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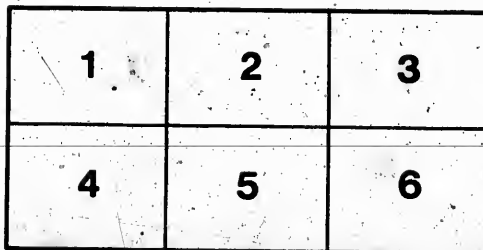
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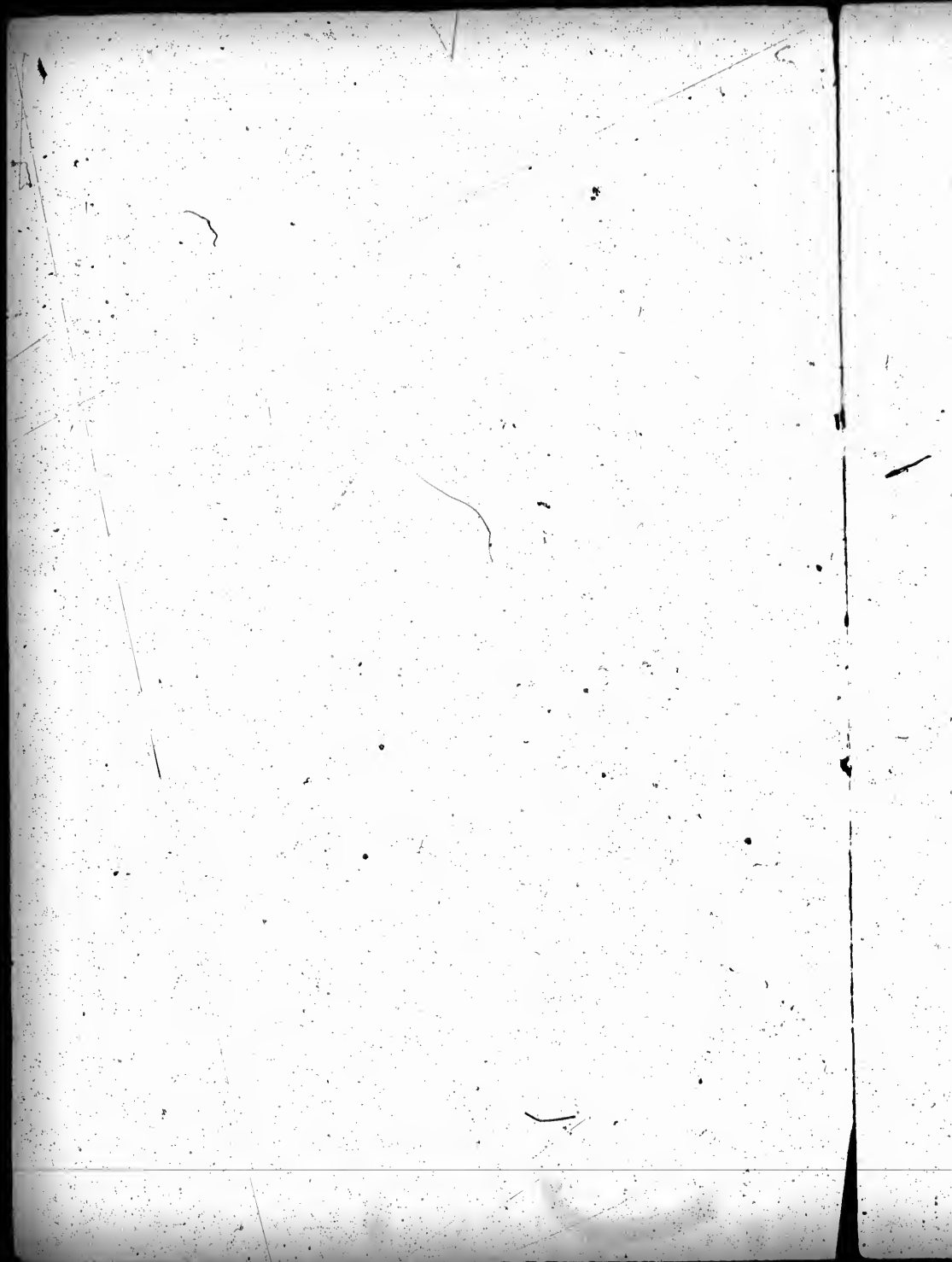
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## The Missionary Diocese of Algoma.

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MY LORD, LADIES, AND GENTLEMEN,

Scarcely three months have yet elapsed since the exceedingly sad news reached us at Sault Ste. Marie that our beloved Bishop, who for eight years past had laboured unceasingly and untiringly amongst us, and who had been a father and a friend and a wise counsellor to us all,—was dead.

The shock, as may well be imagined, was a terrible one, to us,—coming as it did so suddenly, so unexpectedly, and so quickly after the announcement of the death of his beloved wife, Mrs. Fauquier.

Our wide Missionary Diocese is still wrapped in mourning. The sheep of the flock are scattered and shepherdless. Never probably was a Bishop more loved, more respected, and more trusted by all who knew him than was the late Bishop Fauquier. So kindly was he, so genial, so upright in all his dealings. All who had anything to do with him felt that they could trust him.

We feel that it would be dishonouring the name of him who for eight years laboured so untiringly and devotedly amongst us, if this work which he was mainly the means under God of inaugurating, if this work which he so loved and cherished, and which in the face of trial and discouragement he persevered in continuing,—if this work, on which he expended his strength and for which we may truly say he laid down his life, were allowed at the present time to lapse.

I would remind you, my Lord, that this Missionary Diocese of Algoma, whose representative I have the honor to be, is the *Child of the Canadian Church*. The Canadian Church conceived the idea of setting apart the wild lands of Algoma and Muskoka as a Missionary Diocese to be fostered and cared for and provided for by all the older Dioceses represented at the Provincial Synod.

The Canadian Church gave the call to our late beloved Bishop, and appointed him the bounds of his work.

The Canadian Church made itself responsible for the maintenance of the Bishop and his little band of workers in those far off desolate regions, the land of the backwoodsman and the Indian hunter.

Now that our Bishop is dead, it is to the Canadian Church that we look to provide for the *continuance and strengthening* of that work for the Divine Master which has been so earnestly and perseveringly commenced.

In the course of my address I shall, I think, be able to show that within these eight short years of the existence of our diocese a very great work has been accomplished. I doubt, indeed, if any diocese can show a more satisfactory record. I doubt if any diocese can show a larger proportionate increase in the number of clergy and church buildings. I doubt if any diocese can narrate such tales of earnestness and devotion on the part of those who press together to hear the word of God, men and women who will travel miles and miles over rough unbeaten roads in order to hear a few words from the lips of an ordained minister, to join in the beautiful services of our church, or to have an infant baptized. I doubt if any diocese has a larger proportion of earnest God-seeking persons than those which usually form the congregations in the backwoods of Algoma.

Before I tell a word of what I have to tell—let me boldly put the question to the conscience of all present, — *Has the setting apart of this Missionary Diocese of Algoma been a mistake?* Can any Christian man or Christian woman conscientiously say that the setting apart of this vast district was an erroneous act, that it were better if it had never been done? If so, let me know the reason why.

Do you say that it were better *those infants* brought by their devoted parents through swamp and bush some ten or twenty miles to receive the holy rite of baptism, had never been baptized? Do you say it were better that rail full of candidates for confirmation had never felt the Bishop's hand on their head? Do you say it were better those *sick and dying* had never been visited? Do you say it were better that those persons who through the ministrations of our clergy have been brought to a knowledge of the one and only Saviour—had never been taught? Do you say it were better that the piteous cry of the Indians for a missionary to be sent to them had not been attended to?

If the Diocese of Algoma had not been set apart, *how would these persons have been ministered to*, how would their spiritual wants have been supplied? *Toronto alone* could not have done it. Surely for a work like this it were better that *eight Dioceses* should unite and each furnish its quota than that the burden should all rest on the shoulders of one. Even now it is universally allowed that *not half the work is yet accomplished* that requires to be done, and how would it have been if during the past eight years there had been no Bishop to plead the cause of these poor settlers and Indians, and no special organization for the establishment of our Church in their midst?

But to proceed:—

Our Diocese embraces an area of 800 miles in length and from 150 to 200 miles in width. It takes in the Muskoka and Parry Sound districts, and extends northward, to the height of land above Lake Superior. Over this immense tract we have at present *fifteen missionaries* at work, each of them with one central post and from four, five, eight, or ten out-stations. Many of them are assisted in their labours by *lay readers* who were duly licensed for their work by our late Bishop. We have also as many as



*forty church buildings* either completed or nearly so, and all of them erected on sites which have been deeded to the Bishop in trust.

Now compare this with the condition of the same district as it was when the Diocese was first set apart in the autumn of 1873. There were at that time seven missionaries and nine church buildings. Of lay readers there were none, and scarcely any out stations had been opened. Thus in the space of eight years the number of our clergy has increased from seven to fifteen, our church buildings from nine to forty, and the number of congregations from fifteen to upwards of ninety.

Yes, ninety congregations, members of the Church of England, meet together for service, not indeed every Sunday, but at stated times when the clergyman or lay reader can contrive to visit them, not always in a consecrated building, sometimes in a hall, a school-house, or a private-house, but none the less do they value and prize the blessed ministrations, they meet together to praise and worship God, they thank God that they are not deserted by the Mother Church to which from their childhood they have belonged, they join heartily in those services to which from their youth they have been accustomed. They feel that with a Missionary Bishop over them their spiritual wants will not be neglected, and they look forward with the keenest pleasure to his annual or biennial visits.

Such is the work that, within the last eight years, has, under God's blessing, been accomplished. Who will dare to assert, in the face of these facts, that the Diocese of Algoma has not been a success? We challenge any diocese, whether in Canada or the United States, to show a more rapid or more satisfactory progress than has been made by the Missionary Diocese of Algoma.

Now, as to the character of the work:

The Missionary work undertaken is mainly among *English speaking settlers* on the one hand, and *Indians of the Ojibway tribe* on the other. These two branches are distinct one from the other. The Indians live on their own reserved lands, or wander in wild regions where white men find no attraction; we find them principally on the north shore of Lake Huron, Manitoulin Island, and north of Lake Superior. The white settlers, on the other hand, occupy the Muskoka and Parry Sound districts, and have settlements on Manitoulin and St. Joseph's Island, besides peopling the towns of Sault Ste. Marie and Prince Arthur's Landing.

The white population is far in excess of the Indian, and is yearly, we might almost say daily, on the increase. The population of the Muskoka and Parry Sound districts, consisting of about sixty-six townships, is about 27,000, of Manitoulin Island, about 10,000. The entire population of the diocese is thought to be in the neighbourhood of 75,000. Of these about 10,000 would be Indians, the remainder white people.

I will ask you to take with me a short survey of our Church's work in the Muskoka and Parry Sound districts, then Manitoulin Island and the north shore of Lake Huron, and lastly Sault Ste. Marie and Lake Superior.

1. *Muskoka and Parry Sound.* This is the great free grant district, consisting of sixty-six townships, with a population of 27,000 and an acreage of three and a-half millions, a large proportion of which is good farming land. Here we have *seven clergy* at work against three when the diocese was first set off. Their work is entirely among the *white settlers*, who are pouring in continually and establishing their homesteads on the government lands.

(a) *Rev. R. Mosley, at Parry Sound,* was appointed to his station before the Diocese was set apart, and had been twelve years at his work. Within the last few years he has built and opened a church at the Sound, and collected congregations at five out-stations. Mr. Mosley is partly supported by the C. C. C. S. His people are very poor, and the total amount of local contributions does not exceed \$100 in the year.

(b) *Rev. J. S. Cole,* the incumbent of *Bracebridge,* was also already at his post when the Diocese of Algoma was found. He has seven out-stations, and is assisted in his work by five lay-readers. To visit his people, Mr. Cole has to travel twenty-seven miles in a northerly direction, and seventeen miles eastward. He received a portion of his income from the S. P. C., part from his people, and the remainder from the Diocesan Fund. Over \$800 was raised in his Mission last year for church purposes.

(c) *Rev. W. Crompton,* was appointed by our late Bishop, as a *travelling missionary.* He has been nearly seven years in the field, and during that time has formed congregations through an area of nine townships, and has been the means under God of erecting *sixteen places of worship.* Of these sixteen churches, ten have been handed over to the charge of other missionaries. Mr. Crompton supplies the remaining six. Mr. Crompton has at present eleven stations which he regularly visits, and at which congregations of from thirty to sixty persons assemble and join in the services of the church. Services are held at each station regularly once in three weeks. The extreme distance between the farthest separated of Mr. Crompton's stations is sixty-three miles north and south, and fifty-seven miles east and west, so that his district may be said to cover 3,000 square miles.

(d) *Rev. Thomas Llwyd* resides at *Gravenhurst,* as his head quarters. This is a village of some 1,500 inhabitants, and has railway communication with the outer world. Mr. Llwyd's mission extends over seven townships, each about eight miles square. There is a population at present of some 6,000 settlers, and great have been the hardships that they have had to endure, owing to the terrible bush fires of last autumn. The fire burned over 15,000 and 20,000 acres, and rendered more than one hundred families homeless. During the five years' existence of this mission, three churches have been erected and opened free of all debt, one of them a frame one at a cost of \$1,700, and two logs ones at about \$450 each. A good frame parsonage has also been built at a cost of \$1,350. The people though poor are liberal, and as much as \$250 per annum is contributed by them towards the clergyman's salary. Last year the village of Graven-

burst alone raised \$600 for churches. Mr. Lwyd has eight stations, five Sunday Schools, and is assisted by three lay readers.

(e) *Rev. A. W. H. Chowne*. Mr. Chowne commenced his labours in the Spring of 1880. He ministers at six stations including *Rosseau*, which is his headquarters. He has three churches built and opened, and a suitable house has been purchased for a parsonage. Service is held at *Rosseau* every Sunday, at the other places fortnightly, and two lay readers assisting. The Holy Communion is administered three times a month — taking the principal stations in turn. The settlers contributed \$150 a year towards Mr. Chowne's salary, and \$200 per annum is kindly contributed by the C. W. M. A., Toronto.

(f) *Rev. A. S. O. Sweet* has a mission among English settlers on the shores of Buck Lake. His head quarters are at *Hiracombe*. This is quite a new settlement, it being scarcely four years since the first tree was felled, and the people have had a hard fight for existence. Mr. Sweet has a log church at *Hiracombe*, and a frame one at one of his out-stations. He ministers to five congregations in all. He is trying to build another church at a place called *Ravenscliffe*, about eleven miles off. There are about eighty settlers in that neighbourhood, and they are showing much earnestness and zeal in assisting to build this church.

(g) *Rev. C. R. Clark*, is the Missionary at *Port Sydney*. This mission of Mary Lake, was started some years ago, but Mr. Clark was only appointed to his post in the Spring of 1881. Last summer his parsonage was unfortunately destroyed by the bush fires, and he was almost inclined to give up his work, but has now settled to remain. Mr. Clark has five other stations besides *Port Sydney*. At one of them, *Huntsville*, a church is in course of erection.

Surely, my Lord, this brief account I have read you of the work done in *Muskoka* and *Ferry Sound*, by these seven earnest minded devoted missionaries *must speak for itself*. It is no sinecure that either of them has. Instead of stepping out of a comfortable parsonage house into a well filled church scarcely a stone's throw off, as is the case with most of our town clergy, these men have to start at early morn in their buggy, or sleigh, or on horse-back, as the case may be, and ride or drive ten and fifteen miles to one place of worship, and fifteen to twenty miles to another place, and perhaps get back to their homes weary and tired but the following day; or, as in the case of our travelling missionary, Mr. Crumpton, they are away from home ten to fifteen days in every three weeks. Passing their time like the great missionary St. Paul, in "journeyings often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But a reward for this self-denying labour, is found in the gratitude and warm-heartedness of the poor settlers who come long distances and press together to hear the word of life.

"My little log church is already too small," writes one, "it only holds seventy, and we have sometimes had over one hundred, so that some of the people had to sit outside the door." Another recounts how a man came

seventeen miles to see if he could induce him to go and give them a service. At one place the settlers, although members of our church, had not seen the face of a clergyman for seven years; their little children growing up untaught and unbaptized.

There is a wonderful pleasure in preaching the word under such circumstances as these; it is like *pouring fresh water upon a thirsty land*; one can realize a little the glad feelings of Moses when he struck the rock, and the waters gushed out, and he saw all the people crowding round, old and young, to dip their hands into and get deep draughts from the sparkling stream. It is good to see the eyes streaming, and to hear heartfelt bursts of gratitude, and to have the hand pressed by these poor neglected settlers of the backwoods. We of these back settlements come to the front sometimes, and we tell our story of the wants of our poor people, and we marvel that so little sympathy is aroused; and we are glad to get back again into the depths of our forest homes, and mingle again with those who, though poor, are yet *whole-hearted and earnest* in their sympathy.

But I must lead you on with me yet to another portion of our Diocese. We will leave the three and a half millions of land of Muskoka, dotted with its picturesque lakes, and pencilled over with its numberless rivers and rivulets, and we will wend our way northward to the *Island of Manitoulin and the North Shore of Lake Huron*. These districts are a long way apart,—so far apart and so difficult of communicating that the clergy rarely if ever see one another. When the railway is built it will be different,—but at present the only feasible way of getting from Manitoulin to Muskoka is by going round by Collingwood and Orillia through the Toronto Diocese; and in the winter when the upper part of the Lake is frozen even this means of intercourse is withdrawn. Perhaps some have wondered why our late beloved Bishop did not remain at Sault Ste. Marie during the winter months. The reason simply was that, so soon as navigation closed, he would have been *completely shut off from the lower portion* of his Diocese;—and so he devised and carried out the wise plan of giving the summer months to Manitoulin and Lake Superior and the winter to Muskoka. Within the last few months a railway has been brought to *within seventy miles of the Sault* through the State of Michigan, so the difficulty now is lessened, and by making a round of some six hundred miles it is possible now to get from Sault Ste. Marie to Muskoka even in the winter. By and bye there will be a railroad through Canadian Territory, and then it will only be a matter of a day's journey to get from the Central to the Eastern portion of the Diocese.

But there is no railway yet, so we must go by the old route. Leaving Muskoka we take train from Gravenhurst through Orillia and Barrie to Collingwood; thence, if it be summer time, we can proceed by steamboat a distance of 100 miles to *Little Current on the Great Manitoulin Island*. There we are met by the *Rev. R. Hill*, who, like Mr. Mosley, of Parry Sound, is one of the old veterans of the Algoma Diocese, having been settled at his present post some years before the Diocese was set apart.

Mr. Hill has five stations, and ministers to both white people and Indians, with the assistance of a lay reader. Here are to be found some older mission stations than any in Muskoka. At *Manitowan* is a Church which was built upwards of forty years ago by the Rev. D. O'Meara, the present rector of Port Hope. In those days the congregation was Indian, now it is white, there is a little village with a population of some 300 souls. *Shequandah*, where Mr. Hill at present lives, is an Indian village with about 200 people; they have a little log Church built some fourteen or fifteen years ago. At *Little Current* is another Church, the congregation consisting of both whites and Indians. Mr. Hill draws his salary partly from the C. C. C. S., and partly from Diocesan funds.

*This Island of Manitoulin* was formerly entirely inhabited by Indians. Now, as is the case everywhere, white settlers are pressing in and taking up the land, and the Indians are driven back. The population of the Island is said to be about 10,000, and of that number 1,650 only are Indians.

At the western extremity of the Island a new mission was opened among the white settlers, in the summer of 1880.

The Rev. W. M. Tooke is the missionary in charge, and his headquarters are at *Gore Bay*, a village with a population of 275. Mr. Tooke has a church in course of erection at Gore Bay, and he ministers at eight mission stations scattered over four townships. His congregation at Gore Bay averages about 125, and at his out-stations from twenty to forty. He has also five Sunday-schools in operation, and his communicants number about thirty-five. The people raise \$100 per annum towards his salary, which is supplemented by the S. P. G. and the Diocesan Fund.

Crossing from Manitoulin Island to the Main Shore north of Lake Huron, we soon strike upon the outskirts of the Rev. P. T. Rowe's mission.

Mr. Rowe's headquarters are still nearly 100 miles distant, but his zeal and earnestness in the Master's cause have brought him this far in the search for precious souls. He ministers at fourteen stations, the most distant of which is *Cockburn Island*; this place he gets to in summer by boat, in winter on snow shoes. An interesting account of one of these long snow shoe trips to Cockburn Island appeared in the April number of *Algoma Missionary News* last year. (*Algoma Missionary News* is our little missionary paper published the Shingwauk House, which we would be glad if all friends of Algoma would subscribe for.)

Mr. Rowe's headquarters is *Garden River*, an Indian village of some 600 inhabitants. At that place there are both a church and a day school. The former of these is already old and shaky, and is to be replaced as soon as funds will admit by a new one. This shews that Garden River is not a new mission. The old Indian chiefs still remember the Ven. Dr. MacMurray as their first missionary who brought them the gospel and baptized them nearly fifty years ago. For many years the Rev. James Chance, now in the Huron Diocese was their missionary, he was succeeded by myself, and then came Mr. Rowe. The Indians are

devoted to the teaching of our Church, and Mr. Rowe has as many as *sixty communicants* at that place alone. He is assisted in his labours by one-day reader. Mr. Rowe is a great traveller, he carries the palm I think for walking powers. Last year he travelled on foot, in boat, and horseback over 6,000 miles. He estimates the Church population of his district at 1,000 persons of whom about 150 are communicants.

The next mission post to notice is *St. Joseph's Island*. This is in charge of the *Rev. H. Beer*, who is at present in deacon's orders and was appointed to his work only last summer. *St. Joseph's* is an island about 25 miles long by 13 wide, and has a population 1,500, all white people. It is quite a new settlement, having been only about five years in existence. Mr. Beer has already one church completed at Hilton, which is his headquarters, and another in the course of erection at Mud Lake on the opposite side of the island. He holds services at six stations, travelling generally from twenty to thirty miles each Sunday over mere apologies for roads. Thirteen persons were confirmed last summer, and there are now about forty communicants.

This closes my description of the north shore of Lake Huron, with Manitoulin Island and the other islands adjacent, over this range of coast from *French River on the east to Sault Ste. Marie on the west*, about 200 miles in length, with three large islands and innumerable small ones, we have as I have shown you *four missionaries* ministering to some *thirty or thirty-five congregations*. There is the most urgent need for the appointment of more missionaries to meet the spiritual wants of this vast district both among the white settlers and the Indians. Of some 4,000 Indians scattered about in small settlements, not more than 300 are at present members of our church; the remainder are either Roman Catholics or Pagans. And as to the white settlers how can it be expected that a people scattered over a district 100 miles or more in length can have their spiritual wants attended to by *one clergyman*. There is ample work even in Mr. Rowe's mission for *three clergymen*. *Bruce Mines, Thessalon, and Algoma Mills*, are places which should at once be made into centres for the further extension of the Church's work.

It remains now to visit *Sault Ste. Marie and Lake Superior district*. We will commence with the western extremity of the lake, work homewards, and finish with the central town of the diocese, our late beloved Bishop's home, my own home, and the site of our two institutions for Indian children—the historic village of *Sault Ste. Marie*.

At the western end of Lake Superior, within forty miles of the boundary line between Canada and the States, situated on Thunder Bay, is the flourishing little town of *Prince Arthur's Landing*, which sprung into existence at the time of the Red River rebellion in 1870. General Wolsley camped with his 1,200 troops on those bare rocks which are still prominent in the main street of the little town, and it was General Wolsley who gave the name to the place. There are now 1,200 inhabitants, and the clergyman in charge is the *Rev. J. K. McMorine*. Mr. McMorine had the

sad misfortune to lose his church and parsonage by fire last spring, but both, I am glad to say, are being rebuilt. There are three out-stations at present connected with this mission. One is the old Hudson Bay post, which travellers up the lake in former days will well remember *Fort William*. Another is that most remarkable of all small islands—that little rock far out in the lake—originally not more than sixty feet in length, but now by artificial process made into a plateau large enough for the erection of several extensive buildings, which look as though they were floating on a large raft. This little island, out of whose shaft, 900 feet in depth, are raised tons and tons of silver, and carried to American markets, is called most appropriately *Silver Islet*. It has a population of some 600 souls, most of whom are Cornishmen, and a large proportion of them Methodists, but there are some who adhere to the Church of England, and Mr. McMorine visits them, and holds service among them.

*The Population of the whole Thunder Bay District, Mr. McMorine estimates at 2500, of which number, he thinks, about one-eighth may be counted as belonging to the Church of England.*

Near to Fort William is an Indian settlement, but it is at present wholly in the hands of the Roman Catholics. Occasionally wild Indians from the interior come down to the landing to trade. These are all pagans, and they are very determined in their opposition to Christianity.

Proceeding now eastward along the north shore of Lake Superior, a trip of about 100 miles brings us to *Red Rock*, a Hudson Bay Company's trading post. This is a great resort in the summer time for the lovers of sport: the river Neepigon abounds with the very finest of speckled trout. The river—forty miles in length—is broken every few miles by terrific rapids, and the scenery is grand in the extreme. Here during the summer months may be seen denizens of New York, Philadelphia, Montreal, and other places: lawyers, parsons, doctors, and other honorable persons wiling away their leisure hours with rod and fly, skimming over the surface of the beautiful river in a light bark canoe, and camping on its banks at night. Every rod expects to catch from fifteen to twenty or thirty fish in the day, averaging three lbs. in weight, and some of them as heavy six lbs. At the head of the river is a beautiful lake, studded with islands and about ninety miles in length. *This is Lake Neepigon*. It is seldom visited by white people, and is the home of some 450 Indians, who, until the last few years have been living in heathenism and neglect. But the standard of the cross is now planted among them. *For thirty years* they had waited and sighed for the coming of a teacher. They had rested on a promise made to one of their chiefs who is long since dead, that an English teacher should be sent to them, one who could teach them the religion of their great mother the Queen; and when in year 1878 our dear Bishop and myself with a crew of Indian boys, under the guiding hand of God, found them out, they received us, as old friends, and said that the Great Spirit had sent us. One of them immediately gave up his son, a

handsome boy of fourteen, to go back with us to the Institution at Sault Ste. Marie. Under the wonderful orders of Divine Providence *this boy died of consumption* six months after he came to us. We dreaded the effect that the news would have on the father who was at that time a pagan and devoted in his attachment to his son,—but wonderful to say, the father, so far from leaving us, seemed to draw closer to us in trust and filial attachment. He and a number of his fellow-Indians were baptized,—and now we have a Mission Station on the Shore of Lake Neepigon, a log church and a log mission house (the floors and roofs of which are made out of lumber and shingles made by the Indians themselves), and the Rev. R. Renison was last summer placed in charge of the mission which is called after the boy who died. Mr. Renison is assisted in his work by a pupil of the Shingwauk Home who acts as school teacher and interpreter. The difficulty of access to his isolated post may be understood by the fact although only sixty-five miles distant from Red Rock, it took us last summer ten days to move his family from one place to the other, all his furniture and provisions having to be carried by birch bark canoes, and some of the portages on the route being as much as three miles in length. Mr. Renison writes hopefully of his work. A letter from him, dated last New Year's day, speaks of the happy Christmas he had had with his Indians—on Christmas eve he says: “almost all of the women went with their axes and snow shoes into the bush, and cut evergreens for the decorations, while Joseph the teacher employed himself cutting letters out of white paper, and sewing texts of scripture on blue calico.” Almost all the converts were present at the Christmas Service, and joined heartily in the hymn, “O come all ye faithful,” which Joseph had translated for the occasion. The principal food of the people is fish, and there is abundance of it. “The other day,” says Mr. Renison, “an Indian boy and myself took eleven large salmon through a hole in the ice, some of them weighing from fifteen to twenty pounds.”

Proceeding eastward from Red Rock along the north shore of the lake, we pass several Hudson Bay Company trading posts, at each of which Indians from the interior congregate twice in the year, and a few remain the whole year round. The Roman Catholics are doing some work among them, but our Church has hitherto been able to do nothing further than to pay them an occasional visit.

A point which ought as soon as possible to be taken up is *Michipicoten Island*. This is an Island about twenty miles in length by eight or ten in breadth, and is becoming rapidly settled by a mining population. A missionary settled at this place could minister to the members of our church both at Michipicoten River on the main shore and at the Pic, and might also act as a travelling missionary among the Indians.

And now we have finished our travels, and arrive home at the central station of the diocese—*Sault Ste Marie*. Sault Ste Marie has, I believe, borne its name for upwards of 200 years. From time immemorial it has been the great rendezvous of the Ojebway Indians, who used to congregate



there in thousands. At the present time there are but a few half-breeds residing in the place, and the main population is white.

St. Luke's Church is our pro-Cathedral, and the incumbent of the parish is the *Rév. H. Heaton*, who entered upon his work only last autumn. Mr. Heaton holds service twice each Sunday in the Sault, and alternate weeks at *Korab* and *Tarentoms*, his two out-stations.

A little east of the village is the See House, the munificent gift of some unknown lady who expended about \$6,000 on its erection. A mile further east, standing out prominently on the shore of the river, is *The Shingwauk Home*. This, as is well known, is an industrial school for Indian boys. It was erected in 1874, is built of stone, and has accommodation for about seventy pupils. The boys, besides receiving a good education and sound religious instruction, are taught various useful trades, such as carpentering, bookmaking, printing, tinsmithing, blacksmithing, and tailoring. They also work on the mission farm; the great object being to raise them from the low degraded state of their forefathers, and fit them to gain their living in the same manner as white people. We have already had the satisfaction of seeing three boys lauded as teachers, and others have turned out to be excellent mechanics and tradesmen.

The sister institution, which we call *The Havanosh Home*, is about a mile north of the village. In it there is accommodation for twenty-six girls. They are taught house and laundry work, besides receiving a good general education.

Both these homes are largely supported by contributions from England, and receive also a grant in aid from the Indian Department. The individual children have been, to a considerable extent, adopted by *Sunday Schools*, who supply their clothing, and pay for their board at the institution.

Our beloved Bishop, while living, took the very greatest interest in the progress of these Indian schools. In the report that he read before the last meeting of the Provincial Synod, he says: "I look to the Industrial Homes for Indian children at Sault Ste Marie as the instrumentalities which, under God, are to effect the most lasting results on the Indian race, and I ask for them continual liberal support."

It remains with me, now, my Lord, simply to add a few words as to the present financial standing of our Missionary Diocese, and our prospects for the future. The feeling is now much abroad that our Diocese has ever since coming into existence worked under very great difficulties, that it has been the most difficult matter possible to collect funds, and that in fact no Diocese was ever so badly off before.

This idea, though true in some degree, requires I think to be considerably modified.

That there has been a lack of general sympathy in our work,—that our Bishop did not meet with as hearty a response to his appeals as he deserved, that he had sometimes work to do which a Bishop ought not to be expected to do, must certainly be allowed; but, that we have been wholly neglected,

or even to any great extent neglected by those who pledged themselves to support us, is, I think, a wrong idea altogether.

We have, I feel cause for the greatest thankfulness to Almighty God that He has so manifestly blessed and prospered the work of our late beloved Diocesan: that He has opened the hearts of so many, both in England and in Canada, to respond kindly and liberally to the calls for assistance, which have from time to time been made. Eight years ago there were (as has already been stated) but seven missionaries at work, whose salaries and other expenses connected with their missions, probably did not exceed \$4,500 per annum. At the present time there is the bishop and a staff of fifteen clergy to provide for; and the report for the past year shows that about \$1,300 has been expended in the support of the Diocese, and erecting places of worship. Where has all this money come from? Part of it has been contributed by the great societies in England, the S. P. C. K., the S. P. G. F. P., and the C. C. S., part by friends in England, the remainder (about half of the entire sum) by the Church in Canada. In the words, during the past year, the Church in Canada has contributed something over \$6,000 towards the support of the Algoma Diocese. This, is indeed, a thing to be thankful for. This surely cannot be called failure.

No, indeed, my Lord, let us not talk of failure. Let us rather gather fresh courage and go forward. It is surely something to be able to say that our diocese is *not in debt*—that so far from being in debt, we have at present a balance standing to our credit.

There can be no doubt that to *enlow the Bishopric*, and thus secure the Bishop's income, would be a wise and most important step, and be a means of avoiding much unpleasantness in the future. It was, I believe, originally intended that this should be done, and why should it not be done at once?

But as to the salaries of the clergy, so long as the diocese retains its present missionary character there would seem to be no object in making any different provision from that which is already made. The clergy are at present supported partly by grants from the English societies, partly from our diocesan fund, and partly by local collections. This seems to be the most natural way possible for providing for their wants and analogous to the plan followed in the other older dioceses. All that we want to see is, *more real earnestness and zeal* stirred up throughout the country on behalf of missionary work.

At the last meeting of the Provincial Synod a most important step was taken in the appointment of a *Central Board of Missions* with its two branches, one for rendering assistance to foreign missions, the other for the support of domestic missions. This Central Board was, we understood, to have its branches and its corresponding secretaries and local committees in every diocese. If all this is well and speedily carried out it will no doubt be of immense service both to Algoma and the regions beyond. It is not, I feel, within my province to offer any suggestions as

to the plan that might be pursued for stirring up increased interest and collecting funds, but we naturally look with some anxiety for the success of the scheme.

Surely the great Dominion of Canada ought to be well able to support her own Church missions without looking to the mother country (or rather the grandmother) for assistance. I feel almost ashamed that we should be receiving grants in aid from these three great English societies. Surely they have enough to do among the heathens in India, China, and Africa, without sending their funds over to this great English speaking country, which is teeming with wealth and plenty.

I trust, my Lord, that I have in the course of my address said nothing that would in any way give offence to any of this audience. I feel very zealous for the cause which I am advocating. I am jealous for the honour of our late beloved Diocesan, and this must be my excuse, if I have spoken too strongly on the subject of continuing and building up anew the Missionary Diocese of Algoma.

The immediate wants of the Diocese of Algoma are as follows:—

\$700 per annum, each, for the support of ten additional missionaries.

\$100 each for the erection of 50 log churches in the backwoods.

\$3,000 for the erection of a memorial chapel, at the Shingwauk Home, to the late Bishop Fauquier (about \$700 already subscribed).

\$2,000 for the purchase of a steam yacht to be called the "Missionary," (\$250 already subscribed).

\$55 each, per annum, for the support of ten Indian children at the Indian Home.

5,000 fresh subscribers to *Algoma Missionary News and Shingwauk Journal*, at 35cts. each, per annum.

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