

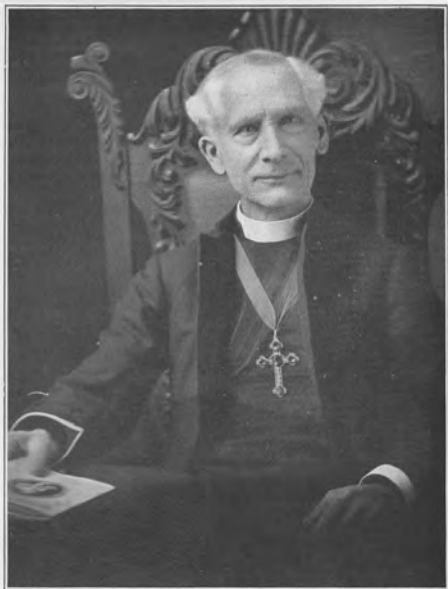
The Church in
Algoma

Lyla M. Davies

The Church in Algoma



A Souvenir of the
Diocesan Jubilee
1923



THE MOST REV. GEORGE THORNELOE
M.A., D.D., D.C.L.
Archbishop of Algoma
Metropolitan of Ontario



The Church in Algoma

THE YEAR 1923 completes the first half century of the history of the Diocese of Algoma. Fifty years ago the territory now comprised within its boundaries was set apart by the Synod of the Diocese of Toronto to become a missionary jurisdiction, and the Venerable Archdeacon Fauquier was elected by the Provincial Synod of Canada, and duly consecrated as the first Bishop of the new Diocese.

It is time for retrospect and prospect,—for looking back with gratitude over the way by which God has led us, and forward with hope to the unknown future which stretches before us; confident that He who has blessed and guided His Church in this Diocese during the past fifty years will still be with us through the years that are to come.

Early Days

The work of the Anglican Church in what is now the Diocese of Algoma began over ninety years ago. At that time the whole district was a part of the vast and undefined jurisdiction of the Bishop of Quebec, the only Bishop west of Nova Scotia. On the 20th of October, 1832, Mr. William MacMurray arrived at Sault Ste. Marie, having been sent by Sir John Colborne, Lieutenant-Governor of Upper Canada, to establish a mission among the Indians. The journey from York (now Toronto) to the Sault occupied exactly one month. The following year Mr. MacMurray was admitted to the Diaconate by the Bishop of Quebec, and a few years later advanced to the



Priesthood by the Bishop of Toronto. Mr. Mac-Murray's work was very successful. A school house, which also served as a church, was built with the aid of the Government; 160 Indians were baptized, and 40 admitted to the Holy Communion. Among the converts was the Chief of the band, Shingwaukoons, (or "Little Pine"), better known as Chief Shingwauk. Sir John Colborne's successor, Sir Francis Bond Head, disapproved of attempts to civilize and evangelize the Indians, and withdrew all Government support from the mission, refusing to carry out his predecessor's pledges to the Indians. This made it necessary for the missionary to relinquish his work. But he had won the love and confidence of his people; and when, more than fifty years afterwards, he again visited Sault Ste. Marie, there were still Indians who remembered him with affection.

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In 1839 a forward step in ecclesiastical organization was taken by the formation of the Diocese of Toronto, and the consecration of the Venerable John Strachan, Archdeacon of Toronto, as its first Bishop. This brought episcopal oversight much nearer to the future District of Algoma.



THE OLD SCHOOL HOUSE AT SAULT STE. MARIE



CHIEF SHINGWAUK AND HIS WIFE



Mr. MacMurray's work was taken up after an interval by the Reverend F. A. O'Meara. For two or three years he laboured at Sault Ste. Marie and Garden River, removing in 1841 to the Manitoulin Island, where he remained until 1857. Mr. O'Meara was an excellent linguist as well as an untiring missionary, and it is to him that we owe the translation of the New Testament and the Prayer Book into the Ojibway language. In appreciation of this work the University of Trinity College, Dublin, conferred upon him the honorary degree of LL.D. Dr. O'Meara also began the translation of the Old Testament, with the assistance of the Reverend Peter Jacobs, a native missionary, who afterwards carried on the work alone, completing the Penteteuch, Isaiah and Proverbs in 1861.

During Dr. O'Meara's incumbency the Church of St. Paul, Manitowaning, was built, which in 1920 celebrated its seventy-fifth anniversary. From the Manitoulin Island Dr. O'Meara still paid visits to Sault Ste. Marie, and other points on the north shore.

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Another devoted missionary whose work must be mentioned is the Reverend James Chance, who from 1855 to 1871 laboured among the Indians of Garden River. During this time he also continued the work at Sault Ste. Marie, holding services in a private house. The Sault was no longer merely an Indian village and trading post, but had a considerable and growing white population, and gave promise of future importance. Towards the end of Mr. Chance's period of service, St. Luke's Church, now the Pro-Cathedral of the Diocese, was erected. The corner stone was laid by Dr. Bethune, Bishop of Toronto, on the 22nd of July, 1870. In 1896 the church was enlarged to its present proportions.



ST. PAUL'S, MANITOWANING



New Conditions

At first the Church's work in Northern Ontario had been almost entirely of the nature of missions to the Indians. Even while this was still the case, the impossibility of adequately ministering to this part of his immense Diocese was fully realized by the Bishop of Toronto. As far back as 1850 Bishop Strachan had suggested to the Archbishop of Canterbury a threefold division of the Diocese, making special mention of "a Bishopric for the Indian country, to be called the Diocese of St. Mary." As years went on, however, a new situation was being created. Settlers were beginning to come in in considerable numbers, making homes for themselves in the wilderness, and villages which promised to be of importance in the future were springing up in various localities. So we find missions established at Bracebridge, Byng Inlet, Parry Sound and Rosseau, and as far west as Prince Arthur's Landing (now the City of Port Arthur), at the Head of the Lakes, though little could be done for the isolated settlers.

Although the need became more and more pressing, synodical action was slow. In 1868 the Upper House of the Provincial Synod of Canada proposed a "Canon on Missionary Bishops," looking to the establishment of a missionary diocese in Northern Ontario, but it was not finally passed by the Synod until 1872. The Synod of Toronto having co-operated by setting apart the Districts of Muskoka and Parry Sound, and parts of Nipissing and Algoma (which then included the present District of Thunder Bay), as a missionary jurisdiction, in the following year the Provincial Synod elected the Venerable Frederick Denison Fauquier, Archdeacon of Brant in the Diocese of Huron, as the first Bishop of Algoma. He was consecrated on the 28th of October, 1873, and at once proceeded to Sault Ste. Marie, arriving there on the 6th of No-



THE RIGHT REV. FREDERICK DENISON FAUQUIER
D.D.
First Bishop of Algoma



ember, Thanksgiving Day, in time to take part in the evening service in the future Pro-Cathedral.

Algoma Under Bishop Fauquier

ON TAKING CHARGE of the Diocese, Bishop Fauquier found seven clergymen labouring within its limits, four in priest's orders and three deacons. There were nine churches, of which four were in a very unfinished state and more or less encumbered with debt, and one parsonage.

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Undeterred by the magnitude of the task before him, the Bishop began his work. After a visit to England, where he enlisted the sympathies of the great Societies and of many individuals in the work of the Church in Algoma, he began those toilsome journeys through his vast Diocese which gave new life to the Church's work and endeared him to his people wherever he went. In many places where it was impossible to send a clergyman, lay readers were appointed and licensed to read the service and hold together the little flocks of Church people scattered throughout the Diocese. In this way many groups of settlers were kept faithful to the Church of their fathers until the day when fuller privileges could be theirs.

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While attempting to provide for the needs of the new settlers, the old inhabitants of the country were not forgotten. Of the Indian Homes at Sault Ste. Marie—always so prominent a feature of Algoma's work—we shall speak later. But reference must be made here to the beginning of the Nipigon Mission. In the summer of 1878 Bishop Fauquier, while visiting the Lake Nipigon region, heard of a band of Indians who, though still Pagans, had long been awaiting the



ST. LUKE'S PRO-CATHEDRAL, SAULT STE MARIE, ONT.

ST. LUKE'S PRO-CATHEDRAL
Sault Ste. Marie, Ont.



arrival of a missionary of the Church. He sought them out and from their Chief he heard this touching story. "My father's name was Muhnedoosshans. He was Chief thirty years ago or more, when the Chiefs were called together to Bawating (Sault Ste. Marie) that we might make a treaty about surrendering our lands to the Queen. The Great White Chief said to my father that he would send us an English 'Black Coat' to teach us. So every year my father waited for the English teacher to come. He waited on and on, and at last died a Pagan. His parting words to us were that we should still wait, and when the 'Black Coat' came we should receive him well, and ask him to open a school for our children. We now welcome you as the teacher our father told us to look for." The Bishop lost no time in responding to this appeal. The Reverend T. H. Appleby of Sault Ste. Marie paid two visits to the band, during the first of which a log church was built and a number of Indians baptized. And in the summer of 1881 the Reverend Robert Renison took up his residence among them, in fulfilment of the promise so long forgotten by the white man but remembered by the Indian.

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Early in Bishop Fauquier's episcopate, "Bishop-hurst", the See House, was built at the Sault, through the generosity of a lady in England whose name was withheld, on land donated by Mr. Wemyss Simpson.

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For eight years the Bishop carried on his work bravely in the face of many hardships and discouragements, but in December 1881 he was called to his rest. The end came very suddenly, while he was on a visit to Toronto. His body, together with that of his wife, whose death had occurred but a short time before, was



BISHOPHURST



brought to Sault Ste. Marie, where they both rest in the little burial ground of the Shingwauk Home. "His name," wrote his successor, "wherever known, is held in honoured, affectionate remembrance; while the virtues of his personal character, added to the unflagging faith and the patient, unwearied perseverance with which he fulfilled his official trust, in the face, too, of most formidable difficulties and discouragements, constitute a priceless legacy for the Diocese over which he presided, and in whose service he laid down his life."

Algoma's Second Bishop

THE REVEREND EDWARD SULLIVAN, D.D., D.C.L., Rector of St. George's Church, Montreal, was the unanimous choice of the Provincial Synod as second Bishop of Algoma, and he was consecrated in his own church on the Festival of St. Peter, 1883.

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On entering upon his work he found a staff of fifteen clergy, ministering to some ninety regular congregations. There were in the Diocese thirty-six church buildings and six parsonages. These figures show the great advance which had been made during Bishop Fauquier's short episcopate. But this was only a beginning. Dr. Sullivan's tenure of office was a time of wonderful growth, and the Church endeavoured to keep pace with the settlement and development of the country. During the fourteen years of his rule over the Diocese the staff of clergy more than doubled, thirty-two mission fields being served by as many ordained missionaries. The number of churches increased to seventy-seven, while the parsonages numbered twenty-five.



THE RIGHT REV. EDWARD SULLIVAN
D.D., D.C.L.
Second Bishop of Algoma



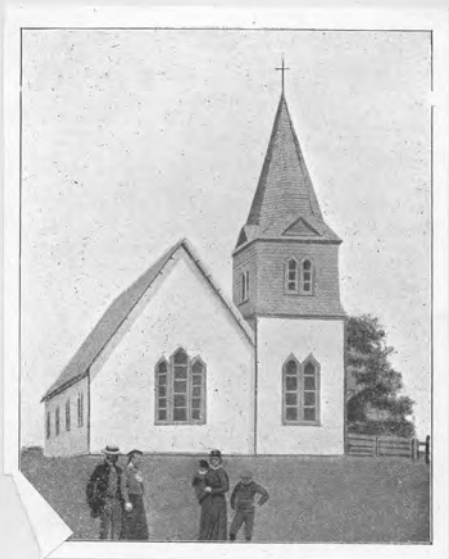
Since the formation of the Diocese in 1873, the older Dioceses of Eastern Canada and the great English Societies had contributed generously to the work in Algoma; but no provision had been made for an endowment fund which would enable the Diocese to stand alone in the future. To this task Bishop Sullivan devoted himself, pleading the cause of Algoma at every opportunity, both in Canada and in the Old Land; and his efforts resulted in the accumulation of an Episcopal Endowment Fund of over \$55,000, a Widows and Orphans Fund of \$18,000, and the nucleus of a Superannuation Fund.

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But while this wise building for the future was going on, the support received for the ordinary work of the Diocese was insufficient for its growing needs; and so financial anxiety was added to the hardships incidental to the work of visiting and administering his large field of labour. And in those days these hardships were very real, for railways were few. The difficulty of reaching many of the scattered missions and breaking new ground among the islands and along the shores of Lake Huron was, however, largely overcome by the use of the steam yacht, the famous "Evangeline", which proved such a boon to the Bishop in the days when even the See Town was almost inaccessible except by boat.

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One great trial to the clergy of Algoma in the early days was their isolation. Labouring faithfully in their widely extended missions, and with travelling facilities few, they did not often see each other. To overcome this, and to prepare for synodical organization when the time should come, Bishop Sullivan organized and held Triennial Councils, which brought his clergy



ST. JOHN'S CHURCH, GARDEN RIVER



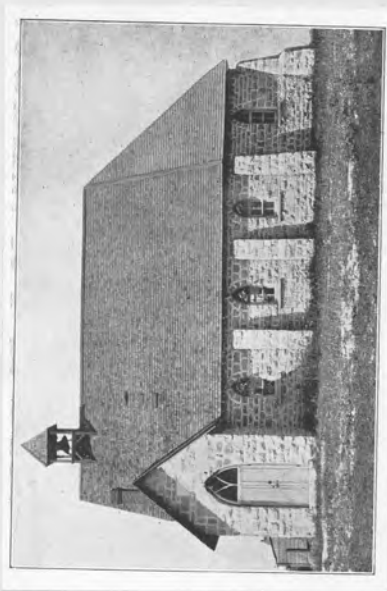
together from time to time to deliberate upon the work in which they were engaged, and associated with them were lay delegates from the parishes and missions. District Conferences were also held at intervals, bringing the clergy together in a somewhat less formal way; and all this helped to bind the workers together into one body, and to foster the spirit of loyalty to the Diocese and to its Bishop which seems to be one of the characteristics of the Algoma clergy. The Rural Deanery system was also organized, the deaneries generally coinciding with the civil districts.

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While the interior organization of the Diocese was thus becoming more effective, Algoma began to take her place in the Councils of the Church. Until 1889 the clergy and laity of the missionary diocese had no representation in the Lower House of the Provincial Synod; but in that year this disability was removed, and Algoma became entitled to two delegates of each order, the number being increased at a subsequent Synod to three.

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A word must be said of the band of clergy who were gathered around Bishop Sullivan, and to whose work he paid unflinching tribute. Some, happily, "remain unto this present, but some are fallen asleep." Among the latter are the Rev. E. F. Wilson, founder of the Indian Homes; the Rev. William Crompton, the indefatigable travelling missionary, as a result of whose labours some twenty churches were planted in Muskoka and Parry Sound; the Ven. Thomas Llwyd, the first Archdeacon of Algoma, and the Rev. Frederick Frost (afterwards a Canon of the Diocese), who devoted his life to the spiritual upbuilding of the Indians. Of those who are still with us we can mention



ST. PAUL'S CHURCH, HAILEYBURY
Built by the Pioneers of Temiskaming 1894.
Destroyed in the Great Fire, Oct. 4th, 1922





only two. The Rev. Gowan Gillmor was ordained by Bishop Sullivan in 1884 and 1885. On the outbreak of the North-West Rebellion in the latter year he volunteered to serve as Chaplain, and accompanied the forces through that short but arduous campaign. For years he ministered to the men in the construction camps along the line of the Canadian Pacific Railway, and also fulfilled a long and fruitful ministry in the Mission of Rosseau. His work has taken him from end to end of the Diocese, and everywhere he is known and loved; and, though now an Archdeacon, he still loves to call himself "The Tramp." To the Rev. Charles (now Canon) Piercy, the Diocese owes a deep debt of gratitude for his long-continued work as Secretary, first of the Triennial Council, and afterwards of the Synod since its inception. Many of the readers of this book will add to these other names, all worthy of honour, of which space forbids mention.

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On the foundations laid by Bishop Fauquier, his successor built well and strongly. But the strain began to tell, and in 1896 Bishop Sullivan was compelled, owing to failing health, to resign his charge. He accepted the Rectorship of St. James' Cathedral, Toronto, but his ministry there was short, for on the 6th of January, 1899, he passed to his reward.

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"One of Bishop Sullivan's strongest characteristics," said the Bishop of Toronto at the memorial service held on the day of his burial, "was his sense of duty. When he had been asked to leave Algoma for an office in a much more settled field, he had answered simply, 'My duty to Algoma compels me to decline.' That answer was characteristic of the man."

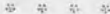


A Quarter Century of Progress

FOLLOWING the resignation of Bishop Sullivan, the Provincial Synod met in special session at Montreal in November, 1896, to elect a successor. The choice fell upon the Reverend Canon Thorneloe, M.A., Rector of Sherbrooke, and on the Feast of the Epiphany, 1897, in the Cathedral of the Holy Trinity in the ancient city of Quebec, he was solemnly consecrated to his high office.



Thus began a long and fruitful episcopate, fraught with great blessing to the Church in Algoma, and we rejoice to-day that, after more than a quarter of a century of unremitting toil in this arduous missionary field, he still remains our Chief Pastor.



To summarize the events of the past twenty-six years is a difficult task. Great changes have come over the Diocese. In 1873 there was hardly a mile of railway within its limits, to-day it is traversed from end to end by two great transcontinental lines, while other railways have opened up various parts of the Diocese, even connecting the Great Manitoulin Island with the mainland. Villages have become towns, some of them enjoying considerable prosperity; three of the towns,—Sault Ste. Marie, Port Arthur and Fort William,—have become cities. The Temiskaming region has been opened up and developed, and now contains a number of active mining centres, in particular the Town of Cobalt, the great silver mining camp. Centering upon Sudbury there is a great copper and nickel mining region, and in some parts of the Diocese agricultural possibilities have been discovered which were before undreamed of. On the other hand, there are regions whose former prosperity has waned



and almost disappeared, owing to the cessation of the lumbering industry and the removal of many families to more attractive agricultural districts in the Far West. Both these conditions constitute problems for the Diocese. The Church must follow the development of the country. Expansion presents opportunities which must be seized. And in the material prosperity of the country the work of the Church often benefits only indirectly. Large dividends do not often mean large contributions to the cause of Christ's Kingdom. And the problem of the decadent regions is a serious one. For those who have been faithful through many years to the Church of their fathers cannot be abandoned, but must still be ministered to, if possible, whatever may be the cost.

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To face such problems as these, and many others which must go unmentioned, wise and statesmanlike measures were necessary, and these measures were adopted. With the idea of ultimate self-support in mind, an endowment fund for the support of missionary clergy was begun. On the death of Bishop Sullivan, this became the "Bishop Sullivan Memorial Sustentation Fund." The objective was \$50,000, fixed by the offer of the two great societies, the S. P. G. and the S. P. C. K., of £1000 each, on condition that the remainder be raised within a specified period. It seemed hopeless, but a great effort was made, and with the help of our devoted friends of the Algoma Association in England we were able in 1904 to claim the Societies' grants, and to complete the first stage of the fund. The second \$50,000 was completed in 1920, and to-day, having benefited largely by the Anglican Forward Movement, the fund stands at \$124,000. The Episcopal Endowment Fund has been increased to \$64,200, the Superannuation Fund to \$37,800, and the Widows and Orphans Fund to \$32,800.



ST. JOHN'S CHURCH, SAULT STE. MARIE
(The Beautiful East Window was formerly in
Hurstpierpoint Church, Sussex)

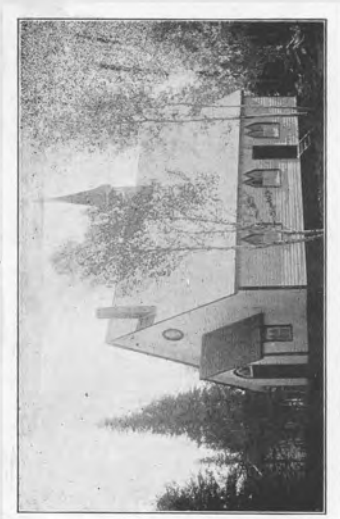


The Synod

Another most important advance which has been made is in the matter of synodical organization. As early as the first Diocesan Council, held in 1887, the matter was considered; and it was constantly kept in mind; though not till the year 1904 was it recognized that the time for action had come. In due course a Memorial was prepared and presented to the Provincial Synod, praying that the Missionary District of Algoma be made a free and self-governing Diocese. The Provincial Synod took action by requesting the House of Bishops to take the necessary steps, and by resolution of that body the Diocese of Algoma was constituted "an independent and self-governing diocese, similar to the other dioceses of the Dominion of Canada, with all the powers and rights enjoyed by such dioceses." Pursuant to this action, the Synod of Algoma was duly incorporated by Act of the Legislature of Ontario, and met in session for the first time in June 1906. The Synod meets for the seventh time in this Jubilee Year of the Diocese, 1923.

Algoma an Archdiocese

On the 29th of June, 1915, Dr. Thorneloe was elected to be Metropolitan of the newly formed Ecclesiastical Province of Ontario and Archbishop of Algoma. This honour conferred upon our Father in God caused great satisfaction, not only in Algoma but throughout the Church in the Province. And the Diocese shares to some extent in the distinction. As His Grace said in his charge to the Synod of 1917, "It was no slight proof of the consideration now accorded to the work of missions, that the Bishops of the Province were willing to make the Missionary Diocese of Algoma for the time being the Archiepiscopal See."



ALL SAINTS' CHURCH, CONISTON
(A typical Village Church)



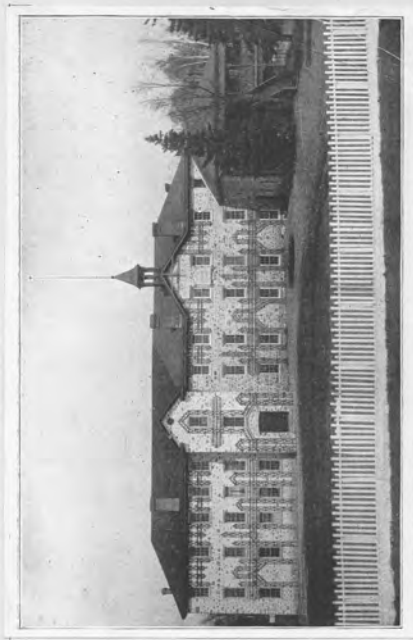


The Indian Homes

THE SHINGWAUK and Wawanosh Homes at Sault Ste. Marie have occupied an important place in the Church's work in Algoma. It had been the great desire of Chief Shingwauk and his son Buhwujjenene to have a big "teaching wigwam" at Garden River, whither the band had removed from the Sault; and Buhwujjenene visited England to raise funds for the building. The original Shingwauk Home was opened at Garden River on the 22nd of September, 1873, with fifteen boys and girls as pupils, but a few days later the Home was burned to the ground! Undaunted by this disaster, the Principal, the Reverend E. F. Wilson, began the building of a more substantial structure on a beautiful site on the river front, east of Sault Ste. Marie, and the new Home was opened in August, 1875.

The Shingwauk Home being intended for boys, Mr. Wilson immediately afterwards set about the building of a home for Indian girls, a short distance north of the Sault. This was the Wawanosh ("White Swan") Home, which was opened in the summer of 1879. After about twenty years, however, this Home was closed, and the original Shingwauk building enlarged to accommodate the pupils. The beautiful little chapel is a memorial to the first Bishop of Algoma.

The Homes have passed through many vicissitudes and financial trials, but the work has gone on uninterruptedly; and to-day the Reverend B. P. Fuller, with a small but devoted staff of helpers, is carrying on the good work which the old Chief so greatly desired for the children of his people. Since the beginning of 1922 the Homes have been under the management of the Missionary Society of our Canadian Church, and are a part of the Society's Dominion-wide system of schools. But they still belong to us, and have a unique place in our interest; and, we trust, a place in the prayers of many.



THE SHINGWAUK AND WAWANOSH HOMES

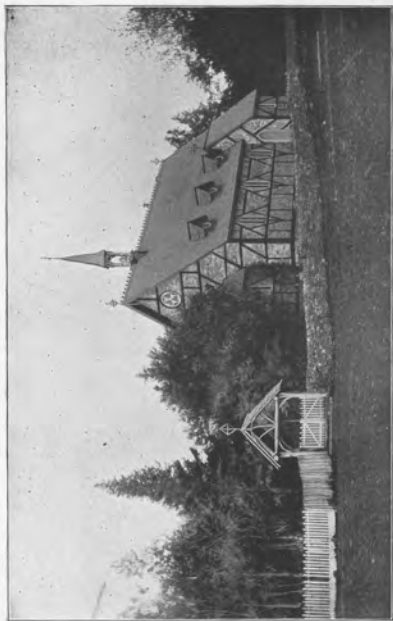


The Woman's Auxiliary

THIS ORGANIZATION of devoted women has done and is doing a wonderful work throughout the Canadian Church, and since 1902 the women of Algoma have taken their part in this Dominion-wide work and its responsibilities. For some years before this, however, groups of women were organized in various parishes and missions, working as branches of the W.A., but without either Dominion or diocesan affiliation. The Pro-Cathedral Branch was formed in 1888.

The earliest organization of a diocesan nature was in 1895, under the leadership of Mrs. Sullivan as President, and Miss Begg of North Bay as Secretary-Treasurer. On the 1st of July, 1898, a meeting was held at North Bay for the purpose of organizing more thoroughly. At this time the Diocesan Board consisted of Mrs. Thorneloe, President, Mrs. Gibbs of Port Arthur and Mrs. Bridgland of Bracebridge, Vice-Presidents, and Miss Begg, Secretary-Treasurer, thus securing a representative in each section of the Diocese. As stated above, Algoma's W. A. became connected with the Dominion organization in 1902, and assumed its first pledges. These were at first purely diocesan, and amounted to \$400. The membership at that time was 579. To-day there is a membership of 2200, and the pledges undertaken amount to \$2225, which are not confined to diocesan work.

In a missionary diocese the Constitution permits branches to work for local objects, but their work is by no means confined within such narrow limits. Guided by its diocesan motto, "One Body in Christ," the Auxiliary spreads its influence in ever-widening circles, for it aims to extend the Kingdom of Christ in the Parish, in the Diocese, throughout the Dominion, and "to the uttermost parts of the earth."



THE BISHOP FAUQUIER MEMORIAL CHAPEL





Our Friends in England

THIS IMPERFECT SKETCH cannot be closed without grateful acknowledgment to the English Societies,—The Society for the Propagation of the Gospel, The Society for Promoting Christian Knowledge, The Colonial and Continental Church Society, and, last but not least, The Algoma Association (in England) for Prayer and Work.

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The S. P. G. has been our unflinching support from the beginning, for Mr. MacMurray, Dr. O'Meara, and other pioneers of the Church in the District were agents of the Venerable Society. And to-day the S. P. G. continues to assist our work most generously. To the S. P. C. K. we are indebted for grants to the building of many churches throughout the Diocese, for large donations to our endowment funds, and for the publication of our Indian Prayer and Hymn Books. The C. & C. S. for many years helped to sustain a number of our missions. And to these benefactors we cannot be too grateful.

* * * *

And what shall we say of our own Algoma Association, that band of earnest and devoted friends for whom no sacrifice is too great if it forward the work of the Church in Algoma! Words fail to express our indebtedness to them. Since 1889, when the Association was formed, their efforts have been unremitting; and it is no exaggeration to say that without their help the work could not have been carried on. It is a pleasure that we are able on the occasion of our Jubilee Synod, to express our acknowledgments personally to the Association, in the person of its Central Secretary, Miss Eda Green, to whose devoted efforts in our behalf we pay grateful tribute.



The Future

THUS FAR we have been looking backward. What of the future? It is in God's hands, but He places it to a large extent in ours. Great as the progress has been, much remains to be done before Algoma can be a self-supporting Diocese, well manned and equipped for the work it is given to do.

* * * *

We need men,—men to minister to the missions now vacant, and to seek out the isolated groups of settlers at present unreached; men to make the native work peculiarly their own, by learning to minister to the Indians in their own tongue. This is a work well worth doing, for the Indian has a singular appreciation of spiritual truth. "You see this flower," said an old Chief in an address of welcome to the Bishop some years ago, "it has seeds of decay within itself. It will die. But the flowers of Christian truth which you bring to us will never die. They will last Kahgenig kuhya Kahgenig—for ever and ever."

* * * *

And we need means. Great as has been the growth of our endowment funds, they are still sadly insufficient for our work. The day of self-support is not yet. But it must be kept before us as a goal towards which to strive. And not only self-support, but the ability to do our full share in helping to carry out the Master's command, "Make disciples of all nations."

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"Hitherto hath the Lord helped us." If we are faithful to the trust He gives us, we cannot doubt that He will help us still.

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