

St. John's, Garden River, has 150th anniversary

The congregation of St. John's, Garden River, assembled on December 19th, at 1:00 p.m. to commemorate the 150th anniversary of their mission. The Church was decorated in preparation for the Christmas service — brightly lighted tree, cedar wall hangings and log creche. The Bishop and Mrs. Nock were in attendance as well as many interested non-Anglicans

from the surrounding community.

Alan Knight delivered a short talk on the early missionaries — William McMurray, F. A. O'Meara, Gustavus Anderson, James Chance, E. F. Wilson and Frederic Frost — while Dan Pine (82) and his nephew Richard Pine (87) brought the Christian experience at St. John's up to date and

reflected on its importance both in their own lives and in the parish overall.

Richard and Dan are both, as are many on the Reserve, direct descendants of Chief Shingwaukounce (1773-1854). In 1831 Shingwaukounce went to Toronto (then York) to request of Charles James Stewart, Bishop of the Diocese of Quebec (then

comprising Upper Canada), that a missionary be sent to minister to the Indians dwelling in and about Sault Ste. Marie.

On December 19th, the Venerable Frank Coyle, priest-in-charge, celebrated the Holy Eucharist. Hymns were sung in both English and Ojibwe accompanied by the music of Gertrude Kehoe on the ancient

organ.

Following the service, the congregation adjourned to the Community Centre in Garden River for refreshments which included a special anniversary cake.

(Editor's Note: In this issue we publish the first instalment of a history of the missionary work which resulted in the establishment of St. John's, Garden River).



Archbishop Wright

Archbishop Wright named as Honorary Fellow of Trinity

Archbishop William L. Wright, of Sault Ste. Marie, has been made an Honorary Fellow of Trinity College in Toronto. The college is part of the University of Toronto.

At his home at Point des Chenes, the Archbishop received a communication from Dr. K. Hare, Provost of Trinity College, which stated that the award of this honor "was given unanimous approval by the Trinity College corporation at its recent annual meeting."

Dr. Hare's letter continued: "The Honorary Fellowship is the highest honor the College can bestow upon its sons and daughters.

"There is provision for only 12 such awards, which are tenable for life and four of these positions are filled by the Right Honorable Roland Michener, former Governor General of Canada; Dr. J. Allan Walters, renowned psychiatrist; Dr. J. Tuzo Wilson, acadamecian, and the Honorable John B. Aird, Lieutenant Governor of Ontario."

The award is Canada-wide and former students of Trinity College who have distinguished

themselves anywhere in the world may be chosen.

His Grace was elected Bishop of Algoma and consecrated on May 30th, 1944, and was elected Metropolitan of Ontario in 1955. He retired in 1974. He made known the award of the Honorary Fellowship when he spoke at the Downtown Kiwanis Club in Sault Ste. Marie and gave his 38th consecutive Christmas message to the club.

Bishop and Mrs. Nock receive 400 at levee

On New Year's Day at their home, Bishophurst, in Sault Ste. Marie, Bishop Frank Nock and his wife, Elizabeth, received an estimated 400 guests at their ninth annual January 1st reception. As well as from the city there were guests from nearby towns and other friends from a great distance.

The practice of a New Year's Day reception has been ongoing by the Bishops of Algoma Diocese for more than 90 years. Bishop Nock, who will retire in September, said it was "probably one of our largest receptions" since he began continuing the tradition nine years ago after he was elected the seventh Bishop of Algoma in 1974.

Displays of "the Nock years" were set up in the Bishophurst Heritage Centre for guests to view. A play room was also set aside for the youngest visitors.

From A.C.W. at Bala —

Another \$1,000 gift for Rowe aircraft

In the January issue, *The Algoma Anglican* gave prominence to an article which told of the gift by St. John's Church, North Bay, of \$1,000 to the Reverend Ralph Rowe so that he could reactivate his plane, which he has used in his work in the remote parts of Keewatin Diocese, and which had been grounded for lack of funds.

St. John's was not alone in providing such help, and *The Algoma Anglican* has learned of the similar gift made by the A.C.W. of Trinity-St. Alban's Church, Bala. A letter from Mrs. Isobel M. Edwards, secretary of Bala A.C.W., states:

"After reading your news item re St. John's, North Bay, sending \$1,000 to help the Reverend Ralph Rowe's flying mission, I thought you should know about Bala's Trinity-St. Alban's A.C.W. We are a group of ladies numbering 32, but only 22 of them are involved actively in raising money for our Church

and other concerns.

"At our December meeting we voted to send \$1,000 of our money to the Reverend Ralph Rowe to help keep his plane flying. We also sent \$1,000 to the Reverend Richard Mowry at St. Philip's Mission in Chisasibi.

James Bay, Quebec. We are twinning with his parish and help him with funds as we are able, and by our prayers. In fact, a story about his work in Chisasibi would make interesting reading for your paper!

"As you know, Bala is

Parishioners pay farewell tribute on Canon McCausland's retirement

In tribute to Canon John G. McCausland, in December the Parishes of Gore Bay, Kagawong and Silver Water joined at All Saints' Church, in Gore Bay, for a reception in honor of their Rector and to give him their best wishes in his retirement.

Father McCausland left the Manitoulin Island following the Christmas Eve service, in Gore Bay, to take up residence in North Bay, where he will continue to write books. He was presented with gifts from the three parishes, including a drawing of the three Churches he had served.

He had been Parish Priest of All Saints', Gore Bay; St. John's in Kagawong and St. Peter's, Silver Water, since August, 1975. On the 50th anniversary of his ordination as Deacon, in December, 1981, Bishop Nock made Father McCausland a Canon of St. Luke's Cathedral. During the autumn, after conferring with his sister and niece in North Bay, Father McCausland, now 73, agreed to move to North Bay to be near his family and to continue his church work and writing. Bishop Nock reluctantly agreed to accept the family decision.

Father McCausland was born in a town on the border of what is now Northern Ireland and the



Canon McCausland (Photo courtesy of The Manitoulin Recorder)

Irish Republic. In 1914 he came to Canada with his parents, aboard the liner "Empress of Ireland." It was the C.P.R. ship's last Atlantic crossing, since on her return to Ireland she was torpedoed by the Germans. He won bachelor and master degrees from Bishop's University, Lennoxville, Quebec. He served as priest at Churches in White River and Capreol, and for a time as assistant priest at St. Bartholemew's, Toronto. In 1940, he entered the Mission House at Bracebridge of the Society of St. John the Evangelist and later took the vows of the order. In 1974 he became Father Superior. It was in 1975 when the Bishop asked

him to fill in temporarily on Manitoulin Island that the S.S.J.E. granted permission for him to undertake this work.

Canon McCausland has been described by Bishop Nock as a leading theologian of the Anglican Church, widely known for his writings. "He is a patient and sympathetic teacher," the Bishop said, "and he knows fully and teaches in detail. He has been blessed with a keen mind and has devoted all of his talents to the Church."

For many years Father McCausland has compiled and published an order for the daily readings of psalms and lessons, entitled, "Order for Divine Service." For several years, while at the Mission House in Bracebridge, he was editor and publisher of the periodical, "His Dominion." He is now the senior priest in Algoma Diocese, and no-one can match his record of having attended all the meetings of the Synod for more than 50 years, as well as having been at the Provincial Synod and the General Synod meetings through much of that time. During the past year Canon McCausland has contributed to *The Algoma Anglican* a much appreciated series on the Church calendar: "Heroes and Holy Ones."

Diocesan Motto for 1983: "Rejoice in the Lord always." —Philippians 4: verse 4.



ORDINATION: Since the January issue of *The Algoma Anglican* went to press, we have received from *The Sault Star* the above picture of the ordinands and Bishop Nock, taken at the Ordination service conducted by the Bishop at St. Luke's Cathedral, Sault Ste. Marie, on Sunday, December 12th. An article

in the January issue described this important occasion. The Reverend Robert Cross is at the left and the Reverend Gary Boyes in the centre of the picture, Gary Boyes serves as Priest in Heyden and Searchmont (North of the Sault Missions) and Bob Cross is Priest Assistant at the Cathedral.



TO SIGNIFY JOINT USE OF CHURCH: A new sign has been erected at a Church building in Searchmont to indicate its continued joint use by the Roman Catholic and Anglican congregations. Pastors of the Church are the Reverend Brian Dixon, of Sault Area Roman Catholic Parish (at left) and the Reverend Gary Boyes, of St. Thomas' Searchmont, and St. Mark's, Heyden. The

joint use of the Church building is the result of a number of meetings between the Wardens of St. Thomas', Vivian Smeltzer and Verly Randall, with the Parish Council of St. Hubert's Roman Catholic Church. The two congregations co-operate very well regarding service times, expenses, cleaning and decorating for festive occasions.

Letter to the Editor: Ten days for World Development

The Editor,
The Algoma Anglican.

By the time this issue reaches you, most of the parishes in Algoma will have sent out their letters and resolutions to the

political representatives of our province and country. We thank God that the Catholic Bishops hit the media with a message of concern for human justice, and we hope that the voice of

Anglicans across Algoma was also heard in the Legislatures.

Like the Irishman who was viewing the corpse of his beloved friend, and was heard to say, "Paddy, you look the picture of

health," we sincerely believe that the Church is again awakening as the conscience of the nation.

On behalf of the Advisory Social Action Committee,

Les Peterson.

The Bishop's Letter —

Where has Lent gone?

My dear fellow Anglicans:

There is a popular folk song which begins with the words "Where have all the flowers gone?" I often feel like composing a folk song beginning with the words "Where has Lent gone?" It is fast becoming a lost season in The Christian Year. Outside of Ash Wednesday and Holy Week, we Anglicans are inclined to pay little attention to any significant spiritual discipline. I regret to say that the School Break during March has contributed considerably to this situation for not only are families away during this week, but frequently they extend this break for a week before or after the official time. It is invariably during the Lenten Season that the March break occurs.

It is unlikely that this holiday period will be discarded since it is well established, not only in the minds of Educational authorities and families, but also in the minds of commercial and tourist interests. Instead of wringing our hands about the situation we must resolve to make the fullest use of the Lenten Season that we can to enrich our spiritual lives. This applies to both clergy and laity, and we must be more imaginative in presenting the Lenten Challenge than we have been. Perhaps the well worn paths of Lenten observance should be reviewed and renewed. The study material of Anglicans in Mission could well be used as a basis for a renewed emphasis on Lent.

Long ago Jesus said, "No man can serve two masters: you cannot serve God and Mammon." During the period of affluence which the Western World enjoyed we tended to try to serve two masters and the god of mammon became our idol. We demanded a continuing higher standard of living, increasing wages and less hours of work. The present economic recession has shown us how transitory and fragile this god is. This Lent offers us a great opportunity to reassess the values of life as Jesus bids us to "Seek first the kingdom of God, and His righteousness."

Sincerely,
Your friend and bishop,

Frank Nock
Algoma

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Century of Anglican witness in Sudbury is reviewed in attractive new book

"The Church of the Epiphany, Sudbury, Ontario. A Century of Anglican Witness," by F. A. Peake, D.D. F.R.Hist.S. 42 pages, illustrated.

Those parishes which establish a research committee and appoint a writer to prepare and publish the historical record of their congregation deserve thanks and commendation. Most often, it seems, this is an activity decided upon for a church centennial, but some parishes have taken an earlier anniversary to collect information and have it printed while there are still those living who have known the affairs of the congregation from their own experience.

The centennial year of the Church of the Epiphany at Sudbury has prompted the issuing of an excellent book, "A Century of Anglican Witness." Here, fortunately, the records of the parish and of the city have been sufficient to provide for a dependable and interesting history of congregational life and of the personalities of parish leaders. The writing of the book has been the work of the Reverend Frank A. Peake, Associate Priest, until recently Provost of Thorneloe University. In the introduction, Dr. Peake speaks of his privilege in having been entrusted with the preparation of this history, and acknowledges the assistance he had in the work. Research aides are listed: S. A. R. Cressey, Murray Davies, Dale Dunn, Dorothy Forster "and many others in the congregation."

Bishop Frank Nock, himself a former Rector of the Church of the Epiphany, has written a foreword, as has the present Rector, Archdeacon E. B. Paterson. The book is well printed, with the cover picture and four inside pages of pictures of stained glass windows and of the Church's interior being reproduced in four colors.

"It is well-known that Sudbury owes its origin to the coming of the railway," begins Dr. Peake's narrative. It was a place where in March, 1883, a Canadian Pacific railway construction camp was placed and the construction engineer named it Sudbury after his wife's birthplace in England. Then enters that outstanding missionary personality of Algoma, Gowan Gillmor, Irish and from his feats of walking incredible distances between preaching places known as "The Tramp." In October and November, 1883, Gowan Gillmor held the first Anglican services at Sudbury, in a

private shanty. The next year there was a Sunday School and the court house could be used for services.

Sudbury might have faded out once the railway line was completed had it not been for the discovery by 1885 of nickel, the metal which made Sudbury the world centre for production of the metal. Gowan Gillmor was ordained and was living in North Bay, still overseeing the congregation at Sudbury, aided by divinity students and a lay catechist, T. R. Johnston, until May 31st, 1890, when the Reverend Charles Piercy, who had been at St. Joseph Island, took up his appointment as the first resident priest. Almost at once following his arrival, a building committee was named and the contract given for the first Church. The first services in the new building were on November 9th of that year, 1890. About half the cost was supplied by friends in the United Kingdom.

In the next nine years a number of incumbents had the care of the Church of the Epiphany, as it had been named, including the Reverends Lawrence Sinclair, C. Luntz, E. Lawlor, W. H. French (from Gravenhurst) and Franz C. H. Ulbricht and then T. Scarlett, a lay catechist.

Then there came to the Church of the Epiphany in 1899 as its first Rector the Reverend James Boydell, who had been Rector at Bracebridge since 1885. He became Canon Boydell and was to remain as Rector until 1918, and after retiring continued to attend the Church of the Epiphany until his death in 1928, shortly before his 91st birthday. During his 19 years the construction of a new Church building was the climax of Canon Boydell's ministry at Sudbury. The Church was opened in April, 1913, and was consecrated by Archbishop Thorneloe on January 6th, 1924.

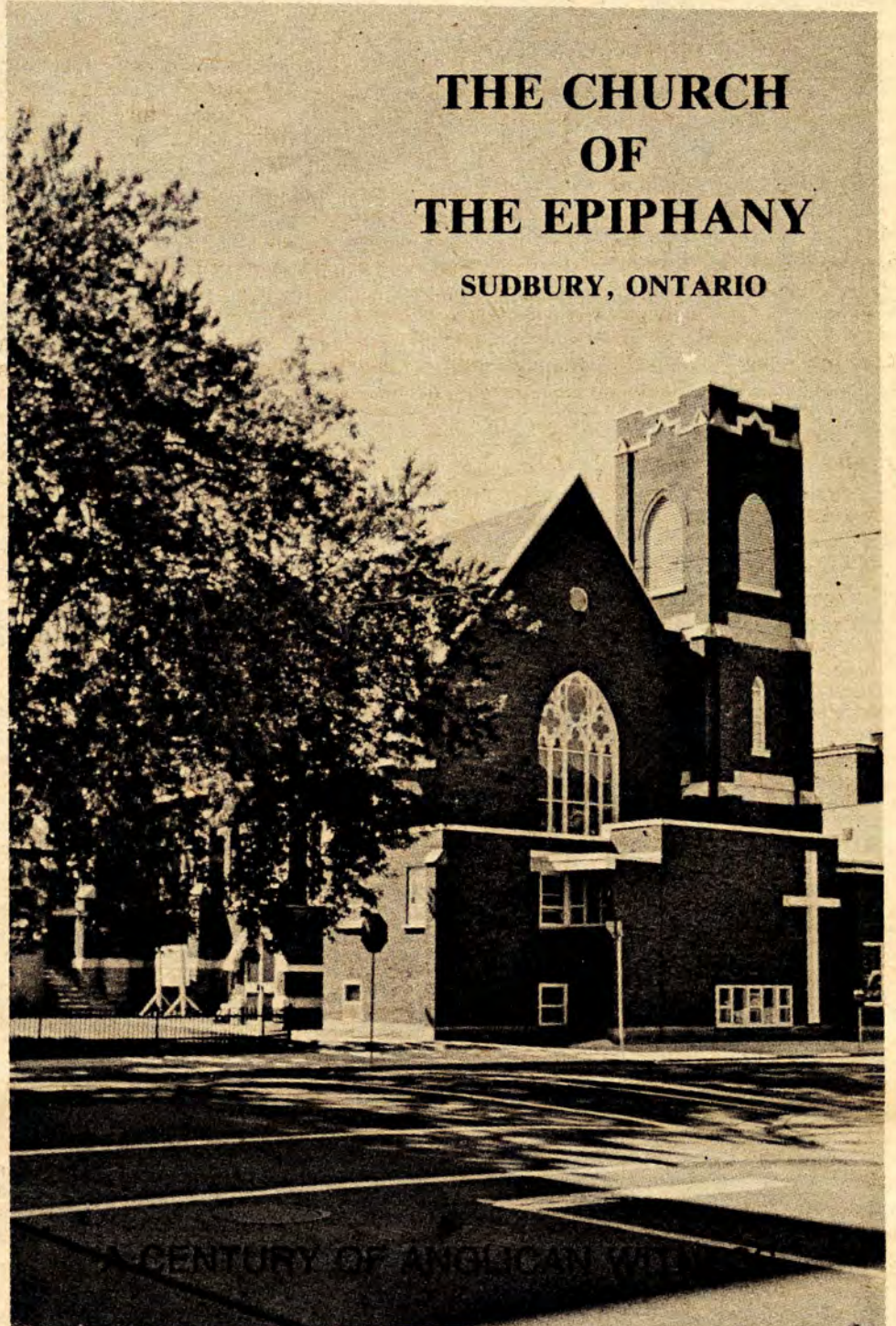
The next Rector was the Reverend P. A. Paris, who was succeeded in 1923 by the Reverend P. F. Bull. In 1940 the Reverend Philip R. Beatie (then 28 and years later Bishop of Kootenay) became Rector, and two years later the Parish Hall addition was constructed. Later the Rector became a Chaplain with the R.C.A.F. and was absent from the parish for 18 months, while his assistant, the Reverend W. R. Coleman (also later Bishop of

Kootenay) was priest-in-charge.

In 1948 the Reverend F. F. Nock came from Bracebridge to be Rector of the Church of the Epiphany, remaining until 1957 when he was named Dean of Algoma and Rector of the Cathedral at Sault Ste. Marie. In those years the number of parishioners was substantially increased, and though other Anglican congregations in and near Sudbury were forming, the Church of the Epiphany, the original Parish Church survived and a sign of progress was the addition in 1957 of a narthex and church offices at the street entrance to the Church.

The Reverend S. Maitland Craymer, formerly a lay reader at Sudbury, then after ordination successively Rector at Bala, Bracebridge and St. John's, Thunder Bay, became Rector at Church of the Epiphany, and in his time greatly assisted in the establishment of Thorneloe University. He became Archdeacon of Nipissing in 1972, then retired in 1974, to be succeeded by the present Rector, the Venerable Archdeacon E. B. Paterson. From 1979 to the end of 1981 the congregation's chief project was the repair of the church building, including replacement of all exterior brick. On January 10th, 1982, Bishop Nock rededicated the Church.

The story of the Church of the Epiphany and its achievements from the



time of its devout pioneer beginnings 100 years ago through the century to the present year of grace

makes fascinating reading. The publication of this centennial souvenir book sets a high

standard for parish histories, a model for other parishes to emulate. — (R. J. B.).

Christ Church, North Bay, burns Rectory mortgage

By Steve Coates and Eric Magill

"Fiddling by Firelight," held early in December at Christ Church, North Bay, was an outstanding success. The evening was held to celebrate the burning of the Rectory Mortgage and over 100 present and former members of the parish attended.

The evening started with a superb pot-luck supper organized by the ladies of the Parish. Special guests for this exceptional event were the two former priests of this Parish, the Reverend and Mrs. Murray Tipping, of Ottawa, and the Venerable Archdeacon and Mrs. Les Peterson, of Parry Sound.

Following the supper, Father Bill Ellam invited the two former priests to assist him and the wardens, Stan Nichols and Peter Hill, in the burning ceremony in the burning of the Rectory mortgage.

The former priests related a number of per-



BURN MORTGAGE: At Christ Church, North Bay, in December a Rectory Mortgage Burning Ceremony took place. The picture shows, left to right, front row: Stan Nichols, Rector's Warden, and Peter Hill, People's Warden; back row, Archdeacon and Mrs. L. Peterson, Parry Sound; the Reverend and Mrs. W. Ellan and the Reverend and Mrs. M. Tipping, Ottawa.

sonal memories during their time in the rectory which brought great laughter from the congregation.

An enjoyable musical evening then followed under the capable direction of John Beaton and his strong ensemble, interspersed with hymns and solos. The full house showed its appreciation for the outstanding group

of musicians with a standing ovation.

"Fiddling by Firelight" was the highlight event of 1982 at Christ Church, North Bay. A hearty vote

of thanks was extended to everyone in the parish for their help and assistance in making this a most memorable occasion in the life of our parish.

St. John's, North Bay, is 100

The official opening of the Centennial Year for St. John's Church, North Bay, was set for January

30th, with Bishop Nock present at the 10:30 a.m. service, followed by a congregational brunch.

"A charge to keep I have"

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

(An old Methodist Hymn inscribed on the Longfellow memorial window in St. John's Garden River, 1890).

"It was not the precepts of Christ that they found so difficult to follow as the customs of Christians and the exercises of the Christian religion as carried out according to modern systems of worship."

—(Frederick Frost, *Sketches of Indian Life*, 1904, p. 93).

I: The Seed is Planted

Since the 18th century, formal relations had existed between the British Government and the Indian population. In the early years, Indian affairs were the concern of the military and Indians were regarded as useful functionaries in the British/French rivalry and during later hostilities with the United States. By the 1820's, however, the importance of the Indians to both British military policy and the fur trade had declined in the region about the Great Lakes.

In an effort to hold down expenses, the military decided to relinquish its control. Responsibility was transferred to the public sector and the budget for the Indian Department was brought under the direct supervision of the British Parliament. As a result, authorities were faced with the problem of formulating a new policy. They were convinced that the Indian could not be incorporated into white society as either a source of cheap labour or as a market for British goods. Three alternatives were, therefore, open to them: (1) drive the Indians westward, (2) amalgamate them with the colonists, or (3) "civilize" them in communities isolated from the whites.¹

The Indian Department accepted the challenge and decided to experiment with the third option. The plan was officially adopted by Lord Dalhousie (1770-1838), the 24th of July, 1828. Details of the scheme were later outlined by Dalhousie's successor, Sir James Kempt (1764-1854):

Indians should be collected into villages with only enough land for their agricultural support. The government should provide for their religious instruction, elementary education, and training in agriculture. It should encourage them to build homes and acquire tools and seeds. But it would prove expensive: £14.3.4 to settle a family of five on cleared land and £100 on forest land. Therefore, the Indian should pay the cost of their own assimilation by using the money from land sales to buy necessary equipment.²

Like many in his generation, Kempt was assured that Christianity and the outward conventions of western civilization should necessarily, go hand in hand, and therefore, sought to compel the Indians to conform to white manners and customs in dress, housing and education. Settlements were started for Three Ojibwe bands under Chiefs Yellowhead, John Aisance and Snake at Coldwater and the Narrows (now Orillia).

The idea for a mission to the Ojibwe at the Falls of the St. Mary's had been proposed as early as 1810 by the American fur trader John Johnston (1763-1828) in a letter to the Reverend Josiah Pratt, self-styled "Secretary to the Society for Missions to Africa and the East." Nothing came of that suggestion but interest was resumed when, 20 years later, Governor George Simpson (1787-1860) of the Hudson's Bay Company, informed Bishop Charles James Stewart (1775-1837) of the Diocese of Quebec (then comprising Upper Canada) that he considered the Sault "a strategic spot" for missionary labours. He did, though, add the caution that:

a mission there cannot be expected to do much good, unless a sum of about £300 can be procured for it. I mean to recommend this mission to the Hudson's Bay Company, but as the situation is beyond the limits of the territory, I do not expect they will do more towards its support than offer the clergyman and his assistants board and lodging at their establishment there.⁴

On the 29th of October, 1830, Bishop Stewart presided over a meeting held in the Court House in York for the purpose of founding "The Society for Converting and Civilizing the Indians." The name was soon changed (22nd of December, 1830) to include work amongst destitute white settlers. The Lieutenant Governor, Sir John Colborne (1778-1863), agreed to serve as patron, thus uniting the sacred and secular programs. A travelling missionary was appointed to service the outstations in the Home District, and money set aside for the establishment of missions on Lake St. Clair, among the Mohawks on the Bay of Quinte and for the Ottawa and Ojibwe on Manitoulin Island. Scholarships for deserving Indian students were also begun to encourage their attendance at the University of Upper Canada.

The Ojibwe, at the Sault, dwelt in two distinct, yet interdependent bands, one nine miles to the east at Garden River (or *Keteganans Seebie* as they refer to it) and the other 30 miles to the northwest at Batchewana. By mid-century the Garden River group numbered approximately 250 members and were under the leadership of Shingwaukounce (1773-1854). The Batchewana band was smaller — 160 members — and controlled by Shingwaukounce's son-in-law and head chief, Nebenaigooching (1808-1894). In addition, transient hunters and trappers from both parties roamed the hinterland and fishermen were encamped on, or near, Whitefish Island in the rapids of the St. Mary's River. The

Mission to the Ojibwe at Sault Ste. Marie: St. John's, Garden River, 1832-1982

By Marksonquaw

bands had proven their loyalty to the Crown when they fought alongside the British at the Straits of Mackinawa and on the Niagara frontier in the War of 1812. Shingwaukounce was present at Moraviantown when Tecumseh was killed and had received a large silver medallion from George III to commemorate his participation.

Proud as a warrior, and powerful as a *jokaseed* and *wabeno* in the medicine society known as the *Medewewin*, Shingwaukounce refused to follow the plan of the Indian Department, and settle his people on Manitoulin Island. He did not wish to sit, as he told Captain Thomas Anderson (1779-1875), the Northern Superintendent of Indian Affairs, like a gull on a barren rock. He went to York to meet with the *Gitchi-macahdawekoonhya*, or "Great Blackcoat," Bishop Stewart, to request that a Missionary be sent to the Sault to teach his people to read and write.

To find someone at such short notice was difficult but the Society was able to contact J. D. Cameron, a Metis lay teacher at LaCloche, and despatched him to the Sault in October of 1831. Cameron's financial backing, amounting to £100 per annum, came from the New England Company (est. 1649).⁶

As promised, Cameron was provided with quarters by the agent of the Hudson's Bay Company. By January, 1832, he was able to inform his superiors of the rapid progress that was being made although he was becoming all too aware of the dangers hinted at in Governor Simpson's warning:

They are coming under the pall of salvation day after day . . . The correct number of converts is not yet ascertained, but I think about 52 souls . . . We have no means to carry on such expensive undertakings, in fact we are destitute of everything.⁷

Cameron translated the Ten Commandments into Ojibwe and an adult prayer meeting was held at the fort in the evenings. A day school was conducted in Cameron's residence at which 18 to 20 pupils were in regular attendance. Since textbooks were not supplied, they had to be loaned from the Company's officers, or purchased at the teacher's expense.

For reasons of his own conscience, Cameron soon found it necessary to convert to the Anabaptists and the Society was compelled to request his resignation.

In the Fall of 1832 a second missionary appeared in the person of a 21 year old Irishman by the name of William McMurray (1810-1894). For the past four years he had been enrolled in divinity courses at the school run by (then Archdeacon) John Strachan (1778-1867) on King Street in York. Strachan was also rector at St. James' Church where McMurray served as a catechist and assisted in the care of the missions at Mimico, Thornhill and York Mills.

Realizing that a man in Holy Orders would increase his prospects for Church aid, McMurray set out in the Spring of 1833 to seek Bishop Stewart, then conducting confirmations throughout his vast diocese. After a three month journey, which took him to York, Kingston and Montreal, McMurray caught up with the Bishop at Trinity Church, St. Armand's (now Frelighsburg), in the Eastern Townships. Although a few months shy of canonical age, he was found acceptable by the Bishop's chaplain and raised to the diaconate, the 11th of August, 1833. He would wait seven years before being ordained to the priesthood by Bishop Strachan.

On his return to the St. Mary's, Deacon McMurray wed Charlotte Johnston (1807-1878) (Ogenebugakwa — "The Wild Rose") on the 26th of September, 1833. She was the third daughter of John Johnston and Oshahgushkodawequa ("The Woman of the Green Meadow") and granddaughter to Waubojeg ("The White Fisher"), chief of the Reindeer clan. In her *Winter Studies and Summer Rambles*, Anna Jameson (1794-1860), wife of the Attorney General of Upper Canada, described Charlotte as

rather above the average height and of indescribable grace and undulation of movement, speaking the perfection of form. Her features, though distinctly Indian, were softened and refined, her dark eyes having a fawn-like shyness in their glance. Her manner, though timid, was quite free from embarrassment or restraint. She spoke

FOOTNOTES

1. R. J. Surtees, "The Development of an Indian Reserve Policy in Canada," *Ontario History*, lxi, 1969.
2. L. F. S. Upton, "The Origins of Canadian Indian Policy," *Journal of Canadian Studies*, viii, 4, 1979, p. 57.
3. John Johnston was an Irishman who lived on the American side of the St. Mary's River and, at various times, worked as an independent fur trader and for the North West and American Fur Companies. His father-in-law, Waubojeg, had jurisdiction over the Indians between the Sault and the Falls of St. Anthony on the Mississippi River. See Henry Rowe Schoolcraft, "Memoir of John Johnston," *Michigan Pioneer and Historical Collections*, vol. xxxvi, 1980, and, for an interesting fictional account of his life: Janet Lewis, *The Invasion: A Narrative of the Events Concerning the Johnston Family of the St. Mary's*, Harcourt & Brace, 1932.
4. quoted in Thomas Millman, *The Life of the Rt. Rev. The Hon. Charles James Stewart, Second Anglican Bishop of Quebec*, London: Huron College, 1953, p. 127.
5. An 11 year old Nebenaigooching was made head chief by authority of the British Government at Drummond Island in 1819. Shingwaukounce, however, appeared to retain control locally.
6. C. Augustus Webb, *The New England Company: A Short History*, 1921.
7. *The Stewart Missions*, London: J. Hatchard & Son, 1838, pp. 27-28.
8. Anna Jameson, *Winter Studies and Summer Rambles*, London: Saunders & Otley, 1838, vol. III.
9. *The Stewart Missions*, London: J. Hatchard & Son, 1838, p. 100.
10. C. S. Paddy Reid, *Mansion in the Wilderness: the Archaeology of the Ermatinger House, Ministry of Culture and Recreation: Historical Planning and Research Branch, Research Report 10, February, 1977.*
11. *The Stewart Missions*, London, J. Hatchard & Son, 1838, pp. 84-85.
12. Anna Jameson, *Winter Studies and Summer Rambles*, London: Saunders & Otley, 1838, vol. III.

English well, but with a slight intonation, which was interesting.⁸

Before her marriage Charlotte had been employed as an interpreter for the American Baptist missionary, the Reverend Abel Bingham (1785-1865), and now she proved herself a great aid in the composition of McMurray's sermons and in teaching the congregation the sacred music to accompany the hymns. As to his own competency in the Ojibwe tongue, McMurray remained hesitant:

I can make myself understood in common conversation. The Indians assure me I advance rapidly; but the difficulty exceeds my calculation. As so much is required in instructing ignorant and illiterate persons, I am not desirous of attempting to converse with them, upon religious subjects, otherwise than through an interpreter, until I have mastered the language.⁹

McMurray conducted his first service on the 18th of October, 1833 — the Feast of St. Luke's — within the confines of the Hudson's Bay Company's fort. On the 30th of April, 1834, the couple moved into the Old Stone House for which they were to pay the Ermatinger family an annual sum of £25. The building had been vacated in 1828 and, since then, had become somewhat dilapidated under the improper care of retired HBC employee, Joseph Lafond.

A farmer was hired to care for the 26 acres of gardens and vegetable plots surrounding the Old Stone House and to instruct the Indians in the most efficient means of soil cultivation. Oxen, milk cows, chickens and agricultural implements were purchased. McMurray also supervised the construction of a combination schoolhouse/chapel to the north of the village on the Pim Street Hill.

From June 15th to July 13th, 1835, the Reverend Adam Elliot, travelling missionary in the Home District, visited the Indian population on Georgian Bay and Lake Huron's north shore. He was greatly impressed by the decorum and orderly behaviour of the crowd awaiting him on the dock at the Sault. Below is an extract from Elliot's subsequent report:

On Sunday, the 28th, we administered Holy Communion to 35 persons, most of whom had been baptized and instructed by Mr. McMurray. On that occasion we read part of the service in the Chippewa tongue . . . The congregation consisted of about 140 persons, and Mr. McMurray informed me that the number of Indians receiving religious instruction from him is 216, many of them, however, are yet often absent from the mission. I have peculiar pleasure in being able to state, for the information of the Society, that Mr. McMurray's missionary labours have been attended with great success.¹¹

When Mrs. Jameson came to the Sault in 1837 she noted that, after five years of mission work, Mr. McMurray, or Nazhekavawung ("The Lone Lightning") as the Indians now called him, had baptized 145 persons, attended seven funerals and performed 13 marriages. He had a regular attendance of 66 communicants at his services and 30 pupils in the school.¹²

McMurray's original instructions had called for the construction of approximately 20 cabins in which the Indians were meant to live while residing in the Sault. Logs were cut and stacked but the project never got off the ground. The financial backing had come to a halt as a result of Sir John Colborne's replacement by Sir Francis Bond Head (1793-1875). Governor Head maintained that the settlement program had proven itself a failure and asserted that the Indians should be left in their native state, apart from white settlement.

Shingwaukounce expressed his dismay to the Society in Toronto, informing them that if the houses were left unfinished, and if a missionary were not stationed in the vicinity, he would move his people back to their plots at Garden River. There, it was thought, the farmland, though uncleared, was of a better quality. The Chief concluded his statement with the promise that they would return to the Sault if the mission were ever reopened.

(To be continued)

Ecumenical matters in Algoma Diocese

From the Reverend Robert Lumley, Chairman Diocesan Ecumenical Committee The Most Reverend Robert Runcie, Archbishop of Canterbury, met the Ecumenical Patriarch, His All Holiness Demetrius I, at Istanbul last summer. They issued a joint communique on their meeting. The visit was not intended to break new ground but as a personal meeting between the Archbishop and the Patriarch. Both expressed the view that future discussions should be less

theological and more pastoral and practical involving the participation of priests and people in the Anglican-Orthodox Dialogue.

Other topics were: The vital importance of relating the Church to the spiritual movements to which young people are drawn.

The Anglican-Orthodox Commission may be ready this year to publish a new Agreed Statement to supplement the Moscow Statement of 1976.

St. Thomas' Church, Ullswater, marks 100th anniversary

In December, before the retirement as Rector of the Reverend Robert Charles, of Rosseau, one of the churches of his extensive Parish, that of St. Thomas', Ullswater, celebrated the centennial of the church building. The same Sunday the children of the Sunday school presented a Christmas pageant and later in the day a tea was held at Ullswater Hall, attended by more than 50 people.

Ullswater is one of the historic communities in Muskoka, where settlement of that part of Watt Township began in the 1860's when the colonization road from Bracebridge to Parry Sound was built as a means of providing an overland route from the Georgian Bay port of Parry Sound through Muskoka to the south. In its earliest history the clergyman at Rosseau walked to such places as Bent River, Ullswater and Windermere to conduct services in homes.

According to Hazel Kay, who has researched the history of the congregation, the land for St. Thomas' Church, Ullswater and Bent River, was purchased on October 31st, 1882, from Frederick and Mary Richardson. When the fine church was erected over the winter following, with cemetery provided

at the rear of the property, there was a membership of 40 family heads. The cost of the Church building was \$8,500. The Church was consecrated by Bishop Sullivan on February 28th, 1885, and the burial grounds on January 21st, 1888.

Dr. Newton is known to have held services from 1871 to 1874, and it is believed the Reverend William Crompton, from near Aspden, held services at Rosseau and likely also at Bent River and Ullswater. The first resident minister at Rosseau was the Reverend Mr. Chowne, from 1880 to 1892, who also held services at Ullswater — in the period when St. Thomas' Church was erected. The next clergyman, who came to Rosseau in 1892, was Gowan Gillmor who in 1899 became the Venerable Archdeacon Gillmor and remained until 1907 at Rosseau. He was followed by the Reverend (later Canon) Frost, at Rosseau until 1918, and then for the next ten years by the Reverend William Hankinson, who moved in 1928 to Fort William. The Reverend Jethro Norman came in 1928 but died in 1929 and was buried in St. Thomas' Cemetery. The Reverend W. T. Swainson (later Canon) was the



St. Thomas' Church, Ullswater

clergyman from 1929 to 1952, and during his time he had pine trees planted all around the cemetery. It was in that cemetery that Canon Swainson was also buried. For a year or more services at St. Thomas' were conducted by the Reverend Joseph S. Ditchburn (then retired), Charles Raymond, Lay Reader, and George Menzies, then a Divinity student. The Reverend R. J. In-

shaw arrived in April, 1953 and during his pastorate Bent River (where services, except Communion, were in the school) was joined to the Ullswater parish, also St. Thomas' Church was repainted, reroofed and redecorated, a Communion rail was installed and the building improved with oil heating and installation of electricity. In all of this the Reverend R. J. Inshaw and his son

are credited with having contributed much of the work. Until a new Rector was appointed at Rosseau, Archdeacon John B. Lindsell, of Gravenhurst, took the services from 1956 to 1959.

The Reverend Robert G. Charles came as Rector in 1959, continuing until the end of 1982. At the present time Myron Beathune, Lay Reader, is

taking the services. During the years of the Reverend Robert Charles' ministry many improvements were made at St. Thomas' Church and numerous gifts, some memorials, were presented. One of the community services of St. Thomas' over several recent summers has been the Vacation Bible School under the guidance of Keith and Ronda Creasor.

St. John's Church, Chapleau, hosts Choir workshop

(Received too late for January Issue)

On the week-end of December 4th and 5th, St. John's Church in Chapleau hosted a successful and enjoyable choir workshop. This was

the third such event which St. John's has sponsored, and in terms of participation, quality of singing, and the difficulty of the music, was the most successful yet. Professor John Futhey,

of Lakehead University, a well-known organist and choir director in Thunder Bay, returned to his home town of Chapleau to direct the choir workshop. Professor Futhey is organist and choirmaster at St. John's Church in Thunder Bay, but he maintains an active interest in his home parish of St. John's, Chapleau. The regular organist, Mrs. Amy Green, who has scarcely missed a Sunday playing the organ in St. John's for more than 25 years, doesn't mind exchanging her organ bench for a pew, for one Sunday, to sit back and listen to one of our "native sons."

On Saturday morning, December 5th, at 9:00 a.m. choristers from all the churches in Chapleau began to gather for a day of instruction, singing and good fellowship. The workshop was open to all interested persons. And some came out who are not members of a choir, but just interested in music and glad of the chance to sing some really good music with a large group of people. In a small town like Chapleau the opportunities to do some really good music and to sing in a large choir are few and far between, and all the more welcome when they occur. The regular

choristers are always inspired and encouraged by these workshops, and for some the workshops serve as an excellent introduction to choral singing, resulting in new recruits in some cases for our local church choirs.

This is the first time St. John's has held a choir workshop during the Advent Season, and this gave us the opportunity to learn and to sing some new and different pieces of music suitable for Advent. Professor Futhey had arranged a very beautiful service of the "Lessons and Carols of Advent" as originated by the choir of King's College, Cambridge. The hymns and anthems chosen for this production reflected the themes of the lessons and the Advent season in a very beautiful and thoughtful way.

The labours of learning some new and relatively difficult anthems were

lightened by John Futhey's unflinching good humour and ready wit. Morning and afternoon coffee breaks provided an opportunity for the workshop participants to socialize as did the hearty lunch at noon. Voices began to give out by the end of the long day of singing, but one thoughtful soul, Mrs. Helen Tebbutt, a nurse and a member of St. John's choir, had come to the workshop ready to minister to the medical needs of the massed choir. She had a purse full of all sorts and flavors of cough drops! The air in the Chancel was heavy with the fumes of Halls and Vicks that Saturday. Sunday evening at 7:00 p.m. the doors of St. John's were open to the general public for an ecumenical presentation of the "Lessons and Carols of Advent" by the massed choir of all the workshop participants.

The excitement of the evening was heightened by the presence of a television crew from the local cable TV company. The usual last minute tension prevailed as choisters struggled to find choir gowns which fit them and Father William Ivey issued directives to crucifer, sidesmen, and TV crew.

Finally all was in readiness and the 23 member procession entered the darkened church with burning tapers. Standing in the darkened nave the choir sang the Advent Invitatory "Our King and Saviour Draweth Nigh: O Come Let Us Worship." As the organ played the choir proceeded forward into the chancel as a light was passed from person to person, throughout the congregation. When the choir had reached their stalls, and the old church gleamed in the light of

(Continued on page 6)



AWARDS FOR LONG SERVICE: The A.C.W. of All Saints', Coniston, honored long serving members in December, by presenting them with a plaque of appreciation. In the days of the W.A. they would have been presented with Life Memberships. From the left they are: Etta Cresswell, Coniston; Margaret Carson, Wahnapipei; Lillian Oliver, Coniston; Kathleen Julian, Wahnapipei, and the Reverend Robert Lumley.

The Bishop's Itinerary

- March 6th, 10:30 a.m.—Church of the Epiphany, Sudbury—Confirmation & Eucharist.
- March 7th/8th—General Synod Organization Committee—Toronto.
- March 9th—National Executive Council, Toronto.
- March 13th, a.m.—Parish of St. Joseph and St. George—Eucharist.
- March 13th, 7:00 p.m.—St. Luke's Cathedral—Confirmation and Eucharist.
- March 14th, 8:00 p.m.—St. John's, Sault Ste Marie—Confirmation and Eucharist.
- March 15th, 7:30 p.m.—St. John's, Garden River—Eucharist.
- March 27th, 11:00 a.m.—Holy Trinity, Little Current—Dedication, Confirmation and Eucharist.
- March 27th, 7:30 p.m.—Gore Bay Parish—Eucharist.
- March 28th, 7:30 p.m.—St. Francis, Mindemoya—Confirmation and Eucharist.
- March 29th, 7:30 p.m.—St. George's, Espanola—Confirmation and Eucharist.
- March 30th, 7:30 p.m.—Spanish River Reserve—Confirmation and Eucharist.

Choir workshop held at Chapleau —

(Continued from page 5)

more than a hundred tapers and the Chancel shone with a soft radiance from the beautifully back-lit east window. Choir and congregation sang the well-known advent hymn "The Advent of Our King." Two candles were lit on the advent wreath as Father Ivey recited the traditional prayers, then all the lights of the church were restored and the congregation sat to hear the reading of the first lesson. The traditional service proceeded with lessons interspersed with hymns and choir selections.

A very appropriate advent carol "People Look East" was sung to the Besançon melody. The major musical effort of

the evening was the so-called "Bell Anthem" by Henry Purcell, "Rejoice in the Lord always." A trio, consisting of Father Ivey, Charles Law, of Trinity United Church, and Mrs. Cathy Caissie, of St. John's, sang the trio sections while the massed choir came in for the choruses. A simple but powerful anthem very appropriate for advent was "Praise Ye The Lord of Hosts" by Camille Saint-Saens. Following the reading from St. Luke, describing the Annunciation of the Virgin Mary, a very beautiful plainsong Magnificat was sung by the choir and cantor. Mrs. Bonnie Ivey sang "Come Thou Dear Redeemer," with words by Wesley and music by

Cesar Franck, as a benediction.

After singing "O Come, O Come, Emmanuel," the choir left the church in silence. The silent procession seemed to add to the solemn, yet hope-filled mood of the service.

The choir received congratulations and accolades at the reception which followed at the Renison Hall. While basking in the contentment of a job well done the choir began to make plans for their next choir workshop. Having established a tradition of musical excellence and success our choirs will have to work twice as hard now to maintain and surpass this standard. But they don't mind, the work is fun and all is done to the glory of the Lord!

Had been a parishioner of St. John's, Thunder Bay —

Memorial service took place for the Honorable Robert Andras

At St. John's Church, Thunder Bay, on the afternoon of Saturday, December 11th, tributes to the memory of the Honorable Robert Knight Andras were paid at a memorial service. The service was conducted by the Rector, the Reverend Canon Henry Morrow, Jack Masters, M.P., and W. James Griffis took part in the reading of the Scripture lesson and the Psalm, and the eulogy was given by P. R. Cook. The church choir was present and sang an anthem, "Jesus the very thought of Thee" and the Nunc Dimittis, and led in the hymns, "Love divine,

all loves excelling," "Blest are the pure in heart" and "Praise, my soul, the King of heaven."

Mr. Andras died in Vancouver on November 16th after a lengthy struggle with cancer. He was 61. Born in Lachine, Quebec, he was educated in Biggar, Saskatchewan, and attended Wesley College in Winnipeg. He served in the Canadian Army as a major in World War II, then held executive positions with Ford of Canada until 1955 and later with other automotive firms. He moved to the Lakehead and was active in community organizations, becoming presi-

dent in 1962 of the Port Arthur Chamber of Commerce, campaigning for its merger with the Fort William Chamber, and then became president of the Lakehead Chamber of Commerce in 1965. He was asked to be a candidate for the House and Commons and was elected in 1965. He joined the Trudeau Cabinet in 1968 and held several portfolios until his retirement from political life at the time of the 1979 general election. Thereafter he was senior vice-president with the Teck Corporation in Vancouver. His funeral service at St. John's Church, Vancouver, took place November 19th.

Anglicans Alive! —

By the Reverend William Ivey

Good News!

The economy may be in trouble but God isn't. The kingdom of God is not bankrupt and there are ample opportunities for employment for every Christian willing to serve the King of Kings. This year may be a tough one financially, but it can be a great one spiritually. In these troubled times Christians are going to find a great strength and consolation in their faith and in their church. I really believe that the church in our diocese is going to grow stronger in faith, hope and love this year. God grant that we may all serve him faithfully in 1983.

The truly "Good News" never grows stale. The Bible is 2000 years old but is still fresh and up-to-date. So let me share some good news from correspondence in the Sudbury Deanery about what was happening last fall in the parish renewal missions which were organized in conjunction with the Anglicans-In-Mission program:

On Wednesday in October, following the meetings which were described in an earlier article in Anglicans Alive, the renewal moved across town to St. James', Lockerby. Nadine Lumley led a stirring sing-in of old favorites, playing the new organ that is a memorial to Marjorie Flowers. Patrick McNally conducted the service and the main speaker was Father Jerry Smith, of Manitouwaning. The singing that evening was outstanding. And many stood up to relate experiences of the Lord in their lives.

On Thursday, all roads led to Azilda, were Bernie Stephens and David Colley opened the doors of St. Michael and All Angels for Anglicans Alive. David Colley had come home from Elliot Lake just to attend this service. Christine Osmond, Frances Stephens and Bernie Stephens read the lessons. Father Ken Ostler stood aside and Ralph Wilcox conducted the service, showing a talent that might speak of a mature vocation to the ministry. Father Jerry Smith used his guitar to introduce his presentation and once again people were visibly moved as he put forward the claims of our Lord and the power of the Holy Spirit. The ladies of St. Michael's treated us royally in the coffee hour afterwards, as indeed the visitors had been treated in all places.

Thursday afternoon we had another feature in the form of a children's mission in Coniston. Here Father Jerry used his guitar and he had a fun time with the young people as they praised the Lord together.

Friday night we came back to Sudbury to the Church of the Ascension. Iris Martin had the sing-in going early, and we all enjoyed the Gospel songs before the service was started.

Father Hankinson welcomed the people and Ginny Rollins conducted the service along with Tilly Crouse, Bill Martin and Bill Mills reading the lessons. Dell Gates and Bill Martin took up the offering.

Father Jerry preached his third sermon and we were all sorry to see him leave later that evening for Manitouwaning, as he gave us all so much, not only in his sermons but in his conversations, counselling and his music.

Father Michael Hankinson brought us to the idea of community responsibility of healing and

community involvement with the sick, on Saturday night at St. George's, Minnow Lake. This led naturally into the healing service from the Book of Common Prayer. Robert Lumley and Ginny Rawlins laid hands on the many who came forward for healing and blessing. And Father Michael Hankinson anointed those blessed with the holy oil which had been consecrated by Bishop Nock. Marilyn Schroeder entertained the congregation to tea and coffee as they lingered in fellowship, loath to leave this church of healing.

Sunday night at the Church of the Resurrection, saw another good crowd gather. By this time we were all known to each other as a tremendous fellowship had been building all week. Father Robert Kelsey welcomed the visitors and celebrated the sacrament. Genny Rollins conducted the service and opened with the Anglicans Alive prayer, and also the Anglican-in-Mission prayer. Bob McLatchey, the Sudbury co-ordinator, arrived later to bring greetings and to underline the connection between Anglicans Alive and Anglicans-in-Mission. Father Robert Lumley took up the Primate's challenge to answer the question, "What is God calling the church to do in the 80's?" and Gary Tenhunan witnessed by the reading of a poem that he had composed. The week of mission ended with a great hymn, so beloved by Father Palmer, "Ye watchers and ye holy ones," thus making the last word and sound of Sudbury Renewal '82 to be the last word of that great hymn "Alleluia."

And from a correspondent on Manitoulin Island this report:

On Manitoulin Island we have seen that "Anglicans-in-Mission" really means "Anglicans-involved-in-Mission." During the past six months we have been fortunate to share two mission thrusts in the parish. Father William Ivey came to St. Paul's in Manitouwaning in June to minister "A Fresh Look at the Christian Faith." For three nights the church was full of expected persons. And we were not let down. This "Fresh Look" helped give some "fresh start" fulfilling the baptism and confirmation promise to follow Christ alone.

In October Father Bob Lumley ministered on the theme "Renewal" to the folks of St. Francis of Assisi in Mindemoya. Again, expectations were not in vain as God used the vessel offered, and ministered nightly.

God seems to be giving us a clear understanding of our mandate to influence the lives of those with whom we come in contact every day, with the gospel of Jesus Christ. At one time preaching missions were a regular feature of most Anglican parishes. We are praying that this might become the case once again as the harvest is indeed plentiful!

Thank you dear friends for sending in these reports. We need more letters from the rest of the Diocese. Write Anglicans Alive, Box 756, Chapleau, Ontario, P0M 1K0.

The man with the Cross

By Dick White

(Concluded from January issue)

But a year earlier a crucial moment came. It was a moment of doubt which neither has forgotten. It paralyzed them momentarily. It risked the death of the trans-Canadian hike. It would have ended everything had it not been for the mysterious blue car.

They had walked 300 miles after their first honeymoon. The skyline of Winnipeg lay ahead of them. As they drew closer, the traffic grew too.

A car pulled over. Several smiling people stared as if from a fishbowl of air-conditioned comfort. The driver burst forward.

"Arthur Blessitt!" he queried enthusiastically, expecting to meet the man who had gained fame years earlier with his walk around the world.

"No, I'm Lloyd Lummis," he began, extending a hand. "This is my wife Isabelle." The hand remained empty.

"You're not Arthur?" The smile waned. The face drooped. Meanwhile the fishbowl emptied its contents. The family had also burst forward.

"That's not Arthur," muttered the man, gesticulating into the air.

Distainful glances went wildly at Lloyd as though he were a counterfeit. They drove off.

The glances struck like barbs. Doubt entered. "I wonder if this really is God's will," Lloyd whispered. He froze. "Maybe all I'm doing is turning off a whole lot of people by carrying this cross."

His doubts were broken by the blue car. Neither had heard it drive up, but there it was in front of them. A young man was standing beside it. He was tall.

He walked steadily towards them.

"Excuse me," he began. "I'm a bit confused." The man explained that he had to choose between two directions in life. He wanted to make the right decision. He wanted to know God's will.

"Let's pray about it," Lloyd offered. He shouldered the cross, stretched out his hands and held the man's hands. The man's touch was vibrant, as though it were electrically charged.

The prayer finished. The man looked up. His eyes nestled in Lloyd's. They were blue, strong and peaceful. He seemed anything but confused.

"You are doing God's will," he said. He turned, and returned to the car.

They walked past the car. They heard the engine start. Isabelle turned to wave goodbye, but the car wasn't there.

The road was free from dips, bends, or ditches. The highway was straight. The highway was empty. The car had vanished. Lloyd's doubt was gone.

A year has passed. The journey continues.

The sky is clear. A thin sheet of early morning drizzle had painted it with an ebony sheen. Most of the motorists outside Thessalon, will expect a routine, although damp drive to work. Some may not even notice the man with the cross. They may not see the crease it makes in the wet pavement. Some may not know that this is the third summer Lloyd Lummis has set out to bring the message of the cross to Canada, but he has.

He'll be cb patter to truckers, a God-send to hitchhikers, the "man with the jam" to the hip, and the man with love to the lonely. He'll be all those things because the first Man with the Cross was all those things too.

Just give him time . . .

The Rector was called by the Income Tax Department about a \$2,500 contribution claimed by a parishioner. "Did he really give that amount?" the investigator asked. The

Rector reflected a moment, then said, "I'd rather not say right now, but if you will call back tomorrow, I am quite sure the answer will be yes!"

Around Algoma

Recent happenings at All Saints', Huntsville

On Sunday, December 12th, the 80th anniversary of St. Saviour's Church, Blind River, was celebrated with Bishop Nock as special guest. Bishop Nock will retire in September and since it was not known if he will be able to return to St. Saviour's before then, the Rector, the Reverend Terry Bennett, and congregation decided to honor the Bishop with a farewell gift. Bishop Nock, an avid golfer, was presented with a golf bag from the congregation. The history of the congregation goes back more than 100 years, but the anniversary was of the dedication of the church building in 1902 by Bishop (later Archbishop) Thorneloe. The rectory was built in 1903 and recently has been completely modernized. At the anniversary service, Hiliary Kiernan and Wolfe Kirchmeir were formally inducted as Lay Readers.

At the Church of the Epiphany in Sudbury an Art Show and Sale is being planned for the weekend of April 16th and 17th. While all forms of arts and crafts will be welcomed for exhibit, the feature of the show will be the display of the work of Muriel Newton-White.

The third annual Christmas Evensong was an inspiring occasion at St. Thomas' Church, Thunder Bay, on the evening of the second Sunday in Advent. The congregation of 418 included visitors from other churches and at the finale a standing ovation was given the musicians who took part. There were 52 in the senior and junior choirs and 10 in the orchestra, plus 12 in the Bell Choir. The music was under the direction of F. Pierce, organist and choir director, with Mrs. D. Morrison as assistant conductor. James Whicher, conductor of the Lakehead Choral Group, arranged the orchestration for the anthems, "Day by Day we Magnify Thee," by Handel, and "I was glad when they said unto me," by Parry. The anthem for the youth choir, "Remember the Baby," was specially composed by Anne Chartley. The program followed the order for Evensong, with several anthems and settings of carols. With the orchestra, Marcella Smithers was organist and piano accompaniments were played by Nancy Wallace on the church's new grand piano. The music included a cello solo by James Darling. The Bell Choir performed the prelude music and accompanied a hymn. The service was conducted by the Venerable E. R. Haddon, Rector.

A Christian Men's Fellowship and Lay Leadership

Friday evening, December 10th, at St. Michael and All Angels Church, Azilda, Henry Gaines was the guest speaker for the Christian Men's Fellowship. Mr. Gaines is a lay leader in the Anglican Church community in Sault Ste. Marie. The evening began with a supper which was cooked by the women in the Church community and served up by the laymen. After a delicious supper, Henry Gaines gave his personal testimony to the Christian Men's Group. Later on in the evening at the worship service Mr. Gaines preached on the theme of Prayer, from the teachings of the Scriptures. During the worship service of Prayer and Praise, Mrs. Karen MacLaughlin was the guest soloist and she led the congregation in some very joyful and beautiful singing. Her husband, Mr. Bill MacLaughlin, was the guest organist for the evening service and he was able to play on a new Church organ which was donated by Balwin Music Studio, Sudbury, especially for the evening service. On the Sunday morning, of December 12th, Mr. Gaines was the guest speaker for the morning Eucharists, held at All Saints', Onaping, and St. Michael and All Angels, Azilda.

On Sunday evening, December 19th, the Christmas Pageant, directed by Mrs. Judy McColeman, was held at All Saints' Church, Onaping. Mrs. Judy McColeman is the Sunday School Superintendent and directed the young children of the Sunday School in the Story of Christmas. Miss Andrea McColeman played the Church organ for the Christmas Pageant, and led the congregation in the Christmas Carol Hymn Sing. After the Christmas Pageant the A.C.W. ladies served refreshments and sweets in the parish hall to all who gathered together for the Christmas occasion.

On Sunday morning, December 26th, at St. Michael and All Angels, Azilda, the Christmas Pageant, directed by Mrs. Christine Osmond and Mrs. Frances Stephen was held during the time of the morning service. Mrs. Christine Osmond is the Church Superintendent for the Sunday School and she directed the youth of the Church community in a modern rendition of the Christmas story and led the congregation in the Christmas Carol Hymn Sing.

On Sunday evening, December 12th, the Social Committee, of Christ Church, Lively, held a "Christmas Remembered Concert." Grace Murray welcomed the audience and the Reverend Robert Flowers, gave a blessing. The concert opened with choirs and audience singing carols. Then the Nativity Scene was presented through song and narrative by Denis Lair and Betty McTaggart and selections by St. Pius X Junior Choir under the direction of Joan Doherty. The scene was beautifully acted out on stage by Neil Simmie and Tracy Cameron as Joseph and Mary, Morley Doherty as the Innkeeper, Don Crouse, John Pierce and Ian Simmie as the shepherds, Erin and Megan Simmie and Kelly Hardacre as the angels and Tom O'Neill, Shelly Cameron and Kimberley Schroeder, as the Wise Men. The Nativity was followed by Mark Flowers who played "Little Drummer Boy" on the piano; Morley Doherty and the St. Pius X Choir sang "Mary's Boy Child"; Denis Lair sang "White Christmas" and was joined by the audience. Then Don Crouse and Morley Doherty, accompanied by Joan Doherty sang two charming Indonesian songs and Morley sang "Danny Boy" and "Clancy Lowered the Boom" in which the audience helped out. The concert was brought to a hilarious close (Evelyn Scharf behind the scenes) with two little boys (Bob Denison and Bernie Scharf) reciting "Twinkle, Twinkle Little Star" then, as an encore, reading their letters to Santa. Thanks were extended to all who took part then all joined in singing "Silent Night." Coffee and goodies were served along with treats for the children. The door prize of a box of cookies was awarded. It was an enjoyable evening greatly enhanced by members of the other Churches both in the audience and taking part in the concert.

The guest preacher on January 16th at St. Thomas' Church, Thunder Bay, was the Reverend Michael Guy, of Singapore, who had been assistant to the Rector at St. Thomas' from 1963 to 1966.

On December 12th at Christ Church, Lively, the Rector, the Reverend Robert Flowers, officiated at the Dedication of the Sanctuary Lamp. At the same service the Sunday School presented a beautiful Christmas pageant, directed by Mrs. Wendy Schroeder.

An excellent and useful moment of the Centennial Year of St. John's Church, North Bay, is the well-arranged 1983 calendar, displaying many aspects of the 100th anniversary of the Parish. Month by month the dates show the Church Year observances, days which are significant anniversaries from the 100 year history of St. John's and days which are special in the 1983 Centennial celebration program. As the calendar is opened out and placed on the wall, there are above the months the special messages from Bishop Nock, the Rector, Archbishop Garnsworthy, Archbishop Scott (the Primate), also from Archbishop W. L. Wright (retired) as well as pictures of the Church and of its former Rectors.

The Church of St. John the Evangelist, New Liskeard, is now in its 90th year. In November the anniversary of the founding of the congregation in 1893 was fittingly observed. The parish newsletter has reviewed some of the recent achievements of St. John's, mentioning that church attendance which two years ago was at an all-time low has substantially increased. The recent restoration of the church building and rectory was accomplished at a cost of about \$20,000, thus reducing annual maintenance costs. Among the active parish organizations is the newly-formed Anglican Youth Movement.

The Church of the Epiphany, Sudbury, is this year celebrating its centenary. A series of guest preachers will be a part of the centennial program for the year, and the first such guest was Archdeacon S. M. Craymer, who preached on January 9th when the Feast of the Epiphany was being celebrated. The Primate has been invited as the special guest for the Centennial Anniversary service in October.

On December 12th a memorial book in which can be recorded all the memorials and other permanent gifts to St. John's Church, North Bay, was dedicated by the Reverend Donald Landon, Rector. The book was given in memory of Verne Elmo Grozelle (1918-1978) by his wife, Betty, and their family.

At St. Thomas' Church, Bracebridge, the annual Sunday School pageant was presented at Browning Memorial Hall on Thursday evening, January 6th (Epiphany), and was particularly well attended.

Advent Observances

The new Advent Wreath, a gift to the parish of All Saints' Church, Huntsville, by Elsie Campbell, in memory of her husband, Arthur, was used during Advent. It is a beautiful wrought iron stand with brass candle holders, and the stand was decked with a natural wreath made of pine and cedar and red berries, given by Mary Metcalfe and Bill and Marion Luke in memory of their parents. At a special Children's Service on the fourth Sunday in Advent, the wreath was lit as the Sunday School children dramatized the message of Advent. Narration for the drama was provided by Conway Little, and the drama was directed by Frances Ham and Margaret McLean. Other members of the Sunday School decorated the Christmas Tree to be used in the Church for Christmas services. The tree was decorated with the colors symbolic of our Christian Faith. Members of the Sunday School presented an offering for Primate's World Relief. This offering was made in the form of a Christmas Gift and replaced the traditional "white gift" often made by parishioners. At the conclusion of the service the entire Sunday School offered three carols, a Danish carol, a Canadian carol, and an African carol, accompanied by members of the Junior school on bells, triangles and rhythm sticks. The choir of children was directed by Gerri Mar assisted by Helen Mackesy and Linda Klodnicki, while the decorating of the tree was arranged by Jeannie Marson and Donna Todd.

An Advent Carol Service was held under the Direction of Barbro Smith, organist and choir-mistress of the Parish. Readings were provided

by John McLean, Parish Lay reader, and the choir was assisted by Colleen Munroe and Catherine Sutherland on the flute. The choir sang "Carol of the Advent" and two numbers from the Carol Cantata by David Ouchterlony as well as "Lo, how a Rose is blooming" and the Echo Carol. The congregation participated in the well-known Advent hymns.

At the midnight Eucharist on Christmas Eve, Dr. Lyn Sargeant provided trumpet obligato to the Christmas hymns.

Plexiglass has been installed over the memorial windows in the entire Church as a precaution against vandalism and to assist in the continued program of energy conservation, which the Parish has been engaged in.

St. John's, Ravenscliffe, one of the mission Churches under the care of All Saints', Huntsville, is planning for its centenary observances in 1983. One of the major undertakings will be the restoration of the building, beginning with a new foundation. It is hoped that by the patronal festival time in June, that special observances may be held on mark the completion of the work and celebrate the centenary. All former parishioners are invited to attend the observances on June 26th.

Adult Bible Study continues with one group meeting on Sunday mornings and another group meeting in the homes of members of the parish. Each group is studying the Acts of the Apostles.

The Rector of All Saints', Huntsville, is the Reverend Canon George W. Sutherland.

A Poet's Home

By Gary Tenhunen

*A poet's home
Beneath The skies
Is where he breathes Some air
Or dies.*

*Yet the Spirit Leads him on
To never quit His search for Dawn.*

*For even though the sun is gone
Nighttime finds him
Beyond Light's bond.*

*Then darkness
Sparks in him
Desire
To spread Inner Light
Through mystic lyre.*

*For he with lyre
Did undertake To break
The bond of evil's fire
And emerged with life renewed
Through God's Bread and Wine as food.*

Ecumenical matters in the Diocese of Algoma —

(Continued from page 5)

The Archbishop reported on the present situation concerning the Ordination of Women within the Anglican Church. The Ecumenical Patriarch continued to express his opposition to this move.

They exchanged information on their individual Dialogues with the Roman Catholic Church.

They agreed that theology does not belong exclusively to the theologians but to the whole Church. Fidelity to Tradition must constitute

the criterion in our search for unity, not only in love, but also in truth.

The Anglican Delegates to the World Council of Churches in Vancouver this summer will be: the Reverend Ben Arreak, Sugluk, N.W.T.; the Reverend Canon Ruth Jefferson, Program Officer of Diocese of Niagara; Miss Tammy Pennell, student, Melfort, Saskatchewan; Archbishop Michael Peers, Qu'Appelle; Clarence Randall, Newfoundland, member of National Ex-

ecutive Council, and Archbishop Edward Scott, Primate Anglican Church of Canada.

Bishop Nock has appointed the Reverend Robert Lumley, as Chairman of the Ecumenical Committee to represent Algoma at the Conference for Ecumenical Officers to be held February 21st to 24th in Montreal.

There are three big movements of great promise in the works at the moment:

(1) Reaction to the Final

Report of the Anglican-Roman Catholic International Commission.

(2) Reaction to the "Lima Statement" on Baptism, Eucharist and Ministry, produced by the Faith and Order Commission of the World Council of Churches. This statement represents 20 years of work. It was finalized at a Conference in Lima, Peru, by more than 100 theologians representing Orthodox, Roman Catholic, Old Catholic, Anglican, Lutheran, the Reformed Fellowships, Baptist, and

Pentecostal.

(3) In the U.S.A. the Episcopal (Anglican) and all Lutheran Churches except Missouri Synod, have reached a Doctrinal Accord and Eucharistic Sharing agreement.

There are lively and productive talks going on in Saskatoon between the Anglican and the Lutheran Churches out there.

There will be further details about all these next month, but to refer back to (1), this Report is

available from the Anglican Book Centre, and (2), the Lima Report is also available from A.B.C. (\$5.25). (3) We are waiting details on what is going on and how both parties arrived at the point of intercommunion.

The Diocesan Ecumenical Committee would encourage all parishes to study these Reports and Statements among yourselves and then discuss them with your Roman and Protestant neighbors.

Anglicans in Mission through Stewardship

The Anglicans in Mission Program has reached the stage at which we are being asked to put our faith into action by our financial support.

This whole idea of the Church asking for money in a direct way used to sit rather uncomfortably with many Christians, who tended to think that our money and what we do with it or do not do with it is our business and ours alone.

However, mission study during the past year has helped to broaden our understanding of mission and its interpretation, so that we now appreciate that the use of our money is not just our business, in isolation, but that it is action in response to the call of God.

Very briefly, what we have learned is that in fulfilling our Lord's command to love our neighbor, we must be concerned for his soul, through sharing the gospel; for his body through social action; and for his community by working for the improvement of social structures in which justice, dignity of life, and freedom, are secured for all men.

Yes, we have learned that we should use our money in response to the call of God in all these ways. Surely this is why the AIM Program proposes to use much of the money given for training Christian leaders in several parts of the world. We are being invited to share in this missionary work by our financial support.

Most individuals know where they stand on the subject of Christian stewardship; in the third study kit there are four study designs which congregations are encouraged to use on Sunday mornings at the main service, or at other times in groups. It is worth discussing this subject with other Christians.

The first design reminds us that the Giver of all good gifts entrusts them to us. Are we justified, therefore, in speaking of our possessions, or should we not speak of our dependence on the Creator, and our interdependence on all other human beings?

A friend of mine recently stated that we should not ask for a substantial gift to AIM from those who are not on a pension plan at work, because they are saving now so that after retiring they can continue to live at the same level they are living at today.

The question went through my mind: "Do we have the right to live at such a level while thousands upon thousands of people are barely surviving?"

Where is our dependence, faith: and our interdependence, compassionate sharing and concern?



The second design asks us to consider the division between the rich and the poor, and to examine our attitudes and assumptions about the causes of hunger and poverty in the world. The third helps us to examine the meaning of money and its relationship to anxiety and the need for security. It asks if we think we have too little money, enough, or more than enough. Then in the final session we consider our understanding of why we give money to the church.

Working our way through these designs will be a rewarding exercise and will help us in responding to the invitation to put our faith into action by our financial support.

"With stewardship conceived in Christian depth, the one who is to be served takes precedence over the one who serves. Not the gaining of influence, power, property, . . . but rather the care and nurture of life, the healing of the one who fell amongst thieves, the feeding of the hungry and the freeing of the oppressed, the befriending of the friendless, the equitable distribution of earth's bounty, the passion for justice and peace, the dialogue with all who hunger and thirst for authenticity: that is the essential attitude of Christian stewardship."

(From "Mission as a function of Stewardship" by Douglas Hall).