

The Gospel Missionary

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A FEW WORDS ABOUT ALGOMA.

I.

A GREAT deal has been put into the *Gospel Missionary* at different times about Algoma and its wants, so a short paper about the original history of the place may very suitably find room there.

It is now chiefly a colonial population which we have to consider, but it is not entirely. There are a great many Red Indians. They were originally subjects of the French, and taught by Roman Catholic Missionaries, but when the province changed hands, England had the duty of *keeping* them. Christians imposed upon her instead, and a very difficult and trying duty it is; but it must be faced. The Bishop is working very hard to fulfil it, in spite of great poverty and difficulty of getting from one place to the other. He is greatly helped in this by the Mission yacht, the *Evangeline*, which carries him across the lakes and rivers, on whose shores the Indians chiefly live.

"Shall the noblest English mothers give their sons by thousands to die in India or Africa, fighting for the old flag, and shall it be

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thought a great thing to devote one's life in Algoma for the Cross of Christ? See how the pioneers of trade go forth to the Pacific—no man wonders at their adventure; they but seek their fortune. Why then expect less of the 'merchantman seeking goodly pearls' who covets souls for his Master's crown?"

These words of the Bishop of New York fitly commenced a slight sketch of the Missionary life of Dr. Fauquier, first Missionary Bishop of Algoma.

The Diocese of Algoma, 600 miles in length by 250 in breadth, formed of Nipissing, North Muskoka and Parry Sound, Manitoulin and Algoma, embraces the territory from Parry Sound on the east shore of Georgian Bay, along the north shore of Lake Superior, a distance of upwards of 800 miles of coast line, including numerous islands; it extends northward about 100 miles to the

high land which forms the boundary of the Province of Ontario, and includes also the Muskoka district to the east of the Georgian Bay.

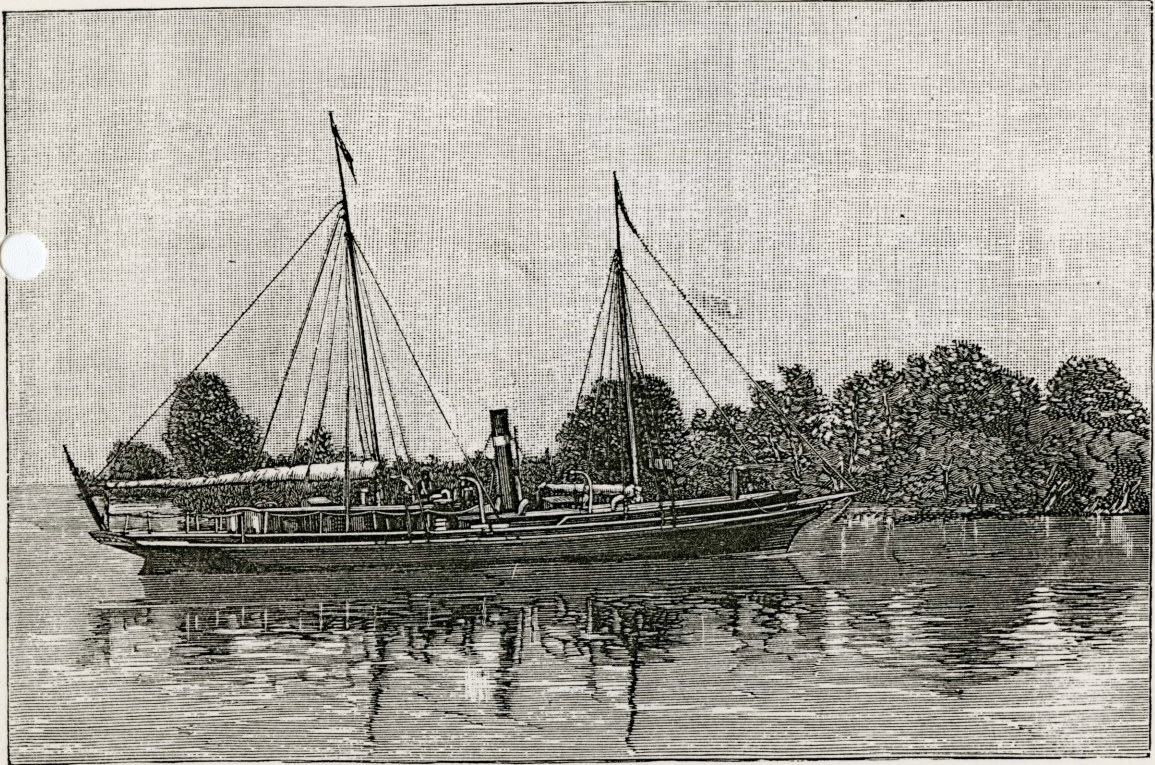
This vast territory had been but partially explored; settlements were few and scattered.



AN OJIBWAY INDIAN.

There were steamboats on the lakes, but no railroads; and the only way by which the Missionary could travel was by boat or canoe in the summer, snow shoes or dog train in winter. In Muskoka, a small steamer made a daily trip up the river to Bracebridge, but the country was mostly covered with thick bush, with roads, which in summer were chiefly half-rotten corduroy, alternating with mud holes, into which the horse of the unlucky traveller would be engulfed, only to

be got out with great pains and labour; while the congregation who had gathered together from long distances awaited the arrival of the Missionary to conduct a service which they, in many cases, had not heard for years. Man and horse were always heartily welcomed and lodged, though often the lodging was of the roughest, but it was sweetened by fatigue and the warm hospitality, and the happiness of supplying the bread of life to these scattered members of God's flock.



THE "EVANGELINE."

Winter changed this—the snow made travelling easier; farmers and Missionaries both found it pleasanter to glide over the snow than to bump along bush roads, though winter travelling had its own difficulties; deep drifts might be impassable, and the ice on lake or river might give way, and the luckless horse and his rider be swallowed in the depths below.

Where the land was cleared it was good for farming, and settlements increased, and

everywhere was heard the same cry for clergymen and religious instruction, for the ministrations of the Church for these people, who, out of their poverty, were ready and willing to do all that lay in their power.

The north shore of Lake Superior is mostly rocky, and abounds with mineral wealth, as the forests do with game. All this great territory was the home of the Ojibway Indians, whose little settlements lay scattered for 1,200 miles around the Great Ojibway Lake, and

who were seldom visited except by the fur traders and by the French Missionaries, two of whom in the year 1641, travelling in their canoes along the north shore of Lake Huron, had gone up the river till they reached the rapids at the east of Lake Superior. This had always been a favourite fishing ground (as it is now) of the Indians, and here they found a camp of 2,000 Ojibways, to whom they preached Christianity, while they named

the lovely spot St. Mary's Falls' River, and twenty years later a permanent Mission was established here. Though originally a Mission station, Sault Ste. Marie was also a fur trading post, fortified by the French to protect themselves against the rival British companies; and when it passed into the hands of the English was the scene of much bitter contention between the English fur companies.

Early in the eighteenth century a Mission



BISHOP FAUQUIER.

and trading post was formed by the French at the mouth of the Kaministiquia, where it falls into Lake Superior, which afterwards, under the name of Fort William, became a place of great importance in the fur trade. Near it is the now important town of Port Arthur, which, fifteen years ago, consisted only of five shanties.

All this land was covered with dense forest, and the Missionary's journeys must be made

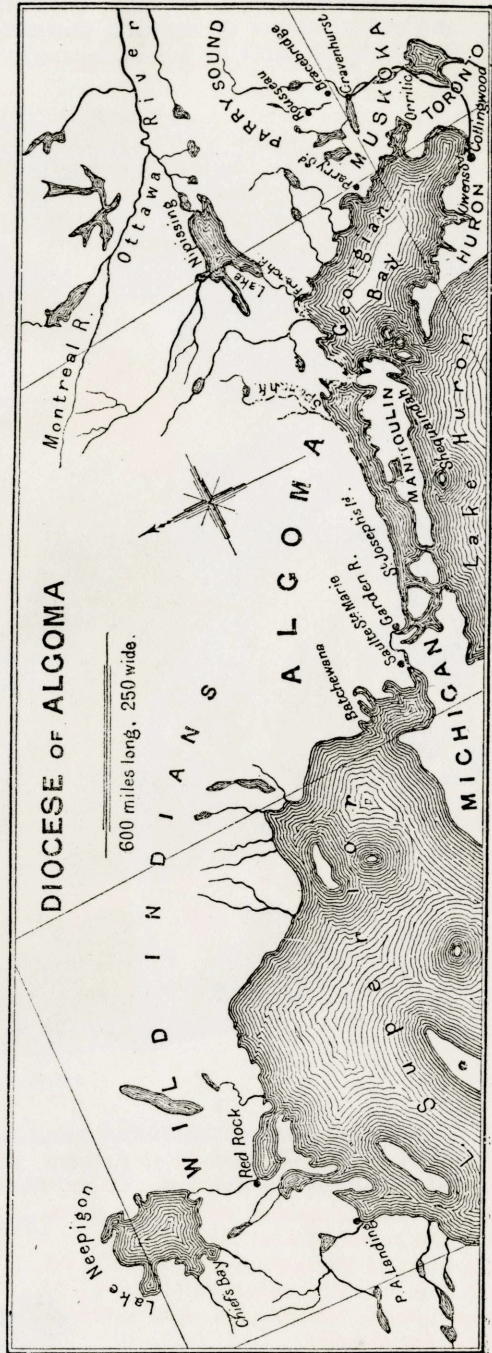
in his canoe along the shore of the lakes and up the rivers, lighting his camp fire at night, and doing what he could for the instruction of the wandering parties of Indians he might meet with on their hunting and fishing expeditions. This was the Diocese, and these the labours to which Bishop Fauquier was called.

In the year 1787 the Church of England appointed the first Colonial Bishop to the See

of Nova Scotia, with jurisdiction over the whole of British North America. Other Bishoprics arose in time; but it was not till the year 1850 that the idea of the Missionary Diocese of Algoma presented itself to Dr. Strachan, first Bishop of Toronto, who proposed to the Archbishop of Canterbury that his immense Diocese should be divided into three portions: one, a "Bishopric for the Indians, to be called the Diocese of St. Mary." But before that time, as early as the year 1830, the claims of our Indian fellow-countrymen had forced themselves on the mind of Dr. Stewart, second Bishop of Quebec, and through his efforts a society was formed in Toronto under the patronage of Sir John Colborne, to Christianise and civilise them. The earliest Missionary was the Rev. W. McMurray (now Archdeacon of Niagara), who went to Sault Ste. Marie in 1832. Here he built a chapel-school in 1836, and his labours among the Indians resulted in the baptism of 140, among whom were the famous Chief Shingwahcose and his son Augustin Shingwauk.

In November 1838 he was succeeded by Dr. O'Meara, through whose influence many of the Indians removed to their land on Garden River.

The Rev. A. Elliott had visited and held a service on Manitoulin Island in 1837, and in 1838 a Mission was established at Manitowaning, the Rev. C. C. Brough being sent there. In October he set out in a boat from Coldwater, in company with Dr. Darling and Mr. Bayley, and after a month's journey they arrived in a heavy snow storm. In 1841 Manitowaning was made a central point for the superintendence of the Lake Huron Missions, and Dr. O'Meara was appointed to this important work, in which he laboured till 1860, journeying from place to place in open boat or on snow shoes, according to the time of year. He also did other most important work, obtaining grants and subscriptions from England to build churches at Manitowaning and Little Current, and a church and house at Garden River. He translated into Ojibway the New and part of the Old Testaments, and the Prayer Book, with the assistance of his colleague, the Rev. Peter Jacobs, an Ojibway, who, on his resignation in 1860, succeeded him and remained till his death in 1864. The Indians then removed to Sheguiandah, and were under the



charge of the Rev. J. W. Sims, whose wise and zealous labours among them were ended in 1869 by his death by drowning in sight of

his wife and child. The Rev. R. Hill, was appointed in 1870.

The Rev. J. Chance, ordained in 1856,



OJIBWAY ENCAMPMENT.

for eighteen years was the faithful friend and pastor of the Garden River Indians, and was succeeded by the Rev. E. F. Wilson,

who had previously held the Missions of Sarnia and Kettle Point, and by whom the Shingwauk Home was founded.

(To be continued.)



INDIAN CONVERSION.

WE have just received the Quarterly Report of the S.P.G. for the Diocese of Madras, from which we will give a few extracts, describing movements among the Hindus of Tinnevely.

There are 44 congregations in the Nazareth Mission, and they are ministered by four priests assisted by thirty-three catechists and teachers. The number of the baptized is 5,299, and there are 869 catechumens. Nearly one-third, *i.e.*, 1,626, of the total baptized are communicants. This number will probably compare favourably with statistics of an English country parish. The congregations are increasing, churches are being gradually improved, and the services are becoming better attended. Divine service is conducted and the Holy Sacraments are celebrated in the old Catholic form, which is best adapted for the strengthening and building up of the edifice of the Church of Christ in India as it has proved elsewhere. Steps have been taken in all the congregations towards self-support, and all our efforts have this great and most necessary object in view.

The returns for the year show a *net* increase of 66 baptized persons and 135 catechumens.

The people of four hamlets near to Kolikangudy invited the native priest of Kadiyanody to visit them a few months ago to receive them as catechumens. He went, and they formally placed themselves under Christian instruction. They number upwards of 500. In former years their villages were regularly visited by the Rev. Thomas Brotherton on his evangelistic tours. There has existed a small Christian congregation and a school at Kolikangudy for many years, and the native priest frequently visited the place for pastoral and evangelistic work.

The immediate cause of the movement appeared to be the treatment the people had received from their Brahmin landlords of Tenthiruparai. These new adherents are all of the cultivating class. One of their number named Sappani offended the Brahmins by commencing work on the bank of a tank before the arrival of the manager, and for this very venial offence he was threatened and harshly treated. This man and others told the Brahmins that for some time past

they had desired to be Christians, and had only been prevented from carrying out their wish by the Brahmins. They said that they had now made up their minds to be heathens no longer, and were determined to be Christians, whatever the consequences might be. The Brahmins demanded a fine of 50 rupees from the man who had offended the manager, and on non-payment of this sum the Brahmins announced their intention to destroy his house and not to allow him to live in the place. The man objected to pay the fine, and was supported by all his class people in the four adjacent hamlets, who were thus welded together in opposition to the unjust demand of the Brahmins and in their profession of Christianity. Sappani was only a poor man, whose income was not more than four rupees a month, so that the fine imposed of 50 rupees would represent a year's income.

On the 28th of August last year upwards of fifty of the chief men came to Nazareth and had an interview with the Missionary. One man said he had made up his mind to become a Christian three years ago, and that he had not put on "sacred ashes," nor been to the demon temple ever since. This man was able to read and write, and about thirty of these new comers had been taught in our Mission and other schools. As an example of what education has done for these poor people, it is interesting to know that for some time past a society has existed amongst them which is regularly constituted, with a president, a secretary, a treasurer, and nine head men as members of Council. These form the Executive, and when any important question affecting the whole community is to be settled, a general meeting is called of all the people.

When the headmen visited Nazareth, they came to St. John's Church, and in the presence of the clergy made a solemn profession of Christianity as catechumens. The first Christian service for these people in their own village was held under a palmyra leaf-shed erected outside the church, which was much too small to accommodate so many people. The attendance at this service was 250 men, 127 women, and 145 children. Total, 522. *Deo gratias.*

A new building at Kolikangudy should be erected at once, and for this purpose a sum of £100 is required. Towards this these new people will give £25. As they live in four detached hamlets, it will be necessary to have a second church at Kotoor, the most distant place from Kolikangudy, and for this £50 are necessary.

The people made over their demon temple to the Mission. This we always make a *sine qua non* as a proof of the people's sincerity, and next morning very early we went to the demon temple and destroyed the five idols which it contained. Some of the new people accompanied the Missionaries to the temple, which was built of burnt brick, and having its four walls covered with representations of demons. Others of the people stood at a little distance off whilst the work of demolition went on, and they smiled complacently when they saw the powerlessness of these gods which they had feared so long. They said that the gods were evidently having a bad time of it. The Nazareth choir boys, who were with us, were in ecstasies of delight, and it was very amusing to see how cruelly they treated these long-suffering demons! The temple was afterwards razed to the ground. So long as it remained it would have proved a snare to the people and an occasion of falling.

All endeavours to obtain a peaceful settlement between the Brahmins and our new people proved of no avail, and whilst the former were talking of peace, they were arranging to carry on lawsuits against us. To make a long story short, after exhausting all their efforts to coerce our people to return to Hinduism, the result is that three-fourths

of the people remain steady in their profession of Christianity, and the remainder are now applying to be received, as they are no longer afraid of the threats of the Brahmins. As all these people are still under probation, they have not been included in this year's congregational returns.

A movement towards Christianity is going on in another place (Parkulam) in this Mission, and the new people are wealthy landowners. There are more than 100 people who have come for instruction. They have been told that they must build a church and school at their own expense, and support their teachers from the very commencement, and they have consented. As the chief men of this place have joined, we may hope for further accessions. Parkulam has been noted for many years as a stronghold of heathenism, and its people will make good "muscular Christians." Ten years ago we got footing amongst them and erected a small Mission house in the place, but although evangelistic work went on, and every effort was made to bring the people to Christ, there seemed to be no hope. Suddenly the seed begins to shoot upwards, and lo! in a few days, we have 100 catechumens. "This is the Lord's doing, and it is marvellous in our eyes."

It is true these movements are among the low-caste population. But as this was largely the history of Christianity under the Roman Empire, it may serve to encourage us. A national conversion, that begins at the bottom and works upward, is probably far more genuine than one that begins with the baptism of a king, or the upper stratum of society, and then forces its faith upon those below.

HISTORY OF A PICTURE.

FROM Pinetown, where he is stationed as the Society's Missionary, the Ven. Ernest H. Shears, whom the Bishop of Maritzburg has recently appointed to the Archdeaconry of Durban, sends a wonderfully interesting account of some incidents in connection with the Mission to the Coolies from India.

The Archdeacon's Report begins by describing the work among the colonists and the natives. Both divisions of work have

felt commercial depression and other adverse influences. He goes on, however, to speak of the new work for the coolies:

"During this year we have begun quite a new branch of work in our efforts for the benefit of the Indians. Early in the year we started a day school for Indian children. This I manage to keep going on a grant of £20 per annum from the Colonial Government. I was advised at the beginning that at first I must be content to keep out all religious

instruction whatever. I, however, hoped that in time we might be able to introduce it, and that, in the meanwhile, we might indirectly gain influence by means of the school among the Indian population. It was very difficult to get children together, and it was necessary to send out an Indian catechist—Godfrey, from Durban—on more than one occasion to assist. There was an old Indian in the village, named Treemalay, a man of great influence among his own people, doing a good trade as an Indian storekeeper. On one occasion he was mentioned, and my Indian schoolmaster remarked to me that he was a Wesleyan. I told him that he must be mistaken; that every one knew that he was a Mohammedan, and that he had erected a small mosque by the side of his store. The schoolmaster, however, persisted that he was a Wesleyan. Shortly after, Godfrey and the Rev. L. P. Booth visited us. I told Mr. Booth of this, and he sent Godfrey over to the man. A few moments showed that the man was not a Wesleyan, or a Christian of any sort. Godfrey began then to tackle him on the weak points of what he supposed to be his religion, but Treemalay assented to all Godfrey's arguments at once. Godfrey changed his ground, and attacked another Indian religion. Treemalay quite agreed with him again. Godfrey tried a third; still the same answer: 'Quite right; that not *my* God.' At last Godfrey was fain to ask: 'What is your God?' 'Come and see,' said Treemalay. He took him into the supposed mosque, and showed him the central object there, a large 'Ecce Homo' picture, to which he salaamed. He told Godfrey that his God was the God the picture represented. Godfrey was unprepared for this, so he went off and fetched Mr. Booth. Treemalay's account of himself was a strange one. He said that for eight years he had been convinced that Christ was the true God, so he bought a picture of Him and put it up in his oratory, and prayed before it, and burned incense before it. Mr. Booth questioned

him, and found that he was not at all making an idol of the picture; it was to him simply a representation of an unseen reality. He had, he said, worshipped Christ all these years, knowing hardly anything about Him, but supposing that some day He would send him more light. Here his Indian fatalism had kept him back. He knew me in a friendly way, and is an old servant of my neighbour, Canon Crompton, with whom he has certain business relations and is on the best of terms; but he never said a word; he only waited. His account of his marriage was a strange one. He and his wife went together into the oratory by themselves, and knelt before the picture, and called upon the God it represented to take notice that they took one another as man and wife. Then they came out and made a feast to the people. Of course we took them in hand, and put them under systematic training, and after some time they were baptized by the names of John and Martha. I felt that I could not but recognise their marriage, so I pronounced a formal blessing upon it. Using John's place as a centre from which to work, we started fortnightly Evangelistic services to the Indians. Joshua, a licensed reader, comes out from Durban for the first and third Sundays in each month, and he has already brought me two more adult Indians for baptism. I examined them, and found that he had given them a very fair idea of Christian truth. I supplemented his instruction a little, and baptized them by the names of Isaac and Peter. We have now another family in course of preparation. Our Indian school is languishing for want of numbers. The Indians here are mostly free Indians (not indentured). Since the European population has left, they have found so little to do here that many of them have also left. It is all my Indian schoolmaster (Joshua's son, and a good steady worker) can do to keep up anything like a decent average."

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