



THE ALGOMA ANGLICAN

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Synod Preachers Part Of Christian Unity Venture

Through the work of the local committee at Sudbury in charge of the arrangements for General Synod a real advance was made in ecumenical activity during the Sunday the Synod was in session. It was probably the first time that synod delegates found themselves preaching at Roman Catholic and Protestant services, indeed there were few places of worship in Sudbury that day that did not have one of the delegates as a visiting preacher.

Archbishop Wright led the roster by delivering two sermons during the late Masses at Christ the King Roman Catholic Church; only Bishop Brown equalled this for an Anglican parish by preaching at Onaping and Azilda. Bishop Dean preached twice

at St. Patrick's Roman Catholic, and Father de Catanzaro preached in two services at St. Anne's; two other Roman Catholic Churches had one service with Anglican Bishops giving the sermon, Holy Trinity heard Bishop Seaborn and Holy Redeemer, Bishop Somerville.

Archbishop Clark spoke to the congregation of St. Andrew's United which meets in the Church of the Epiphany between the Anglican services; Bishop Luxton was at Copper Cliff United Church, while four other United Churches had delegates including Professor Ryan, one of the few laymen to volunteer sermons; doubtless his was about Church Union — or the ministry of women about which he "prophesied" in the synod "that the time may be near when we have women in the priesthood and even in the episcopate".

Other churches in the Sudbury area offering pulpits to the Anglican delegates were Messiah Lutheran which had Bishop Marsh, Calvary Baptist where Archbishop Gower spoke to a combined service of two Baptist churches. The Salvation Army and an unaffiliated church completed the list of non-Anglican Churches.

Twelve Anglican congregations and also the chapel at Burwash Reformatory had visiting preachers from the Synod with five bishops taking duty in six of the churches; St. James' (Lockport) advertised "Think cool—think Arctic" and had Canon Whitbread, the bearded missionary to the Eskimo as guest preacher; Mary Rendell, Church House program supervisor, spoke at All Saints', Coniston, and Father McCausland went to his old parish of Capreol.



—Photo, Courtesy Sault Star

The presentation of solid oak front entrance doors to St. John's Church, Chapleau, in memory of Mrs. Mabel C. Way-White, drew many members of the Way-White family from different parts of Canada for a week-end of reunions and family gatherings. They attended morning service at St. John's, and some of the sons and daughters of Mrs. Way-White are shown before the church doors which they gave in their mother's memory.

Mrs. Way-White, the wife of a British army officer, came with her husband to Chapleau in 1932, after his retirement. She was very ac-

tive in Church, serving as organist, Sunday school teacher, and leader in the Woman's Auxiliary, as well as being busy in other community affairs and in the teaching of music. She was also a gifted writer and a member of the Canadian Authors' Association.

YUKON BISHOP AT ELLIOT LAKE

The Rt. Rev. J. T. Frame, Bishop of the Yukon, was a visitor at St. Peter's Church, Elliot Lake on the Sunday morning during General Synod. Giving the address at the ten o'clock service that Sunday was Miss Linda Thrasher, one of the "Youth Representatives" at General Synod, and a member of St. Peter's parish. Linda described her recent visit to Japan as a member of the Student Christian Movement.

NEXT ISSUE

We present the first part of The Rev. D. M. Landon's history of Bishop Fauquier.

Gregory Lynn, summer student, tells of his work in the Chapleau missions on the CPR line.

Primate Worked Here As Student

Few of the delegates attending the General Synod at Sudbury would have known that for the Primate of All Canada, the Most Reverend Howard H. Clark, this was a kind of "home-coming"; in his opening words of welcome to the synod Archbishop

Wright referred to the fact that as a young student Archbishop Clark had held services at Capreol, which was then a mission of Sudbury; this was back in 1921 and before any church was built at Capreol. He welcomed the Primate "back home" to the diocese and area where he began his ministry. Later, in his charge to the synod the Primate referred to his early student days at Capreol.

LOWER PARISH DEBT

Congratulations are due to the parish of Holy Trinity, Sault Ste Marie (the Rev. D. M. Landon, rector) for substantially lowering their large bank loan which originally stood at \$55,500. By a steady number of gifts and special personal loans the bank debt has now been reduced to \$35,175; increase in interest rates make even this a great burden.

Brigade Covers Temagami and Sudbury Areas

By Joe Mason, Sudbury

The 1969 trip of the senior voyageurs of Camp Manitou was known as the Wahnapiatae brigade, with its members from Elliot Lake, Lively, Sudbury, North Bay, Powassan, Haileybury, Willowdale, and Englehart. The brigade consisted of fourteen boys and four staff members — Fr E. B. Paterson of Haileybury, Fr Les. Peterson of North Bay, and Joe and Frank Mason of Sudbury. We travelled in six sixteen-foot canoes and the twenty-six foot "Gillmor".

The course the brigade followed was from Temagami to Camp Manitou, through a chain of lakes, plus a few miles on the Sturgeon, Wahnapiatae, and Whitefish Rivers. This trip had some interesting contrasts in scenery. The upper portion near Temagami is through nearly virgin country. Camps, boats, or people are seldom seen and the scenery is magnificent. The central portion around Sudbury is through what must be the worst area of man-made desolation in Ontario. If anyone wishes to know what it would be like to canoe on the moon just ask any member of the Wahnapiatae brigade. The lower portion is quite beautiful but much more settled with many summer camps on the lakes.

The brigade had a hard but very interesting trip, which was finished on schedule. Length of time, twelve and a half days; distance travelled by water, one hundred and seventy-seven miles; distance walked on portages, twenty-five miles — but it seemed much more! We made thirty-four actual portages plus many lifts over beaver dams and other small obstacles.

This was the fifth voyage from Camp Manitou. Each trip seems to be just a bit tougher but a bit better than the previous one. We are all looking forward with great anticipation to "Voyageur 6" in 1970.



Rapids on Wahnapiatae River

Week-end Meet For Churchmen

Churchmen from seven Ontario dioceses (not including Keewatin, which lies in a western ecclesiastical province) are expected to gather at Coburg on the week-end of October 17-19 for the second annual convention of the Brotherhood of Anglican Churchmen. Mr. William Wadley, our diocesan treasurer, who is also treasurer of the Ontario BAC, will be representing Algoma. As we go to press we have received no reports of other men attending from the diocese, but the meeting is open to all laymen and clergy of the province.

The convention opens on the Friday evening with a wine and cheese "meet and greet" party from 7 to 10 p.m. at St. Peter's Church, Coburg. After Communion and breakfast on Saturday morning Bishop Garnsworthy will be heard in two addresses, and Arnold Edinborough will be the luncheon speaker. Following election of officers a banquet will be held in the evening with Bishop Luxton as speaker. Bishop Luxton will also be the preacher the following morning at St. Peter's Church when the provincial executive of the BAC will be installed.

Archbishop's Itinerary

October	3 & 4:	Ontario Provincial Altar Guild
"	5:	(Trinity 18) 11.00 a.m.—Britt 1.15 p.m.—Pointe au Baril 7.00 p.m.—Parry Sound
"	6:	7.30 p.m.—MacTier
"	7:	7.30 p.m.—Bala
"	8:	8.00 p.m.—Fox Point
"	9:	7.30 p.m.—Sprucedale
"	12:	(Trinity 19) 9.00 a.m.—Webbwood 11.00 a.m.—Nairn 1.30 p.m.—Spanish River Reserve
"	19-21:	Burwash, Minnow Lake, Coniston, French River
"	27-29:	Conduct Retreat, Diocese of Saskatoon
November	4-7:	Canadian House of Bishops, Hamilton

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The Archbishop's Letter

The Archbishop's Study,
October, 1969

My dear People:

The General Synod activities were found in detail in the September issue of the *Canadian Churchman*. I hope you read all the reports and resolutions. It was a good Synod although too much was attempted on the agenda for real depth of discussion. This is inevitable.

My warmest congratulations to the Sudbury committee for the competent manner in which arrangements were made. Delegates from all parts of Canada have written stating their satisfaction with all the detailed planning. It was a privilege being the host to this large and representative body. Over three hundred and thirty-five registered delegates and observers (including youth observers) were in attendance.

THE WAY AHEAD

I am tempted to get into a "post mortem" of the Synod but will leave this until a later issue. In the meantime we are called to face certain issues which are predominant. The first is hunger and poverty in other parts of the world. One of our first duties as Christians is to be involved and care about the starving children who are dying by the thousands for want of adequate food. Consequently the Church is wise in calling all congregations to give liberally towards this worthy calling.

Christian unity still commands priority. During the Synod I preached twice in Christ the King Roman Catholic Church in Sudbury. His Excellency Bishop Carter was more than kind in making available at least ten or twelve pulpits for our General Synod delegates. I received an excellent reception and the congregations were most cordial in their appreciation of their efforts.

After all, we are members one to the other. It is difficult to think of the body of Christ without thinking of the supporting, co-operative relationships each member holds to the other. No member of the human body is entirely dependent upon the other, nor is it independent. We are made to be interdependent.

As members of His body we should have "the same care one for another". Blessed is the Church that is closely knit together so that when one member suffers they all come to the rescue. Let us be close enough to the other members of His body that we can feel the hunger pangs of our brothers in India, the material needs of our brothers in Greece, the spiritual needs of our brothers in Africa.

There is a sense in which the problem of a divided Church has been handed down to us and there is another sense in which we are responsible to do something about it. It is easy to cry out in frustration, "I am only one person, what can I do about unity?" True you are only one person, but you are one person.

Jesus was only one person, and He prayed for unity. That is the best place for us to begin. Pray for Christian unity in the home, in the local Church, and among the whole body Christ heads.

After we have prayed for unity we need to work toward it. The test of unity is not that every person will agree on every point. We practise true unity when we can disagree without quarrelling and still be brothers. Every Church may have its problems, but those problems only become trouble when we ignore the unity of the Spirit.

The way ahead is fraught with uncertainty, but Christ the King reigns. This is His world. Go forth in optimism and with courage. Life is made up of a series of decisions and loyalties. In the strength of the triumphant Christ we shall conquer.

Your friend and Archbishop,

William L. Wright

A Good Soldier of Jesus Christ

On the morning the General Synod opened at Sudbury a short notice in the obituary columns of *The Globe and Mail* informed Canadians of the death in England of Captain Arthur Casey, CA, MBE, Founder of the Church Army in Canada.

Arthur Casey, though he had spent only ten years in Canada, had become a legend in that short time and ever afterwards this country was a part of his life as he was a part of its life. Coming to Toronto in 1925, within a few years this pioneer evangelist had travelled across Canada and introduced the Church Army as a force that could well serve the Canadian Church in evangelistic and social service work. In 1929 a Training Centre was opened near St. Alban's Church, Toronto, as a headquarters.

It is interesting to note that Canon H. A. Sims of this diocese was a member of the first Church Army executive committee. In 1935 a Church Army "Crusade of Witness" came to Algoma, travelling through the southern part of the diocese as far as Sudbury; meetings were held in churches and in the open air in several places. Today there are Church Army officers and sisters serving in all parts of Canada and

What Really Went On At Lambeth

THE LONG SHADOWS OF LAMBETH X — *Simpson and Story, published by McGraw-Hill, \$8.95 Summer & Autumn selection of the Episcopal Book Club.*

After a century the news media finally caught up with the Lambeth Conference; the public wanted to know what went on in this most exclusive international club that met every ten years behind tightly closed doors, issuing only a "report" at the end.

Strangely enough, as this book relates it, the press was admitted as a result of a news leak about an American bishop witnessing to the value of contraceptives in his married life, as the Lambeth Fathers were discussing what to say to Pope Paul's encyclical, *Humanae Vitae*. After his remark had made the headlines he complained he had been misquoted and moved that all plenary sessions of the conference be open to the public; he was supported by other bishops including our Primate, and over the stuffy protestations of the Archbishop of York the doors were swung open.

Long Shadows is the most eagerly awaited book of the year; the Episcopal Book Club combined two Ember-tide selections in order to purchase it for its readers. It is interesting to note that both authors collaborated on a biography of Michael Ramsey, entitled *The Hundredth Archbishop of Canterbury*, another Episcopal Book Club selection. Both men since that time have entered the priesthood. Their book is unique in that it is the first eye-witness account of what went on at Lambeth and may be more unique as a text book on the history of that venerable institution if, as the title could imply, it is at the end of its day.

Many will seek to read this book to see what, if anything, their own bishop had to say at Lambeth; some bishops may be surprised to find they spoke so often. Here we must add that Algoma can be proud of the

contribution its Archbishop made to the Conference. Through his insistence the resolution on intercommunion was amended so that any action on this matter should be taken only after dioceses had consulted together under their provincial jurisdictions; it was at least trying to keep the cars together after the train had left the tracks.

Archbishop Wright also spoke of the power of prayer and the value of *The Anglican Cycle of Prayer* and importance of the daily offices. Of interest to many in the diocese is one of the pictures which shows the Archbishop listening to something Pamela Bird, his former secretary, is telling him. (Pamela was secretary to the Anglican Executive Officer, Bishop Dean, and was one of the two women stenographers at the Conference.)

The writers claim they have reported accurately what went on at Lambeth, and they have not hesitated to criticize severely, sometimes harshly; whether unjustly or not, we cannot say; but as criticism, it is valuable. If there is another Lambeth conference we hope Simpson and Story will be there to report on just what goes on. *Long Shadows* is a warning that certain parts of the Faith and Order of the Church are in danger because of what went on at Lambeth. It is hardly likely that in the affluence and apathy of today the warning will be heeded.

The writers have succeeded in giving a human, graphic story of Lambeth; metaphors and descriptive sentences make it delightful reading: "The venerable choir stalls of Canterbury Cathedral fairly bulged with bishops" . . . "In that splendid, history-laden setting the Lambeth fathers and their hosts sipped sherry and sat down to dinner. Afterward they descended to the crypt for cheese and wine" . . . on to the final comment: ". . . the Conference of 1968 made it obvious that the Anglican Communion of Catholic Churches is fast forgetting what it once was, uncertain of what it now is, and doubtful of what it should be." As would be expected, the most references are made to the Archbishop of Canterbury, but the one we like best describes how "his magnificent eyebrows came together like the twin sections of Tower Bridge."

We hope the book will be printed in a cheaper edition; meanwhile, please don't ask to borrow our copy! We rate it a four-star selection, and was worth waiting for.

ing the Christian message, from Folk Masses to ballet dancers before the altar, it is hard to imagine how staid the Church was a generation ago; but Casey did in Canada what Wilson Carlisle, the Church Army founder had done often in England, broke down the reserved ways of congregations and brought a new power and joy to the Church's worship and witness. One occasion, however, Casey's diplomacy and tact about reached its limit, though his wit and humor prevailed; a very stodgy parson pondered whether it would be "proper" for Casey to use the pulpit when he spoke in church, and Casey replied, "What would you wish me to do, Sir—stand on my head in the font?"

It was our privilege to be one of his "recruits", and though he had returned to England two years before we came up to Toronto, when we walked into the Church Army headquarters on Brunswick Ave., a letter was handed us—from Captain Casey. No novice ever received a more inspiring introduction to his training, just the encouragement a young man far from home needed; and it was so typical of Arthur Casey. He was one of

"Those whose bright faith makes feeble hearts grow stronger, And sends fresh warriors to the great campaign . . ."

Diocese of Algoma Chain of Prayer

Week of	Parish	Clergy
October 12: Trinity 19	West Thunder Bay	David A. P. Smith
" 19: " 20	Nipigon, Red Rock, Dorion	Reginald S. Inshaw
" 26: " 21	Wawa, Hawk Junction	Kenneth Robinson
November 2: " 22	White River, Missanabie, Franz, Renabie	W. Bagot K-Edwards

Muskoka Girls Enjoy Time At Deanery Camp

by Linda and Cathy Dauphin

Our day at camp began when the whistle blew at eight o'clock. The leader came around to make sure we got up and dressed in time for flag raising. After getting dressed and the tent cleaned up we gathered around for the flag raising at half-past eight after which we had breakfast in a nice warm cabin. We called the cook "Cookie". After breakfast Table One did the dishes.

At ten o'clock we had "arts and crafts" while the others went for Bible study on top of the hill; then we changed places. Each thing we did was half an hour long. Then we played games and had a swim. There was a raft which we dived off. Just the good swimmers could go up there. Father Lumley was our swimming instructor. He taught us how to dive and swim. We just had time to change into dry clothes and get into the dining hall; Table Three had to do the dishes while the others had rest time.

After the dishes were done and rest period we had swimming and games and canoeing. Table Two had to do the supper dishes. After supper we collected wood for the camp fire. We had camp fire every night. We had plays and sang songs and each tent put on a skit. After campfire we put on our pyjamas and went into the cabin for hot cocoa and cookies. After we all finished we went to sleep so that we won't be tired for the next long day. Everyone was nice.

by Jacquie Glazier

There are many things I liked at camp, in fact I liked everything. I can hardly wait to go back next year. I hope Cookie will be there, and Mrs. Watson, and Per, and Father Lumley.

The food was just great. We had turkey, roast beef, potatoes, eggs, toast, and bacon. The bacon was so good that I had seven pieces one morning, even though I don't like bacon.

We had a regatta. I won a tooth brush at the regatta for a swimming race. Father Lumley and Deany (his four year old daughter) won first prize for doubles in canoeing at the regatta. We played baseball — five outs, every pitch is a strike. Father Lumley doesn't know baseball rules. I had lots of fun.

The girls, all from St. Thomas' parish, Bracebridge were at the Muskoka Deanery camp held at Mary Lake, near Port Sydney.

Farewell Reception For Barnes Family



RON AND BEV. BARNES

Before leaving the parish of Blind River where he was



FACES AT THE SYNOD — Top, left, Linda Thrasher of Elliot Lake, youth observer from this diocese. Centre, the women drew the men with their "sip in" — the Provost of Thorneloe College, (second from right), was a capable bartender. "Integration" seemed easier over a glass of sherry. Right, Alex. Godfrey of Copper Cliff looks over the hall full of delegates, very few of whom bothered wearing conventional dress. (As another Algoma delegate commented, "I wonder what the speaker of parliament would think of this!" Bottom, left, Dean Nock with some of his parishioners, Dr. David Gould, one of the delegates, had his wife and three children along. Right, Mrs. Gonzalez, wife of the Bishop of Cuba, with Mrs. Wright, wife of our Archbishop; language was no barrier though Mrs. Gonzalez spoke only Spanish.

New Liskeard Parish Priest



THE REV. H. MORROW

As reported in the September issue, The Reverend Henry Morrow has been appointed Rector of St. John's, New Liskeard. A graduate of the Montreal Diocesan College in Theology, he served his curacy at the Church of the Epiphany, Sudbury for two years and then became first priest-in-charge of the Church of the Ascension, Sudbury, while the congregation still met in a public school. After four years he was appointed in 1961 to St. Matthew's parish, Sault Ste Marie which at that time also included Epiphany congregation. While there he has also served as Rural Dean of Algoma and a member of the Diocesan Executive Committee.

priest-in-charge for seven years, The Rev. R. L. Barnes and his family were honoured by their parishioners at a reception held at St. Saviour's hall. People also attended from St. James', Massey, where Fr Barnes has also held regular services for a number of years.

On behalf of the two congregations a purse of money was presented to the priest and his wife, and engraved copies of the Prayer Book presented to the four Barnes children, Catherine, Heather, Bonnie, and Charles. Fr Barnes left on September 15 to assume a charge in the Diocese of New Westminster.

Guests From North, East, West Welcomed By Sundridge Parish

The annual parish picnic, sponsored by the Brotherhood of Anglican Churchmen of the combined parish of Burks Falls, Sundridge, South River, Magnetawan, and Eagle Lake took place on Sunday afternoon, August 17, at the Centennial Park in Sundridge. At the suggestion of the Rector, The Rev. L. S. Hoover, the event was held earlier this year so that two distinguished clergy could take part in this parish fellowship while they visited Sundridge before going on to the General Synod meetings in Sudbury, and while a missionary priest from the Arctic was also a guest in the parish.

The Bishop of Newfoundland, The Rt. Rev. R. L. Seaborn, with his family had been enjoying a vacation at Sundridge and helping with the parish summer services; The Rev. E. D. Eldridge, a former priest in charge of the Sundridge area, with his wife and family were invited to attend the picnic. Mr. Eldridge also assisted at services in the morning. Both he and the bishop were on their way to the General Synod, Mr. Eldridge being a delegate from the Diocese of New Westminster, where he has been since leaving Algoma. At present he is Rector of St. Thomas' Church, Vancouver.

While these two came from the Atlantic and Pacific coasts, the third clerical guest came from the Arctic, Canon Michael Gardener from Cape Dorset, Baffin Island, who with his wife and three young daughters stayed at the Sundridge rectory during August and assisted with the Services. Mr. Brian Hoover, son of the Rector of the parish and summer student associated with his father, assisted the men of the BAC in organizing the picnic.

Father Hoover has sent us this note of the event:

"In Christ there is no east or west, in Him no south or north—as the supper hour approached everyone gathered around the patio high above Lake Bernard for the time of worship. The service was informal, made up of folk type hymns, prayers of dedication and thanksgiving for all blessings, particularly that of Christian fellowship. The Scripture Lesson entitled "The Great Picnic" was from St. John's Gospel, and the hymn God, Who touchest earth with beauty was sung. Miss Mary S. Edgar had written this hymn a number of years ago and in Centennial year had given High Rock Park to Sundridge. She was one of the happy guests at the barbecue. The service closed



AT THE PICNIC — from left to right: Canon Michael Gardener, The Rev. E. D. Eldridge, The Rt. Rev. R. L. Seaborn, The Rev. L. Hoover (Rector of the parish), and his son, Brian.

Chapel Wedding For Daughter Of Archbishop

At a ceremony held in the Bishop Fauquier Memorial Chapel, Sault Ste Marie, His Grace Archbishop Wright officiated at the marriage of his younger daughter, Margaret Jane Lockridge Wright to John David Oulton, of Dorval, P.Q. The service took place on Saturday morning, the sixth of September.

The bride, who was given in marriage by her brother, John deP. Wright, has been attending Bishop's University, Lennoxville; she expects to continue her course at the University of Windsor where her husband will be working on his master's degree; he is a graduate of Bishop's in economics.

A large number of guests gathered for the marriage ceremony and a reception for the couple was held at Bishop-hurst following the service at the chapel.

RECTOR APPOINTED

Appointed to the parish of St. James (Lockerby), Sudbury, with St. Thomas', French River, the Reverend Arnold Murray Porter leaves Manitouwadge where he has been priest-in-charge since April, 1964, after serving a three-year curacy at St. Luke's Cathedral.

Fr. Porter is a native of Toronto and is a graduate of Trinity College, Toronto.



MARY S. EDGAR

with the benediction. Grace was said and the people quickly formed lines to do justice to the bountiful supper.

At sunset we all left the park for home—happy after a wonderful afternoon. Canon Gardener spoke for all present when he said that he trusted we would all cherish this time of fellowship and recall it many times throughout the year wherever we serve in our parishes."

JUNIOR VOYAGEURS

The "Junior Voyageurs" at Camp Manitou were led this year by Fr Stadnyk and Fr Barnes, and their route was around the north channel of Lake Huron as far west as Fort LaCloche, a distance of seventy miles, a good trip for young teen-agers.

At Fort LaCloche they were able to see some of the re-building of this historic fur-trading post by the Ontario Department of Lands and Forests.

Muskoka Church Windows Depict Varied Themes



Two stained glass windows were installed in the Church of the Redeemer at Rosseau this summer and dedicated by the Archbishop during a Sunday visit to the parish. We reported this event in the September issue and now show the windows, that of "St. Peter with the keys and book", symbols of his authority, is in memory of Mr. and Mrs. Fred Einarson; the other a representation of "Dorcus", in memory of Blanche Ariss.



At Christ Church, Windermere a new window was placed in the church near the font by members of the Osler family in memory of Marion P. Osler, a former Dominion President of the Woman's Auxiliary; it shows the Madonna and Child and is the work of the artist Yvonne Williams, after a design suggested by the late Bishop Norris of Brandon.



Bear Island Reg. Stevens Finds Changes As Trading Post Re-Visited

by Muriel E. Newton-White with illustrations by the writer

Bear Island is one among many lovely though unproductive pine-covered rocky islands in Lake Temagami. Mail, supplies, and visitors are brought the fifteen miles from Temagami by a somewhat irregular boat service. There has been a Hudson's Bay Post at Bear Island since the 1870's; once a branch operated from Fort Temiskaming, it is now the only surviving Post in the district.

Reg Stevens of New Liskeard, one of the early residents of Temagami, writes "The Bear Island Post was

some very faithful Anglicans. Father David Smith used to hold regular Eucharists during the winter, snowshoeing three or four miles across the lake. Since these Anglican families moved there are summer congregations only, consisting of visitors, summer residents, and personnel from the many canoe-camps on the lake. A large number of men attend from Camp Pinto, a vacation camp run by Good-year Rubber Co. for their executives and employees, but as they are there only for a week at a time there is little



"Main Street" Bear Island.

"... boardwalks becoming overgrown with brush ..."

centre of the fur trade in what later became known as the Temagami Forest Area. With the advent of the railway at the north-east arm of the lake in 1905 a large tourist trade developed and the Post became a point for outfitting and supplying campers and cottagers. A summer school for Indian children was opened in the early years of this century, being replaced eventually by a year-round school as the Indian families gave up the winter trap-lines and settled in homes near the Post. Roman Catholic and Anglican churches were built and summer services have been held since about 1905."

Mr. and Mrs. Stevens, who celebrated their golden wedding a few days after navigating their own boat up that tricky fifteen mile north-east arm of the lake, saw that since their last visit to Bear Island the homes around the Post and churches have been deserted and the board walks are becoming overgrown with brush—a ghost town.

SAD CONTRAST

Most of the people are now living on the other side of the island. The dock, store, and post-office look prosperous, (though one hesitates to turn over their souvenirs for fear of finding "made in Japan" labels!) but the rest of the island makes one's heart ache. The contrast is too strong between this and the luxury of the cottages and tourist-catering centres of the starting-out place, Temagami.

St. George's, Bear Island, is part of the parish of Cobalt, Latchford, and Temagami; at present looked after by the priest from Haileybury. The island's population is now almost entirely Roman Catholic, though in the past there were

or no possibility for any kind of continuous ministry with them.

STUDENT MINISTRY

St. George's is served each summer by one of the three or four students who work in the diocese. John Locke of Virginiatown, the eighteen-old nephew of the Rector of Englehart was the student this summer and made his headquarters at St. Simon's, Temagami. He writes of some of his experiences. Of his first

Parish Priest On Manitoulin



THE REV. M. E. BRADFORD

After a curacy of three years at the Church of the Epiphany, Sudbury, the Reverend Murray Edward Bradford has been appointed to the parish of Gore Bay with Silverwater and Kagawong, comprising the north-western part of Manitoulin Island.

Fr. Bradford is a native of Burks Falls and after following a banking career for a few years trained for the priesthood at the Montreal Diocesan College.

Congregation Honours Rector On Anniversary of Priesthood

The silver anniversary of their Rector's ordination to the priesthood was an occasion for a luncheon held after the morning service at the Church of the Epiphany, Sudbury on Sunday, June 29, the Feast of St. Peter and St Paul.

Canon Samuel Maitland Craymer was ordained to the priesthood at St. Thomas' Church, Bracebridge and has served all his ministry in Algoma Diocese in the parishes of Bala, Bracebridge, St. John's, Port Arthur; and for the last twelve years at the Church of The Epiphany. He and his wife were honoured with several gifts by the congregation; Canon Craymer received a wrist watch and Mrs Craymer a porcelain figurine; they also were presented with a purse of "silver" and a beautiful illuminated scroll.



CANON & MRS. CRAYMER

TO WRITE PARISH HISTORY

A history of the parish of West Thunder Bay, which took its beginnings at Murillo in 1879, is being compiled by a member of the parish, Mrs. V. Woods of Vickers Heights. She would appreciate receiving any information, anecdotes, or other relevant material to help in the story of the churches which are part of this parish.



St. George's Church Bear Island

visit to Bear Island he says, "We found the church in an awful mess"—its door having been removed his first job was housecleaning and carpentry. Apparently the residents are given to Saturday-night parties, using the church grounds as their recreation centre. Of later visits John writes, "I had to clean up beer cans, wine bottles, and coke bottles from around the church . . . I fixed windows only to find them broken again the next time I went there . . . Sunday morning they were still having their party from the night before, they rang the bell from midnight till dawn . . . there were only four people in church."

This attendance was not too bad considering that quite a few other churches had less—and the people didn't have to come by boat, either. Over the two months the attendance ranged from none to seventy-eight. During his stay John got St. George's back into good repair and left it neatly boarded up to await re-opening next season. He ends his account cheerfully, with words of gratitude for kindness and co-operation received, mentioning specially

the help of the Roman Catholic priest, Father Allen.

THE FUTURE

The Rector of Haileybury, Fr. E. B. Paterson, who has the spiritual oversight of this large area, writes of St. George's, "its usefulness seems to lie in supplying services to the summer cottagers and visitors, plus a development of the relationship of the church to the canoe-tripping camps. The student should have a boat so that he could be available to hold services for the campers at the convenience of the camp program director. This would involve a flexible ministry, not so much pastoral as liturgical and social."

"Administering this church effectively from Haileybury, nearly fifty miles distant, is almost an impossibility. When Cobalt and Temagami have their own priest again there is the possibility of improvement. The constant regular summer ministry by a mature trained person for several succeeding summers might solve some of the problems. A succession of students, each one with different ideas and abilities, only confounds the issue and makes it harder to deal with," states Fr. Paterson in his report.