



Volume VII.

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Lord Lorne on Missionary Work.

From the Daily Chronicle.

A meeting was held yesterday afternoon at Willis' Rooms, St. James' in support of the work carried on in the missionary diocese of Algoma, Canada. The Marquis of Lorne presided.

The Chairman said he was very glad indeed to have the honour of introducing to this meeting, which he hoped would have very good results, his friend the Bishop of Algoma (Dr. Sullivan.) The diocese of Algoma embraced all the territory extending from the Severn River, along the shores of the Georgian Bay, Lake Huron, and Lake Superior, to Pigeon River, which separated it from the State and diocese of Minnesota. Up to the present time Algoma had been chiefly known as the favourite resort of men who went fishing for trout in the beautiful streams, but, although most excellent for trout-fishers, it was not a particularly good country for fishers of men. Although at present unknown, it would be seen by many gentlemen who would attend the meeting of the British Association this year in Canada. He should not be there that day to advocate the bishop's cause if these districts of Canada were able to help themselves. It was because the Bishop of Algoma had undertaken those districts which could not help themselves that he submitted to them that Dr. Sullivan had a most valid claim upon their support, sympathy and assistance. The portion of this country lying to the

north of Lake Superior was inhabited by Indians, and the Indians of that district were, with very few exceptions, heathen. The Roman Catholics were first in the field. These Indians were very accessible to the doctrines of the Gospel, and he believed that if missionaries were sent amongst them they would have great success in converting them from their savage life, and making them fairly respectable citizens. About 9,000 navvies were engaged in the construction of the Canadian Pacific Railway—that tremendous undertaking of excavating rocks and filling up hollows and ravines. They could not have a better field than the work among navvies employed on a railway. Then there were lumbermen connected with the timber trade, and miners, and he could not tell them what value agriculturists and others set upon the visits of a bishop or a clergyman. Christenings, marriages, and other events were deferred until that occasion, and the joy with which these scattered settlers assembled for service when a bishop or clergyman visited them proved how highly they appreciated these visits. These journeyings had often to be undertaken, under circumstances of great endurance and hardship; and in the case of the diocese of Algoma, with its long lake frontier, it was absolutely essential that the bishop and clergy should have some means of locomotion not dependent upon land communication, and this might be afforded by a small steamer. He was informed that such a vessel had been

procured, and he hoped the money thus spent would not cripple the funds for the work of this great diocese. He wished in conclusion, to mention rather a delicate matter—that he had observed far away west, and generally in the outlying districts in Canada, on the fringe of settlements and civilization, that missionaries of the Roman Catholic Church and agents of Protestant communities other than the Church of England were more often met with than emissaries of the Church of England. He thought it right to mention this in London, where the power existed of correcting this inequality of representation; and he mentioned it in order that everyone, whether travelling official, or tourist, or navy, might have an opportunity, if he be a member of the Church of England, of having the ministrations of the clergy of his own Church.

The Bishop of Algoma then gave an interesting account of the work of his diocese, and said that those engaged in that work were in dire need of assistance. There was a population numbering from 60,000 to 70,000, consisting of small farmers, fishermen, lumbermen engaged in the timber forests, navvies, and miners; but it must be remembered that the mines were owned in America and England, and although they made it a condition that the congregations should contribute something, outside help was absolutely necessary. Their work among the Indians, of whom there were 9,000 to 10,000, had been a decided success.

The Ven. Archdeacon Farrar, D.D., alluded to the heroic work of the bishops in missionary dioceses, and also commended the work of this diocese to general support, because there was no doubt that England owed an immense debt and reparation to savage nations for crimes which they would repudiate with horror, but which had been committed by those of English blood and name.

On the motion of Bishop Alford, seconded by the Rev. A. Styleman Herring,

a vote of thanks was passed to the Marquis of Lorne for presiding.

The benediction having been pronounced, the meeting separated.

Early Days.

The first missionary of the Church of England to Sault Ste. Marie was Dr. McMurray, the present Archdeacon of Niagara; the following extracts from an account of his life-long labours, which appeared recently in the Dominion Churchman, will we believe be read with interest.

I have still, my brethren, to give a brief outline of one whose life history has been interwoven with the Bishop's from their boyhood, in ties of brotherly regard and affection, and who also has been an active agent in moulding the history of the Canadian Church. Like Samuel of old, William McMurray was dedicated to God's service when a child, soon after the arrival of his family from Ireland, where he was born, and he and our Bishop were schoolmates for many years. Having completed his Divinity studies before he was of age to be ordained, he was appointed by Sir John Colborne, Lieutenant-Governor of Upper Canada, to establish mission posts among the Indians on the north shores of Lakes Huron and Superior, the first church missionary ever sent from Canada to the great North-West. Sir John could give him no information as to the country or how he was to get there, but referred him to the Surveyor-General. This functionary examined all the maps at his disposal, but found there was no survey beyond an Island in Lake Huron. However, nothing daunted, he set out for the "terra incognita," and succeeded, after exactly a month's travel, in reaching Sault Ste. Marie, which he made the centre of his work, establishing several stations on the shores of the two lakes. After a year's successful labour, he returned to Canada for ordination, which he received at the hands of Bishop Stewart, at St. Armands, on the

11th August, 1833, his friend, Mr. Fuller, being present. He then returned to his rough mission field, where his labours among the wild tribes were crowned with success, during a residence of six years, crowded with romantic and picturesque incident. Thence he removed to Ancaster, and in 1857 he was transferred to the Rectory of Niagara, and on the formation of the new Diocese he was appointed Archdeacon, in 1875.

Appended to the account is the following foot note :—

In the year 1798 Lord Dorchester was Governor-General of Canada, and on his staff was a young Irish gentleman named Johnstone, a relative of the Sir William Johnstone of American history. With several other gentlemen, he was induced to join a hunting expedition bound for the Great Lakes. At this period there was an Indian Sachem, or prince, named Wau-be-jeeek, who exercised supreme control over the tribes about Lake Superior, and lived in barbaric splendour at a place called La Point, where a sacred fire was kept burning continually, the safety of the nation being supposed to depend upon it. This great chief had a daughter remarkable for her beauty and talent, and Mr. Johnstone became so strongly attached to her that he resigned his appointment in order to marry her, and settled at the Sault St. Marie. He lived there for several years, dispensing hospitality in almost royal style. His two daughters were highly educated in Montreal, and one was married to Mr. Schoolcraft, the author of many works on Indian life, and the other to Mr. McMurray. Mrs. Jameson, the authoress, Captain Back, the Arctic explorer, and other travellers gave interesting accounts of this remarkable family. Mrs. McMurray entered with enthusiasm into her husband's work, and before he mastered the language she accompanied him on his mission tours, translating the prayers, sermons, &c., to his rude congregations, and teaching them to sing and chant. She also established a school

for Indian girls, and was very successful in initiating them into the habits of civilised life. Her graceful hospitalities, and kind, sympathetic courtesy of manner, endeared her to a very wide circle of devoted friends. She died a few years since at Niagara.

Algoma Mills.

1st April 1884.

Last September I came to Algoma Mills as church of England missionary and lay reader, having as my field of labour that part of the Canadian Pacific Railway line in course of construction through this diocese, and with a centre at Sudbury Junction; and, in particular, the branch line (about 100 miles) from Sudbury to Algoma Mills, on the Georgian Bay.

It became my duty to hold services and preach the Gospel of Christ to the vast numbers of navvies and others employed on these lines. This work was entrusted to me by the Bishop of Algoma, who thereby enabled me to carry out the earnest desire of my heart, and labour in the service of the Great Master Himself. All who have felt this strong eager impulse to devote all to Christ will understand how greatly indeed I value, and shall as long as I live, the Bishop's action towards myself. And he has been absent in England working hard for Algoma, but, nevertheless, I have received from him many tokens that I am in his mind, and in his prayers.

I have made Algoma Mills my head quarters, and, when on the main line, Sudbury Junction. I have travelled over all this line on different occasions, holding services and preaching in nearly every shanty or camp on the entire route. Mr. Abbott, the manager on the branch line, and Mr. Worthington, the manager on the main line, granted me passes, and every facility in their power. I have met everywhere with nothing but kindness, and good-will, and a God-speed. In every shanty a welcome, the best bed for the night, and the best fare their table could afford. And these camps and shanties were crowded with men, and I met them in their gangs at their work all along, and everywhere the same thing. When I look back on them I feel an overpowering brotherly love, and what was in them undeniably wrong and wicked before God seems to be far more than counterbalanced by what was manly and brave and enduring and straightforward and kind and noble. But only here and there, few and far between, could I find some who toiled away from morning till night with the great love of Christ in their hearts and the glorious prospect before them of being in His actual presence. Very few with such great motive power and spring for all their actions. But as regards the great mass to whom I preached I do trust that yet they may be complete in Christ. In this mission work there is, no doubt, much to discourage and disappoint and perhaps the most trying state of thing arises from the constant changing and separating and departing. This camp broken up, that gang gone away, faces which had become familiar absent, and new ones in their places. It is hard to mark progress, to reckon up the numbers, or carry out original intentions. All this applies with greatest force to the branch line,

In the first part of this winter Algoma Mills was crowded with mechanics and navvies of all kinds. Here buildings were being hurried forward, and other works on a vast scale were in progress. It was a busy stirring scene, for this was to be the shipping place between the C.P. Railway and Lake Huron. In Algoma Mills alone there was a great field for mission labour. But orders arrived changing this prosperous state of affairs. The works were stopped, and a large batch of mechanics and others left, to be followed by more, until at last but comparatively few remained. At present all work on the branch line has been suspended, and the manager and leading people have departed. Here still, however, there are numerous families, and Algoma Mills forms quite a large village. A little school house has been erected, and in it I hold regular services, as well as Sunday school; but owing to unsettled arrangements and prospects day school has not yet been found practicable. People still say that there is a prosperous future for Algoma Mills, and I hope it may be so. Unfortunately there is no land fit for cultivation in the vicinity, and nothing but bush, and rocks, and lakes, and islands, and creeks, and fine scenery, and plenty of houses, and a saw mill at work, and a disused railway.

I trust this account may be found interesting, and I shall write again another time.

G. GILLMOR.

SHINGWAUK JOURNAL.

APRIL 1st, 1884—Drove out to the Wawanosh to-day, very little snow on the road and hard work getting along. Held bible class and confirmation class. There are 6 girls preparing for confirmation. Susan Rodd has been sick but is better. This evening a football arrived which had been ordered some time ago, so the boys had their first game of football and enjoyed it greatly. No coal oil is procurable either on this or the American side, and as our stock is nearly exhausted, we have just put our clock an hour ahead so as to economise the daylight.

APRIL 4—This evening was confirmation class for the boys. Six boys are preparing for confirmation, and five others who are already confirmed, join the class. The subject to-night was "The Lord's Prayer."

We have one case in the sick room; a boy from Spanish River, named Madorr, he coughs badly and is losing flesh and we fear consumption. He is a bright, pleasant, intelligent little fellow.

APRIL 5—To-day some Garden River Indians came with first supplies of maple sugar for the season. Being pocket money day a good deal was disposed of. Several boys took their cakes of sugar to our sick boy Madorr.

SUNDAY, April 6—Every Sunday evening we have Bible questions. They are written upon the blackboard in the school room, and the boys have their bibles and try to find them out. The questions to-night were (1) Who offered his daughter as a sacrifice? (7 answer correctly) (2) What heathen king offered his eldest son as a sacrifice on the city wall? (3 answers) (3) Who was told by God to sacrifice his son? (13 answer). (4) Who offered the first sacrifices recorded in scripture? (13 answers). During Lent mos. of the children at the Homes have been going without syrup and some without meat. We give them tickets to the value of

what they deny themselves, and these tickets they present at the offertory. The result has been collections of \$5 and upwards every Sunday. Part of this has been applied to the support of an orphan in Palestine, and part to the Neepigon mission.

APRIL—During this week, Holy Week, we had service every evening in the chapel, going through the account of our Lord's suffering for us. The boys answered questions and looked out passages bearing on the subject.

APRIL 14—Service and Holy Communion at the chapel yesterday morning (Easter Sunday), and in the evening at Garden River. Roads very bad, and it took 3½ hours to get there. The congregation was small as most of the Indians were back to the sugar bush. At 7 o'clock this morning we went to visit the sugar camp about 4 miles back. Several boys from the Shingwauk came, having started away early in the morning. We got a good supply of maple sugar and got back to the Shingwauk about five o'clock in the evening.

APRIL 18—The Wawanosh girls spent the afternoon and evening here yesterday. We had plenty of games and all enjoyed themselves greatly.

ANNUAL REPORT—The Annual Report of the Indian Homes has been sent out to subscribers—We must apologise for several mistakes which have unavoidably occurred. On page 3, 2nd column, last line but one, omit "for,"; page 6 2nd column, for "brand" read branch; page 12 for Roweli read Rowsell; for Grey read Greedy; under Building Fund omit "error \$7.23," and make total 1786.86. Page 11 August, "from Nova Scotia" should follow A. H. Campbell and not Mrs S. On page 18 for Mrs Haukin read Mrs Hankin, for Mrs Lennox read Mrs Knox. Under list of pupils last column, read Uxbridge and Bowmanville. For "do N.B." read St. John, N. B. Names of Indians and other minor mistakes are not corrected.

Diocesan Fund.

The Treasurer begs to acknowledge the following contributions:—

Steam Yacht Fund.—Mrs. A. Brooks.....	\$21.25
Mrs. T. W. Daniel, Halifax.....	\$118.00
General Diocesan Fund.—Sunday-School of Church of Ascension, per R. C. Bickerstaff.....	\$40.00

Indian Homes.

Ch. Ascension S. School, Hamilton.....	\$30.00
St. Georges' Miss. Union, Lennoxville.....	\$25.00
F. A. Buckerfield.....	\$1.00
St. Peters' Guild, Sherbrooke.....	\$7.00
All Saints S. School, Toronto.....	\$25.00
Offertory, Aylmer.....	\$2.00
St. James' S. Sch., Dundas.....	\$10.00
St. Pauls S. Sch., London.....	\$37.00
Total to April 14th.....	\$175.25

Algoma Missionary News.

J. A. Kaulbach, \$1.00; M. Tinkis, 36cts; W. G. Gibb 36; M. J. Hutton 35; C. T. Kinnear \$1.48; Rev. J. K. McMoran \$5.25; Mrs. Alma 35; Geo. Wells 35; Total to April 14 \$42.00

Memorial Chapel.

C. G. \$5.00; E. F. W. \$10.00; W. H. W. \$5.00; Total, \$20.00

Neepigon Mission

Mrs. Rixon.....

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