



1832-1932

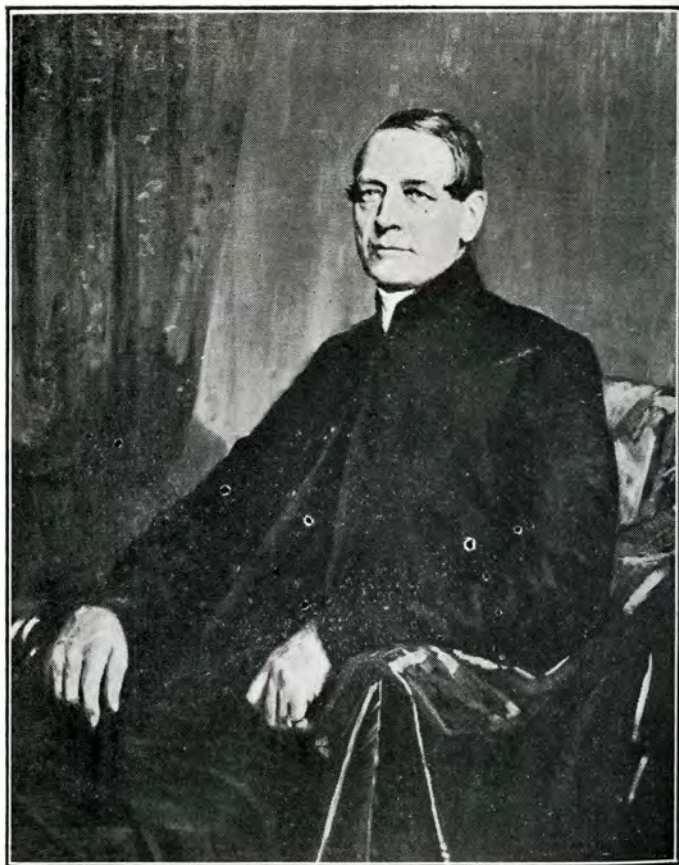
The  
Algoma Missionary  
News

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No. 2



THE VEN. WILLIAM McMURRAY, D.D., D.C.L.  
ARCHDEACON OF NIAGARA

From the Painting by E. Wylie Grier, R.C.A., O.S.A., in Trinity  
College, Toronto. By Courtesy of the Provost.



# The Algoma Missionary News

Sault Ste. Marie, March-April, 1932

Vol. 28. No. 2

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## The Sault Ste. Marie Mission

1832 - 1838

**T**HIS YEAR of our Lord, 1932, marks the completion of the first century of the work of the Church of England in what is now the Diocese of Algoma. And it is fitting that at this time we should recall, with gratitude to Almighty God for His blessing upon it, the faithful and devoted work of the pioneer Anglican missionary of Northern Ontario, the Reverend William McMurray, afterwards Archdeacon of Niagara, who laboured in Sault Ste. Marie from 1832 to 1838, and thus began to lay the foundations upon which the work of the Church in Algoma has been built. So we propose, as a humble tribute to his memory, to tell the story of his work in the little village by the rapids which has since become the See City of the Diocese.

### THE JESUIT MISSION

The honour of being the first to preach the Gospel at Sault Ste. Marie belongs to the Roman Catholic Church, whose missionaries first came to this spot in 1641. Honoured names are connected with this mission for the next forty years,—the heroic martyr Isaac Jogues, and Fathers Raymbault, D'Ablon, Allouez and Marquette. But about 1680 the mission was abandoned, owing to the attacks of the Iroquois, though doubtless occasional visits were paid by hardy missionaries from time to time. It was not until about 1846 that the work of the Roman Catholic Church was re-

sumed here. So that a century ago there was absolutely no provision made for the spiritual welfare of the people, either white or Indian, in the Canadian Sault; and from all accounts which have come down to us the need was great.

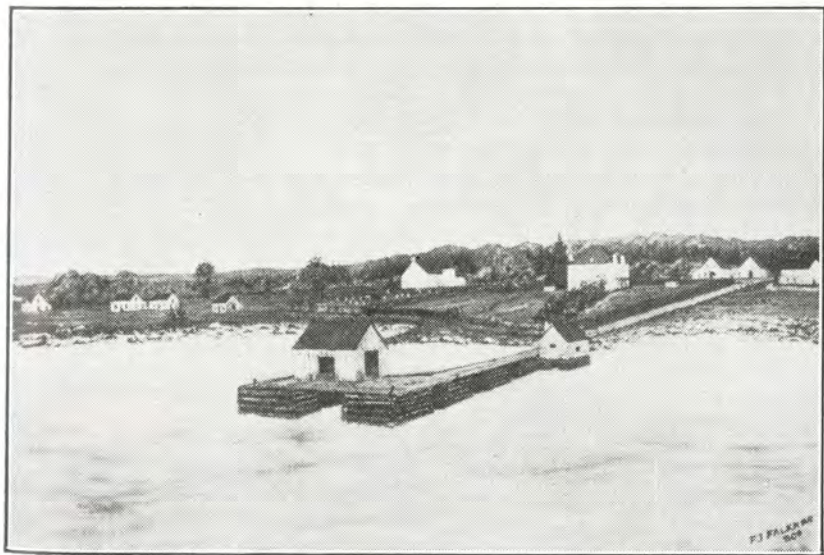
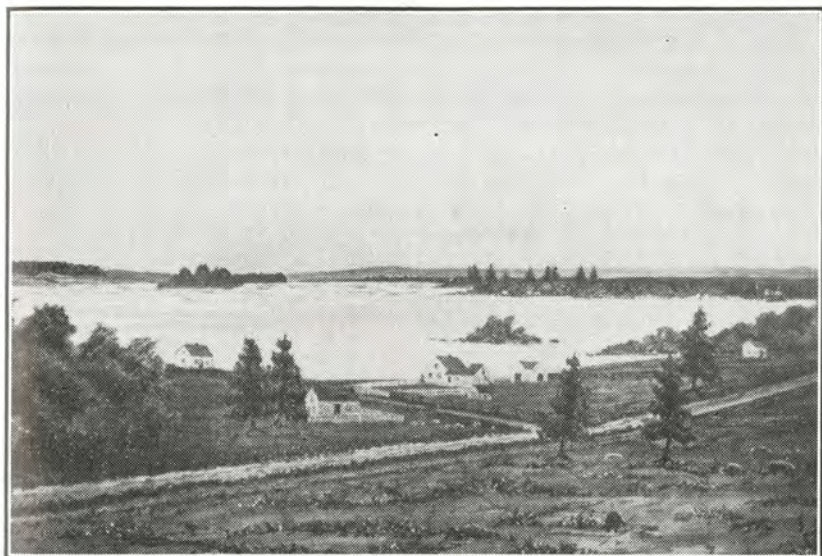
#### AN EARLY CANADIAN MISSIONARY SOCIETY

In the summer of 1830, the Reverend G. Archbold, a missionary of the Society for the Propagation of the Gospel, visited the shores of Lake Huron, and resided among the Indians for a short time. Whether or not he came as far as Sault Ste. Marie is uncertain, for unfortunately only the scantiest record of his visit remains. But as a result of it he succeeded in arousing the interest of a number of influential people at York, the capital of Upper Canada, chief among them His Excellency, Sir John Colborne, the Lieutenant-Governor, and Archdeacon Strachan, afterwards to become the first Bishop of Toronto.

On the 29th October, 1830, a meeting was held at the Court House in the then tiny capital of the Province, presided over by the Right Reverend Charles James Stewart, Bishop of Quebec, who was at that time visiting that part of his vast diocese. At this meeting there was formed a society known as "The Society for Converting and Civilizing the Indians of Upper Canada". Later the name of the Society was expanded by the addition of the words, "and Propagating the Gospel among the Destitute Settlers", thus indicating a widening of the original objects of the organization. The Lieutenant-Governor consented to become Patron of the new Society, and took the very deepest interest in its work. It was the intention of the promoters to establish a mission at the Sault, and if possible others on the shores of Lake St. Clair, among the Six Nations on the Grand River, and the Mohawks on the Bay of Quinte. And they even had in mind an Indian tribe living at the mouth of the River Columbia on the Pacific Coast, which had been mentioned to them by Sir James Simpson, the famous Governor of the Hudson's Bay Company, as being ripe for Christian teaching.

#### BEGINNINGS AT THE SAULT

The first attempt to found a mission at the Sault was made by employing a young man named Cameron to establish a school for the Indians. The school was started, but the schoolmaster failed to satisfy the Society, and was relieved of his position. A happier choice was then made in the person of William McMurray, a young man of Irish birth, who was completing his studies in Divinity in the school being carried on by Archdeacon Strachan. In August, 1832, the Lieutenant-Governor sent for Mr. McMurray, and informed him that he had been chosen to establish a mission among the Ojibway Indians, and that his headquarters would be at Sault Ste. Marie. Never having heard of such a place, McMurray very naturally asked where it was, and His Excellency replied that he did not know,



## SAULT STE. MARIE IN 1863

1. Looking westward towards the Rapids.
2. Showing the "Stone House".

From paintings by F. J. Falkner, in the Provincial Museum, Toronto.  
Reproduced by kind permission of Dr. R. B. Orr, Director.

but if the young man would go to the Surveyor-General with his compliments he would give him the required information. After a diligent search, however, the Surveyor-General was unable to find any trace of Sault Ste. Marie, as no survey had yet been made in these regions. Returning to the Governor with this disappointing information, McMurray was advised to go to Buffalo or Detroit, where His Excellency thought the information could be obtained. Though feeling his youth and inexperience, Mr. McMurray accepted the appointment; and, receiving from the Governor the necessary credentials, started off for the unknown on the 20th September. After a long and hazardous series of voyages—by schooner, steamer and canoe—he reached his future home on the 20th October, exactly one month after leaving York.

#### SAULT STE. MARIE A CENTURY AGO

There was little visible promise in those days of the city of today. On the east bank of Fort Creek stood a little group of buildings, erected by the North-West Fur Company to replace their former post destroyed by the Americans in 1814; which had later been taken over by the Hudson's Bay Company when the two great fur companies had amalgamated. Instead of the present canal connecting St. Mary's River with Lake Superior, there was a portage road running from a point immediately below the rapids to one a short distance above. Below this, along the river, were a few rather miserable log huts occupied by some French Canadians and halfbreeds, mostly in the service of the Company. Still lower down stood the "Stone House", the only landmark of the time which remains standing today. It had been built by an independent fur trader named Ermatinger in 1818, but he had left the Sault before the time of which we are speaking and was residing in Montreal. The land connected with this house was much larger than at present, consisting of some thirty acres, and extending from the river to the hill. In addition to these there were the less substantial lodges of a band of Indians, who lived a more or less nomadic life, hunting trapping and fishing. They were pagans, and lived in a very degraded state of poverty and wretchedness, drunkenness and gambling being rife among them.

On the American side of the river there were signs of greater prosperity. There was a village which showed promise of becoming a town some day, consisting of a considerable number of whites and a large village of Indians. The military post was known then as now as Fort Brady, but it was situated on lower ground than the present fort, and consisted of a strong and high enclosure, surrounded with pickets of cedar wood, in the midst of which were the barracks and the principal trading store. An unflattering picture of the garrison is given by a visitor a few years later. "The garrison may be very effective for aught I know," writes Mrs. Jameson in 1837, "but I never beheld such an unmilitary looking

set. When I was there the sentinels were lounging up and down in their flannel jackets and shirt sleeves, with muskets thrown over their shoulders—just for all the world like ploughboys going to shoot sparrows. However they are in keeping with the fortress of cedar posts, and no doubt both answer their purpose very well.”

“LITTLE PINE”

The Indians on the Canadian side were under the rule of Chief Shingwaukoons, “Little Pine”, who chose sometimes to drop the diminutive termination of his name and call himself Shingwauk, “The Pine”. He was an eloquent orator and a famous conjurer, and in his earlier days had been a notable warrior. When war was declared by the United States in 1812, and the Indians were invited to fight under the banner of their Great White Father, the King, Shingwauk and his band of chosen warriors made their way to Niagara in their frail canoes, offered their services, and fought under General Brock in several engagements. Shingwauk and his braves were at Fort Malden, and also in the disastrous battle of Moraviantown, where the great Chief Tecumseh was slain. In the matter of military exploits the Indians were not given to modesty, and it is related that Shingwaukoons used to tell thrilling stories of the valour of himself and his warriors, and to sing a stirring battle song composed to commemorate his famous deeds. In one engagement he and his followers had slain sixty of the enemy, while the loss on their side was only twenty. In this song the enemy is represented as weeping and lamenting over the dead warriors, repeating over and over again the sad refrain, “Sixty of our brave men slain!” Thus had Shingwaukoons fought for his Great White Father against the “Longknives”, as the Indians called the Americans; and he wore with pride the medal presented to him by his grateful Sovereign. But, alas, at the time of which we are speaking, Shingwaukoons, like his band, had degenerated, and under the influence of unscrupulous traders, consumed far too much “fire water”, with the usual sad results.

ARRIVAL OF THE MISSIONARY

On Mr. McMurray's arrival at the Sault he found that, through the thoughtfulness of Governor Simpson, lodgings for the winter had been provided for him in the Hudson's Bay Company's house. He lost no time in summoning the Indians to meet him in council, that he might lay before them the object of his mission, and acquaint them with the intention of the Church and Government to extend to them the opportunities of conversion and civilization. The council having assembled, the Chief, after presenting the young man with the pipe of peace, addressed him as follows: “We desire first to know whether you can give us any assurance that you have been

sent by our Great Father at York." The missionary presented his credentials, having the seal of the Province attached; and after comparing this with the medal which had been given him for his services to the King, the Chief was satisfied that the missionary was duly accredited.

Before the meeting of the council Mr. McMurray had noticed that the Indians were much addicted to drink; and therefore he took the liberty of adding a clause to his instructions. "Your Great Father", he said, "will be very sorry to hear that his children are given to intoxication; for so long as they continue to use the fire



THE HUDSON'S BAY CO'S POST

water his efforts will be useless." Shingwaukoons replied with dignity: "My fathers never knew how to cultivate the land. My fathers never knew how to build mills. My fathers never knew how to extract the 'devil's broth' from the grain. The white man makes it and brings it to us, and now blames us for drinking it." This was not easy to answer. After a long deliberation, the council decided to accept the offer of the Church and Government, and the Indians promised to open their ears to the instructions of the agent who had been sent to them.

So the Indians began to attend the services which were held in one of the rooms which the missionary was allowed to use, and they were very attentive to the instructions given. They called their young teacher, Nazhekawahwahsung, "The Lone Lightning", a singularly appropriate name for one bearing the light of the Gospel alone in the wilderness.

#### ORDINATION

Mr. McMurray was at this time still a layman, being too young for admission to Holy Orders. But it was obviously essential that he should be ordained as soon as possible. As the Sault at that



time had no regular mail communication with the outside world between November and May, it was impossible to find out the movements of the Bishop of Quebec, the only Anglican Bishop in Canada. (At that time Canada did not include Nova Scotia). Our missionary left the Sault in June, 1833, in search of the Bishop, whom he hoped to find at York. On his arrival there, however, he found that the Bishop had left for Kingston. On reaching Kingston he found that His Lordship had gone to Montreal. He hastened on, hoping to overtake him, but he was again too late, as the Bishop had gone to the Eastern Townships. He still followed on, and finally overtook the Bishop at St. Armand's, or Frelighsburg, on the 8th August, after a journey by land and water of some fifteen hundred miles. Though still a few months below the canonical age for ordination, in view of the exceptional circumstances, the Bishop admitted our missionary to the order of Deacons on the 11th August, 1833. He lost no time in returning to his mission, which he reached on the 24th September.

After his return the work progressed very favourably. One by one the Indians gave up their charms, their conjuring outfits, and other pagan superstitions, and made their profession of faith, and after proper instruction were baptized.

#### MARRIAGE

It may be asked how the young "blackcoat", to give him his Indian title, managed so soon to do successful work among the Indians without a previous knowledge of their language. He could not be long in the Sault without becoming acquainted with a remarkable family named Johnston, living on the American side. The father, John Johnston, an Irishman of good family and considerable means, had years before fallen in love with the daughter of a celebrated Indian warrior and chief, Waubojeeg, living near the Head of the Lakes, and had married her, settling on the south side of the St. Mary's River. He was dead at the time of which we are speaking, but his widow and family remained, and were among the most important people in the American Sault. The eldest daughter had been educated in England, and became the wife of Henry Schoolcraft, a great authority in those days on matters pertaining to the Indians. The second daughter, Charlotte Johnston, (her Indian name was Ogenebuhgooqua, "The Wild Rose"), undertook to interpret for Mr. McMurray, and after his return from his ordination she became his wife. She was a warm enthusiast in the cause of the conversion of the Indians, and laboured without ceasing in the work of teaching the women and children the truths of the Christian religion. Especially she delighted to teach them to sing the hymns of the Church, and they responded with earnestness to her loving zeal.

## FIRST FRUITS

The first convert to be baptized was Buhkwujjenene, a son of the Chief, a young man of about twenty. Henry Schoolcraft had taken a great liking to this fine looking Indian lad, and from time to time took him with him on his journeys, and was kind to him in many ways. On one occasion they were together for a year and a half on an expedition to the Mississippi. Buhkwujjenene was deeply impressed by the Gospel of Christ, and became a sincere believer. Later on he used to tell of the wonderful change which had come over him when he gave himself to God. "I thought of the Great Spirit, of His love and goodness, and joy filled my soul. I knelt under a bush and prayed. I looked towards the west. The sun was setting in glory and splendour, and this glory was a pledge of God's favour. It was like the glory that filled my soul." Four others were baptized on this occasion, which must have been a happy one for the young deacon, for these five were the first fruits of his work for Christ.

Though favourably disposed towards the work of the missionary, Shingwaukoons had not yet made up his mind to be baptized. One day, however, Buhkwujjenene was taken dangerously ill with a hemorrhage of the nose, and the doctor from Fort Brady was hastily sent for, and after a while succeeded in stopping the bleeding and saving the young man's life. After the doctor's departure, Mr. McMurray offered up prayer for the patient's recovery. The Chief was there, smoking his pipe, yet listening very attentively. Suddenly he threw down his pipe and exclaimed, "Why should I not offer up prayer to the Great Spirit on behalf of my son?" And he fell upon his knees, and in the most eloquent and touching manner besought the Great Spirit to restore his son to health. Soon afterwards, after proper preparation, he and several members of his family were baptized. Shingwaukoons was a sincere convert, and by the grace of God succeeded in conquering his old enemy, "fire water". Some traders from the American side endeavoured to get him back into his former habits, and on one occasion he is reported to have said to them: "When I wanted it you would not give it to me. Now I do not want it you try to force it upon me. Drink it yourselves!" And at this time Mr. McMurray was able to report a great improvement in the manners of the Indians under his instruction. On New Year's Day, 1834, when a considerable number of the inhabitants of the village were in a state of riotous intoxication, the Indians of the mission spent the day quietly and soberly.

One of those baptized with Shingwaukoons was his son Augustus, a man about thirty years of age. He showed the true missionary spirit, for not long afterwards he and three other Christian Indians asked permission of the missionary to go to Michipicoten and tell the Gospel story to the Indians there, asking only that they

might have a small store of provisions to sustain them by the way. Mr. McMurray consented, and the four young men started on their mission. Evidently they performed it faithfully, for on their return the Chief Factor of the Hudson's Bay Company at Michipicoten wrote, "I am amazed at the knowledge they have acquired of Christianity. They have behaved in every respect with the greatest propriety, and I am persuaded that the seeds they have sown will bring forth fruit."



The Rev. William McMurray

#### A VISIT TO YORK

Having heard of the encouraging state of affairs in the mission, Sir John Colborne requested Mr. McMurray to bring down a few of the Indians to York, in order that he might speak to them personally. So he chose seven, including Shingwaukoons and his two sons. Being anxious about them, for fear they might be tempted with the "devil's broth", on their arrival the missionary chose a camping place at a distance from the centre of the town, a dense grove of pines then growing on the spot where now stands the Church of the Holy Trinity, (now in the heart of the business section of Toronto). His Excellency invited them to Government House, and there gave them very good advice, with directions to listen to the instructions of their missionary. Before leaving, the Governor gave the Chief a handsome new flag, and asked him to raise it over his wigwam every Sunday, and this request Shingwaukoons carried out faithfully.

## VISIT OF THE REV. ADAM ELLIOT

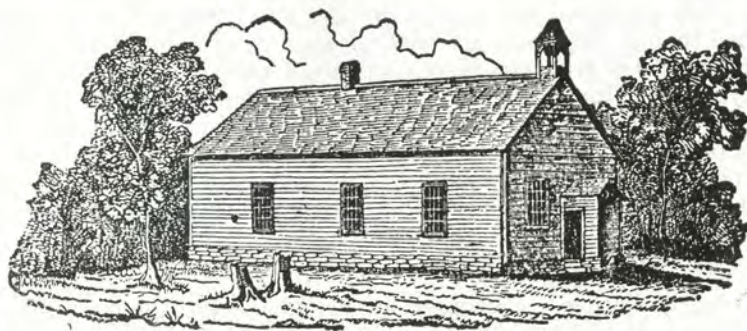
In April 1834 Mr. McMurray moved into the "Stone House", which had been rented by the Society from its owner; and there he and his wife lived as long as they remained in the Sault.

Though successful, Mr. McMurray's work could not be complete. For, being only in Deacon's Orders, he could not as yet administer the Holy Communion to his converts. But in June, 1835, they were admitted to this high privilege for the first time, for on Saturday, the 27th, there arrived from Penetanguishene the Rev. Adam Elliot, who under the auspices of the Society at York, was carrying on work as a travelling missionary among the settlers in the Home District. On the following day Mr. Elliot administered the Blessed Sacrament to thirty-five persons, twenty-five of whom were Indians of the mission.

## OPPOSITION

But we must not suppose that in the midst of this happy work the missionary was free from troubles. It fell to his lot on many occasions to act in the interests of his Indian friends in temporal matters, and to see that they were not imposed upon. This earned him the enmity of certain small traders and others who were always ready to exploit the Indians for their own profit. These enemies tried to undermine his work by sending complaints to the Governor and to the Indian Superintendent, Capt. Anderson. The latter having arrived on the same boat as Mr. Elliot looked into these complaints on this occasion, with the result that Mr. McMurray was vindicated on every point, his detractors acknowledging their error and apologizing publicly.

Nor was all the opposition of a secular nature. For a rival "blackcoat", a Roman Catholic priest from the American side came across from time to time in a laudable (though mistaken) endeavour to save the souls of Mr. McMurray's converts from destruction. He is said to have publicly burned an English Bible on his own side of the river, and to have tried to obtain one here for the same purpose. Mr. McMurray had been compelled to turn him out of the enclosure in which his Indians were encamped; and then the zealous and enterprising priest began to erect a bark chapel just adjoining the aforesaid enclosure, much to the annoyance of our missionary and his people. Capt. Anderson soon put a stop to this on the ground that the man, being a foreigner, could not exercise his functions on this side of the river without authority from the civil power, and that no one had a right to build here without permission from the Government.



The School (and Church) on the hill

#### PROGRESS AND DISAPPOINTMENT

Under the friendly administration of Sir John Colborne, the mission was supplied with a schoolmaster, who relieved Mr. McMurray of this part of his duties, and a farmer to teach the Indians to cultivate the land, together with some oxen for the work. The Governor also promised that a school house, which should serve temporarily as a church, together with twenty houses for the Indians, should be built on the rising ground behind the little village. The school house was built, very close to what is now the corner of the Great Northern Road and Borron Avenue. A beginning was made on the houses, part of the timber being cut and placed on the ground. But just then a change took place in the administration, and Sir Francis Bond Head became Governor. And this made a sad change in the prospects of the mission and of the Indians. The new Governor entertained very different ideas from those of Sir John Colborne. He thought that all attempts to civilize the Indians were useless, that they were better left in their native state; and accordingly he at once ordered the abandonment of the policy of his predecessor, stopped the building of the little village on the hill, and gave orders to withhold the supplies hitherto given by the Indian Department for carrying on the instruction of the Indians in farming and other arts of civilization. This made our missionary's work very difficult. He had made promises to the Indians on the strength of those made to him by the Governor; and, as they were not carried out, some of the Indians began to doubt his good faith. They knew nothing of changes of government. They only knew that a promise had been made to them in the name of their Great White Father across the seas, and these promises were not being fulfilled.

This action of the Government did not pass without a dignified remonstrance from the Indians. In January, 1837, Shingwaukoons sent a letter to the Lieutenant-Governor, which is a delightful specimen of polite letter writing as practised by the Indian. "My Father", he begins, "you have made promises to me and my child-

ren. You promised me houses, but as yet nothing has been performed though five years are past. I am now growing very old, and to judge by the way you have used me, I am afraid I shall be laid in my grave before I see your promises fulfilled. . . . If the promises had been made by a person of no standing, I should not be astonished to see his promises fail. But YOU, who are so great in riches and power, I AM astonished that I do not see YOUR promises fulfilled. I should have been better pleased if you had never made such promises to me, than that you should have made them and not performed them.

“But, my Father”, continues the old Chief with gentle sarcasm, “perhaps I do not see clearly. I am old, and perhaps I have lost my eyesight; and if YOU should come and visit us, perhaps YOU might discover these promises already performed. I have heard that you have visited all parts of the country around. This is the only place you have not seen. If you will promise to come I will have my little fish ready drawn from the water, that you may taste of the food which sustains me.

“And now, my Father,” he concludes with great politeness, “I shall take my seat, and look towards your place, that I may hear the answer you will send me between this time and spring. And now, my Father, I have done. I have told you some things that were on my mind. I take you by the hand and wish you a Happy New Year, trusting that we may be allowed to see one another again.”

#### MR. McMURRAY'S DEPARTURE

In consequence of the change of Government policy, Mr. McMurray felt called upon to resign his mission. It was a sore trial, for he was very happy in his work, and had been remarkably successful. During the six years of his stay here he baptized 160 Indians, of whom 40 became communicants. He left the Sault in 1838, and after a short interval was succeeded by the Rev. F. A. O'Meara, who after two years spent here removed to Manitowaning, paying only periodical visits to Sault Ste. Marie.

The Indians seem to have had a preference for Garden River, and it was only at the express wish of Sir John Colborne that they had agreed to settle permanently at the Sault. And when the resident missionary was withdrawn, and the village which had been promised them had not been built, they considered themselves released from their promise, and removed to Garden River. The little building on the hill, which had served as both church and schoolhouse was abandoned, and of the graves which surrounded it all traces have long since disappeared. It was not until 1848, when the Indians were settled in their new homes, that another “blackcoat”, the Rev. G. A. Anderson, undertook to live among them and to care for their spiritual welfare.

Mr. McMurray, after leaving the Sault, ministered for some time in the Parish of Ancaster, near Hamilton; then became Rector of the beautiful and historic church of St. Mark, Niagara-on-the-Lake, and later Archdeacon of Niagara. In May, 1894, full of years and honours, Archdeacon McMurray passed to his reward. His wife had died in 1878.

Eternal rest grant unto them, O Lord;  
And let light perpetual shine upon them.

#### AFTER YEARS

What of the results of this work? They are in their fulness known to God alone. They cannot be indicated by statistics. They must be looked for in the changed lives of those who had come under the influence of the mission. Naturally we do not know a great deal about these humble lives, but as we try to trace the history of the succeeding years we get glimpses of a few of the more prominent of those who had been brought out of darkness into light in Sault Ste. Marie nearly a century ago.

#### SHINGWAUKOONS

We see the old Chief Shingwaukoons, still the leader of his people at Garden River, honoured and respected by all. We see him continuing faithful to the teachings of the Church, and delighting to hear the "blackcoat" read from the "Great Spirit's Book" the story of God's love to man. Apparently he grasped something of its true meaning better than many an ingenious Bible student to-day, for there are still people who think that by a study of certain books, or a combination of unrelated passages, they can with certainty "know the times or the seasons which the Father hath put in His own power". Dr. O'Meara, Mr. McMurray's successor, tells how an itinerant preacher from the American side tried to persuade Shingwaukoons that the end of all things was at hand. The missionary thus translates the story, as the Chief told it to him: "The old man came to me, said Shingwaukoons, just as we were preparing our sugar boiling lodges; and having looked very attentively at our work, he said to me, 'I do not tell you not to make sugar this spring, but this I tell you, that all you make will be of no use to you; for on a certain day in the next month the world will be burnt up with fire, and all mankind be called to judgment.' I made no remark in answer to what the old man said, but I pondered it well in my mind; and, in thinking of it, I wondered very much at what I had lately heard, for it appeared directly contrary to what I had heard from my own ministers reading the Word of the Great Spirit, for no man knows of that day, not even the Son, but the Father. However, I came to the conclusion, that, even supposing that what the old man said should turn out to be true, the Word of the Great Spirit says that there is no harm in being found in one's lawful occupations. So, having fin-

ished the preparations for sugar making, I and one of my sons set off on a hunting expedition some days before the time appointed by the old man. The day happened to be Sunday, so we would not do anything in our hunting, but rested all day by a fire that we made in the woods. The day continued clear and beautiful, and not the least sign of change was to be seen over the heavens. At last the night came, and we laid ourselves down in the snow with our blankets around us, but for a long time I eyed the heavens above me to see if any change would take place. But the same cloudless sky that was all day continued at night, and I watched the stars till at last I fell asleep. In the morning when I woke the sun was already some length in the sky. I awoke my son and said to him, 'Come, let us set off; it was all falsehood that the old man told us.' Shingwaukoons died in the year 1856, and was buried on the shore of the St. Mary's River; and later, over his resting place the Church of St. John was erected and stands today.

#### AUGUSTINE SHINGWAUK

We see the mantle of his chieftanship falling upon his sons, Augustus and Buhkwujjenene. Both were to the time of their death the unfailing friends of the "blackcoats", who from time to time ministered to their people. When the Reverend James Chance came to take charge of the mission and there was no house for him to occupy, Buhkwujjenene gave up his cabin for the use of the missionary, while he and his family lived in a bark wigwam. After eighteen years at Garden River, Mr. Chance was moved to a charge in Southern Ontario, and the Reverend Edward F. Wilson stayed with the Indians a short time, intending to return to his mission at Sarnia. When the time came for him to leave, and it was uncertain when another missionary would be appointed, Augustus (who in his later years came to be known as "Augustine" Shingwauk) suddenly made up his mind to go down and interview the "Great Blackcoat" (the Bishop of Toronto) himself, and plead the cause of his people. Though he had only four dollars in his pocket, he stepped on board the "fire-ship" which took Mr. Wilson and his wife away. After a short stay in London he proceeded in the "fire waggons" to Toronto, arriving there "on the sixth day of the week when the raspberry moon was twenty-one days old." (Perhaps the reader can work out the date from that,—the year was 1871). In speaking of this visit he afterwards said: "I was glad to see the great city again, for I had seen it first many years ago when it was but a papoose,"—alluding to his journey to York with Mr. McMurray about thirty-five years before. He interviewed the Bishop and the Mission Board, with the result that Mr. Wilson was appointed missionary to Garden River.





Chief Augustus (Augustine) Shingwauk

One of the desires of Chief Augustine's heart was that a "teaching wigwam" should be erected at Garden River, where the children of his people might be taught the Christian Faith and also trained to take their place in the world. And while in Toronto Mr. Wilson and he began to collect money for this purpose. Under Mr. Wilson's leadership the work prospered, and in September 1873 the Shingwauk Industrial Home, named in honour of Chief Augustine Shingwauk, was opened at Garden River, with sixteen pupils. But alas, after being in operation only a week it was completely destroyed by fire. But God brings good out of evil, and the Shingwauk Home at Sault Ste. Marie is the successor of that school, founded like its predecessor by the indefatigable missionary and friend of the Indians, Mr. Wilson, and also bearing the name of the aged Chief who as a young man had carried the first tidings of the Gospel to his red brethren at Michipicoten. And we trust that in the near future this building, which has served a noble purpose for more than half a century, will in turn be superseded by a larger residential school of modern design, suitable for the requirements of

to-day, and still to be known as the "Shingwauk Home". Chief Augustine died in December 1890, trusting in the Saviour who for more than fifty years he had been taught to love and follow.

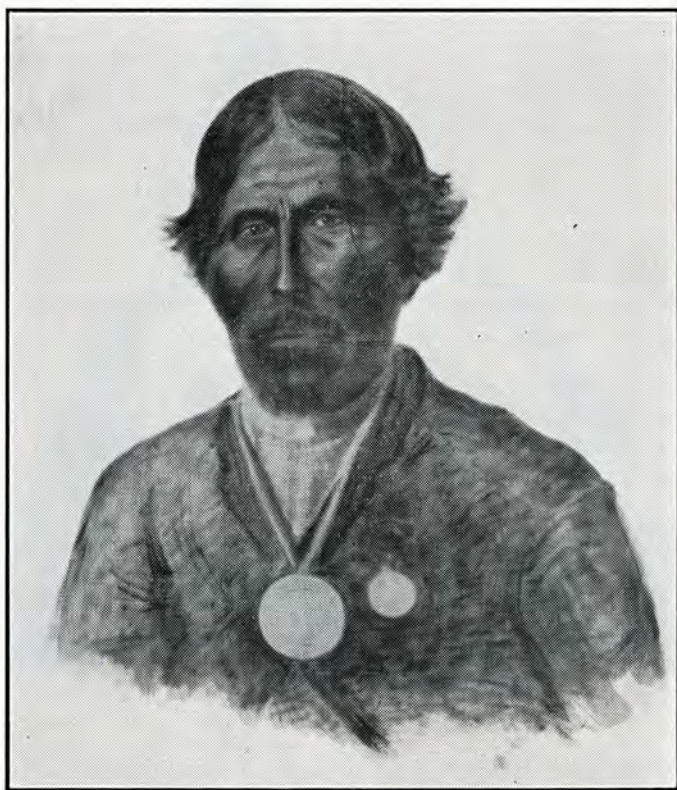


The Singwauk Home in its early days.  
(From an old print)

#### BUHKWUJENENE

Equally faithful to his early training in the Faith was Buhkwujenene. During the time when there was no missionary at Garden River he used to gather the people together in his cabin, and there read the services of the Church and lead them in their prayers. He also took a part in the founding of the Shingwauk Home. He accompanied Mr. Wilson to England in 1872, and wherever he went he aroused much interest and created a very favourable impression. He addressed many meetings in the Old Land, Mr. Wilson interpreting, and was as much at his ease as if he were addressing a council of his own people. On one occasion he had the honour of meeting the Prince of Wales, afterwards King Edward VII. On his introduction His Royal Highness greeted the Chief most cordially and pleasantly, examined the medal on his breast, and said that he remembered him as being among the Indian Chiefs who had been presented to him on his visit to Canada in 1860. Buhkwujenene was also received with great kindness by the Archbishop of Canterbury. "I shall always love the English," he used to say afterwards, "they were so good to me." But when asked if he

would like to live in England, he said, "No, I would rather be with my own people at Garden River. There are fish in the river, game in the bush, and lots of wood for fuel; land to make a garden, hay for my cattle, berries on the rocks, and sugar in the maple trees,—all free." He passed away in the year 1900, aged about eighty-five.



Chief Buhkwujjenene

It was Buhkwujjenene's ambition to place in the little church at Garden River a window in memory of his father. He was not able to do this, but it was done after his death by Miss Longfellow, the daughter of the poet who so beautifully wove together the Indian legends into his "Song of Hiawatha". The window shows the figure of an angel, and bears three inscriptions in the Ojibway language. In the central panel are the words of a verse which Buhkwujjenene loved, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." We can understand why these words should appeal especially to the Indian, whose forefathers, even be-



St. John's Church, Garden River

fore the Christian revelation came to them, worshipped the Supreme Being as Kesha-Muhnedoo, "The Great Spirit". In the right panel are the last words Buhkwujjenene uttered, "Jesus Daba-ne mid mind-de-zhah nun," "I go to Jesus who loves me," And on the left the first words of a hymn greatly loved at Garden River:

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

#### ARCHDEACON McMURRAY REVISITS THE SAULT

These are the more notable of Mr. Murray's little flock. Just one more glimpse of a humbler convert, whose name is unknown to us, but we trust written in the Book of Life. In 1891 the

Venerable Archdeacon McMurray visited the scene of his early labours. Nearly one hundred Indians—men, women and children—from Garden River flocked to see him when they heard he was at the Shingwauk Home. One very old woman arrived late, and came into the chapel after the others had gone. The Archdeacon was still there with Mr. Wilson. "I was told," she said to Mr. Wilson, "that William McMurray was here." "Yes," he replied, "this is William McMurray." Then the poor old creature clasped his hand in both of hers, and falling on her knees covered it with her tears and kisses. After more than half a century she held in grateful and loving remembrance the one who had taught her the Way of Life and led her to the Saviour.

### PROGRESS ON THE MANITOULIN

**WE WELCOME** to the Diocese Mr. Richard M. Taylor, a candidate for Holy Orders, who has come to us from the Diocese of Saskatchewan, where he has done excellent work in the Mission of Fort Pitt. Mr. Taylor has been given the task of establishing a mission at Mindemoya in the central part of Manitoulin Island, where some Church people have appealed for services. Mr. and Mrs. Taylor have received a warm welcome at Mindemoya, and the prospect is quite encouraging. Regular services are being held, and congregations are reported as excellent. On the occasion of a recent visit from the Rev. Edwin Weeks, of Little Current, there was a congregation of over 200. Of course, these are not all Church people, but it seems clear that there is an excellent prospect for the Church at this point.

Mr. Taylor has also commenced work at Providence Bay, where services had been held in the past, but had been discontinued for a number of years. Here, too, the missionary has been welcomed. One old man said, "Well, I've been waiting all these twenty years, but I thought t' owd Church would come back."

### RURAL DEANERY OF TEMISKAMING

**THE** Ruridecanal Chapter of Temiskaming met at Christ Church, Englehart, on Monday and Tuesday, March 7th and 8th, the following members being present: the Rev. Canon Hineks, Rural Dean, Rev. E. G. Dymond, Rev. C. Glover, Rev. E. A. Irwin, Rev. L. A. Sampson and Rev. N. H. Thornton.

The Divine Offices were said and the Holy Eucharist celebrated in Christ Church. Three sessions were held in the parsonage, during which the Rev. L. A. Sampson read a paper on "Studies in the Priesthood", and the Rev. E. A. Irwin spoke on "Theology and Religion". Some time was taken up by discussions on apportionments and assessments and matters to be brought before the Synod. The clergy were the guests of the Rev. L. A. Sampson and his mother.

## THE BISHOP VISITS NIPISSING DEANERY

**T**HE BISHOP was particularly pleased with his very strenuous but extremely happy visitation of the Deanery of Nipissing, where he thought there were more signs of spiritual growth and progress than he had ever seen before.

The visitation started on Monday, May 5th, with a celebration at All Saints' Church, Coniston, followed by a Confirmation at St. John's, Copper Cliff, and a children's service in the afternoon, when the new children's choir sang very beautifully. The Bishop dedicated a number of gifts in this Church, altar vases, communion linen, hangings, collection plates, rugs, and the new oak floor in the sanctuary. In the evening there was a Confirmation at Sudbury when the Bishop licensed Mr. James Thomson as honorary lay reader. Mr. Thomson motored the Bishop about to nearly all his appointments in the Sudbury area, and carried the pastoral staff at most of the services. The Bishop held a celebration for some sick people in the Sudbury hospital, and made several personal calls on parishioners. Amongst others he was delighted to see Mrs. Purvis, widow of the late Mr. James Purvis, one of the pioneers of the Church in Sudbury.

On Monday there was a Confirmation at Coniston, and the next day the Church of the Good Shepherd at Garson Mine was consecrated. This church has been erected and paid for within four years. Five of the surrounding clergy were present, including the Rural Dean, and the service was a very impressive one, with a congregation which filled the building, in spite of its being on the morning of a week day. In the evening Confirmation was held in the same church, when the congregation was even larger.

The Bishop then motored to Capreol, where he preached at Evensong. It was sad to see how much this devoted congregation, which contains some most loyal and earnest Churchmen, is suffering from the decrease in staff of the Canadian National Railway.

The Bishop spent Ascension Day at Sturgeon Falls, where there was a large congregation at the celebration of Holy Communion in the morning, and a larger one at the Confirmation in the evening when some 14 candidates were presented. Sturgeon Falls is also suffering very severely from the financial depression.

On Friday the Rural Dean motored the Bishop towards Trout Creek, but the car stuck so badly in mud holes on two occasions, having to be drawn out by horses, that the service was abandoned, and he returned to Powassan for Confirmation in the evening.

On Sunday, May 18th, the Bishop celebrated at St. Simon's, North Bay, and later held a Confirmation, at which there were 23 candidates. It was encouraging to see how this congregation is pulling together under the Rev. E. J. G. Tucker, and its hopes for the future are very bright. But a new church is urgently needed.

The parish hall, where services are held, is crowded every Sunday evening. In the afternoon the Bishop held a Confirmation at Callander, and in the evening at St. John's, North Bay, (the Rural Dean's church), at which there were 36 candidates, and an enormous congregation, larger even than usual on such occasions. The Bishop was much pleased at the reverent and devotional behaviour of the candidates.

On Monday he addressed the Rotary Club on the Bonds of Empire, and later held two small Confirmations at Restoule and Nipissing, the candidates having been prepared by the Rev. Alfred Rogers last summer, and the work completed by the Rev. A. P. Scott, who is indefatigable in covering not only his own mission but also any other places which happen to be vacant.

The Executive Committee met in Thorneloe Hall on Tuesday, when there were eight members present; and in the evening a very pleasing Confirmation was held at South River. There were 13 candidates who had been very carefully prepared by the Rev. W. M. Whiteley. The service was followed by a social gathering, at which the whole congregation was present, after which the Bishop was motored back to North Bay, which he reached some time after midnight.

There were during this tour 150 Confirmation candidates and the striking thing was that there were no less than 16 older people, ranging from 30 to 63 years of age. A very interesting feature was that several people whose children were confirmed last year themselves came forward this year, which is a splendid sign of good teaching.

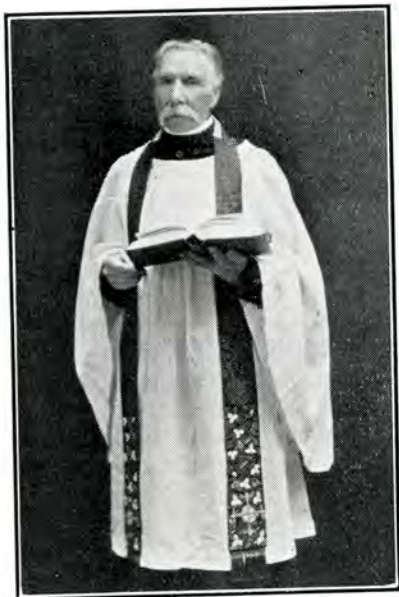
The Bishop wishes to thank the Rural Dean, the Rev. H. A. Sims, for all the trouble he took with regard to this visitation, and the generous way in which he motored him from one appointment to another in the North Bay area.

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From a recent issue of the "Little Paper", of the S.S.J.E., we learn that the Community is making real progress with the building of its chapel. The foundation is complete, and the hollow tile with which the building is to be lined is on the ground. The stone is bought and is waiting to be brought to the site. It is hoped that the walls and roof may soon be in place, though the Fathers may have to wait a while for the windows and flooring.

The chapel will stand on the brow of a hill which slopes down to the Muskoka River, and will be seen across the river from the railway which passes through Bracebridge. The chapel will be a great blessing to the Community and the guests who are, in ever increasing numbers, availing themselves of the spiritual privileges afforded by the House of the Transfiguration.

## CONGRATULATIONS



ON SATURDAY, May 7th, the Rev. Lawrence Sinclair, of Huntsville, was the recipient of a host of congratulations and good wishes on the attainment of his eighty-fifth birthday.

Though he has retired from active work, Mr. Sinclair still takes occasional duty, and is a regular contributor to the "Huntsville Forester", his "Observations" appearing in that paper from week to week and being widely read and commented upon.

The "Algoma Missionary News" would wish to add its own congratulations, and we are sure that many who read these words will join us in every good wish to this faithful and devoted priest and his wife.

We are indebted to the Editor of the "Huntsville Forester" for the privilege of reproducing Mr. Sinclair's portrait.

## FIRE AT ST. THOMAS' CHURCH, FORT WILLIAM

On Saturday, March 19th, the roof of St. Thomas' Church, Fort William, was damaged by fire. A spark from the chimney lodged in the wooden shingles, which were old and very dry. Thanks to the prompt action of the fire brigade the blaze was soon under control. The fire was confined to the roof of the chancel, destroying the inner ceiling on the south side. Probably more damage was done by water than by the actual fire. Temporary repairs were made, and a number of St. Thomas' people worked hard all Saturday afternoon, so that the usual services were held on Sunday. The loss was fully covered by insurance.

The work of the parish is progressing, and in spite of the difficult times through which we are passing, the people are facing their financial problems with courage and much self-sacrifice.



## WHITEFISH FALLS MISSION

**T**HE REV. A. W. STUMP, of Whitefish Falls, has been compelled owing to illness to leave his work for the past few weeks, and to return to his old home for medical treatment. Mr. Stump has worked very hard during the past two years in connection with the building of a church and parsonage, and has been remarkably successful. His many friends will earnestly pray that he may soon be fully restored to health.

During their missionary's absence, the members of the congregation, which consists partly of white and partly of Indian people, have assembled in the church each Sunday and holy day to say their prayers and sing their hymns together, the organist and choir being present to lead in the music. There is no regular service, of course, as the Diocese is unable to send a clergyman or lay reader. In these days of radio development, when many people think that the only, or at any rate the main, object of attending church is to listen to a sermon, it is very gratifying to learn that the members of this little congregation have the right idea, and are so earnest and devoted to their Church. It was a great joy to them that Archdeacon Burt was able to visit them on Ascension Day for a celebration of Holy Communion.

At the earnest request of one of our faithful old Indians, the Rev. Edwin Weeks visited Birch Island, an outstation of the Whitefish Falls mission, for a service. There were seven communicants. Mr. Weeks writes, "To my great surprise and satisfaction, after the service was over, old Andrew himself (who had asked for the service) stood up and began to sing the Doxology in Ojibway in his feeble and shaky voice. The other Indians all joined in. It impressed me very much indeed."

## BAYSVILLE

**T**HE Rev. R. C. Warder writes: "We had a very happy visit from Fr. Palmer, who spent three days with us; and we had some wonderful services in Baysville and the Fox Point Mission. The daily services during Holy Week and those on Easter Day were very well attended, and the number of Easter communions was a record.

"I tried an experiment this year. The Christmas Crib was such an aid to devotion and such an enrichment to the church that I felt we should have something similar for Easter. I procured a good model showing the Garden, with Calvary and the three crosses in the background, a realistic tomb with the stone rolled away, and the Holy Women with St John and St. Peter. It was quite an attraction."

## THE ROAD CAMP MISSION

**T**HE work carried on during the winter by the Government on the Trans-Canada Highway, as a measure of relief for the unemployed, has come to an end; and a very interesting report has been received from Captain Ticehurst, of the Church Army, of his work in the camps in the western part of the Diocese.

Since the end of November Capt. Ticehurst conducted 90 mission services, in 43 camps, attended by 3241 men. One of the great difficulties of the work is that there are comparatively few who speak English, most of the men belonging to the Roman Catholic and Greek Orthodox Churches. In addition there are quite a number of Finns who will have very little to do with religion. In addition to the services, community singing has been organized. In one camp just after Christmas there were 21 different nations represented, out of which eight groups sang songs of their own countries. The officials concerned have shewn the Captain much kindness. Books and papers received from Church people have been placed in recreation huts, while the Canadian National Railway Company at Winnipeg kindly sent down a large quantity of papers for the men who did not speak English.

The Captain walked most of the way from camp to camp, and visited a different camp nearly every day. On arrival he would go to where the men were working and talk to them, sometimes giving them a hand with the work. After the evening meal he would visit the camps and invite the men to a mission service in the hall. Sometimes this would be followed by community singing up to ten o'clock. The next morning he would walk on to the next camp, somewhere between five and ten miles away. On Sunday he would hold a morning service in one camp, and walk over to the next camp for the evening.

The Captain encloses a photograph showing a camp recreation hall arranged by the men themselves for service on Sunday morning. The table, made up as an altar with hangings, a picture of our Lord, flowers, and a large cross in the centre, looks quite "churchy"

The Bishop is very grateful to the Church Army for the services of Capt. Ticehurst, to the Council for Social Service and the M.S. C.C., under whose auspices the work was organized throughout the country, and to the parishes in the Thunder Bay Deanery who contributed generously to its maintenance. And to Capt. Ticehurst himself His Lordship would express his appreciation of his ministrations to the men who have been working in our midst during the past winter, constructing the great highway that will one day extend from the Atlantic to the Pacific.

### The Algoma Missionary News

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16 Forest Avenue,  
Sault Ste. Marie, Ont.

### ST. THOMAS' CHURCH, BRACEBRIDGE

**T**WO very beautiful stained glass windows were unveiled on Easter morning in St. Thomas' Church, Bracebridge, as a thank-offering for the life and work of Archbishop Thorneloe. The windows, which are the gift of present and former members of the congregation, and particularly those confirmed by His Grace, are in the Sanctuary, one on either side. The subjects are the Annunciation and the Nativity.

Mr. William Kirk, the oldest member of the congregation, unveiled the windows. With the words, "To the glory of God, and in grateful thanksgiving for the life work of His Grace, Archbishop Thorneloe, on behalf of the present and former members of this congregation, I unveil these windows." Mr. Kirk lowered the flags which had covered them, after which the Rector, the Rev. J. S. Smedley, proceeded to dedicate them.

The new windows blend perfectly with the east window. Besides their value as a fitting thankoffering for the many spiritual blessings received through one of God's most devoted servants, they beautify God's house, producing a lovely light effect in the Sanctuary.

The Rector read a letter from the Bishop, regretting his inability to be present, and also a touching message from His Grace Archbishop Thorneloe, conveying his appreciation of this expression of the regard in which he is held by the members of St. Thomas' Church.

It is a pleasure to record the fact that St. George's and St. Stephen's, Port Arthur, have undertaken to assume the full responsibilities of a rectory. The Rev. L. I. Greene and his people are to be congratulated on this courageous venture of faith. At such a time as this (we must not, of course, use the word "depression") it is very heartening to be able to record such a splendid forward step.

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### THE CHANCELLOR

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**H**IS MANY friends in the Diocese will learn with regret that Dr. A. C. Boyce, K.C., has been obliged, on account of ill health, to resign his office as Chancellor of the Diocese, a position which he has held since 1911. For over twenty years he has rendered devoted service in this capacity to the Church in Algoma, and has given the most valuable legal advice to the Bishop and Synod. We sincerely trust that ere long he may be fully restored to health.

The Bishop has asked Mr. Fred Babe, K.C., of Fort William, to accept the vacant Chancellorship, and he has consented to do so.

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### ST. LUKE'S FORT WILLIAM

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The Rev. Canon Popey, who has for the past thirteen years been Rector of St. Luke's, Fort William, has resigned his charge, his resignation taking effect soon after Easter. The Bishop has appointed the Rev. S. F. Yeomans, formerly of Massey, as Rector. At a congregational gathering, called to bid God-speed to Canon Popey and welcome his successor, the former was presented by the Wardens on behalf of the congregation with a substantial purse.

As we go to press we learn that the Bishop has appointed the Rev. A. P. Banks, L.Th., of Thessalon, an Honorary Canon of St. Luke's Pro-Cathedral, in place of the Rev. Canon Popey, who has resigned. The new Canon is to be installed on Sunday the 5th June at Evensong. The "A.M.N." desires to extend sincere congratulations to Canon Banks on his appointment.

The "Algoma Missionary News" has been invited to participate in an All Nations Press Exhibition, to be held at Tiflis, Republic of Georgia, a part of Soviet Russia; and for this purpose to send some copies of all our "papers, magazines, yearbooks, almanachs, calendars, etc., as well old as new ones; also all supplements to those, posters, reclames, prospects, etc." The invitation continues, "The Exhibition aims to show the historical development of your Press, and you shall much oblige us by sending us its old copies of past years." Although we are told that "the exponators have no charges," we have decided not to "exponate".

Extra copies of this Centenary Number of the "A.M.N." may be obtained at 20 cents each. The somewhat higher charge is made necessary by the fact that the preparation of this issue has been attended with considerable additional expense. We think that the occasion justifies this, and trust that the result will also.