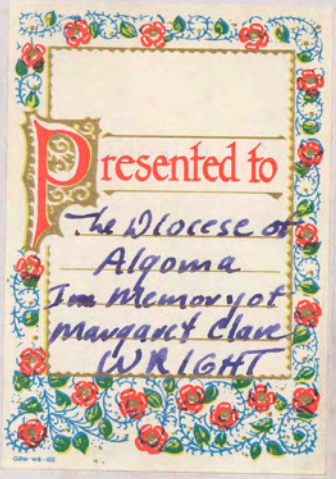
Papers written by the
Rev. D. Laudon.
Bishop Fauquier
Bishop Sullivin

THE RIGHT REVEREND FREDERICK DAWSON FAUQUIER



FIRST BISHOP OF ALGOMA

1873 - 1881

What little we know of the early years of Frederick Dawson Fauquier is unusual and intriguing. Despite his French-looking name he was apparently of English extraction. His birth took place on July 29th, 1817, in Malta. Britain had assumed control of that island in 1798. Perhaps his father was in the garrison or civil administration.

Fauquier was orphaned at an early age and adopted by an aunt who lived at Hampton on the Thames. She occupied one of the apartments in Hampton Court Palace which were allotted to widows of the poor nobility or persons retired from the royal household. Of Fauquier's education in England we know only that he attended private school in nearby Richmond.

In 1836, aged nineteen, he emigrated to Upper Canada and settled with other English gentleman-farmers at East Zorra,near Woodstock. There he farmed for several years with his brothers, successfully we are told. When or where he married Sarah, his wife, is not indicated in contemporary accounts. She was the daughter of Colonel Burrowes of the British Army.

We do know something of how he came into the ministry. We are told that, "A Mr. Huntingford, one of the wealthiest settlers in East Zorra, had built a small Anglican church for the use of his own family and the neighbourhood. His son, the Reverend Edward Huntingford, officiated there without stipend. When the Huntingfords returned to England, the son, knowing Fauquier's suitability for the priesthood, urged him to enter holy orders, primarily to keep open the little church and supply the spiritual needs of the neighbourhood, there being no regular incumbent in those days for so small a settlement."

Accepting this challenge, Fauquier went to the theological college at Cobourg that had been organized in 1841. There he studied under Archdeacon A. N. Bethune, later second Bishop of Toronto.

Isaac Hellmuth, future Bishop of Huron, was one of his classmates. In due course, Fauquier was ordered deacon in 1845 and priested one year later by Bishop Strachan. As had been hoped, he became the incumbent of his home Parish of Zorra, then in the Diocese of Toronto, but from 1857 part of the Diocese of Huron. His stipend was supplied by the Society for the Propogation of the Gospel.

In this one charge he laboured quietly and conscientiously for twenty-eight years. His voice became a respected one in the Huron Synod. He was made Rural Dean, later Archdeacon of Brant.

Algoma's founder was John Strachan, the far-seeing episcopal statesman who from 1839 to 1867 oversaw the Diocese of Toronto which covered all Upper Canada. Strachan was keenly interested in the missions on the Manitoulin Island and at Sault Ste. Marie. In a nineteen-year period he visited them at least six times. As early as 1850 in a memorial to the Church in England he proposed the division of his widespread diocese into four, including a large northern region to be called the "Diocese of St. Mary" with the seat of its bishop at Sault Ste. Marie.

Strachan's main aim for the northern bishopric was evangelizing the Indians along the Upper Great Lakes. The project gained new urgency in the 1860's with the beginning of white settlements in Muskoka and other northern areas. The influx of settlers was accelerated by Ontario's "Free Grant and Homestead Act of 1868", which opened twenty-six townships in Muskoka and Parry Sound Districts, as well as Sault Ste. Marie. Settlers were granted up to two hundred acres. They poured into the free grant areas from Southern Ontario and the British Isles.

Action on Strachan's proposal was slow in coming. In 1868, the Synod of Toronto urged the need for a northern diocese. At the

Provincial Synod later that year the Upper House adopted an enabling canon on missionary bishops. It was ignored by the Lower House which was more concerned with stamping out "ritualistic practices". Three years later the Synod by-passed the needs of the north and devoted its attention to administrative regulations and constitutional technicalities. It was not until December 1872 that a special Provincial Synod was called to provide for Algoma, a session marred by petty controversy and factional manoeuvering.

In establishing Algoma there were two departures from previous experiences in Eastern Canada. Instead of creating a diocese after the Church in the area had developed sufficient strength, the American approach was followed of sending a missionary bishop at an early stage.

The other change was in the legal machinery used to establish the diocese. The former method, used as late as 1861, in the case of Ontario Diocese, was through royal letters patent issued by the Imperial government. But this was no longer appropriate with the formation in Canada of an autonomous Church Province. So the first task of the Synod of 1872 was to devise a new legal basis for creating a missionary jurisdiction and electing its bishop.

It took three days of legal wrangling before the necessary canon was adopted. The chief controversy was over the method of electing missionary bishops. The Upper House in 1868 had proposed that they alone would make the choice and with this arrangement the majority of the clergy concurred. But the lay delegates insisted on a more democratic method, nomination by the Lower House before the final selection by the bishops. On the third evening a compromise was finally accepted, the House of Bishops would propose one or more names to be voted on by the Lower House.

The bishops sent down only one name, Frederick D. Fauquier. To many this must have been a surprise choice because, in the words of one contemporary, "no one beyond Fauquier's own bishop and a small circle of personal friends would have ever thought of this gentle, simple, modest incumbent of a small country parish as Bishop of Algoma. The fact that his own diocesan, Bishop Hellmuth, though a professed Low Churchman, should have put forward in so marked a manner almost the only High Churchman in his diocese spoke volumes in his favour."

In the ensuing ballot, Fauquier was supported by the clergy thirty-one to seventeen, but rejected by the laity twenty-six to eight.

This division of opinion over Fauquier reflected the intense rivalry between the High Church and Low Church parties of that day. For decades they skirmished over issues which to them seemed of great moment but to us may seem ridiculously minor. By all accounts Fauquier was not a party man, but he was suspect among the Low Church laymen because of his moderate High Church views and his support of Trinity College and Bishop Bethune, his former teacher.

The bishops then nominated other priests, but a stalemate was becoming apparent. In the next five ballots Fauquier maintained strong clerical support, but the lay delegates favoured another Huron nominee, Canon G. M. Innes of London. After the eighth ballot a conference was held and it was agreed to unite upon the name of J. Philip DuMoulin, the thirty-eight-year-old Rector of St. Thomas' Church, Hamilton. He was elected on the ninth ballot.

Bishop-elect DuMoulin was almost immediately the centre of another heated controversy. He was criticized for planning to retain his Hamilton rectorship and residence while assuming the bishopric of Algoma.

He soon resigned his preferment and remained in Southern Ontario, becoming twenty-four years later the third Bishop of Niagara.

Another special Provincial Synod had to be called, and another year was lost in organizing the work in Algoma. At this session, in September 1873, Charles Hamilton, aged thirty-nine, Rector of St. Matthew's Church, Quebec City, was proposed for the bishopric. He immediately declined. Later he became Bishop of Niagara and Archbishop of Ottawa. The bishops then returned to their initial choice, Frederick Fauquier, now Archdeacon of Brant. The laity again turned him down, but this time by only four votes, and on the third ballot he was elected. The members of the Synod, says the record, then rose and sang the Doxology. Algoma at last had a Father-in-God.

Following his consecration in St. James Cathedral, Toronto, Fauquier went north almost immediately to become acquainted with his new diocese before the winter freeze-up. He travelled by train to Collingwood and by steamer to his "See City" of Sault Ste. Marie.

What sort of Diocese had he come to serve? Commencing at the Severn River, ninety miles from Toronto, it extended north and west to the height of land beyond Lakes Huron and Superior, a vast wilderness eight hundred miles in length and averaging one hundred and fifty miles in breadth, most of it densely forested. No railways came into the area and the few miles of corduroy bush roads were in primitive condition. A few steamships traversed the larger lakes. Travel in most areas was by boat or canoe in summer and by snowshoe or dog-train in the winter.

Scattered across the eight hundred miles were four areas of Anglican activity: Muskoka, Manitoulin Island, the Sault area and the newest sphere of work at Prince Arthur's Landing (later Port Arthur, now Thunder Bay). The initial staff of the diocese consisted, apart from

the bishop, of only seven clergymen, three in Muskoka and two at the Sault. Three of the seven were still in deacon's orders. There were only nine churches, no parsonages and no episcopal residence.

As he began his episcopate, Fauquier worked out an annual schedule which he followed closely until his death. From May to November he made his headquarters in Sault Ste. Marie and visited by water the Indian and white settlements on the Upper Great Lakes. The remainder of the year he operated out of Toronto, devoting the period from January to March for a thorough visitation in Muskoka, since many settlements in that region were more accessible in the winter.

As bishop of the infant diocese he had three main tasks. Two were obvious: expanding the Church's ministry among the settlers and the Indians. To Fauquier's dismay (and the shame of the Canadian Church) a third activity became equally urgent, finding ~~friends~~ funds to keep the diocese going.

Algoma, hailed as, "the Child of the Canadian Church", began life as a neglected offspring. Most of the settlers had little money to contribute, leaving the diocese dependent on outside aid. The remainder of the ecclesiastical Province, having launched the new missionary jurisdiction failed to ensure its financial support - later described as "the Church's sin against Algoma". After four years as bishop, Fauquier spoke very pointedly to the Provincial Synod. "It certainly surprised me to learn, shortly after being called to my new sphere of duty, that not only had no provision been made for carrying on the mission work in the Diocese, but that it was to be my business to collect whatever funds might be required. I would now ask whether the collecting of funds without for the carrying on of work within this diocese is still to be the chief busine of the Bishop of Algoma?"

Only Fauquier's personal income had been guaranteed by the Province. No provision was made to pay the stipends of the existing clergy, let alone allow for the additional workers that were required for the erection of much-needed buildings. Algoma's first bishop was forced to be a "mitred mendicant" begging the funds to keep his diocese running.

Within three weeks of his consecration Fauquier hurried to England to urge the needs of Algoma. During his five-months stay he won support from three of the great missionary societies: the Society for the Propagation of Christian Knowledge, the Colonial and Continental, the Society for the Propagation of the Gospel and several individuals. Baroness Burdett-Coutts, that ever-generous benefactress of the Colonial Church, gave him six thousand dollars for an episcopal residence at Sault Ste. Marie. For many years English money provided one-third of Algoma's income.

The balance had to come from Canada. Quotas were allotted to the other dioceses in the east but were generally not met. Algoma Missionary Associations were organized, headed in each diocese by a secretary-treasurer who issued "collecting-books" and quarterly envelopes. Contributions were passed on directly to Algoma. The main fund-raiser, though, was the bishop himself. Every winter he made extensive trips to other dioceses, night after night addressing missionary meetings in different towns, telling of the needs of Algoma and gratefully receiving their offerings.

What about the settlers who were pouring into the free-grant districts? Among them were numerous Anglicans, especially in Muskoka. It was heart-breaking for Fauquier to turn down, time after time, their earnest appeals for the ministrations of the Church. William Crompton, the Muskoka missionary, told of one experience in a backwoods settlement.

"Friday morning we went to Mr. Gulteridge's house at eight o'clock. To our astonishment a company of fourteen heads of families met us there. I cannot tell you the warmth of reception with which the bishop was met. We had the usual application for a service sometime, or at least a parson's visit. His Lordship patiently and kindly explained to them the financial conditions of his diocese and, though it grieved him to say so, he could hold out no hope at present. The bishop held a shortened service for these sheep whom we had found in the wilderness and their manner of joining in showed that their professions of attachment to the Church were not merely from the lips."

Along with the lack of funds for stipends, there was the difficulty in attracting clergy to Algoma where they faced not only constant travel, isolation and other hardships but also disabilities such as no provision for clergy widows, no diocesan synod and no representation at the Provincial Synod.

As money and men became available Fauquier stationed additional workers in Muskoka, on the Manitoulin Island and east of the Sault. Where he could not provide a settled ministry he took other steps to serve the scattered flock. This flexible approach shows his practical nature. Stipendiary catechists were given charge of several points. For the more remote parts of Muskoka he appointed William Crompton as travelling missionary. By 1881, this indefatigable worker had founded sixteen churches in an area of nine townships. He personally was ministering to eleven congregations giving each a service once in three weeks.

As new congregations formed the available clergy added them to the outstations under their care. In 1881, Thomas H. Appleby at the Sault, assisted by Peter T. Rowe of Garden River, had charge of eighteen stations.

Rowe later became the first Bishop of Alaska. Wherever possible, lay readers were appointed or elected by the congregation to carry on services and hold together isolated groups of Anglican settlers until more priests could be found. Sixteen lay readers were serving in 1877 and twenty-two by 1880.

Fauquier did more than his share to make up for the shortage of clergy. To an unusual extent he became the pastor to his flock. Year after year he undertook a punishing schedule of episcopal visits, travelling from backwoods settlement to settlement, holding services, baptizing, confirming and above all encouraging the isolated Anglicans by visiting them in their homes. Between this bishop and his lay people a uniquely personal bond developed.

Fauquier showed equal zeal for the Indians in his area. Deeply concerned to evangelize the Ojibways and to give them schooling and pastoral care, he oversaw a great expansion of the work among them which had made little progress since the 1830's. The established missions at Garden River near the Sault and at Sheguiandah on the Manitoulin he maintained and encouraged. He also promoted new ventures, some more successful than others.

Taking an interest in the neglected Lake Superior Ojibways, in 1874, he encouraged the building of combination schoolhouse and chapel at Batchawana, fifty miles north of Sault Ste. Marie. He sent in a teacher but the work turned out to be short-lived. The most venturesome project was the opening by the Bishop and E. F. Wilson of a mission among the Indians at Lake Nipigon. A log church and mission house were erected. Robert Rension (the father of Archbishop Renison) laboured there zealously for a decade.

It was at Sault Ste. Marie that the most substantial and impressive

Indian work was centred. It will always be associated with the name of Edward F. Wilson, an English-born priest of singular energy, initiative and talent. In 1873, he founded the Shingwauk Indian Industrial Home for Indian Boys. The frame building at Garden River burned to the ground only six days after its opening.

Undaunted, Wilson raised more funds and the following year (1874) saw the building of a more commodious stone structure just east of the Sault. In 1879, the Wawanosh Home for Girls was added a few miles away. These institutions in the Diocese of Algoma were the beginning of our Dominion-wide network of Indian and Eskimo residential schools.

In all these ventures the Bishop gave Wilson whole-hearted support. The two men were an effective team. Wilson, not only the Bishop's Commissary, but truly his right-hand man urged the cause of Algoma in every issue of the diocesan newspaper which he also founded.

Some of Fauquier's contemporaries, noting his hardships and discouragements, suggested that Algoma's birth was premature. This is not supported by the facts. With rapid settlement further delay was unthinkable. Despite the meagre resources Fauquier ove saw a remarkable and soundly-based expansion of Anglican work. He made the far-flung Algoma Churchmen a cohesive group. This could never have been attempted by the busy Bishop of Toronto had the area been left with him. Thousands who would otherwise have been neglected received the Sacraments of the Church.

Fauquier's accomplishments in eight years is reflected by the statistics: the number of clergy doubled, congregations increased from fifteen to ninety and churches from nine to thirty-four. It was a solid beginning for Algoma.

The historian prefers primary sources - letters, diaries, speeches, reports. Some exciting discoveries for Algoma's history have recently

been made. Three of Bishop Fauquier's diaries have come to light in Sault Ste. Marie. Somehow the journals for 1878 and 1880 came into the possession of the Public Library. I discovered Fauquier's final diary of 1881. The diaries for his other six years in Algoma are still not located. Can anyone help us?

So fascinating are the data we learn from these diaries that I shall briefly introduce you to the earliest one. Come with the first Bishop of Algoma through the year 1878.

Early in January with Toronto as his winter base he went on a fund-raising tour through Huron Diocese. In a period of only two weeks he visited Woodstock, Simcoe, Galt, Brantford, Kincardine, Listowel, Guelph and nine other towns. It was an exhausting effort to address a missionary meeting every week-day evening and to preach in two or three churches on a Sunday. After each meeting he recorded the offering which he gratefully accepted for Algoma.

As February opened he was heading north on his annual visitation in Muskoka. In six wintry weeks he visited no fewer than twenty-seven communities. In most of them he not only preached and confirmed but celebrated the Eucharist, baptized children, addressed social gatherings and often spent whole days visiting ordinary church members in their pioneer cottages and shanties. After such a gruelling schedule it is not surprising that he spent the latter part of March sick in bed in Toronto.

Early in April he resumed his begging of funds in the Diocese of Ontario, which then included Ottawa. Again, night after night he addressed meetings in Belleville, Picton, Kingston, Smith's Falls, Arnprior, Ottawa, Kemptville, Morrisburg, Prescott and Cobourg.

Sault Ste. Marie he reached in May. Soon he was off on journeys by water. Six June days he spent visiting communities east of the Sault, attending an Indian pow-wow and holding services in settlers' homes.

In July Fauquier began the most memorable trip of his career, a six-week journey to the west and north of Lake Superior. After reaching Prince Arthur's Landing by steamer he went westward by the new Canadian Pacific Railway to the height of land. There he met and addressed a band of Indians. After visiting in homes of Lakehead Church members he set out from Red Rock on a two-week canoe trip to isolated Indians on Lake Nipigon. It took five days to reach Nipigon House, their farthest destination. Picture the episcopal party camping nightly in tents, catching fish for their meals and trying to ward off the ever-present flies!

Far up Lake Nipigon he found a band of Indians who had been waiting thirty years for a promised Anglican missionary. At the pow-wow Fauquier's throne was a barrel and irreverent mice kept scurrying about.

After paddling to Lake Superior they began a two-week return trip to Sault Ste. Marie in a sailboat named "The Missionary". This vessel had been used by E. F. Wilson and his predecessor at Garden River. Following the north shore they stopped at posts of the Hudson's Bay Company. On a good day they made fifty miles. Trying to sleep in an open boat left much to be desired. The Bishop records a "bad cold from exposure". They reached the Sault at the end of August after being away six weeks. The boat had to be towed the final fifteen miles. On his return the Bishop required several days in bed to recuperate.

In September Fauquier made two boat trips east of the Sault. The first took him to Little Current. There he commenced a two-week tour of the Anglican Missions on the Manitoulin Island. Several days he devoted

to visiting ordinary church members. One night he had to sleep in a barn.

The other trip was to St. Joseph Island and Bruce Mines. Unfavourable winds caused them to spend three days reaching St. Joseph Island. Much of the good Bishop's time was spent visiting Anglican homes. In one day he visited fourteen families.

Since Fauquier farmed before his ordination, we are not surprised to read in his diary of planting potatoes, haying, selling a fat pig, pasturing cattle and seeing the birth of a calf. Bishophurst was surrounded by a small-scale farm.

On November 11th, the bishop left for Toronto, his winter home. Bad weather lengthened the steamer trip to Owen Sound to four days. Before the year's end he made another speaking tour to bolster the shoe-string finances of his diocese. He spent ten days conducting nightly missionary meetings in the Niagara area.

A year so spent shows a dedicated life. Fauquier gave himself completely to his work.

This arduous life was undermining his health. He was wearied by the constant travel required to visit his far-flung stations in Algoma and to urge the cause elsewhere. While the hardships of pioneer travel in the far North and West were well known in Eastern Canada many did not realize that similar conditions were commonplace in the diocese they had created "next door". One of his clergy recalled Fauquier in winter "tramping wearily for miles through deep snow and sleeping at night in dwellings so cold his beard froze while washing", then in summer he "often sailed ~~from~~ day to day in an open boat and nightly slept under canvas. For a fortnight his clothes would never be quite dry."

Also disturbing his health were continuing anxieties about the finances of the diocese and a deep concern for his sick wife. He was compelled to be absent from her so much of the time.

Though a constant invalid and in delicate health, Mrs. Sarah Fauquier was a keen supporter of her husband's work. Her failing condition led him in October 1881 to set out with her for a warmer climate. Before they could reach southern United States she died at her brother's home in Mount Vernon, New York.

Within a month the bishop himself dropped dead of a heart attack in the home of his niece in Toronto. His passing was sudden and unexpected. The feeling of loss throughout Algoma was well articulated by E. F. Wilson: "He whom we loved, whom we trusted as a father and friend, has been taken from us. The flock in the wilderness is without a shepherd. Tears well in the eyes of backwoods settlers. Indian chiefs sit with heads bowed."

The following spring (1882) the remains of Frederick and Sarah Fauquier were brought to Sault Ste. Marie. They were buried in the cemetery by the Shingwauk Home. This had been one of the causes dear to his heart. Nearby a handsome stone and timber chapel was erected in his honour, the Bishop Fauquier Memorial Chapel.

The pioneer Bishop of Algoma was a conscientious man utterly devoted to duty. As a farmer-become-bishop he was a practical man. He surmounted with energy and skill so many of the difficult administrative problems which came his way. Above all he was a good man. "The saintly Bishop Fauquier" is a phrase used by many. Contemporaries described his personality as gentle and kindly, unselfish and guileless, genial and cheerful. Here was a leader to serve, a friend to trust and a Christian

to imitate. In only eight years he made an immense contribution to the growth of Algoma.

Fauquier deserves better recognition as a pioneer hero and an exemplary follower of Christ.

~~D M Landon~~

D. A. Landon, M.A., L.L.B., S.T.B.
Thunder Bay.

THE RIGHT REVEREND EDWARD SULLIVAN

(picture)

SECOND BISHOP OF ALGOMA

1882 - 1896

EDWARD SULLIVAN

In Dublin, Ireland, in the 1850's one of the influential Anglicans was a priest named Clarles Fleury. He led a young men's Bible Class, which was attended, we are told, by hundreds of the most outstanding of this age group in Dublin. Dr. Fleury could inspire deep dedication to Christian service. As a result of his leadership men went out to many parts of the then British Empire to work for Christ's cause.

Returning from a visit to Southwestern Ontario in 1858, Fleury told of the need for clergy in the new Diocese of Huron. Here many Irish Anglicans had settled. Indeed, so many Church of Ireland people came to Ontario that in many areas our Anglican nickname, "The English Church", was scarcely justified. Three of the Bible Class responded to Fleury's appeal and came to serve in Huron. They were Edward Sullivan, Philip DuMoulin and James Carmichael. Close friends, they were known as the "Three Musketeers". Eventually, all three became bishops of the Church in Canada.

Edward Sullivan was the first to emigrate. The son of a Wesleyan minister, he was born in Lurgan, County Armagh. Suffering the loss of his mother while very young he had to endure an unloving stepmother. After Grammar School at Clonmel in Tipperary he graduated from Trinity College, Dublin, the Alma Mater of so many of our ablest clergy.

Soon after arriving in Upper Canada in 1858, Sullivan was ordered to the diaconate by Huron's Bishop Cronyn, another Irishman. He was advanced to the priesthood one year later. Sullivan served as an assistant near London for four years and then at St. George's Church, Montreal, for six. St. George's in the heart of Montreal was then one of the leading Anglican Churches in Canada. He became a great favourite there as a preacher.

While at London he married Mary Hutchinson, the sister of a boyhood chum in Ireland. After her untimely death he remarried in Montreal to Frances Renaud. She bore him two sons and three daughters.

From St. George's he was called to influential Trinity Church in Chicago. There he laboured as Rector for eleven years. In the great Chicago fire of 1871 Trinity Church was gutted. So deep was the love of the congregation for Sullivan and their church that in a few months the edifice was rebuilt. The cost, immense for that day, was $132,000.

Sullivan took a prominent part in aiding those who suffered from the fire. He put up in his own home for days people who had lost everything.

In 1879, the Rectorship of St. George's, Montreal, was offered to Sullivan. In spite of the lower stipend he returned to Canada, the scene of his earlier ministry.

He had served at St. George's for less than three years when Algoma's first Bishop, the saintly Frederick Fauquier, died suddenly near the end of 1881. To choose a successor a special Provincial Synod was convened the following May (1882). The Bishops surprised the Synod by proposing that the election of a Chief Shepherd for Algoma be postponed until better financial support for Algoma could be assured.

When the Diocese had been set apart nine years earlier it had been left to fend for itself financially. Only the episcopal stipend had been guaranteed by the other Dioceses. Our first Bishop had been forced to devote one-third of his time and energy to beg in Eastern Canada and England for operating funds.

In spite of the problems, the Lower House of the Synod, representing the Clergy and Laity, was indignant at the Bishops' timidity. They opposed any delay in providing a leader for Algoma. Whereupon, the Bishops proceeded with the election. They announced as their nominee for Algoma a name that had not been mentioned beforehand, Edward Sullivan. While his nomination was received with loud cheers, cynics predicted he wouldn't stand.

Great sacrifices would be required of the most outstanding preacher in Canada to take charge of a sprawling, bankrupt, backwoods territory. He would give up his big-city pulpit at the peak of his ability, would see his income reduced and would accept a life of constant and arduous travel.

By permitting his name to stand Sullivan gave a tremendous boost to the Missionary Cause of the Church. The greatest honour for a servant of Christ was to be a missionary in a difficult field. In the Synod balloting he was the laity's unanimous choice and he received overwhelming support from the clergy.

The Bisho-elect, aged 49, was consecrated in Christ Church Cathedral, Montreal, on June 29th, 1882. He then journeyed by rail and steamer to his See City. We have a description of his arrival at Sault Ste. Marie and the enthusiastic welcome he received: "At the head of the street leading from the wharf an arch of evergreens had been erected, decorated with flags. Over the front of the arch was the word "WELCOME". On either side large torches were burning. As he drove through the arch the carriage was stopped and the Bishop briefly addressed the large crowd."

When Sullivan took charge, the vast territory forming his Diocese was still mainly an unbroken wilderness. He often described Algoma as "a land of Christmas trees and rocks of Ages". Little did he anticipate that the trees would become the basis of a gigantic lumbering industry and that the rocks would yield untold mineral wealth. In 1882, only Gravenhurst and Fort William, at the extremities of the Diocese, had outside connections by rail. Travel elsewhere was still by boat or buggy in the Summer and by sleigh or snowshoe in the Winter.

Sullivan continued the annual schedule established by his predecessor. He made his Summer headquarters at "Bishophurst" in Sault Ste. Marie touring by water the missions along Lakes Huron and Superior. His Winter home

before 1889 was in Toronto from whence he visited the congregations of Muskoka and Parry Sound in January and February.

The new Bishop lost no time in tackling Algoma's most pressing problem, the lack of funds. No congregation in the Diocese became self-supporting before about 1889. Therefore, the stipends of the clergy had to be largely found elsewhere and paid through the Mission Fund. With Sullivan's influence among monied laymen and his eloquence in the pulpit contributions to the Mission Fund soon doubled. Keeping the Diocese in the black remained a constant worry for him as it had been for his predecessor, Fauquier.

Funds were also needed to build churches in new communities and to develop endowments such as those enjoyed by the older dioceses. The one most glaringly lacking in Algoma was an episcopal endowment. The income from this would go towards the bishop's stipend, eventually relieving the other Canadian dioceses of this obligation. In four years Sullivan gathered no less than $29,000. for this cause. By the end of his episcopate the sum invested had grown to almost $59,000. Much of it had been given by the Missionary Societies of the Church of England.

The Bishop also began a Widows' and Orphans' Fund to help the dependents of deceased clergy. Algoma was the only diocese without such provision. By 1896, this fund had grown to more than $18,000. By 1970, the Bishop Sullivan Memorial Sustenation Fund had reached a value of $168,000. The third endowment project, a pension fund for the clergy, was not begun until 1892. Only $20,000 had been collected by 1896.

To find substantial funds for Algoma Sullivan had to go where Anglicans had the means to give. Like Fauquier a decade earlier he was compelled to make an extended begging tour in England soon after becoming Bishop.

Utilizing his oratorical skill and personal magnetism to the full he spoke in the pulpits of fashionable churches all over England seeking donations for Algoma. Few could resist the story he enjoyed telling about the Manitoulin Island widow with one blind cow. She would lead the animal to pasture by the horn and guide it to tufts of grass amongst the rocks.

Sullivan also sought support from the great Missionary Societies of the English Church. The ~~tow~~ two which helped him most liberally put him to work for his money. He carried out speaking tours on their behalf. While pleading their cause from pulpit and platform "he advertised the needs of Algoma as an illustration of the missionary work among English settlers and native peoples in the colonies".

One of his problems in England was explaining Algoma's location. Even to some of the leaders of the English Church the name of Algoma was unknown. He tells how he gave certain deans, canons and other dignitaries a truly needed lesson on the ecclesiastical geography of British North America.

Being a "mitred mendicant" he found laborious and uncongenial. He noted that more than once the temptation was very strong to abandon the enterprise and hurry back for another visitation of the Missions in Muskoka. Personal preference had to be sacrificed on the altar of necessity. This fund-raising expedition consumed seven months. It was a financial success as the Bishop managed to secure almost $10,000 in England for Algoma's needs.

Sullivan had been Algoma's Bishop for little more than one year when the more prosperous Diocese of Huron had to find a new bishop. The Huron Synod, aware of Sullivan's suitability, made him their choice. This was cause for alarm throughout Algoma. Sullivan had just arrived in England on his money-raising tour when he received the news. Making another personal

sacrifice, he cabled this reply to the Synod of Huron:

"MOST GRATEFUL TO SYNOD DUTY TO ALGOMA COMPELS ME TO DECLINE"

One of the needs for which he solicited funds was a more adequate boat for his journeys on the upper Great Lakes. In the early 1880's the Algoma mission stations except for those in Muskoka were most accessible by water. Bishop Fauquier had been forced to endure by day and night the hardships of an open sailboat. To make travel easier and healthier, Sullivan collected over $5,000, much of it from wealthy friends in Chicago, Toronto and Montreal. With this money he purchased in Scotland a steel-plated yacht. Originally named the "Zenobia" it had been the private yacht of the Prince of Wales, later King Edward VII. Renaming it the "Evangeline" the Bishop studied navigation. He obtained his certificate as a master mariner and began to operate it in the summer of 1884. Relishing the title, "Captain Sullivan", he was proud of his ability to steer his "water-baby" through Lake Huron's dangerous channels. To the delight of the young at heart her arrival at a community was heralded by the firing of a small cannon. By this means the Bishop was able to visit thirty-three mission stations along the Manitoulin Island and the North Shore of Georgian Bay. The small cannon and a table from the Evangeline are now in the Synod Office in Sault Ste. Marie.

When Sullivan took office in 1882 settlement within Algoma Diocese was limited mainly to the Muskoka region and to pockets along Lakes Huron and Superior. The picture changed rapidly in the next decade with the opening of vast inland stretches.

Settlers moving into Parry Sound pushed as far north as Lake Nipissing. In response Sullivan established seven new missions from Huntsville to North Bay. The recruiting of clergy to man them increased their total from fifteen to twenty-six in eight years.

The main thrust opening the hinterland was initiated by the railways. In 1882, the Canadian Pacific was extended from Pembroke to North Bay. It then pushed westward to Sudbury, Chapleau and Schreiber until it met the eastward thrust from Port Arthur in 1885. At the same time a Canadian Pacific branch line was built from Sudbury to Algoma Mills. This line reached Sault Ste. Marie in 1887. The Grand Trunk from Toronto to Gravenhurst reached Bracebridge in 1885, Huntsville in 1886 and eventually North Bay. Other lines linked Parry Sound with Sudbury to the North, Emsdale and Ottawa to the East.

To minister to the construction men along the Canadian Pacific lines a missionary of a special type was required. Sullivan found him in a fellow son of Ireland, a native of County Sligo, Gowan Gillmor. Gillmor delighted in the nickname of "The Tramp". His self-denying journeys on foot have become a legend. Here is Gillmor's description of his work along the CPR: "I ministered to the construction people numbering about 5,000, holding services as I went along in camps, shanties and box-cars and sleeping in these overnight; my experiences were of the roughest. These people were from all parts of America and Europe. Typhoid fever was the scourge of the railway construction. Hospitals along the way were filled with the sick and dying. My experiences in these hospitals were varied, solemn and awful."

What he leaves unmentioned is that he generally walked the railway track, winter and summer, from Blind River to Sudbury (110 miles), Sudbury to Chapleau and Missinabie (over 200 miles), Sudbury to North Bay (85 miles). It is recorded that on one of his ministering journeys he walked the entire line from North Bay to Port Arthur and return, some 2000 miles!

Archbishop Renison later wrote concerning Gillmor: "He was the best railway missionary who ever lived. For years he literally lived with the railway men or pushed a hand-car from section-house to section-house, drank tea from the same pan, ate green bacon from the same plate and often slept under the same blanket."

Gillmor's journeys on foot or snowshoe were not only to bring the Gospel and the Church's worship to isolated workers and settlers. More often he brought food or clothing to the needy or nursed and cheered the sick. He ministered in this compassionate, self-sacrificing way for forty years. It is an absorbing story. For more of it read Newton-White's excellent biography "Gillmor of Algoma, Archdeacon and Tramp".

The construction of the Canadian Pacific Railway gave birth to new communities in the northern wilderness; North Bay, Sudbury, Chapleau, White River and Schreiber. Sullivan planned to serve their spiritual needs with the new missions although already hard-pressed for manpower. The cross-Canada railway was completed in 1885 but four years later he had enlisted only two men to minister in an area seven hundred miles in length. One priest served the stretch from Schreiber to Chapleau. Gowan Gillmor was moved to North Bay and served Sudbury, Sturgeon Falls and the Nipissing area.

In the late 1880's Temiskaming was beginning to be settled. We are not surprised that it was the adventurous Gillmor who was sent into the area by Bishop Sullivan. To reach the Anglican pioneers he made a four-day trek on foot from North Bay to the Hudson's Bay post on Lake Temiskaming, eighty-five miles along trails through the woods.

A persistent problem for Algoma's second Bishop was the rapid turnover of clergy. Of the fifteen in the Diocese when Sullivan assumed office only five were still with him in 1890. To keep all stations manned

he recruited a considerable number of new workers. Many of them stayed only two or three years or less. They were often lured to greener fields south of the border. Factors that discouraged Algoma clergy were isolation, low stipends, little hope of advancement to larger responsibilities and the lack of retirement and disability pensions.

Another problem for many of the clergy in this period was personal sickness. During these years issue after issue of the Diocesan Monthly records serious clergy illnesses. No wonder! Considering the primitive conditions under which they laboured with their heavy work loads. Every priest had to minister not only at his home base but at three to six outstations.

To reduce the isolation of the clergy Bishop Sullivan assembled the Eastern-area men at Port Sydney in 1885. Two and one-half years later he convened a six-day conference at Parry Sound of all the diocesan clergy. The third Diocesan Conference in 1892, now renamed the Triennial Council, was in Sault Ste. Marie. Here lay delegates took part for the first time. Also, the initial steps twoard a Diocesan Synod were taken. This was finally formed in 1906.

Sullivan also improved the administration of the Diocese by dividing it into Rural Deaneries. By this means he appointed priests to share with him in regional oversight. The original Deaneries (1887) were Muskoka, Parry Sound, Algoma and Thunder Bay. Nipissing and Manitoulin he set apart in 1895.

When the third conference of all Anglican Bishops was called at Lambeth in 1888, Bishop Sullivan made another trip to England that greatly benefited Algoma. In order to plead Algoma's needs in wealthy English churches he arrived two months early. While overseas he collected another $6,000 for the Diocese.

Dozens of colonial bishops were touring the Mother Country at this time appealing for support. Although Sullivan was a most effective fund-raiser he was not as ruthless as one bishop from the Canadian West nicknamed "Saskatchewan Jack". Of his money-raising visits in prosperous parishes it was said, "Before him was the Garden of Eden, after him a howling wilderness".

During this trip Sullivan collected helpers as well as money. He persuaded six men, two of them already ordained, to serve in Algoma. He also found in England groups of people interested in supporting Algoma by their prayers and gifts. He brought them together as branches of an organization called the "Algoma Association (in England)". For sixty years this was a major source of support for the Diocese.

Anglican labours among Algoma's Indians had been greatly expanded under Fauquier. Although no new ground was broken under his successor he helped strengthen the work already under way. The Indian Mission centred at Sheguiandah on Manitoulin Island prospered under the leadership of Frederick Frost who ministered over a wide area. Robert Renison, father of Archbishop Renison, devoted twelve of his best years to the Mission at Lake Nipigon.

The centre-piece of the ministry to the Native Peoples continued to be the two Indian Residential Schools at Sault Ste. Marie, Shingwauk and Wawanosh. These were still guided by their founder, the amazing Edward F. Wilson. A man of varied talents and restless energy Wilson kept adding new dimensions to his work. To promote the welfare of adult Indians he helped organize the "Canadian Indian Research and Aid Society" which convened the first "Conference of Canadian Indians". Wilson also advocated a large measure of Indian self-government. His Indian educational enterprise he expanded into the Canadian West founding in Manitoba and what is now Alberta new residential schools modelled on Shingwauk.

How the school at Elkhorn, Manitoba, was made possible is a fascinating story. At a meeting in Southern Ontario, Wilson told of the need for a residential school for Indians west of the Great Lakes. This project required an initial outlay of $1,000. After the meeting one of his hearers urged him to make this need better known. He said, "Why don't you fire off some red-hot shot?" This moved Wilson to write a pamphlet entitled "Red-hot Shot" in which he appealed for help. A merchant living in Elkhorn who didn't know Wilson had independently decided to give a substantial sum to establish a school for Indian children. Not long afterward a copy of "Red-hot Shot" found its way into his hands. He offered Wilson the needed funds.

By 1892, Bishop Sullivan had served Algoma for ten years, a decade of consolidation and growth. The number of churches had increased to seventy-two and the rectories to sixteen. But 1892 turned out to be a year of setbacks for Algoma's leader. First he was confronted by a financial crisis. The Mission, Fund, which paid the clergy stipends, developed a deficit of $4,000. Then the head of the Indian Homes, E. F. Wilson, resigned unexpectedly and moved to British Columbia.

These new worries, added to the effects of constant toil and travel, took their toll on Sullivan's health. In September 1892, he became seriously ill, the victim of a nervous breakdown. His wife well summarized the causes: "He is paying the penalty of years of overwork. When he is home he is chained to his desk all day, generally until eleven p.m., seldom going out. When away he has all the anxiety of navigating the "Evangeline", for he has no pilot. On weekdays he holds services at different missions, and on Sundays he preaches three times, administers the Holy Communion, confirms and baptizes, and drives sometimes twenty or

thirty miles to the different churches. You will not wonder that he has broken down!" The Bishop's doctors ordered him to spend one whole year away from his duties. The Provincial Synod granted him a generous $1,500 for travel during his year's absence. Accompanied by his son Alan he journeyed to England and then to Menton, a winter resort for invalids in Southern France.

Since the Diocese had lost its first Commissary, E. F. Wilson, the Bishop appointed Huntsville's Thomas Llwyd, a priest of executive ability, to administer the Diocese during his absence. Llwyd had been one of the original clergy under Fauquier. He had served Algoma for nearly twenty years. The splendid stone church in Huntsville is a monument to his leadership.

After ten months overseas Sullivan seemed restored to health. He resumed his episcopal duties in August 1893. But, within five months he was again laid low. Medical treatment in Toronto was followed by a two-months' convalescence in Colorado.

For four years the Bishop and the Diocese were to be hampered by his recurring illnesses. In search of better health Sullivan spent two more winters on the French Riviers, 1894-95 and 1895-96. He never recovered the strength to resume his full duties in Algoma. During the last four years in office he was able to function for only a few months in each year between relapses. For that lengthy period the Diocese was forced to limp along without his strong leadership. While his resignation was expected as early as 1894 he apparently kept anticipating a full recovery. It was two years later before he accepted his inability to cope with Algoma's problems and rigours. One measure of the respect in which Sullivan was held is the patient restraint of the Diocesan clergy during those trying years.

Meanwhile, there was great concern among Anglicans in Eastern Canada about the future of the Diocese. "What is to be done with Algoma?" became a subject of intense and prolonged discussion in the Church press. Some proposed a division of the Diocese into two using the French River as the boundary. This would have created two weaker units each with only one-half Algoma's resources to maintain its bishop and his work. Others suggested that adjacent portions of Toronto and Huron be added to Algoma to give it more strength. "This", commented Sullivan, "would lighten my burden by doubling my labour." In the end no changes were made in Algoma's boundaries.

Concurrently, there was widespread agitation within the Diocese for the creation of a synod that would permit Algoma Anglicans to manage their own affairs.

When Sullivan's resignation plans became known he was persuaded to accept the Rectorship of St. James' Cathedral in Toronto, perhaps the leading Anglican congregation in Canada in the 1890's. Though he had lost the buoyancy and drive of his earlier years he was to fulfil very capably his duties as pastor and preacher and his position in the community life of Toronto. He was to occupy this post for only two years.

Bishop Sullivan's last sermon at St. James' created a deep impression. He spoke on God's caring search for the lost sheep. Many in the congregation were so moved that they wept during the address. Some were so overcome that they had to leave the church.

A few days later, though feeling unwell, he led his weekly Bible Class. He then had time for only one visit of two he wished to make. One was to the home of a very wealthy woman the other to that of a very poor one. He chose to visit the poor woman. That turned out to be his last pastoral call.

We have been left a moving account of his final days: "On Christmas Day, 1898, Sullivan's breathing became difficult. The following day he asked his wife to take notes of some things he wished done. Noticing the look of alarm on her face he said quietly, 'My hours are numbered'.

"He asked to have the 14th and 15th Chapters of St. John's Gospel read to him. Whenever the reader's voice broke the Bishop would say, 'Don't mind; I know the rest!

"Early one morning they noticed a change on his face. The eyes were brilliant and every trace of weariness had passed. Time seemed to have swept backward and touched him with the glory of youth. The watchers were awe-struck; the minutes passed unnoticed. Presently, the light faded and they heard him say words from St. John, Chapter 10, 'And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' Then he uttered the word 'Christ', his watchword throughout life. He rested his head more comfortably among the pillows, shut his eyes and said, 'Good night'. In the early hours of January 6th, 1899, Bishop Sullivan's spirit passed from this world to the next."

What a splendid Christian life! Two features stand out. One is the major contribution he made to the Missionary Cause of the Church. His missionary labours in Algoma are the crowning glory of his ministry. Secondly, we are struck by the utter dedication and self-sacrifice of the man. Truly he gave himself to further Christ's Kingdom.

In the first year of his episcopate Bishop Sullivan had described the kind of missionaries that Algoma needed. The words he wrote then could well be his epitaph. They describe so aptly the kind of Servant of the Master that Sullivan aimed to be: "Algoma needs men of ready resource,

who can use an axe, or wear a snowshoe, or groom, harness and drive or ride a horse, or meet other contingencies incident to missionary life, men of tact and judgment possessing enough sanctified common sense not to alienate a parionioner's confidence and affection for the sake of some petty theological peculiarity, men qualified intellectually to commend the truth to the minds of the shrewd, clear-headed settlers of Algoma, most of all men with the love of Christ in their hearts and the coming of Christ's Kingdom on earth as their all-absorbing aim, men who are content to wait for their full reward until that day."