Arthur John Burt {1911-1912}

Canon Burt was the Superintendent of Manitoulin Missions with his headquarters in Gore Bay. While he served All Saints, his charge included all of Manitoulin District. He kept kosher feeling that it was unbiblical to eat pork. He died at the age of 74 on September 8, 1939 in Toronto and is buried in Mount Pleasant Cemetery.

Harold Flitcroft Hutton {1911-1915}

Rev. Hutton was the parish priest at All Saints from August 30, 1911 until May 31, 1915. He then moved to Sheguiandah and served there from 1915 until May of 1918 and in June of 1929, after many parishes in Algoma, he transferred to the Diocese of Hereford, England and was Vicar of Bishopswood.

Gowan Gillmor {1915- 5months}

Archdeacon Gillmor was born in 1849 in County Sligo, Ireland. He served as a missionary on the CPR and was Chaplain to the troops during the Second Riel Rebellion in 1885. As well, he was Chaplain to the Forces in the North West Rebellion in 1885. On September 24, 1903, he was appointed Archdeacon of Algoma and served in that capacity from 1903 until 1928. He was also Bishop's Commissary from 1903 until 1927, and Travelling Missionary from 1907 until 1920. He was known in Algoma as "The Tramp" because of his many long walking trips throughout the diocese.



Archdeacon Gillmor

Arthur John Oakley {1915-1916}

Rev. Oakley is not listed as Incumbent at All Saints Church, however, he was here for a short period of time. No doubt he was sent on an interim basis as there was no Rector. He came to Canada from England and served in Saskatchewan and Quebec as well as Algoma.

Sidney Francis Yeomans {1916-1919}

Rev. Yeomans came from England as well, but not as a priest. He was a merchant at Burk's Falls and later was a Catechist and Lay Reader in Copper Cliff. He came to Gore Bay as the Incumbent on June 1st, 1916 and left on March 15th, 1919. He was appointed as a Canon of Algoma in 1946.

William Thomas Swainson {1919-1929}

Father Swainson was born in England on October 17, 1883 and upon his arrival in Canada, he studied medicine at Queen's University in Kingston for three years. It is reported that he first served as a Lay Reader in such places as North Bay, Blind River and New Liskeard and was the Missionary at Englehart in 1918. He was the SPG Missionary at Gore Bay starting on May 1st, 1919 and was appointed as a Canon in 1949.

Reverend Growthier {1929}

Research has failed to reveal any information on the Rev. Growthier, however, in some material he is shown to have been at All Saints in Gore Bay, no doubt, for a very short period of time.

Frederick Elmer Jewell {1930-1932}

Father Jewell served at Gore Bay from 1930 until 1932 and then at Sheguiandah from 1937 to 1943 and in Espanola from 1943 until 1947.

Joseph Syvier Ralph Sturgeon {1932-1934}

Father Sturgeon only served at Gore Bay for about one year. In 1940, he became a Roman Catholic priest. He retired in 1973 and when he died, he was buried in North Bay.

Marshall William Talbot {1934-1936}

Father Talbot served at All Saints and at St John's, Kagawong. He was a student under the direction of Father Roland Palmer SSJE. He was transferred to Ireland following his stay in Gore Bay.

Walter Whitehead Jarvis {1936-1939}

Father Jarvis was born in England on June 3rd, 1904, and died on November 9th, 1985 in Toronto, Ontario. He served in the Muskoka Missions under the SSJE and came to Gore Bay as Parish priest in January of 1936 with Kagawong as an outstation. He also served as the priest in Mindemoya during 1937. He was the Rural Dean for Manitoulin, 1939-1947. In 1953 he was appointed as the Archdeacon of Thunder Bay, then transferred to St. Thomas Church in Toronto in 1954



Father Jarvis



Father Jewell

Alfred Joseph Bull { 1939-1941}

Rev. Bull was born in England on April 18, 1875 and died in April of 1956. He served in a number of diocese and parishes including Espanola, 1936-1939, and came to Gore Bay in February of 1939. He was Rural Dean of Manitoulin, 1939-1946. He retired to Port Arthur on December 31, 1946.

Alfred Percy Banks (1941)

Rev. Banks was only at All Saints for March and April of 1941. He was Rural Dean of Algoma Deanery and became a Canon in 1932. He also served at Little Current and at Whitefish Falls when they were without a priest.



Canon and Mrs. Banks

Arthur James Bruce (1941-1945)

Rev. Bruce was born on September 10, 1876 and died at Fort William on July 1, 1953. He served at many parishes throughout Algoma and in Gore Bay from May 1941 until August of 1945. He retired June 30, 1952.

Gilbert Thompson (1945-1950)

Archdeacon Thompson was born in England on August 14, 1903 and died on April 11, 1998. He attended the University of Western Ontario and Huron College. As a priest, he served in the north as the Incumbent of St. Thomas and as the principal of the Indian Residential School, Moose Fort, Diocese of Moosenece. He was the Parish Priest at Gore Bay from November on 1945 until April of 1950. Mrs. Thompson acted as the church organist at All Saints for much of his time at Gore Bay. He retired in Elora, Ontario and made frequent visits back to Gore Bay, even coming here to celebrate his 90th birthday.



*Archdeacon Thompson celebrates his 90th birthday at All Saints.
To the right is Rev. John McRae.*

Samuel Eric Richards (1950-1953)

Father Richards was born on July 28, 1910 and was educated at Wycliffe College in Toronto and served in the Diocese of Toronto and Algoma. He was Priest-in-charge at Gore Bay for two years before going to the Diocese of Huron.

Lorne R. A. Sutherland (1953-1965)

Father Sutherland served at All Saints for 12 years as the Priest-in-charge. At this time this included Sheshegwaning and Silver Water. He was the Rural Dean 1973-1983 and was made Canon in 1983. He was born on November 11, 1920 in Cadillac, Saskatchewan and educated at Trinity College in Toronto. As a priest, he served in Sudbury, Gore Bay, Coniston and Espanola. He died in Espanola on May 5, 1983 and is buried in the cemetery in Espanola.



Father Lorne Sutherland holds his namesake, Lorne McQuarrie.

Cyril Goodier (1960)

Canon Goodier served in Gore Bay for one month during Father Sutherland's absence.

Johnston Bain Peever (1965)

Father Peever served in Gore Bay as interim priest in addition to the Mindemoya charge. He was educated at Sir George Williams University and at McGill University. He was priest-in-charge in Mindemoya and Kagawong from 1963-1966, then Assistant Curate at St. Luke's Cathedral, transferred to the Diocese of Newfoundland then to London, Ontario and returned to the Great Spirit Island Parish of Manitoulin which includes Mindemoya, Manitowaning and South Baymouth in 1998. It was during Father Peever's time that the Bishop advised the congregation of All Saints that he would not send a priest unless the parish became self-supporting. Under Father Peever's guidance and determination, the congregation accepted the challenge and Gore Bay became a self-supporting parish.

Michael Holmes Dunnill (1966-1969)

Father Dunnill was another person prepared for the priesthood by the Society of St. John the Evangelist in Bracebridge. On October 29, 1969 he relinquished his Orders and Ministry, however, on March 1, 1975 he was reinstated by the House of Bishops and served at Thunder Bay.

Below the Confirmation Class of 1969. (l to r) Theresa McQuarrie, Cheryl Kane, Cynda Kane, Myrna Armstrong, Betty Graham. (back) Archbishop Wright, Father Dunnill, Ted Priddle.



Donald Henry Dixon (1969)

Father Dixon was the Parish Priest in Little Current and for a period of time, he took services in Gore Bay. He was Priest-in-charge in Little Current for 24 years, 1954 to 1978, when he retired.

Murray Edward Bradford (1969-1973)

Father Bradford was parish priest in Gore Bay for four years. He was born on May 6, 1932 and died on December 28, 1988. He was educated at Montreal Diocesan Theological College.

David Page (1973-1975)

Following Father Bradford's departure from Gore Bay, the Bishop did not have a priest to send to this parish and Captain David Page of the Church Army was appointed.

John-George A.P. McCausland (1975-1982)

Father McCausland was born in Northern Ireland on December 7, 1908 and grew up in North Bay, Ontario. He was Father Superior at the SSJE in Bracebridge from 1966 until 1969. He also served on the Committee for the Revision of the Book of Common Prayer. He was made Canon in 1982. He was the author of many books and publications on religion and on the Anglican Church. The Church was his life and he served God faithfully. He died in North Bay on December 17, 1994. Bishop Nock of Algoma called Father McCausland a leading theologian in the Anglican Church: "He is a patient and sympathetic teacher with a keen mind and (he) has devoted all his talents to the church". He celebrated his 50th year of ministry while in Gore Bay. He truly was a scholar of the Church.



Confirmation Class of 1970. (l to r) back row: Marilyn and Rose Townsend, Father Bradford, Tom Ritching, Archie Panton. Middle row: Gladys Climie, ? Archbishop Wright, Marlene Burns, Buelah Hester. Front row: Elizabeth McQuarrie, Tommy and Michael Ritching.



Father John McCausland

Leonard Allan Shaw {1983-1987}

Father Shaw was yet another priest at All Saints to be appointed to the position of Archdeacon. He came to All Saints as a Deacon and was ordained as a priest in this church. This was the first ordination by the bishop at All Saints Church. He was transferred to Haileybury and continues to serve there in 2000.



Father Tom Cunningham

Thomas William Cunningham {1987-1994}

Father Cunningham came to All Saints as a deacon and he too was ordained a priest at All Saints. Prior to his arrival in Gore Bay, he served at St. Saviour's Church at Blind River from February until May of 1987. He was transferred to Lake of Bays Parish in 1994. He was educated at Lakehead University and Huron College.

Linda Mary White {1994-present}

Rev. Linda came to All Saints in Gore Bay on July 1, 1994 as a deacon. She was ordained a priest at St. Luke's Cathedral, Sault Ste. Marie, in April of 1995. She was born in Kingston, Ontario, was educated at Queen's University and at Wycliffe College. She was a Christian Missionary in Jordan, Cyprus and Lebanon. She is the present Incumbent for the parish of Western Manitoulin.



Rev. Linda White with Armanda, Ashley and Stephanie Flanagan.

A Rectory For The Parish

In February of 1889, a house and property were deeded to the Bishop of Algoma as a Rectory for All Saints. The Parish Priest, Rev. Laurence Sinclair and his family moved into the Rectory in March of that year.

Bishop's Visit In 1897

In November of 1897, the Rt. Rev. G. Sullivan, Bishop of Algoma, visited Gore Bay. He traveled 105 miles in the mission, holding services in Kagawong, Mills and Silver Water. This visit was also the opening of St Peter's Anglican Church in Silver Water.

The Lord's Day

Sunday was set aside as the Lord's Day and no one was to work. Indeed, working on Sunday was frowned upon. Games were not played, especially cards. Even private amusements on the Lord's Day were frowned upon. It was a day of rest.

The people of All Saints were taught not to eat meat on Friday, and to give something up during Lent. The Good Friday Service was three hours long. It was imperative to attend Easter and Christmas Communion. Choir practice was held one evening during the week. If it was on Friday, hopefully you got out in time to see the picture show at the Community Hall. If Tom Porter was in a good mood, he would let the small kids in for free so you had money for a treat too.

Altar Linens

There have been a number of ladies who have contributed to making linens for All Saints. Some of these are: Sarah Lougheed, Helen Lee and Ina Fedsin.

Church Caretaker

In the early years of All Saints, Sam Allen served as the caretaker. He was followed by Johnny Newman. The caretaker would have to light the fire in the furnace, early enough to heat the church before service on Sunday. While the duties would change from time to time, he would ring the first bell for church and then the second bell as the service was about to begin. He took up the collection when required and even lit and put out the candles on the altar in the absence of a server.

Burial Of The Dead

Prior to the advent of a funeral home, the Undertaker would come to the home to prepare the body. The saying at a time like this was: "They are in the house". A wreath was hung on the outside door and they kept buckets of ice beneath the casket until the body was moved to the church for the funeral. Some funerals were held at the home of the deceased. There was no visitation. The hearse was drawn by a team of black horses and if the deceased was a war veteran, there would be a flag over the casket. When Thomas Hall was the undertaker, the Funeral Parlour was located immediately to the north of All Saints. Other Undertakers in Gore Bay are: Alfred Turner and Bill Turner. Currently, such services are provided by Culgin Funeral Home on McQuarrie Blvd.

The Chasuble

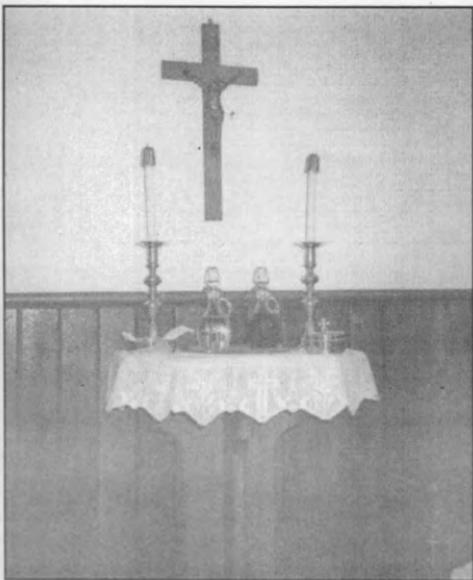
The chasuble is a large outer vestment worn by the priest during the celebration of the Eucharist. In some Anglican churches the priest does not wear one either because of local custom or because of not having one.

When Father Sutherland came to Gore Bay, there was a strong Anglican Young People's Association (AYPA). This organisation undertook the task of raising the necessary funds to purchase one chasuble of the correct colour for each season of the church year (to match the altar hangings). This was a big task and the AYPAs members had to work hard to accomplish it, but they succeeded.

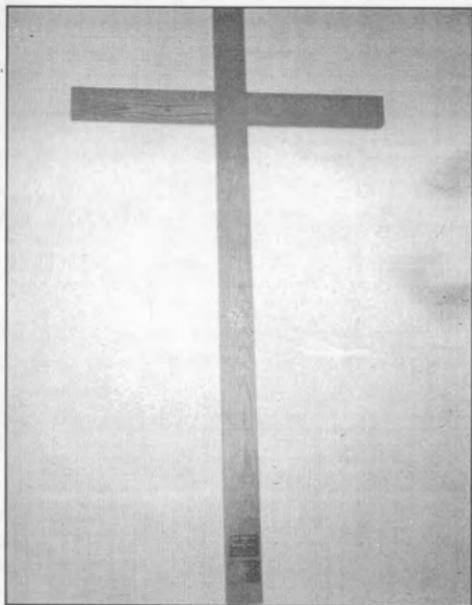
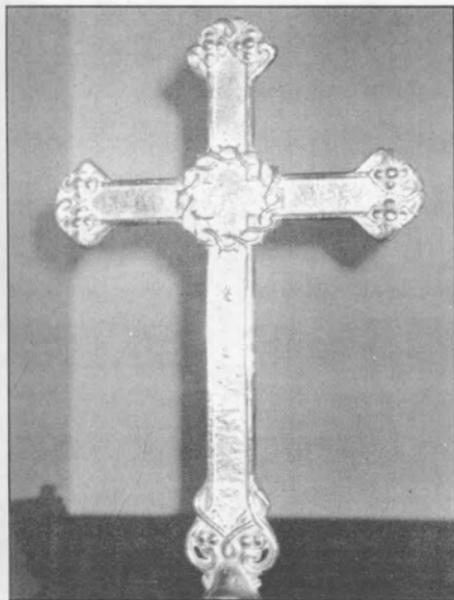
Since that time, the priest has worn a chasuble during Communion at All Saints.



The Baptismal Font



"The Credence Table"



Oak Cross at All Saints

The Server's Cross given to the church in memory of Douglas Wright who was killed in the Second World War.



The "old" organ at All Saints



"The Bishop's Chair"



Memorial Table. Placed in the church in appreciation of all the years of service to the church and on the Altar Guild, by Ellen McQuarrie.



*All Saints decorated for Harvest
Thanksgiving, 2000*



Our most sincere thank you to those who contributed towards the printing of this history book of All Saints Church and Parish.

Our "Best Wishes" to All Saints Parish in their 120 years in the town of Gore Bay.
H&R Noble Construction, Gore Bay

On behalf of the McQuarrie family and their long association with All Saints Anglican Church, we extend "Best Wishes" in the celebration of your 120th anniversary.
McQuarrie Chev Olds Pontiac Buick Inc., Gore Bay

"Best Wishes" for the publication of the history of All Saints Anglican Parish in Gore Bay.
James E. Weppler, Gore Bay

Congratulations! All Saints Anglican Parish on the occasion of your 120th anniversary. It has been a long and colourful history.
Mid-North Printers & Publisher Ltd., John and Arlene McQuarrie

Our sincere best wishes to the members of All Saints Anglican Church as they celebrate the occasion of their 120th anniversary.
H & R Noble Construction Ltd. – Randy Noble.

"Congratulations" from the Espanola & District Credit Union Ltd. "Where Members Come First".
Espanola – Gore Bay – Little Current.



Our most sincere thank you to those who have supported the publication of this book.