

Dedication



This publication is dedicated to the

Glory of God

and to those people who made the
Diocese of Algoma possible and to the
many who laboured for the advance-
ment and enlargement of the Ministry
during its first century of existence.

ALGOMA 100

1873



1973

*A Documentary Commemorating
the Centennial of the*

DIOCESE OF ALGOMA

Our Centennial Prayer

O God of our fathers, who has brought and blessed Thy church in this Diocese of Algoma through a hundred years; accept our thanksgiving; and we beseech Thee so to renew in us Thy spirit that we may steadfastly seek Thy Will for us and for our children, and both in life and worship may show forth Thy love and magnify Thy Name, through Jesus Christ our Lord.

AMEN

Our Motto

"On this anniversary our solemn devotions are relived with great advantage to ourselves; and our rejoicings are religious, glad, and just, in which we neither keep ungrateful silence of his favours, nor proudly presume on our own deserts."

These sentences were penned for the fiftieth anniversary of the Diocese of Toronto by the Reverend John Carry, incumbent at Port Perry, Ontario. Mr. Carry was incumbent at Sault Ste. Marie in 1865-66, the first ordained priest assigned to the Mission of St. Luke.

Table of Contents

| | |
|---|-----|
| WHY ALGOMA? | 5 |
| BEFORE ALGOMA | 9 |
| BISHOPS OF ALGOMA | |
| F. D. Fauquier | 18 |
| E. Sullivan | 32 |
| G. Thorneloe | 46 |
| R. R. Smith | 64 |
| G. F. Kingston | 76 |
| W. L. Wright | 82 |
| Society of St. John the Evangelist | 73 |
| Missioners of Algoma | 92 |
| ARCHDEACONRIES OF ALGOMA | |
| Algoma | 102 |
| Muskoka | 115 |
| Nipissing | 125 |
| Thunder Bay | 133 |
| Algoma Missionary News | 142 |
| Parishes of Algoma | 144 |
| 1885 Act of Incorporation of Bishop of Algoma | 148 |
| 1885 Resolution of Institution | 149 |
| 1906 Act of Incorporation of Synod of Algoma | 151 |
| Solemn Declaration | 150 |
| 1906 Act of Incorporation | 151 |
| Official Synod Seal | 151 |
| Patent of Arms | 152 |
| Indian Schools and Shingwauk Cemetery | 156 |
| ARCHBISHOP'S POSTSCRIPT | 160 |
| Patent of Arms | 163 |

Edward Walter Scott



THE MOST REVEREND EDWARD WALTER SCOTT

SIXTH BISHOP OF KOOTENAY, 1966

TENTH PRIMATE OF ALL CANADA, 1971

Why Algoma?

Why the Diocese of Algoma? The query is two-fold — why the Diocese? Why Algoma?

In the beginning was God, Maker of Heaven and Earth, the Sea, and all that is therein. Who gave His only begotten Son that whosoever believes in Him shall not perish but have everlasting life.

That eventful day at Pentecost when the Holy Spirit descended from Heaven marked the beginning of the Christian Missionary Movement. It was St. Paul, Missionary to the Gentiles, who transformed this movement into a world-wide endeavour when he carried the message beyond the confines of the Judean Diaspora.

There can be no continuity, no perpetuity, without organization; and, organization demands administration. Some historians regard Augustine (354-430) as the administrator responsible for the organization of the Early Christian Church and award him the title, "architect of the City of God".

Be that as it may, it is from such humble beginnings that has emerged the world-wide community of Christian Churches and from which has developed the organization that maintains continuity and assures perpetuity.

The official administration of the Church of England reached Canada when the Right Reverend Charles Inglis (pronounced Ingles), stepped ashore at Halifax in 1787. He had been consecrated the first Bishop of Nova Scotia on the 12th of August of that year in Lambeth Chapel by the Archbishop of Canterbury.

Bishop Inglis had been Rector of Trinity Church, New York, prior to the American Revolution. He had been forced to leave the newly-formed republic when he refused to delete prayers for the King from his services. It is related that at one point soldiers invaded his Church during a service. When the Rector continued uninterruptedly the soldiers withdrew without creating a disturbance.

The See of Nova Scotia had been established by Royal Letters Patent dated August 9, 1787. By Letters Patent dated August 13th, 1787, extra-diocesan jurisdiction was instituted over the Provinces of Quebec, New Brunswick and Newfoundland. In effect, this gave Bishop Inglis authority over the entire British North America. This was a vast unknown territory extending from the Atlantic Ocean to somewhere in the west.

On December 26th, 1791, the Province of Quebec was divided into the Lower and Upper Canadas. Shortly after his appointment as the first Lieutenant-Governor of Upper Canada, Colonel John Graves Simcoe, wrote the Most Reverend Dr. Moore, Archbishop of Canterbury, recommending the formation of a separate bishopric of Quebec. Letters Patent were issued in 1793 and on July 7th, the Reverend Jacob Mountain was consecrated in Lambeth Chapel as the first Bishop of Quebec. Bishop Mountain landed at Quebec on November 1st, 1793, to assume the episcopacy of a vast territory with an undefined western border.

Bishop Jacob Mountain died in 1825. On January 1st, 1826, the Reverend Charles James Stewart was consecrated at Lambeth Chapel as the second Bishop of Quebec. On February 14th, 1836, at Lambeth Chapel the Reverend George Jehosaphat Mountain, son of Jacob Mountain, was consecrated as Coadjutor Bishop of Quebec with the title "Bishop of Montreal." In 1837, on the death of Bishop Stewart, he succeeded as the third Bishop of Quebec while retaining the title "Bishop of Montreal."

In 1860 the Dioceses of Quebec and those of the Maritimes united to form the Ecclesiastical Province of Canada with Bishop Francis Fulford of Montreal as the first Metropolitan of Canada.

In 1893 the first sessions of the General Synod were presided over by Bishop John Travers Lewis of Ontario, fourth Metropolitan of Canada. Bishop Robert Machray of Rupert's Land, first Metropolitan of Rupert's Land was consecrated as the first Primate of All Canada.

In 1912, the Dioceses in Ontario separated from the Province of Canada to establish the Ecclesiastical Province of Ontario. Archbishop Charles Hamilton of Ottawa, seventh Metropolitan of Canada, was consecrated as the first Metropolitan of Ontario.

The consecration of Bishop Lewis of Ontario was the first such service in Canada under Royal mandamus. The consecration of Bishop Bethune of Toronto, was the first in Canada without Royal mandamus.

In 1839, the See of Toronto was separated from the Diocese of Quebec and the See of Newfoundland from the Diocese of Nova Scotia. On August 4, 1839, at Lambeth Chapel, the Venerable Aubrey George Spencer, Archdeacon of Bermuda was consecrated the first Bishop of Newfoundland and Bermuda, and the Venerable John Strachan, Archdeacon of York, was consecrated the first Bishop of Toronto.

The Diocese of Toronto was defined as that area of Upper Canada lying within the watershed of the Great Lakes. Variances by surveyors before and subsequent to the construction of the Canadian Pacific Railway tossed the community of Chapeau back and forth between the Dioceses of Algoma and Moosonee. A peculiar northward shift of the height-of-land placed the later-developing community of Kirkland Lake into the Diocese of Algoma. Eventually, an exchange was consummated placing Chapeau in Algoma and Kirkland Lake in Moosonee.

The importance of John Strachan in the development of Ontario in general and of the Anglican Communion in particular must never be underestimated. In addition to administering an episcopate of 120,000 square miles, most of which had no means of communication, he was at some time the Senior Executive and Legislative Counsellor of Upper Canada, President of King's College, (now University of Toronto), Chairman of the Board of Education, Rector of St. James (Toronto), Archdeacon of York and founder of Trinity College.

John Strachan arrived in Canada in 1799 from Scotland where he had been a student at King's College, Aberdeen. He continued his education and in 1803 was ordained to the Diaconate by Bishop Jacob Mountain. He was appointed to the field at Cornwall. In 1812 he moved to York where he remained until his death in 1867.

In 1813, he offered to take into his own home young men to train them for Holy Orders. In 1817, he established the Bible and Prayer Book Society at York. In 1818, the Society was divided and the Bible Society became the forerunner of the Upper Canada Bible Society.

Bishop Strachan early foresaw the need to subdivide his large territory. He also possessed the courage and the ability to perform the task. After much debate he was able to organize the Dioceses of Huron in 1857 and of Ontario in 1861. His aim was "to bind the British North American Colonies into one church with a series of dioceses stretching from Newfoundland to the Pacific". The two gaps were — 1) in the Rockies and 2) between Rupert's Land and Huron.

He sought the help of the English Societies by writing, "It would appear that we require only two more dioceses to complete the continuance of the church of England across the American continent. All I desire is to establish a strong mission in the new District of Algoma and located at Sault Ste. Marie."

The Society for the Propagation of the Gospel offered £250 for a chapel and school if twice that amount were raised in Canada. The Society also offered to pay £80 per year for three years beginning in July 1863.

As early as 1854, Bishop Strachan was concerned about the finances in the proposed missionary diocese. In his Pastoral, dated January 16, 1854, he had urged the Synod to declare all surplus contributions and all contributions from Sault Ste. Marie to be set apart as a separate fund for the missionary society to be added to what England might supply. It is recorded the endowments were neither liberal nor promptly supplied.

In his address to the Synod of 1862 he stated that he retained a yearning desire to do something for Sault Ste. Marie before his departure.

Bishop Strachan did not live to see his hopes realized. On his death in 1867 Coadjutor Bishop A. N. Bethune succeeded as the Second Bishop of Toronto.

On the Feast of Saint Simon and Saint Jude, October 28th, 1873, in St. James Cathedral, Toronto, Bishop Bethune consecrated the Venerable Frederick Dawson Fauquier, Archdeacon of Huron, as the first Bishop of Algoma.

Long time residents of Sault Ste. Marie pronounce the name Fauquier as far-kwer. The street named in his honour has always borne that pronunciation. Lately, there has been a tendency to use the French pronunciation, foe - kee - eh.

As we go to press it has been discovered that in the earliest references the name is spelled Fauquiere. This could account for the unusual local pronunciation of the word.

Letters Patent to incorporate the Bishop of Algoma were not issued until March 30th, 1888, and to incorporate the Synod of Algoma until April 27th, 1906. Nevertheless, on November 6th, 1873, when Bishop Fauquier stepped ashore at his See-town of Sault Ste. Marie the official administration of the Anglican Church had reached Algoma.

Had Bishop Strachan lived to see the fulfilment of his plans he might have suffered some disappointment. It was his intent that the area be named the Diocese of St. Mary. In all his writings he refers to it as St. Mary's Diocese.

Why Algoma?

The term Algoma was coined by Mr. Henry Schoolcraft, the United States Government Agent, in Sault Ste. Marie, Michigan. He was married to the eldest daughter of Mr. John Johnson, a resident of means on the Michigan side of the river. Mrs. Johnson had been the daughter of an Ojibway Chief. In addition, Mr. Schoolcraft was a student of Indian lore. "Al" is an abbreviation for Algonquin and "Goma" the Indian word for sea. It was his hope that the Lake (Superior) would be known by the name "Algoma".

Mr. William McMurray, the first Anglican missionary to Sault Ste. Marie, was married to a sister of Mrs. Schoolcraft. It seems most likely that Mr. McMurray, later Archdeacon of Niagara, must have been chiefly responsible for the change in title. H.C.

Before Algoma

On October 28th, 1830, a meeting was held in the Court House at York presided over by the Right Reverend Charles James Stewart, second Bishop of Quebec. Among those present were His Excellency, Sir John Colborne, Lieutenant-Governor of Upper Canada, and the Venerable John Strachan, Archdeacon of York. At this meeting was founded "The Society for Converting and Civilizing the Indians of Upper Canada". Later, were added the words, "and Propagating the Gospel among the Destitute Settlers".

In August, 1832, Sir John Colborne commissioned Mr. William McMurray, a young man of Irish birth and a divinity student of Archdeacon John Strachan to establish a mission among the Ojibway Indians at Sault Ste. Marie.

Why Sault Ste. Marie?

One writer has suggested that some Ojibway Indians travelled from Sault Ste. Marie to York by snowshoe appealing for such service. This seems most unlikely. Travel by water during the open season would have been the movement of choice. And, there was neither communication nor traffic between Sault Ste. Marie and York. The Hudson's Bay Company was using the routes through Hudson and James Bays and the North-West Company was using the French-Mattawa-Ottawa Rivers route between Montreal and Fort William.

Had there been any such appeal it must have been made through Montreal to Bishop Stewart of Quebec who convened the meeting at York.

It is known that sometime between 1832 and 1838 Mr. McMurray took a delegation of Indians to York and that in 1866 Mr. James Chance and Mr. Jabez Sims and two Indian chiefs attended the Synod sessions at York.

Further it must be noted that no one in York, not even the surveyor-general of Upper Canada, could tell Mr. McMurray where Sault Ste. Marie was nor how to travel thereto. He was advised to go to either Buffalo or Detroit for such information. He must have been a man of indomitable will. He left York on September 20th and did not arrive at Sault Ste. Marie until October 20th, exactly one month later.

Apparently Mr. McMurray was well received by the Indians. He was successful in converting a number to Christianity. Since he had been too young to receive Holy Orders he was not able to conduct services nor to baptize his converts.

In June, 1833, he left for York hoping to meet Bishop Stewart of Quebec. On arrival there he learned that Bishop Stewart had already gone east. Mr. McMurray followed him to Kingston, then to Montreal and finally caught him at Frelighsburg, which is in the Eastern Townships near the Vermont border.

Though still under age, Bishop Stewart ordained him to the Diaconate on August 11th, 1833. He returned to Sault Ste. Marie on September 24th.

On the Feast of St. Luke, October 18th, 1833, in the village of Sault Ste. Marie, Deacon McMurray conducted the first Anglican service in the area now known as the Diocese of Algoma.

On June 20th, 1835, the Reverend Adam Elliott landed at Manitowaning. The next day (June 21st) he conducted the first service on Manitoulin Island, considered to be the largest fresh water island in the world.

On June 27th, Mr. Elliot landed at Sault Ste. Marie and on the following day (June 28th, 1835) he celebrated the first Anglican Communion in the village that was to become the See of Algoma.

It would appear that Mr. Elliot spent the winter of 1835-36 at Sault Ste. Marie, since it is recorded that he returned to Manitowaning on May 28th, 1836. He left the Manitoulin in August of that year (1836).

Deacon McMurray left Sault Ste. Marie in 1838. During his six-year stay he had baptized 160 Indians, 40 of whom had become communicants. It is understood that Deacon McMurray resigned his charge because a change of government policy had compromised his position with the Indians.

In 1835, a small structure was built on the hill just north of the small community which was to serve as a school-house and double as a chapel. It was the intention of the government to establish an Indian settlement in this area. A schoolmaster had arrived along with a farmer, some farm animals and some agricultural implements. Timbers were cut and construction was begun on some of the houses. Then, abruptly, the entire plan was abandoned.

Undoubtedly, the plan had been initiated at the urgings of Mr. McMurray. Unquestionably, he must have been keenly disappointed when the scheme was discontinued.

In retrospect, one wonders if the disappointment amongst the Indians was as acute as that of Mr. McMurray.

It was during this period that Sir Francis Bond Head replaced Sir John Colborne as Lieutenant-Governor of Upper Canada. Because of this timing Sir Francis has been unjustly accused for this change of policy.

Lord Glenela, Secretary of State for the Colonies, was concerned about the Indians in Canada, especially their high infant mortality and lack of education. He wished them to accept money instead of presents and would supply them with schools and farm implements. In return they were to assume responsibility for their own education.

In 1836, the Superintendent of the Indian Department held four meetings with Indian chiefs. The chiefs refused the offers on the grounds that their people might be tempted to spend the cash on whiskey and that, in any event, they could not afford schools. It is little wonder that out of frustration Sir Francis agreed with the Commisary-General of Quebec, "civilization has taught the Indians more vices than it has eradicated".

During 1837 and 1838, Superintendent of Indian Affairs for Upper Canada, Captain Thomas G. Anderson, supervised the construction of several government buildings at Manitowaning. On October 10th, 1838, a party of 34 headed by the Reverend Charles C. Brough left Coldwater for the Manitoulin. The passage required three weeks and they arrived at Manitowaning to find all the buildings in flames. In spite of this disaster Mr. Brough stayed on the Manitoulin until 1841.

In 1839, Bishop Strachan appointed the Reverend F. A. O'Meara to the Indian Mission at Sault Ste. Marie. In the interim, between the departure of Mr. McMurray and the arrival of Mr. O'Meara, the Indians had moved from Sault Ste. Marie to Garden River. Lack of lodging at Garden River forced him to reside in Sault Ste. Marie and travel the ten or twelve miles by boat during the navigation season and by snowshoe in winter.

Mr. O'Meara left Sault Ste. Marie in 1841, to replace Mr. Brough at Manitowaning. From 1841 to 1848, he continued to serve the missions at Garden River and Sault Ste. Marie by making visitations semi-annually. It was reported that he also made at least one visit to Bruce Mines.

During the period of his charge at Garden River it was reported that with the help of a young Indian interpreter, Mr. F. Wilson, he was doing some translations for the Indians. Eventually he translated into Ojibway the Book of Common Prayer, the New Testament, a selection of Psalms and some hymns.

On January 13th, 1845, under the supervision of Mr. O'Meara the Indians began cutting timbers for a church at Manitowaning. By July 22nd the structure had been erected but was without furnishings. It was not until 1849 that the building had been furnished.

There is reliable evidence to indicate that the building was consecrated shortly after completion by the Right Reverend John Strachan but no record of the service can be found. Lacking this information, the Right Reverend George Thorneloe performed the Service of Consecration on June 3rd, 1902.

The two acres of land on which the church is located had been awarded by the Indians.

Trinity College, Dublin, Mr. O'Meara's Alma Mater, recognized his work of translation by conferring on him an honorary degree of Doctor of Laws. He was assisted in the translation of the Pentateuch by his assistant, the Reverend Peter Jacobs.

Mr. Jacobs was an Ojibway from the Lake Simcoe area and a graduate of Trinity College, Toronto. He replaced Dr. O'Meara as the incumbent at Manitowaning in 1859.

Mr. Jacobs died in 1864 at the age of 31 years. Prior to his early death he had been able to translate the Books of Proverbs and Isaiah into Ojibway. His work is recognized by a memorial plaque in the church at Manitowaning.

In 1864, the Reverend Jabez W. Sims was appointed to the Mission at Manitowaning.

The Manitoulin Indian Treaty of 1862 led to diminishing congregations as the Indians moved to other locations. In 1867, Mr. Sims and the remaining families moved to Sheguiandah.

The exact date is not known but the first service at Sheguiandah was held on a Sunday in 1865. The first service at Little Current was conducted by Bishop Strachan on August 6th, 1861.

Mr. Sims' short ministry of five years ended tragically on August 18th, 1869. He drowned when he fell from a boat while enroute to Killarney to baptize a child.

The Reverend Rowland Hill was appointed to the vacancy at Sheguiandah in 1870. He served the Missions on the Island until his retirement in 1873.

Following the departure of Mr. O'Meara the missions at Garden River and Sault Ste. Marie were without incumbents until the arrival of Deacon G. A. Anderson at Garden River in 1848.

The Reverend Mr. Anderson left in 1850 and the fields remained vacant until the arrival at Garden River of Mr. James Chance in 1854.

To Mr. Chance belongs the credit for organizing the fund-raising campaign to erect the building that became the Cathedral of Algoma. In 1859, the Crown deeded to the Bishop of Toronto property for the erection of a church at Sault Ste. Marie.

On July 22nd, 1870, the Right Reverend A. N. Bethune laid the cornerstone for the first Anglican Church in Sault Ste. Marie. A guard of honour was provided for the occasion by the troops of Colonel Wolsey's expedition. On the Feast of St. Luke, October 18th, 1870, the Parish Church of St. Luke was consecrated by Bishop Bethune.

In 1865, the Reverend John Carry was the first ordained priest assigned to the Mission at Sault Ste. Marie. He served three Sundays monthly at Sault Ste. Marie and alternated with the Reverend James Chance of the Garden River Mission to serve the congregations at Bruce Mines and Wellington Mines.

Mr. Carry was recalled in 1866 and was posted to Port Perry, Ontario. Once again the congregation at Sault Ste. Marie was being served by the incumbent at Garden River.

In 1871, the Reverend Mr. Chance was replaced at Garden River by the Reverend E. F. Wilson.

Mr. Wilson was responsible for the building of the first Residential School for Indian Boys in Canada. This was the Shingwauk Industrial Home for the Education of Indian Children. It was opened at Garden River in 1873 and accommodated eighty boys. It burned to the ground only six days after the opening and was later rebuilt near the village limits of Sault Ste. Marie.

Whereas in the Sault Ste. Marie and Lake Superior districts the primary effort of the Church was on behalf of the Indians, in the Muskoka area the concern was for the white settlers. In 1860, Bishop John Strachan reported to the Society for the Propagation of Christian Knowledge (SPCK) that townships had been surveyed and that settlers were moving in. In 1860, the Reverend William Ross reported that he was holding services once monthly at Muscoda on the Severn River.

On October 13th, 1861, Mr. John Creighton was ordained as assistant to the Reverend T. B. Read of Orillia. Mr. Read was reported as holding services in Muscoda under the auspices of the Colonial Church School Society.

The first services at Gravenhurst were held in a log shanty and were conducted by a Reverend Mr. Jones in the early eighteen-sixties. The first services at Bracebridge were held in mid-eighteen-sixties by the Reverend H. B. Wray of Orillia. Services were held in Parry Sound as early as 1870.

The first log church in Muskoka was built near Bracebridge in 1866 through the efforts of the Reverend H. B. Wray or other clergy from St. James' Church, Orillia. It was known as St. James and was on or near the site of St. Thomas' Mortuary Chapel.

The second church was named St. Thomas in honour of the first rector, the Reverend Thomas Ball. It stood on the site of the present parish hall, the Browning Memorial Hall. It was opened on the sixth of October, 1872.

The present church was officially opened on the sixth of December, 1896. The service was conducted by Bishop Sullivan after he had resigned the See of Algoma. He had been authorized by the Metropolitan to perform necessary episcopal duties as might be required until the appointment of his successor.

Information concerning the activities of the church in the most westerly portion of the area prior to the formation of the Diocese is meagre. There is no record of any organized movement prior to the appointment of the Reverend Charles Benson Dundas to the Mission at The Landing, later Prince Arthur's Landing, later Port Arthur and finally Thunder Bay.

Bishop George Mountain of Quebec and Bishop Robert Machray of Rupert's Land passed through the area in 1844 and 1868 respectively. Apparently Bishop Strachan made one visit to the area. The date and other details of this visitation are not recorded.

In 1867, Coadjutor Bishop Bethune of Toronto made an episcopal visitation on behalf of Bishop Strachan. This is definite indication that there must have been some activity in the area.

Neither the magnitude of his territory nor its lack of communication prevented Bishop Strachan from serving his episcopate as fully as possible.

In 1842, only three years after his consecration, Bishop Strachan made his first visitation of the "Northwest Missions". Four visits were made later on a fairly regular basis — 1845, 1849, 1851 and 1854. On at least one of these journeys he travelled as far as Prince Arthur's Landing (Port Arthur), now part of Thunder Bay.

Bishop Strachan made his last visitation in 1861. He conducted confirmations at Little Current, with candidates from Manitowaning; and at Sault Ste. Marie, with candidates from Bruce Mines and Garden River. There were twenty-two Indians from the Garden River Mission. One woman was later confirmed alone because "she was prevented from receiving Holy Rite because of the sickness of her child".

He also paid a visit to Garden River and it is recorded that "all the Indians headed by the chiefs with flags came to shake the hand of the Bishop".

It must be noted that this last journey was performed by a man in his eighties.

In August, 1867, Bishop Strachan sent the Right Reverend A. N. Bethune, Coadjutor Bishop of Toronto, on a journey of confirmation which included the Manitoulin, Sault Ste. Marie and Fort William (now part of Thunder Bay).

Visitations to the Muskoka and Parry Sound Districts were not undertaken before the 1860's. Due to the activity in the area these visits were more frequent and less regular than the ones to the "Northwest Missions".

When Bishop Fauquier assumed his episcopacy it consisted of one stone church at Sault Ste. Marie, one log church at Sheguiandah and frame churches at Manitowaning, Bracebridge, Draper, Gravenhurst, Rosseau and Mary Lake. Four of the frame churches were unfinished. There were four priests: W. J. Rolph at Sault Ste. Marie, Arthur Dundas at Prince Arthur's Landing, E. F. Wilson at Garden River and J. S. Cole at Muskoka. In addition, there were three deacons and a lay reader.

This was "Algoma 1873", sponsored by Bishop John Strachan, nourished by the generosity of the "Societies" and fostered by a small group of clerics and laity who were strengthened and encouraged by a firm faith in God the Father, Son, and Holy Ghost. H.C.

The Pastoral Staffs



The Pastoral Staff pictured on the left, used for travelling, was presented to Bishop Thorneloe on 20th June, 1906, just prior to the opening service of the first Sessions of the Algoma Synod. It bears the inscription, "A.D. 1906, To George, Third Bishop of Algoma, in the tenth year of his consecration and on the occasion of the erection of the Synod, a token of reverence and love from his clergy."



The one pictured on the right, adorned with the Crest of Algoma, remains in the Cathedral. It was a gift of Mr. E. W. Shell.

Bishops of Algoma

THE RIGHT REVEREND FREDERICK DAWSON FAUQUIER
1873 - 1881

THE RIGHT REVEREND EDWARD SULLIVAN
1882 - 1896

THE MOST REVEREND GEORGE THORNELOE
1897 - 1927

THE RIGHT REVEREND ROCKSBOROUGH REMINGTON SMITH
1927 - 1939

THE MOST REVEREND GEORGE FREDERICK KINGSTON
1940 - 1944

THE MOST REVEREND WILLIAM LOCKRIDGE WRIGHT
1944 -



THE RIGHT REVEREND FREDERICK DAWSON FAUQUIER

FIRST BISHOP OF ALGOMA

1873 - 1881

Frederick Dawson Fauquier

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 peer 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 gentlemen-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 Propagation 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 District, 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 manoeuvring.

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 of 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 snow-shoe 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 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 business 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 back-woods settlement.

"Friday morning we went to Mr. Gutteridge'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. Salaried 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 of 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 Sheguindah 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 a 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 Renison (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 oversaw 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 Lake-head 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 the 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.L.

St. James' Cathedral — Toronto



St. James' Cathedral in Toronto was the site of the consecration of Bishop Fauquier. Built in 1859, it is the third building on the same site. The church steeple, forty feet square at the base and rising to a height of 324 feet, is considered the tallest in Canada. The photo is by courtesy of J. L. Goad & Co.

FAUQUIER MEMORIAL CHAPEL

1923



1973



On the grounds of Shingwauk stands the Bishop Fauquier Memorial Chapel. The site and plan were proposed by Bishop Fauquier. On 1st July, 1881, he outlined the perimeter of the proposed chapel and dedicated the site to the worship of Almighty God. A procession of boys of Shingwauk placed stones on the lines marked out for the walls as pledges that they would assist in the building of the chapel. It was finally built under the supervision of Reverend E. F. Wilson and consecrated by Bishop Sullivan on 29th August, 1883. A bronze plaque commemorates Mr. Wilson's work.





THE RIGHT REVEREND EDWARD SULLIVAN
SECOND BISHOP OF ALGOMA
1882 - 1896

Edward Sullivan

In Dublin, Ireland, in the 1850's one of the influential Anglicans was a priest named Charles 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 Bishop-elect, aged 49, was consecrated in St. George's Church, 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 Sustentation 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 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 platforms "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 canon. 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 canon 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 C.P.R.: "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 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 Missanabie (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 2,000 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, Arch-deacon 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 illness. 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 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 toward 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 Faouquier. 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 a service 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 a 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 Riviera, 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 Rectoryship 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!'

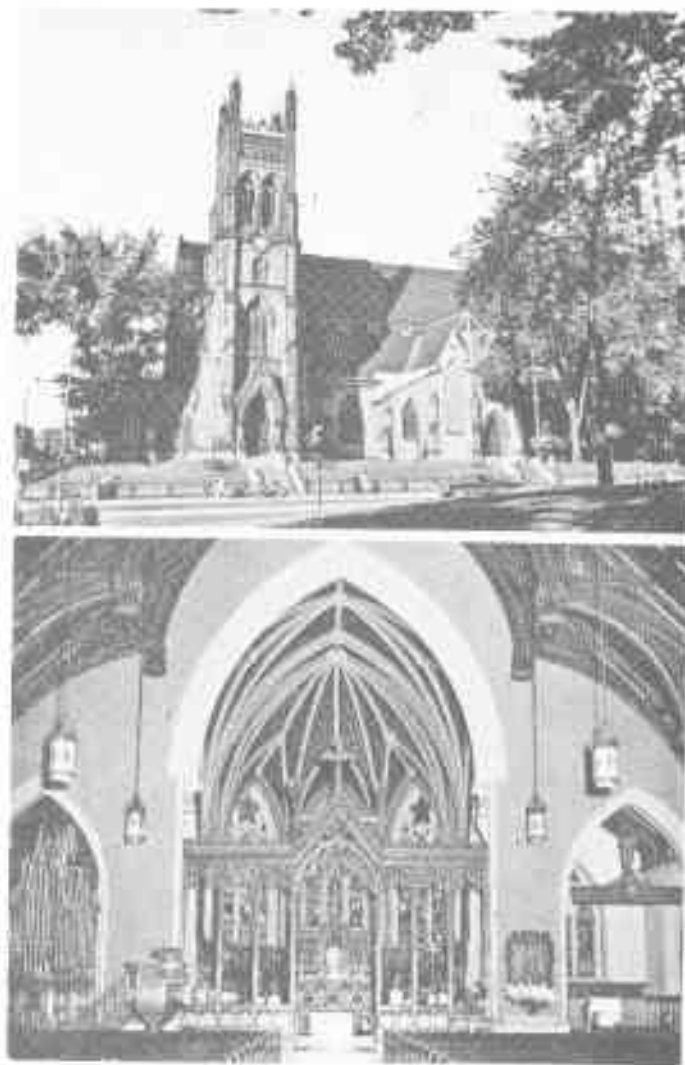
"Early one morning they noticed a change on his face. The eyes were brilliant and every trace of weariness had passed. Time seemed to have swept backward and touched him with the glory of youth. The watchers were awe-struck; the minutes passed unnoticed. Presently, the light faded and they heard him 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 parishioner'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 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."

D.M.L.

St. George's — Montreal



St. George's Church, Montreal, was the scene of the consecration of Bishop Sullivan. He had served as Rector from 1863 to 1869 and from 1879 to 1882.

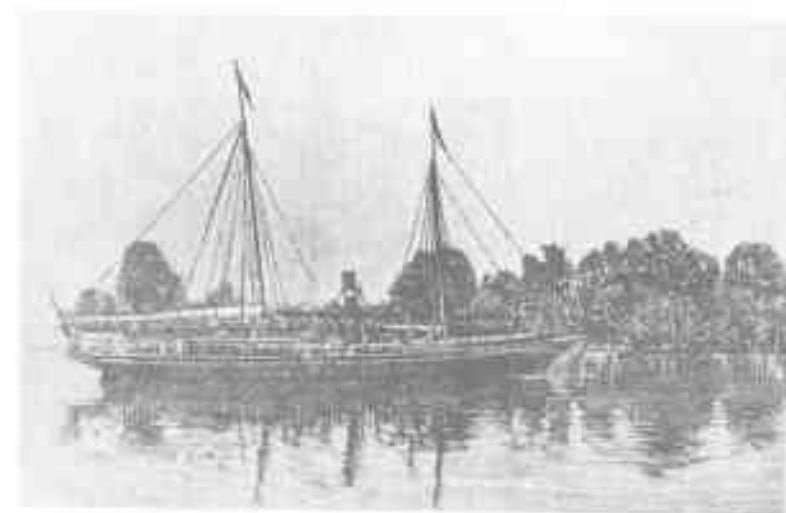


Bishop Sullivan's Episcopal Ring was discovered in a pawnshop in London, England. It eventually found its way into the U.S.A. In 1972, it was presented to the Diocese through Archbishop Wright by the Bishop of North Carolina. The stone is a flat oval-shaped moonstone. On it is inscribed a bishop's mitre and in scripture text type the letters "A" and "D". Inside, the ring bears the inscription

to
E. SULLIVAN
as a
MARK OF ESTEEM
from
R. W. MacDOUGALL



Mrs. Frances Sullivan, widow of Bishop Sullivan, addressed the annual meeting of the Algoma Diocesan Women's Association in Sault Ste. Marie in 1923.



The yacht, "Evangeline", gave Bishop Sullivan ready access to communities along the shores of the mainland and islands of Georgian Bay. It had been the yacht "Zenobia" of King Edward VII while he was Prince of Wales. A desk from the vessel and the gun used by Bishop Sullivan as a signal are the property of the Diocese.



THE MOST REVEREND GEORGE THORNELOE

THIRD BISHOP OF ALGOMA
1897 - 1915

SECOND METROPOLITAN OF ONTARIO
1915 - 1926

FIRST ARCHBISHOP OF ALGOMA
1915 - 1935

George Thorneloe

Born in Coventry, England, on October 4th, 1848, George Thorneloe was brought to Canada by his parents ten years later. George's father, a Wesleyan Methodist minister, was in charge of the Mission at Granby, Quebec, later, at Farnham.

At Farnham, Mr. Thorneloe, Senior, entered the ministry of the Anglican Church. He was ordained by the Right Reverend J. W. Williams, Bishop of Quebec, in 1868. He served in the Parish of Georgeville, Quebec.

Young George Thorneloe began work in the same business office as his older brother Walter. With this life he was not at all satisfied.

Under the influence and direction of the Reverend William Bond, later third Bishop of Montreal and Primate of All Canada, George Thorneloe came to recognize within himself the deep call of Christ to service in the Church. He returned home. In 1869, he matriculated at Bishop's College, Lennoxville, enrolling in the Course of Arts. He graduated as one of its most brilliant sons with a First Class in Classics and winner of the Prince of Wales Medal. In 1874, he was ordained Deacon in Bishop's College Chapel by Bishop Williams who had also ordained his father. His first charge was at Stanstead, Quebec, where he was priested among his parishioners on 23rd May, 1875.

Shortly after his Ordination as Deacon he married Miss Mary Fuller. To this happy couple were born a son, Walter, in 1876, and a daughter, Katharine Isobel Louise, in 1881.

During his episcopate Archbishop Thorneloe opposed the marriage of his clergy while in deacon's orders. Once, when chided about his policy by Mrs. Thorneloe because of his early marriage he replied, "But, look whom I married."

In 1885, the Reverend George Thorneloe and family moved to the Parish of St. Peter in Sherbrooke, Quebec. His excellent work was recognized when he was made a Canon of the Cathedral of the Holy Trinity, Quebec City. The name of the Reverend Canon Thorneloe was becoming known in the Canadian Church. At one point he was almost elected Bishop of Quebec and narrowly missed election to the Diocese of New Westminster in British Columbia. It came as no surprise that on 12th November, 1896, George Thorneloe was elected third Bishop of Algoma by the Synod of the Ecclesiastical Province of Canada.

He was consecrated on the Feast of the Epiphany, 6th January, 1897, in the Cathedral of the Holy Trinity, Quebec City, by Bishop Bond of Montreal. Immediately after his consecration the Clergy of Quebec presented him with a pectoral cross of gold set with amethysts. On his return to Sherbrooke the parishioners gave him an episcopal ring. These gifts are preserved on a chalice and paten which are the property of the Diocese. They were a gift of the family and are to be used in the Cathedral at the discretion of the Bishop and always on the Feast of the Epiphany.

Bishop Thorneloe arrived in Sault Ste. Marie on 27th January, 1897. He was the first able to come by rail. His predecessors, Fauquier and Sullivan, had been forced to travel by water.

When he arrived in Sault Ste. Marie, Bishop Thorneloe found a small-sized town of about five thousand people. There was no steel plant, only a small pulp-making mill. There was only one Anglican Church, St. Luke's Pro-Cathedral, built in 1870 and enlarged in 1896 shortly before the Bishop's arrival. The Priest-in-Charge was the Reverend Rural Dean Robert Renison. He was the father of Robert John who became Archbishop of Moosonee and Metropolitan of Ontario.

When Bishop Thorneloe assumed his Episcopate Algoma reported thirty-three ordained clergy, three catechists, seventy-seven churches and twenty-five rectories. The Mission Fund was approximately ten thousand dollars in arrears. Although the Bishop had been voted a stipend of three thousand dollars the Episcopal Endowment Fund produced only two thousand five hundred dollars. The Bishop was expected to appeal for the balance. He never did. Instead, he concentrated on the large Mission Fund debt. One can understand why the Bishop never received the other five hundred dollars. It took too long to remove the Mission Fund overdraft. Again, since it was many more years before the Episcopal Endowment Fund created the assigned three thousand dollars it is justly claimed that several thousands of dollars owed to Bishop Thorneloe were never paid.

Only a part of Algoma could be visited by rail. In his early days the Bishop travelled two thousand six hundred and forty-nine miles of which six hundred and seventy-nine were covered by horse and sleigh or buggy or on foot. During his earliest travels he consecrated his first church, confirmed one hundred and thirty-one candidates at nineteen confirmations and preached sixty-seven sermons. Wherever he went the Bishop was full of good cheer. He made everyone feel at ease with him. By showing a personal interest in his clergy he greatly encouraged them. He always made it a point, when time allowed, to visit the sick and infirm in their homes. Algoma has indeed been blessed with true and faithful shepherds.

The diaries of Bishop Thorneloe are priceless storehouses of information. They contain notations of baptisms, confirmations, and other services; records of moneys received and expended; and personal experiences. The diaries are kept in the Diocesan vault at Bishop-hurst.

In 1897, the Bishop went to England for the first of three attendances at Lambeth Conferences. It was the year of Queen Victoria's Diamond Jubilee. On the steps of St. Paul's Cathedral he and the other Bishops awaited the arrival of the royal carriage. He has left vivid accounts of the "Jubilee Thanksgiving Service" and of the procession to St. Paul's. Here is an excerpt from his description of the events: "Such a display never was before — such men, such trappings, such marching, such richness everywhere. And the troops and premiers and foreign princes joining in the procession suggest the idea of an old Roman triumphal march in the days of the glorious Empire when the world was at Rome's feet. The princes from the East were resplendent with colour and jewels. The Dean of Bristol, who stood just in front turned and said to me, 'I have had a lump in my throat all the while.' But what was the feeling that overcame us when the central figure of it all, the one carriage paused at St. Paul's steps and its quiet, serene, gray little lady occupant was at length before us! Yes, there she sat — she for whom all this was done, and who, we felt, deserved it all — in her carriage with the Prince of Wales and the Princess Christian opposite, a simple little motherly-looking woman in black trying to shield her face from the sun.

"There she sat and joined in the brief Service of Thanksgiving led by the Bishop of London. A sight never to be forgotten!"

He concluded his account sent home with these words, "Once in a lifetime such a great event might occur. I have seen it with my eyes and heard it with my ears. I hope you won't find me spoiled when I come back."

While overseas the Bishop rejuvenated the Algoma Association (in England) with Miss Eda Green as secretary. Through sermons and talks featuring Algoma's needs he generated great interest. He received over two thousand dollars in gifts. With this he was able to retire the Mission Fund debt which he had inherited.

On his return the Bishop again set about his work. Travelling six hundred and sixty-five miles by train and the remaining forty miles by canoe he visited the Indian Mission at Grand Bay on Lake Nipigon. On this trip the Indians gave their Bishop a new name, "Mezetawa-gezhegweshkung", which means "as the sun goes around shedding light so the Bishop goes around shedding the Light of the Gospel". An affectionate tribute from a grateful people.

Visiting the north-eastern portion of his Diocese the Bishop was forced to travel by train via Mattawa to Gordon Creek Station on the foot of Lake Temiskaming. From there he had to travel by boat to Haileybury and New Liskeard. The people at these Missions, launching their church-building programmes, needed consultation with their Bishop. Little did they realize the proximity of the riches of cobalt, gold and silver hidden near them. Riches that made their district famous and others rich. Algoma benefitted little financially from these discoveries.

In his notes made during the hard winter of 1898, in the Parry Sound district we read, "The thermometer fell very low, a great storm came up with winds blowing furiously, roads filled in, well-nigh paralyzing traffic; the water in the jug in my bedroom froze. We set out for church about two miles away. Reached there, but no fire, no person present. We waited, finally a few brave souls arrived. At last a congregation of twenty-five assembled. Had a Confirmation Service, six confirmed. One man, after working all night at his job, came struggling through six miles!"

In the same year (1898), the Bishop presided at the Fifth Triennial Council of the Diocese of Algoma. He stated that of all trials his greatest was the uncertainty of the Diocesan income. While the total guaranteed income was a mere six thousand dollars he required at least sixteen thousand dollars for maintenance of the Diocese. Every year the burden fell upon his shoulders to find the ten thousand dollar shortage.

In September 1898, he presented to the Provincial Synod of Canada, in Montreal, his first report on conditions in Algoma. In the seventeen months since his Consecration the Diocese had shown marked growth. Church population had climbed to about ten thousand, of which over two thousand six hundred were communicants. The Bishop had taken eight baptisms, confirmed over five hundred candidates and consecrated three churches and cemeteries. The grand total of his travels was not recorded. It must have run into a high figure. He had not only twice visited the areas of Temiskaming and Lake Nipigon but had made several journeys throughout the more settled regions of his Diocese.

In recognition of these efforts Trinity College, Toronto, in October of 1868, conferred on him the degree of "Doctor of Civil Laws" (D.C.L.).

Whenever he was in Rosseau the Bishop enjoyed the company and conviviality of the Reverend Canon Gowan Gillmor. Mr. Gillmor was an Irishman with, as he said, the map of Ireland all over his face. Bishop Thorneloe records in his diary one of the legends of St. Patrick related to him by Canon Gillmor, "When St. Patrick went to Scotland he was beheaded by unfriendly natives. Thereupon, he swam back to Ireland. As his arms were occupied in swimming he had to carry his head in his teeth."

As the years passed the country became more accessible by railway and highway. Travel became easier and more convenient. In review, the Bishop must have recalled the trip taken in 1899 to minister to the Indians of Lake Nipigon. The journey required a birch-bark canoe trip with many portages up-river from Nipigon Station. On the lake canoes had to be used to reach the various settlements. Here are some notes taken from his diary of July 1899.

"17th — reached Gull River with Indian paddlers. Visited in their wigwams, which were squalid, smoky and wretched. I held a service and spoke to them of the love of God and the better life."

"18th — left in afternoon for Nipigon House. Midnight arrival after bright moonlight trip. We camped on an island close by for the remainder of the night. On to Nipigon House by daylight. Visited H.B. Company Factor. Indians, all pagans, living in six wigwams, visited. We invited them to service. I baptized six of the Indian children."

As we read such entries we can enter a little into the whole picture of life in Algoma at the turn of the century. When we reflect upon our life now, seventy-four years later, we must realize the thanks we owe to God.

In 1900, Bishop Thorneloe went to England at the request of the Algoma Association (in England) to preside at their annual meeting. He was anxious about obtaining assistance for the Bishop Sullivan Memorial Sustentation Fund.

This was a memorial to Bishop Sullivan who had died in 1899. He preached and spoke in many places, always of Algoma and the Work of Christ there. A successful meeting of the Algoma Association was held on 10th July, 1900. Contributions amounting to over three thousand dollars were collected for the Sullivan Memorial Fund. This fund had been established by Bishop Sullivan to aid widows and orphans of Algoma's clergy.

The Bishop never took holidays. He used to tell his advisors, "I am always on holidays, going here or there." His health throughout his episcopate remained a marvel to all who knew him. His diaries show that during the first five years he did not miss more than two Sundays. He was always abstemious about food and drink. His greatest trial was adjusting to irregular hours of sleep. This can be deduced from his schedules of travel. We can hardly imagine the amount of time consumed in moving from place to place, especially in winter. Horse and sleigh or buggy, train, canoe, on foot, forced waits in strange places, dozing in railway stations, eating in hotels or humble homes — with all these perils he remained well and cheerful.

In 1904, the seventh year of his episcopate, the Seventh Triennial Council was held in the See City. This was the last meeting of the Council. Permission for synodical organization was granted by the Provincial Synod that same year. At the Council the Bishop gave encouraging reports of growth: in seven years Church population had grown from 8,175 to 13,191; clergy from thirty-three to thirty-eight; catechists from three to seven; there were eight self-supporting parishes compared to none; Diocesan contributions had increased from seventeen thousand dollars to thirty-two thousand, with help from the English Societies, the Bishop Sullivan Memorial Sustention Fund had reached a value of fifty thousand dollars.

On 20th June, 1906, as authorized by Resolution of the Provincial Synod and an Act of the Provincial Legislature, the first sessions of the Algoma Synod were held at Sault Ste. Marie. The Diocese had assumed full charge and control of its own affairs. To mark the joy and solemnity of the great occasion the Bishop appointed several Honorary Canons to the Pro-Cathedral. They were the Reverends F. Frost, J. Boydell, C. J. Machin, A. J. Young, C. Piercy, A. H. Allman, W. A. J. Burt and W. H. French. All were faithful priests of long standing in Algoma. Along with other business the Constitution and Canons were approved. In his diary the Bishop wrote, "A very happy gathering. Unity and concord prevail. A band of brothers. Laus Deo"

In 1907, preparations were in progress for the Pan-Anglican Congress to be held in London, England, from 16th to 24th June, 1908. Plans in Canada included a Thank-Offering from the entire Church to be presented by Bishop Thorneloe in St. Paul's Cathedral, London. Solicitation of Algoma's share was assigned to Archdeacon Gillmor. For this purpose he tramped the entire Diocese. It was a task to which he was admirably suited. The sum raised was four thousand two hundred and eighty-five dollars, a large amount for Algoma in those days.

The travelling Archdeacon became so well known and so much loved that he is something of a hero to all who ever knew him. He gave his entire Ministry of forty-five years to the Diocese of Algoma. When he died in 1928, aged seventy-nine, he was buried in Shingwauk Cemetery near the grave of Bishop Fauquier. A Celtic cross of dark Lake Superior granite marks the spot. Inside Fauquier Memorial Chapel a brass tablet gives particulars of Gillmor's life and work.

Bishop Thorneloe also attended the Lambeth Conference of 1908 which opened on 6th July. On one day, more than two hundred Archbishops and Bishops were received by King Edward VII and Queen Alexandra at Buckingham Palace. They were required to line up outside and wait in dignified silence before being ushered into the "Presence-Chamber". Bishop Carmichael, an Irish wit, stood near his friend, Bishop Thorneloe, and whispered aloud, "Garge, this is like going in to view the corpse."

The Bishop was keenly interested in the work with the Indian people under his charge. He always recalled the debt we owe the Indian for the land over which he once roved, fished and hunted at will. Besides the Nipigon Mission and the Shingwauk School he maintained the work among the Indians at Garden River, Missanabie, Biscotasing, Sucker Creek, Sheguiandah, Birch Island, Whitefish Falls, Spanish River and Bear Island.

Hope and cheer predominated at the second meeting of Algoma's Synod in 1909. There were now forty-seven ordained clergy, sixteen catechists, the Sullivan Memorial Sustention Fund had reached sixty-one thousand dollars and the invested funds for all Diocesan needs amounted to one hundred and fifty thousand dollars. The Bishop spoke at some length on ritual, cautioning his clergy against forcing extremes in areas where there is only one church for miles. He concluded, "Our services should always be ordered on sound, conservative, reverent Churchly lines according to the directions of the Prayer Book."

The Sessions of the Third Synod were held in 1911. Progress in the Diocese was indicated by Ordination of five Deacons and two Priests.

On 6th January, 1912, Bishop Thorneloe celebrated the fifteenth anniversary of his Consecration. In his diary he wrote, "How much we have to be thankful for! How much still remains to be done!"

In June, 1913, he visited his former Parish of Sherbrooke. He wrote, "Hearty and affectionate welcome. How delightful it is to be loved and remembered."

In 1914, at the meeting of the Fourth Synod the Bishop reported, "In the past three years I have travelled thirty thousand miles, delivered five hundred thirty sermons and addresses, baptized thirteen adults and fifty-eight children, confirmed one thousand three hundred three persons, admitted thirteen candidates to diaconate and fifteen to the priesthood, and consecrated four churches and three cemeteries."

Wise things were written by Bishop Thorneloe during the thirty years of his episcopate. Few contain more wisdom than these two passages from an address he gave regarding the office and selection of a bishop. In 1914, in Ottawa he said, "All bishops need not be of the same mold. Variety tends to greater richness in the development of the Church's life. Yet, physical and spiritual gifts must not be wanting. These must be fully adequate. Moreover, he must be loyal to that for which he stands, loyal to the Church, her ways and traditions, as she has set before us in her continuous history from the earliest times, and as we have received her in the various formularies of the reformed but Catholic Church of England of which our Communion in Canada is an offshoot."

Recording an ideal election for Bishop, he wrote, "An ideal election is one in which all concerned, without scheming or party combination, giving themselves to prayer for God's guidance and for entire submission to His Will, vote with thoughtful earnestness until they agree upon a man. And it is my firm belief that such an election is best approximated when without any nomination an open ballot is cast, each representative voting for the man he deems best fitted for the position to be filled. The first ballot will doubtless result in the proposal of a number of names. But the second will reduce the number and so on until an election is achieved. In such a course ample room is left for each voter to act freely, though more time be expended upon the task the result, it seems to me, will amply justify the expenditure."

In 1914, Bishop Thorneloe was elected on the first ballot to the Episcopate of Ottawa. It had been a clear majority in both houses. The Bishop requested until evening to make his decision. He announced that he felt his duty required him to stay with Algoma. The Synod adjourned for one week. At the later meeting his name was again put forward in the balloting. Twice he declined. On a third motion he accepted as he said, "In a rush of feeling". Over this decision he underwent a night of grievous agony and distress. "How can I leave Algoma at this time?" he wrote in his diary. Yet, he had promised to accept. How could he recant on his promise to Ottawa? He attempted to withdraw his acceptance. The Ottawa Executive Committee felt they must hold him to his promise. Floods of letters of congratulations reached him from everywhere. They tended to upset him even more. Ottawa was an attractive Diocese. It offered him a much wider sphere for his great talents. His Algoma clergy, with heavy hearts, wrote a letter begging him to reconsider. They spoke of their knowledge of his divided state of mind. In a letter to a close friend the Bishop wrote, "Even yet I cling to hope. I have not so far resigned from Algoma. I hope still for an honourable freedom from my promise. I want only God's Will."

He did send in his resignation of Algoma to the House of Bishops of the Ecclesiastical Province for their customary acceptance or very unusual refusal. Thorneloe wrote to his family, "I shall be surprised indeed if they do not accept the resignation and send me to Ottawa. It will need courage to do otherwise. Yet, they may do it. We must pray that right may be done."

On 21st January, 1915, the House of Bishops voted in accordance with the Canon. They resolved not to accept Bishop Thorneloe's resignation. This decision settled the affair. It had far-reaching consequences. It shook the Bishop's soul to its very depths and had a great effect on his subsequent life and growth in grace. It brought a great blessing to his Diocese and to his Ministry at large.

Bishop Thorneloe then made an appeal through the Executive Committee of the Diocese to increase the Bishop Sullivan Memorial Sustentation Fund from seventy to one hundred thousand dollars. This was to be a practical expression of thanksgiving of the people and clergy of Algoma on behalf of their Bishop's decision to remain with them. In appealing the Bishop said, "I must not fail to say that if my remaining with you does not bear fruit in marked good to the Diocese I shall be sorely disappointed. To justify my remaining the Diocese should not merely hold its own but leap ahead in spiritual life and financial vigour."

By 1920, the Sullivan Fund had reached the goal set by the Bishop. Even so, he still had to find some fourteen thousand dollars annually for the stipends of the clergy in the fifty-five Missions of Algoma.

In 1914, Archbishop Hamilton of Ottawa retired. As senior Bishop in the Province George Thorneloe became Acting Metropolitan of Ontario. After some delay, he was elected Metropolitan of Ontario and became Archbishop of Algoma.

In 1917, at the meeting of the Synod the Executive Committee was asked "to provide for his Grace such clerical or other assistance as would most effectively relieve him in the work of the ecclesiastical administration of this Diocese". Such assistance was found in the person of the Reverend F. W. Colloton. Canon Colloton had served as a lay reader for many years at Victoria Mines and Coniston. His first appointment, in 1917, was as secretary to Bishop Thorneloe. In 1920, he became Treasurer of the Diocese. Later he served several years as editor of the Algoma Missionary News.

From 1920 to his retirement in 1963 he served as Honorary Assistant at St. Luke's Cathedral. The debt which Algoma owes to the late Canon Colloton can be known only to the few who knew him intimately. In addition to the duties mentioned above he maintained an accurate record of the history of the Diocese. His service in the Synod Office extended over the tenures of four Bishops of Algoma. Canon Colloton's contribution to Algoma is a story which must at some time be put into print.

On 4th October, 1918, Archbishop Thorneloe was seventy years old. To a friend he wrote, "One's seventieth birthday cannot be other than a memorable turning point in one's life-story. For the one chiefly concerned such a day has solemn warnings. I spent the day on the train on the way from Fort William to Sudbury and had ample time for reflection."

On 28th January, 1921, after a long period of ill-health and great weakness Mrs. Thorneloe passed away. For the Archbishop this was a keenly felt loss from which he never recovered. On that day he wrote in his diary, "Dear heart: only God knows what she has been to me." Throughout their years at Bishopsthorpe Mrs. Thorneloe had al-

ways been cheerful and lively in manner. To him she had been a constant inspiration and of the greatest help. Following a Service in the Pro-Cathedral burial took place in the family plot in Malvern Cemetery, Lennoxville, Quebec.

In the following September (1922) another sorrow came in the death of Walter, elder brother of the Archbishop. The funeral service was held in Lachine, P.Q. Archbishop Thorneloe was present to assist at the service and to comfort Walter's widow.

On 4th October, 1922, the Archbishop's seventy-fourth birthday, unbeknownst to him at the time, the "Haileybury Fire" began. The disastrous fire, swept by a sixty-mile per hour wind, devoured some twenty square miles. The country, covered with dry pine stumps and brush, was soon like a furnace. "The site of Haileybury is like a picture of a war-torn town in France," he later wrote in a letter. About fifty lives were lost. Five Churches, Haileybury, North Cobalt, Thorneloe, Harley and Charlton, were burned to the ground with most of their contents destroyed. The Rectories in Haileybury and North Cobalt and the large Parish Hall in Haileybury were also lost.

In his report to the Synod of 1926, the Archbishop said, "I have now the satisfaction of reporting that by the extraordinary liberality of the Church at large we have been able to rebuild four of the five Churches destroyed, together with the Clergy House in Haileybury and to erect a new Church in Heaslip. So despite the ravages of the fire there has been real progress on the whole in the burned area."

The year 1923, the fiftieth anniversary of the Consecration of Bishop Fauquier, was declared the "Year of Jubilee" for the Diocese. An illustrated "Jubilee Booklet", was prepared to commemorate the occasion. The Seventh Synod Sessions in June and the meetings of the Woman's Auxiliary were focal points of the celebration.

Miss Eda Green, Secretary of the Algoma Association (in England) came for the occasion. On her return home she wrote a lively account of her visit for the Leaflet of the Algoma Association. It is of such interest in our Centenary Year that the following excerpts are quoted:

"On Sunday, 17th June, after Malins, the procession of lay delegates and clergy marched from the Parish Hall to the Pro-Cathedral for the special Jubilee Commemoration Service of Choral Eucharist and Thanksgiving. The Bishop of Toronto (Sweeny) preached a powerful sermon on Isaiah 35-1, 'The Wilderness and the solitary place shall be glad and the desert shall rejoice and blossom as the rose.' He sketched the progress of the Diocese under its three great leaders, Bishop Fauquier, Bishop Sullivan and the present revered

Archbishop who with many co-workers of pioneer days and those who followed them had done so much to fulfil the prophet's vision by planting and sustaining the Church of Christ in Algoma, once a wilderness and solitary place.

"Before the Benediction a special thanksgiving was offered for God's goodness throughout the past fifty years and the service closed with the singing of the 150th Psalm.

"At the Choral Evensong the Bishop of Ottawa (Roper) preached a magnificent sermon on 'The Heritage of the Lord — our need to hold fast to the truth in the doctrine once delivered to the saints and so make certain the continuity of church life.' This service closed with the solemn Te Deum of thanksgiving sung by the whole congregation.

"On the 18th, in the afternoon, visitors went to the Shingwauk Home where a short service was held in the Bishop Fauquier Memorial Chapel. There the Reverend B. P. Fuller, Principal, gave an account of the history and work. Coming out, the Indian children in procession led the way along a beautiful woodland path to the burial ground, the resting place of Bishop Fauquier and his wife. Here the Archbishop laid wreaths of leaves and wild flowers made by the children on the grave of Bishop Fauquier and before a large framed photograph of Bishop Sullivan.

"Garden River, an Indian Reserve nine miles away, was visited next. Short prayers were said in the church and an address was given by Archdeacon Gillmor. Thence we went to the cemetery where His Grace laid a wreath on the grave of Chief George Shingwauk who had died last February. This, in memory not only of him, but also of the great Chief Shingwauk whose grave is beneath the church, and of his descendants. Mr. E. W. Pine, a grandson of the old chief, then gave an address in which he told 'How my grandfather, Shingwauk, went to Toronto in the winter (over three hundred fifty miles), travelled on snowshoes, camped out at night in the wilderness on his way to interview the Governor of Canada about having religious services for the Indians of Garden River. The Governor told him he was the first Indian who ever came to ask for religious instruction. The Governor told him he was a great example for his tribe. That they should have a minister who would preach the Gospel to them. The Reverend W. McMurray came to Garden River the following summer; he started work there for the sheep that was lost from the fold. He held service at Chief Shingwauk's log house until they built a church. The Indians went into the bush and cut logs and hauled them out with oxen for the building. Finally the church was built for worship. The Indians did the greater part of the work on the present church which was built over old Chief Shingwauk's grave.

"The Archbishop's Charge to the Synod on the 19th covered the past three years of his work, during which he had travelled fifty-four thousand miles. It was marked by His Grace's spirit of faith and hope. The past has been the seeding time; before us lies the harvest; it is ours to reap. An abundance of blessing beyond anything we have yet experienced awaits us if we will rise up and claim it."

The Archbishop suffered a fainting spell after the arduous duties and excitement of the Jubilee Sunday. It proved to be the first of many. In 1924, he went to England for the last time chiefly to further and encourage the branches of the Algoma Association. He later described his travels in England, "Making my headquarters in London, I visited and addressed many theological colleges. From Liverpool to Edinburgh, from Canterbury to Plymouth, from Bristol to Liverpool, and all about the Midlands. I journeyed continuously, visiting and encouraging the branches of our Association. I have often been congratulated on so splendid a holiday. Delightful as it all undoubtedly was, it was laborious to a degree and involved great physical and mental strain."

It is no wonder that he collapsed and lost consciousness for a short time after one particularly crowded day in a crowded hall at the Algoma Association Festival. The specialist called in, after close examination, delivered "his oracular dictum, charging four guineas". The Archbishop was counselled to carry on but to go slowly "as wear and tear were beginning to show". Needless to say, he went on with his travels and work as if nothing had happened. By 1925, the lapses of consciousness and memory were still with him which gave him very deep concern about the work and the future. Doctors consulted urged him to remain at his work but to seek help. For a time the Right Reverend J. R. Lucas, retired Bishop of Mackenzie River, was able to give him part-time assistance.

Archbishop Thorneloe felt obliged to submit his resignation to the next Senior Bishop of the Province, the Right Reverend David Williams of Huron. It was to take effect 15th June, 1926. Many letters of regret and deep affection came to him from fellow Bishops. None wrote more graciously than the Bishop of Fredericton (John Andrew Richardson), "I do not suppose you have any idea of what great source of strength and courage you have been to me personally. I know that I am a better bishop because of your example."

The Eighth Synod of the Diocese was to meet on 11th June, 1926. The Archbishop had to decide about assistance, resignation and the election of a successor. Acting on the advice of the Executive Committee he decided to ask for the election of a coadjutor bishop. His deepest, heartfelt concern was that the proper man should be

chosen. He should be "not too old, of good intelligence, proper training, ability and experience, actuated by the Divine Spirit of gentleness, forbearance and love; and in no sense a lover of himself and his own advantage but ready to spend and be spent for God."

In the subsequent election the Reverend Rocksborough R. Smith, Dean of Divinity at Bishop's College, Lennoxville, was elected on the first ballot. Later, the election was made unanimous. Shortly, a telegram arrived announcing acceptance of the office.

Financial considerations were included in the Archbishop's decision to resign. The salary of twenty-five hundred dollars had been thought sufficient for the Coadjutor Bishop. He had left almost twice that amount to come to Algoma. In addition, there were no travelling expenses allotted to his office and he had personally assumed the cost of moving from Lennoxville to Sault Ste. Marie. Archbishop Thorneloe wrote, "My retirement becomes a practical necessity." He also felt that the new Bishop should "be left absolutely free to shape and carry out his own personal views and policies unhindered by any embarrassing obligations towards myself as his Diocesan."

So it was that Archbishop Thorneloe moved from "Bishop-hurst" to 169 East Street where he had help in the house.

On the eve of the Enthronement of the new Bishop an illuminated address from the Archdeacons and Rural Deans of Algoma was presented to George Thorneloe. With this presentation was a sum of money collected from the entire Diocese. His Grace was deeply touched. He replied to all his people and clergy in Algoma by a letter published in the Algoma Missionary News, "May God of His Mercy bless and keep each one of you under the shelter of His abiding goodness, rewarding you fully in His own good time and way for your great kindness to me His unworthy servant and representative."

Archbishop Thorneloe's resignation was to take effect on 6th January, 1927, the thirtieth anniversary of his Consecration. To mark the anniversary His Grace celebrated Holy Communion in St. Luke's Pro-Cathedral assisted by the Coadjutor Bishop, the Venerable Archdeacon Gillmor and the Reverend C. W. Balfour, Rector of St. Luke's Pro-Cathedral and son-in-law of the Archbishop. In speaking to the congregation, the Archbishop said, "This festival has an historic significance for this Missionary Diocese of Algoma. Firstly, it is the thirtieth anniversary of the Consecration of the third Bishop of Algoma in 1897. Secondly it will be the anniversary of the termination of that Bishop's Episcopate and the transfer of his office to the fourth Bishop, the Right Reverend R. R. Smith. On this day he formally enters upon his duties as the Diocesan of Algoma"

The enthronement of Bishop Smith took place on 9th January, 1927, first Sunday after Epiphany. It was performed by Archbishop Thorneloe in St. Luke's Pro-Cathedral before a large congregation. His Grace was assisted by the Venerable Archdeacon Gillmor and the Reverends C. W. Balfour and B. P. Fuller. Especially impressive was the moment when His Grace took his successor by the hand, led him to the episcopal throne and seated him there. In the course of his address he handed over the Pastoral Staff as a token of the transfer of authority and responsibility. An inspiring sermon was preached by the newly installed Bishop.

The Archbishop lived in the house at 169 East Street for almost nine years. In 1928, on his eightieth birthday, anniversary greetings came from all and sundry. His health continued to deteriorate which prevented him from doing much public work. He was in retirement for the Sessions of Three Triennial Synods, 1929, 1932, and 1935. He did not attempt to attend any of the meetings. He made two public appearances during his retirement.

In June, 1929, he turned the first sod for the new Plummer Memorial Public Hospital. In November, 1930, in St. Luke's Pro-Cathedral he unveiled a Memorial Tablet of bronze containing the names of those of St. Luke's Parish who had served in World War I.

The end came on 3rd August, 1935, in his eighty-eighth year. He was attended by his daughter Katharine and her husband, Archdeacon Balfour. The tributes to and eulogies of his life were legion. Letters of respect and love poured in from all over this land and the world at large to pay their respects to one who had served Christ and His Church so faithfully and for so long.

A public memorial service was held in St. Luke's Cathedral. The Bishop of Algoma preached on the text, "Let me die the death of the righteous and let my last end be like His." It was a touching tribute.

Burial was in the family plot in Lennoxville beside the body of his beloved wife. A large Celtic cross of granite marks the Thorneloe family plot.

A baptismal font, carved from Indiana limestone, with cover and base of fumed oak in the Baptistry of St. Luke's Cathedral memorializes the life and work of Archbishop Thorneloe, Cleric and Humanitarian, Shepherd, Scholar, Saint.

F.R.C.

Holy Trinity — Quebec



The Cathedral of the Holy Trinity in Quebec City was the site of the consecration of Archbishop Thorneloe. Built by King George III in 1794, it is the oldest Anglican Cathedral outside the British Isles. The building is a copy of St. Martin's in the Fields, London, England. The Cathedral has a peal of eight bells which are sounded regularly during the day.



THORNELOE GRAVE MARKERS

The memorial markers of Archbishop and Mrs. Thorneloe in Malvern Cemetery, Lennoxville, P.Q.

The Thorneloe Paten and Chalice were gifts to the Diocese from the family. Affixed to them are the Archbishop's Episcopal Ring and Pectoral Cross. They are to be used in the Cathedral at the discretion of the Bishop and always on the Feast of the Epiphany, anniversary of the consecration of Archbishop Thorneloe and of his resignation thirty years later.



The baptismal font in the baptistry of St. Luke's Cathedral is a memorial to Archbishop Thorneloe. It bears the inscription:

A M D G

In thankful remembrance of the life
of

George Thorneloe, D.D., D.C.L.

Third Bishop of Algoma
1897-1915

Metropolitan of Ontario
1915-1927

Archbishop of Algoma
1915-1935

Shepherd Scholar Saint



THE RIGHT REVEREND ROCKSBOROUGH REMINGTON SMITH
FOURTH BISHOP OF ALGOMA
1927 - 1939

Rocksborough Remington Smith

The Right Reverend Rocksborough Remington Smith, fourth Bishop of Algoma, (1927-1939), was born at Brighton, England, on Saturday, November 30th, 1872.

It is noteworthy that Brighton District became one of the first districts outside London to adopt into the Church of England the "Catholic Tradition". All parishes established between 1850 and 1920 were outposts of this "Catholic Tradition."

As a boy, Rocksborough Smith was part and parcel of this great movement which has enriched the Anglican Communion. As a young man he also shared in the spread of the British Empire.

The strength of his intellect and scholarship is demonstrated by the following list:

- Bachelor of Arts, University of London;
- First class preliminary examination for Cambridge;
- Greek Testament Prize, Cambridge;
- First class Theological Tripos Prize, Cambridge;
- Bishop John Selwyn Scholarship, Cambridge;
- University Hebrew Prize, Salisbury Theological College;
- Master of Arts, Cambridge;
- Theological Lecturer, Manchester;
- Vice-principal, Salisbury Theological College;
- Principal, Clergy House, Wimbleton;
- Curate, Bury, Manchester;
- Principal, Diocesan High School, Rangoon, Burma;
- Officer, Rangoon Rifles;
- Recipient, Delhi Durbar Medal;

He was ordained to the Diaconate in 1900 and to the Priesthood in 1901 in Manchester Cathedral by Bishop Moorhouse.

The Doctor of Divinity degree was conferred on him by King's College University, Halifax, Nova Scotia.

In 1914, the University of Bishop's College, Lennoxville, Quebec, urged him to become Dean of Divinity. He also acted as Vice-Principal and as Examining Chaplain to Bishop Williams of Quebec.

Dr. Smith was consecrated Coadjutor Bishop of Algoma, Sault Ste. Marie, by Archbishop Thorneloe on the Feast of St. Matthew, Tuesday, September 21st, 1926. He was the first Bishop of Algoma to be consecrated in his See-Church. On the feast of the Epiphany, January 6th, 1927, he succeeded as the fourth Bishop of Algoma on the resignation of Archbishop Thorneloe. His Lordship was enthroned on January 9th.

Bishop "Rocky", as we impudently called him, had been enthroned for only two weeks when I met him. The visit to St. John's North Bay, was a special event rather than the usual confirmation or episcopal visitation.

Some months earlier Raymond, Ralph and I had spoken to the Rector, the Reverend Gilbert Oliver, about entering the ministry. He had told us that there might be a new bishop and that we should arrange for an appointment with him on his first visit to the Parish.

Old-timers may remember the "Saturday Night", a glossy newspaper of those days which sold for ten or fifteen cents when the daily newspapers cost from two to five cents. My family could not afford the more expensive publication but occasionally a copy came to my attention. Shortly before I met Bishop Smith "Saturday Night" had carried a picture of the new prelate, complete with cope and mitre. The picture might create only mild interest today, but in 1926 it was the talk of the country. The picture and accompanying article brought the Missionary Diocese of Algoma into the limelight.

In my appointment with Bishop Smith he advised me that financial help was unavailable. Notwithstanding, I considered that my interview was successful in that he placed my name on his list and approved my matriculations to Bishop's University, Lennoxville.

It is assumed that Bishop Smith introduced "High Church" ceremonial practices. This censure is not truly deserved. Under Archbishop Thorneloe, the Diocese of Algoma did not admit Partisans of the Evangelical School of Thought. The brass cross and coloured stole were normal; in some places the empty candelabra completed the altar ornaments. I do not know the spiritual meaning of the empty candlesticks and vases.

As a group the clergy were Tractarians of the first generation, whether they came from England or Ireland. That meant they were "Stiff-Church" with a minimum of ceremony. The famous old Irishman, Archdeacon Gowan Gillmour, who walked the 70,000 miles of the Diocese, always fasted before the Eucharist.

Port Arthur, Fort William, Sault Ste. Marie and North Bay were the towns. Sudbury was growing but it was not the great indus-

trial giant it is now. In Muskoka, Huntsville was the best known to outsiders. Muskoka was still the old-fashioned summer playground. Muskokans tried to do a little farming after the lumbering industry collapsed, but there was little ready money. The small pioneer villages remained whose chief buildings were the church, the one-room school and the general store.

Bishop Roxsborough Smith had been reared in urban circles. He had a distinguished academic career in England, Burma and Canada. There were those in the Diocese who questioned if an academic person were the proper choice for a bishop. In my opinion Bishop "Rocky" was most successful and most popular among us ordinary folk. This is the sign of the real scholar. His worst enemies had to admit that he could give a quiet day, a retreat, a bible talk or a country confirmation and make them live. Sometimes he was tactless and sometimes he offended people unnecessarily. It was always done for the honour of Christ and His Church.

His years as a theological professor helped him to help us young and amateur students and priests. He could gently chide or severely discipline, but always your name was on his prayer list at his daily Eucharist in the Chapel at "Bishophurst". He read his Offices daily, had many prayer times, went into retreat and taught us young priests discipline by example.

Unfortunately, the Catholic interpretation of the Book of Common Prayer had been largely confined to college circles and had not reached the level of the parishes. Those were the days when each School of Thought considered all others to be traitors. Bishop "Rocky" put the principles of the Prayer Book into practice. Consequently, he was in trouble. He would have rejoiced greatly over the 1959 Prayer Book. I often wonder about his reaction to permissive liturgy, permissive doctrine and permissive morality.

He was accused of acting as an episcopal tyrant when he was really proclaiming the Church as the agent of the revealed Christian religion. As soon as he removed the mitre and entered the hall or garden after service, he was one of us in a real fellowship.

Few people realize that the degree of democratic procedures now common in our Synod sessions are due to the foresight of Bishop "Rocky". An unusual custom had become established in the Diocese. Smaller parishes and missions which could not afford the expense of delegates were represented by proxy. The proxies were laymen from the larger centres such as Sault Ste. Marie. These men seldom knew much about the places they represented.

The Bishop said the practice must stop. And, stop it did. As a result, laymen from these smaller missions learned about the "Universal Church" and often added considerable and practical contributions to Synod discussions.

It is also not generally known that the Canadian House of Bishops, needing house rules, asked Bishop Smith to produce the same from traditional and contemporary sources. This he did and they were accepted although some bishops thought his rules were too lax.

Most of his time with us as Bishop corresponded to the world depression. He was not a business man. The necessary debates and discussions at Diocesan Synods irritated him. Certain individuals and parishes acted as if the depression were the result of the "High-Church" practices.

Thousands were out of work, clergy salaries were gravely reduced and a pessimistic attitude became normal. The managerial class were able to hold some sort of job and thereby exercised undue weight. They lacked the vision of the "Universal Church" and thought that it should confine its opinions to strictly "religious" matters. Bishop "Rocky" could see that the implications of Christian morality forced the Church from time to time to protest or to express convictions, no matter how unpopular they might be. But he was helpless, as were others, in a world of economic depression caused partly by the lack of Christian consciousness in the work-a-day world.

In the smaller towns and the mission churches he put the same effort into making the service live as many would do for an important Cathedral service. Country folk still living will never forget those Confirmations. In the talk to the candidates and in the sermon he gave us Christian convictions and even suggested that these convictions were worthy of some inconvenience or misunderstanding.

We all have our blind spots. Bishop Smith could not see that a very English or Anglo-Saxon interpretation of the Christian Faith was beginning to be unacceptable to Canadians. He could not see that the "Church of England in Canada", as we were called, was not nationalistic enough to catch the imagination of the coming generation, — which has now arrived. I was nearly seventeen before I met an Anglican priest who was not an Englishman who had come to Canada to help out for a time, with one exception, Archdeacon Sal-four.

The Bishop thought a stretch with the Established Church of England would be good for me. He found me a position as fifth curate at St. Mary's, Beverley, one of the great medieval churches in Yorkshire. At the last moment, the sudden retirement of the Vicar cancelled the appointment. This allowed me to gain experience in the United States and Toronto. Then back to the Diocese of Algoma. He sanctioned these bits of experience in North America but always told me how much he regretted not being able to send me to England for a time.

To lapse into modern jargon — it seems "Wild" nowadays to think of any Synod passing a motion, or attempting to pass a motion rejecting the life and work of a religious community. Lambeth 1968, resolution 5, accepts religious communities officially into the Anglican Communion. The poverty of Muskoka and the desire for a retreat house led Bishop "Rocky" to ask the American Society of St. John the Evangelist (S.S.J.E.) to send the Canadian members to his diocese. We were hardly settled when a motion to remove us was presented at Synod. It failed to pass. Later, some of those who had presented the motion became great friends of the Society. The Bishop used to say, "Bringing the Cowley Fathers to the Diocese was the best thing I ever did." It is not for a member of the S.S.J.E. to say the Bishop was right or not. If you will review the Bishop's Synod addresses you will see that he wanted;

- a) more opportunities for deeper spiritual life
- b) some provision for vocations other than the parochial ministry and
- c) increased sacramental life in the Diocese.

He thought we could help.

If you wish to damn anyone with faint praise it is a habit of literary folk to say, "He was a man of his times and prejudices." The answer is simple, "who isn't." I do not believe that Bishop Smith would be a man for all seasons but the witness he made for the Faith and his pastoral concern still have influence throughout Canada. Before we heard of ecumenism he was ecumenical in the sense of the Solemn Declaration of Genral Synod. He did believe in the Catholic Faith as revealed in Holy Writ and as defined in the undisputed Ecumenical Councils. Contrary to general opinion Bishop "Rocky" could put the Faith in the layman's language. The ceremonial helped because it was an early attempt at a very modern visual aid.

I have hinted earlier that the depression and a narrow-minded approach to thought in the Church dogged the path of Bishop "Rocky" from the beginning. Quite by accident I learned of his deep concern for and love of his clergy. I had been offered some academic work on two occasions. I decided I would accept them only if the Bishop thought I should and I wrote him to that effect. If I could have guessed that in 1972 I would be asked to say a few words about him I would have kept the letter. He had prayed that his desire to have me in his Diocese would not be considered selfish and unworthy by God Who might be calling me to academic fields or elsewhere. I rejected the positions offered.

The moral aftermath of the depression and the stubborn attitude of many with regard to the Faith and Order of the Church began to tell. He needed a holiday and unfortunately chose the summer of 1939. Caught by the war he could not return and so resigned the See of Algoma. He continually remembered the Diocese of Algoma at the Altar.

Now began a very useful ministry in England during the war years. First of all, he became President of the Church Union, the society which deals with the defence of Catholic Principles in the Anglican Communion. He went from place to place helping when vicars lost their curates who had become padres. Often he acted as assistant bishop.

The breakdown of Christian belief and practices at the close of World War II shocked him profoundly. He was worried about the Church of England which seemed to have lost its bearings. Canadian Anglicans did not realize this until the 1960's. In the 1950's, he wrote about the old days and was glad that I had been professed in the S.S.J.E. But, I could see that a note of discouragement had set in though he was more tolerant of other opinions than formerly.

Bishop Smith died peacefully on April 5th, 1955, at Hove in Sussex. Thus passed to rest one of the great unrecognized churchmen of the Anglican Catholic Communion.

J.G.M.

St. Luke's — Sault Ste. Marie



1. The first stone church in the Diocese of Algoma was the Mission Church of St. Luke, Sault Ste. Marie, built in 1870. In 1873, it became St. Luke's Pro-Cathedral.



2. In 1896, the Pro-Cathedral was enlarged by the additions of north and south transepts and a chancel at the eastern end and a bell-tower at the western end.

St. Luke's — Sault Ste. Marie



3. After a disastrous fire in 1952, the present Cathedral was erected in 1953-54. The south wall of the original building of 1870 has been retained in the new structure.

Society of St. John the Evangelist

The Society of St. John the Evangelist was founded at Cowley, England, in 1865. (Hence the reference as Cowley Fathers.) The first vows were taken at Oxford on 27th December, 1866.

In 1872, the United States citizens who had joined in England removed to Boston to become a Province of the English congregation. In 1920, the American Congregation was instituted. In 1930, they moved to Cambridge, Mass.

Father R. F. Palmer, ordained in Algoma, was a member of the American Congregation. In 1927, on the invitation of Bishop Smith, he returned to Canada to found a Province of the American Congregation. In May, 1939, the Canadian Congregation was instituted.

The first quarters were in a large but very old unused rectory at Emsdale, Ontario. It had neither plumbing nor electrical service. Later, the Society moved to Bracebridge, Ontario, on property given by the late Reverend Ralph Sadler. At first, since they were forced to use the building during construction living conditions were little better than at Emsdale.

On 23rd September, 1933, Bishop Smith consecrated the Collegiate Church. In 1936, more buildings were added. In 1964, through the generosity of the Larkin Estate many repairs, renovations and refurbishings were undertaken.

Among the many projects of the Community a most important one has been serving many small missions of the area.

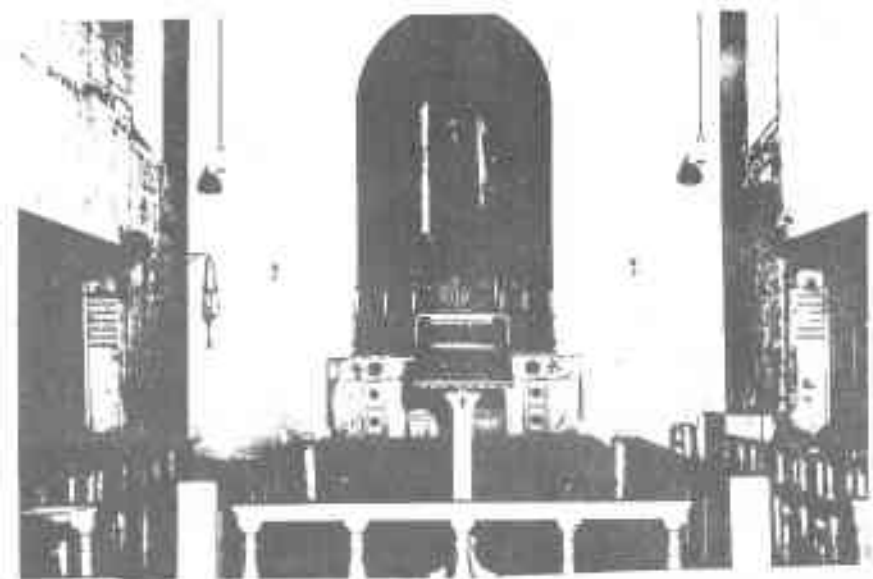
Superiors have been: Fathers Palmer, 1927-47; Hawkes, 1948; Marley, 1948-54; Thorton, 1954-63; Palmer, 1963-65; and McCausland, 1966.



The Mission House is built on property donated by the late Reverend Ralph Sadler.



The Mission Church is built of local granite. The roof tiles are from the roof of old Trinity College Chapel, Toronto.



The altar of the Church is a monolith of local granite. It is three feet wide and nine feet long. It is a gift of the workmen who built the building.



The Mission Bell is rung regularly throughout the day and can be clearly heard across the valley of Bracebridge.

The "Reigning Christ" adorns exterior wall of the Collegiate Church.



HOLY CROSS CHURCH, MACAULAY TWP.

S. S. J. E.

The little Church of the Holy Cross, Macaulay Township, was built with the help and guidance of the S.S.J.E. It is representative of the churches in Muskoka served by the Cowley Fathers.



THE MOST REVEREND GEORGE FREDERICK KINGSTON

FIFTH BISHOP OF ALGOMA
1940 - 1944

EIGHTH BISHOP OF NOVA SCOTIA
1944 - 1947

PRIMATE OF ALL CANADA
and
ARCHBISHOP OF NOVA SCOTIA
1947 - 1950

George Frederick Kingston

George Frederick Kingston was born in Prescott, Ontario, in 1889. He was the youngest of a family of seven boys and three girls, children of Richard and Elizabeth Kingston.

After finishing his schooling in his home town he taught in a small rural school in eastern Ontario. There could be no better training for priest or bishop in a largely rural diocese than teaching in a one-room, red brick school at the cross roads.

After a stint of teaching he entered Trinity College, Toronto. At that time the College was located on Queen Street in the original buildings which had been founded by Bishop Strachan.

It was a small college in which all students knew each other and also had out-of-lecture touch with the professors. In addition to those looking forward to Holy Orders there were men preparing for law, medicine, teaching and other professions.

Fred Kingston was a good student and an athlete. He was a popular man and a leader among the undergraduates. He earned his B.A. in 1913 to be followed by his master's degree.

Dr. Boyle had recently left Trinity College to become President of King's College in Nova Scotia. Fred Kingston followed him there. After acquiring his Bachelor of Divinity degree he became Professor of Philosophy at King's College.

In 1916, he was ordered to the diaconate in St. Thomas' Church, Belleville, Ontario, in his home Diocese of Ontario. The following year he was priested in All Saints' Church, Halifax.

In 1919, he married Miss Florence Belle Brown of Wolfville, Nova Scotia. They had three children, a son and two daughters. Their son, the Reverend T. D. Kingston, is Principal of Canterbury College of the University of Windsor.

After a period of study at Oxford and Harvard and earning his Ph.D., he returned to Trinity College, Toronto, to become Professor of Ethics and Apologetics. For fifteen years he was Dean of Residence. This was a demanding post which placed the discipline of the college residence in his hands.

He had a remarkable ability to control young men. A spare bedroom lay beyond his office in Trinity House, the men's residence on the corner of St. George and Harbord Streets. More than once I occupied that bedroom and could not help overhearing Dr. Kingston dealing with men in his office. Some had been acting more like little boys than men and had been called on the carpet for juvenile pranks. All were treated with the respect of grown men which made them feel very silly.

Dr. Kingston was never satisfied to deal only with academic matters. His philosophy and theology were always tested by its application to ordinary people in ordinary walks of life. For that reason he spent most of his long summer vacations in Nova Scotia taking charge of some fishermen's parish, preaching to rural congregations and visiting the homes of the hard-working people. When he came to Algoma he had no difficulty adapting to our ways. He was more than a very learned college professor.

At the age of fifty-one he was elected to the See of Algoma. On being informed of his election he replied to Archbishop Anderson of Moosonee, Metropolitan of Ontario, "Though I am unworthy of such a high calling I dare not refuse." Archbishop Owen of Toronto, Primate of All Canada, said of him, "I have known him for years and at all times found him to be a splendid administrator, a true leader of men and a friend of humanity".

Dr. Kingston was consecrated as the fifth Bishop of Algoma, on the Feast of St. Mark, April 25th, 1940, in St. Luke's Pro-Cathedral, Sault Ste. Marie, by the Most Reverend Trevor Derwyn Owen, Archbishop of Toronto, Metropolitan of Ontario.

The depression had rendered a poor and largely unendowed diocese even poorer financially. When Bishop Kingston came to the Diocese there was a big financial problem to be solved but there were men and women from all over the Diocese to help solve it.

George Frederick Kingston came to us in Algoma with his athletic frame, his strong face, his ruddy complexion and a good-humoured twinkle in his eye. He spoke with a quiet voice but gave the impression of Christian assurance and strength. He won the hearts of the Algoma people from the very start. He loved to visit the Indian people and was often at the Shingwauk Indian Residential School surrounded by the children. He was at home at once in the country congregations and the homes of Muskoka, Parry Sound, the Manitoulin and other rural areas. He was equally at home with the men in the mines, in the smelters, in the steel plant, in the pulp mill and in the lumber camps. The business and professional men and women recognized at once his gift of leadership.

He was a man's "Man of God".

The four years of his episcopate passed far too quickly. He was elected Bishop of Nova Scotia in 1944 and Primate of All Canada in 1947.

The resolution to translate to the See of Nova Scotia was not easily made. This was a decision which required intense soul-searching on the part of Bishop Kingston.

Contrary to rumour neither Bishop nor Mrs. Kingston were happy about leaving Sault Ste. Marie. This, despite the fact that she would be returning to her native soil and that he had many affiliations in the province.

He finally decided that he would not accept unless he be elected on the first ballot. Elections in Nova Scotia usually required several ballots.

Through the grapevine I learned that my name was also to be placed in nomination. I wrote to my good friend Canon Ellis of the Halifax Cathedral enclosing a letter of withdrawal to be read at the Synod sessions.

The Chancellor of the Synod notified Bishop Kingston that he had been elected on the first ballot. Whereupon, His Lordship accepted.

It was later learned that:

1. Bishop Kingston lacked only a few votes for a majority overall;
2. That I had the second largest number of votes; and
3. That my letter of withdrawal was not read until after the balloting.

Thereupon, the Chancellor ruled that Bishop Kingston had been elected on the first ballot.

Some members contended that the balloting should be continued to distribute the votes among the remaining members. But, the decision of the chair was upheld.

Later a Synodical Session was called in Algoma to elect a successor to Bishop Kingston. At the meeting for nominations I said, "We in Algoma have had no opportunity to give corporate expression to our feelings at the translation of Bishop Kingston. There is one man whom we could elect not only on the ballot unanimously but by acclamation. I, therefore, move that Bishop George Frederick Kingston be elected as Bishop of Algoma."

Archbishop Seager, presiding, ruled the motion out of order on the grounds that Bishop Kingston's resignation had been accepted by the House of Bishops of Ontario. Discussion followed which revealed that Archbishop Thorneloe had been elected to the See of Ottawa, had accepted, had resigned Algoma, then withdrew and remained in Algoma.

Since Bishop Kingston was still in Sault Ste. Marie, a committee was appointed to interview him and ascertain his wishes. Both he and Mrs. Kingston were delighted at the opportunity of remaining in Algoma. But, persuasion by Archbishop Seager compelled him to accept the transfer.

He was convinced that to decline would be saying "No" to what God desired.

We could not bear to see him go from Algoma.

One of the best things he did for us was to bring the Reverend W. L. Wright to Algoma as Rector of St. Luke's Pro-Cathedral in Sault Ste. Marie and as Dean of the Diocese. Our grief at the loss of Bishop Kingston was assuaged as we came to find in Bishop Wright the ideal "Father in God" for the Diocese of Algoma.

In 1947, George Frederick Kingston was elected to the Primacy of All Canada. He was consecrated the seventh Primate of All Canada and Archbishop of Nova Scotia.

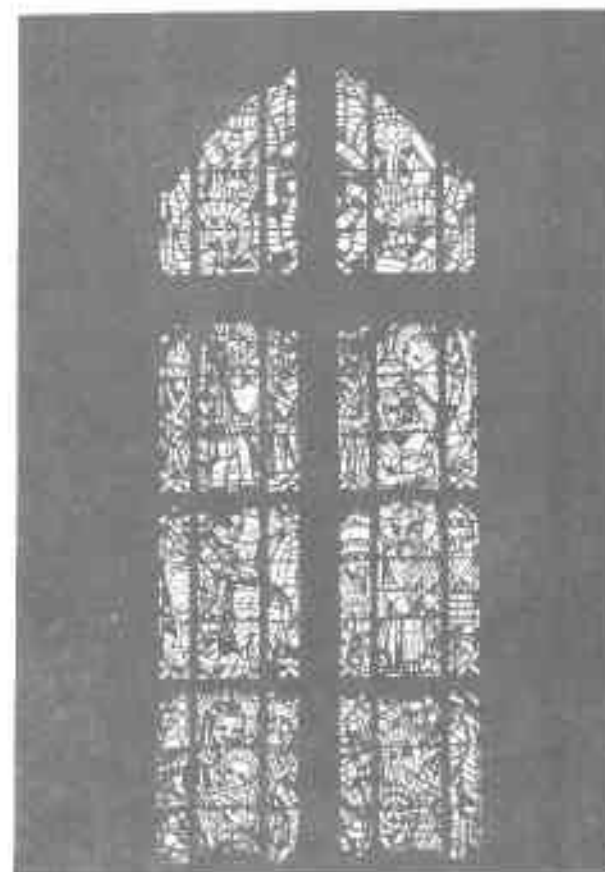
In 1948, as Primate, he attended the Lambeth Conference presided over by Archbishop Fisher. This meeting saw a renewed spirit of mutual prayer and cooperation. It laid plans for the Anglican Congresses to be held between the Lambeth Conferences. This resulted in the great meetings held in Minneapolis and Toronto. It also saw the World Council of Churches become a reality. The first Assembly was held in Amsterdam that year (1948).

Archbishop Kingston's death in 1950 was a sorrow and a shock to all. He wore himself out trying to be a good Bishop of Nova Scotia and a good Primate of All Canada. The load was too great.

He is gratefully remembered by the parishes and missions of Algoma through their gift of the memorial window over the altar in St. Luke's Cathedral.

R.F.P.

Kingston Memorial Window



The stained glass window in the east end of St. Luke's Cathedral, over the altar, is a memorial to Archbishop Kingston. It was a gift of the parishes and missions of the Diocese.



THE MOST REVEREND WILLIAM LOCKRIDGE WRIGHT

SIXTH BISHOP OF ALGOMA
1944 - 1955

METROPOLITAN OF ONTARIO
and
SECOND ARCHBISHOP OF ALGOMA
1955 -

ACTING PRIMATE OF ALL CANADA
1970 - 1971

William Lockridge Wright

"I hesitate to accept the responsibility," these were the words of William Lockridge Wright, Rector of St. Luke's Pro-Cathedral and Dean of Algoma, on April 12th, 1944, following his election to the vacant Episcopate of Algoma. Conscious of the power of the Holy Spirit and confident of the cooperation of the clergy and people of his Diocese, he picked up the mantle left by his predecessor, George Frederick Kingston. Thereby, he became the sixth Bishop of Algoma.

Dean Wright was well fitted for the office to which he had been elected. His grandfather, who had emigrated from Ireland, had been ordained in 1873, the year that the Diocese of Algoma was founded. Two of his sons had become priests. William was one of three in the third generation to follow the footsteps of father and grandfather.

The new bishop had been born in Roslin, Ontario, a small community about twelve miles north of Belleville. After elementary school in Lyn and Kingston he went to Queen's University, Kingston, but feeling called to the priesthood he entered Trinity College, Toronto, where he was made Licentiate of Theology in 1926.

Following his ordination to the diaconate on September 4th, 1926, in St. George's Cathedral, Kingston, he became assistant curate at the Church of St. George the Martyr, Toronto.

Because of the family connection with the Diocese of Ontario he returned to Kingston for his ordination to the priesthood one year later. He served in the Mission of Tweed from 1928-1932.

His next appointment was to a curacy at Christ's Church Cathedral, Hamilton.

Evidently he had endeared himself to the people of his first parish. In 1936, he returned to Toronto to become Rector of the Church of St. George the Martyr, Toronto.

On July 30th, 1936, the Reverend W. L. Wright and Miss Margaret Clare exchanged their marriage vows in the former Chapel of Trinity College before the Reverend John DeFencier Wright, father of the groom. Miss Margaret Clare was born at Atherley, Ontario, near Orillia. Being the daughter of a clergyman her elementary and secondary schooling was at various points in Southern Ontario. She graduated from Victoria College, Toronto, and began a teaching career at Tweed, Ontario. It was there she met her future husband.

It almost seemed as if the remainder of their lives was to be spent in the busy Metropolis of English-speaking Canada.

This, however, was not to be. In 1940, he received the invitation to become Rector of St. Luke's Pro-Cathedral in Sault Ste. Marie. He would succeed the Reverend Percy A. Paris who had moved to the State of New York. The call meant leaving a settled Toronto parish to work in a missionary diocese. This was a challenge requiring prayer and consideration. The Rector and his wife saw the invitation as a challenge to be accepted. Mrs. Wright was no stranger to Northern Ontario. She had served as Principal of the Secondary School at Schreiber for five years.

Pulling up stakes they headed northward little dreaming of the many exciting journeys that lay before them.

Now, as the Diocese of Algoma celebrates its centennial the Bishop has been with us for twenty-nine years. It has been an era of growth in responsibility. Great tasks have been undertaken requiring vision in planning and wisdom in execution. Meanwhile, the man who hesitated to accept responsibility has proved himself capable of the work and faithful in the duties of his office.

His consecration took place in St. Luke's Pro-Cathedral on May 30th, 1944, the Tuesday of Whitsun Week. The same Bishop who had officiated at his ordinations to the diaconate and priesthood, the Most Reverend C. A. Seager, was the presiding Archbishop at his elevation to the episcopate. Assisting at the Laying on of Hands was a great-uncle of the Bishop-elect, the Most Reverend A. U. dePencier, former Archbishop of New Westminster.

At the time of his election at age thirty-nine he was the youngest to be elected to the House of Bishops.

Doubtless Algoma's sixth Bishop considered his family in accepting his new duties. They had to consider their three children; they are now the proud parents of four children and the prouder grandparents of five grandchildren. In the Deanery across from the Pro-Cathedral where the Rector lived there was opportunity to be with his family every day. Family prayers were an established daily practice in the household. Now, he must face the prospect of being away from home a great deal of the time visiting the extensive Diocese and attending meetings in other parts of the Province, in Canada at large and even beyond.

The family moved the several blocks to "Bishophurst" and the father began his constant travelling as "Father-in-God". Simultaneously, his wife cheerfully assumed the responsibility and care of the children along with the management of the large residence known for the warmth of its hospitality to the Diocesan family and to visitors from all parts of the world.

The Diocese of Algoma recognizes the immense debt it owes to Margaret Clare Wright for that quiet, cheerful devotion to duty which has so enhanced her husband's ministry. Partial recognition was accorded when the Woman's Auxiliary of the Deanery of Thunder Bay presented her with a Diocesan Life Membership. A Dominion Life Membership was given to her by two aunts of her husband.

There is a tendency to measure life in cycles of seven years. As we look at the episcopate of William Lockridge Wright we can see four seven-year periods. They are: the Period of Decision, 1944-51; the Period of Challenge, 1951-58; the Period of Extension, 1958-65; the Period of Change, 1965-72.

DECISION often demands self-sacrifice, the call to shoulder greater burdens and the involvement of others, especially of the family.

One of the most far-reaching decisions was taken shortly after he had assumed office while attending the Lambeth Conference of 1948. It was the Bishop's first opportunity to visit the branches of the Algoma Association (in England), those groups of faithful church people who had supported this Diocese by prayers and offerings for almost sixty years. Bishop Wright decided it was high time that Algoma assumed its responsibility and ceased to be dependent on England for financial aid. The people of his Diocese were enjoying more of this world's goods than were many members of the Association. So, he suggested that it (the Association) should be disbanded. He urged that they continue to pray for Algoma and that they encourage clergy and lay workers to offer their services to the Church in Canada. The Diocese has received several priests from Britain and interest overseas has continued.

The matter of Church Union has probably been the single most important issue before the Church during the episcopate of Archbishop Wright. The leadership he has given this problem has been outstanding. The basic decisions concerning methods of pursuing Unity have been taken during his time. At the Diocesan Synod of 1947 he stressed the importance of the Anglican Communion in the reunion of Christendom and emphasized the significance of our position in the Apostolic Ministry. "no matter how anxious we may be for reunion let us beware of Pan-Protestantism."

A quarter-century later, during which time he had taken a far greater part in union plans than he could have anticipated in 1947, he reiterated his belief in the Catholic concept of the office of bishop. In his Charge to the Algoma Synod Sessions of 1971 in speaking of the duties of the episcopal office he said, "if a bishop is a leader he must be one who can make decisions and have a policy." From the beginning he has not been fearful of exercising that attribute of authority by which decisions are made.

CHALLENGE was required in several areas for the Diocese to reach its potential; its members were responding to their Bishop's leadership. They were being prepared to attempt greater things in the future. These were presaged by the success of the Anglican Advance Appeal. In the first three years of Bishop Wright's ministry Algoma became the first diocese to oversubscribe its share.

A totally unexpected challenge developed when a calamitous fire on November 22nd, 1952, necessitated the rebuilding of St. Luke's Pro-Cathedral. Within one year the Bishop had laid the cornerstone of a new building. It was opened and dedicated by the Most Reverend Walter F. Barfoot, Primate of All Canada, on October 27th, 1954. The Cathedral was consecrated by the Bishop on October 19th, 1958.

Other challenges which the Bishop placed before the Diocese were: Recruitment of men for the ministry; adequate stipends and living conditions for the clergy; the construction of new churches and rectories, especially in the growing sections of the Diocese; and the responsibility for Algoma to become self-supporting.

All this was a test of challenge for an intensified evangelistic programme. It brought forth fruit. During this time no less than twelve men volunteered for the priesthood and began their training. Nearly all are with the Diocese today.

On June 5th, 1956, after careful thought and preparation the Synod of Algoma unanimously decided to become self-supporting, thus relinquishing all assistance from the General Synod. At the same time the Diocese embarked on a campaign to raise two hundred thousand and sixty dollars for the work of Church Extension.

During this time the Bishop had the challenge of greater responsibilities thrust upon him, involving considerable increases in travel and administration. On April 20th, 1955, he was elected tenth Metropolitan of Ontario, succeeding Archbishop Renison of Moosonee. Now, he had become the second Archbishop of Algoma.

The extent of his travels, the many functions at which he was required to preside or to attend made him the best-known member of the House of Bishops. His itinerary has been filled with engagements to preach at dedications, anniversaries, convocations, etc. Perhaps one of the most significant ceremonies, other than the Consecration of his Cathedral, was the Consecration of the beautiful Trinity College Chapel in Toronto. He officiated as Metropolitan of Ontario and as Bishop Ordinary to the College. He has always taken a keen interest in Trinity College of which he is a graduate. Also, Trinity has trained many clergy for Algoma. He has, on occasion, served as Acting Chancellor.

EXTENSION first took place within the Diocese with the establishment of the Archbishop Wright Extension Fund on January, 16th, 1957. A committee was appointed to administer the Fund. Its main purpose was to purchase sites for new churches and rectories. The Diocese, aided by professional help, responded generously to the need. Several new churches were already taking shape.

Nor was this extension limited to work within the Diocese. A new world-wide outlook was ready to fire the vision of the Church. Once again the Archbishop was ready to give leadership.

The Lambeth Conference of 1958 stressed the Mission of the Church in all the World. It sowed the seed of Mutual Responsibility and Interdependence which was to grow out of the Anglican Congress of 1963. Algoma was well prepared to assume its share in carrying out this programme. At the Diocesan Synod of 1959 Archbishop Wright referred to the accomplishments of the fifteen years of his episcopate and said, "... we can take courage for even greater spiritual adventures in the future."

The Church Extension Programme was a decided success. Its objective was more than realized with over four hundred sixty thousand dollars being subscribed. More than twenty churches and an equal number of rectories had been built.

At Sudbury the Diocese witnessed its most ambitious and far-reaching project in the founding of Thorneloe University. The building of the University involved a capital funds drive exceeding that of the Church Extension Fund. Archbishop Wright became the first Chancellor of Thorneloe University. In 1969, the University shared with the Diocese the honour of hosting the twenty-first Session of the General Synod. This was the first time the General Synod had met in Algoma.

This memorial to the first Archbishop of Algoma may well stand out as the greatest achievement of its second Archbishop. In a few years Thorneloe University has achieved an enviable record for scholarship within the framework of Laurentian University.

Youth has always received the attention of our Archbishop. During his stay in Niagara he did a great deal of work for the Anglican Young People's Association (AYPA). This interest has been demonstrated by the extension of youth camp work in the Diocese.

Camp Manitou at Whitefish Falls is now located on property given to the Diocese through the generosity of Mr. W. H. Kefauver of Dayton, Ohio. It was founded by the late Archbishop Kingston, then Bishop of Algoma. Camp Gitchigomee on Sandstone Lake near Thunder Bay was established in 1945 by the Reverend M. L. Goodman. Smaller camps were begun in the Muskoka District in 1955 and in the Temiskaming area in 1958. Expansion of youth programmes at all camps has received strong support and excellent guidance from His Grace.

Another important extension of the Church's ministry was the formation at the Lakehead of a branch of the "Flying Angel Missions to Seamen". During the Great Lakes' shipping season hundreds of freighters from many ports of the world call at the fifteen-mile waterfront. A diocesan grant supports this work which is performed by an Anglican priest or layman. He welcomes the crews, arranges recreation, distributes reading material or entertains at the Mission headquarters. Thunder Bay parishes assist in this work.

By 1960, there were eighty full-time clergy in the Diocese. Despite all this extension the World-Wide Mission of the Church was not overlooked. Indeed, the Archbishop was in the forefront of the Missionary and Ecumenical Outreach. In 1961, he headed the Canadian Church delegation to the Third Assembly of the World Council of Churches in New Delhi, India. On this trip he was accompanied by Mrs. Wright. Before returning home they visited the Church's Missions in the Diocese of Amritsar, India. This area is of special interest to our Diocese.

Just over two years later (1963) Archbishop Wright and Archbishop Clark, Primate of All Canada, were invited to attend the first meeting of the Wider Episcopal Fellowship. This was a gathering of Bishops of the Anglican Communion with Bishops of other churches with which we are in communion. It had been convened by the Archbishop of Canterbury acting on recommendation from the Lambeth Conference.

Under the leadership of its Archbishop, Algoma proudly assumed its share in the Appeal of the Anglican World Mission. In the first year the people of Algoma not only oversubscribed to this fund but at the same time met increased apportionments required by the Canadian Church.

CHANGE in social, organizational and liturgical areas leaves many people confused and bewildered. In 1969, reflecting on his quarter-century episcopate Archbishop Wright observed, "I have experienced more changes during the past three years than in the twenty-two following my consecration."

In 1970, on the retirement of Archbishop Clark, the Archbishop of Algoma and Metropolitan of Ontario became the Acting Primate of All Canada. Twelve years after the General Synod had accepted a new Book of Common Prayer Archbishop Wright had become Senior Prelate of a Church that was experiencing major social, organizational and liturgical change.

During these times the importance of the Native Churches was being recognized. In 1965, Archbishop Wright was a member of the Central Committee of the World Council of Churches. The meeting was held at Enugu, the capital of Eastern Nigeria. This was the first time an African city had been host to such a gathering. In Africa the Archbishop preached in a village church at a service attended by more than one thousand people. With Mrs. Wright he visited Ghana and saw something of the Outreach of the Church in newly industrialized areas.

One year after the African trip (1966) Archbishop and Mrs. Wright travelled to the Holy Land for a meeting of the Lambeth Consultative Committee held in Jerusalem. They visited Israel, Greece and Holland enroute to England where His Grace had a preaching engagement in Westminster Abbey.

In September, 1966, a proud moment for Algoma was the visit of the Archbishop of Canterbury. Accompanied by Mrs. Ramsey and his Chaplain he was met in Toronto by Archbishop and Mrs. Wright and Dean Nock of St. Luke's Cathedral. They were transported by private aeroplane to Bracebridge where Dr. Ramsey addressed a large gathering at the Mission House of the Society of St. John the Evangelist (SSJE).

From there they travelled to the See City where they were guests at "Bishophurst". On Monday, September 12th, 1966, a great "Service of Witness" was held at the Armoury in Sault Ste. Marie.

A new dimension in Church Unity was foreseen at this meeting by the presence of His Excellency, the Most Reverend Alexander Carter, Bishop of the Roman Catholic Diocese of Sault Ste. Marie.

In 1967, Canada's Centennial Year, the General Synod met in Ottawa. Archbishop Wright delivered the sermon at the opening service.

During 1967-68, the Archbishop attended two large international gatherings: the Fourth Assembly of the World Council of Churches in Uppsala, Sweden; and the Tenth Lambeth Conference in London, England. At Lambeth Archbishop Wright made significant contributions to the debate on Church Unity. Also, it was Algoma's voice that was heard in an impassioned plea to continue the Daily Prayer Cycle in which the Dioceses and Bishops of the Anglican Communion are remembered regularly in prayer.

The changing pattern of the Church in the East was witnessed by the Archbishop early in 1969. He represented the Canadian Church in Southeast Asia. At Taipei, in Taiwan, the Bishops, Clergy and Laity from nine Dioceses met in what corresponded to a Provincial Synod.

In 1970, shortly after becoming Acting Primate Archbishop Wright was elected Chairman of the Anglican Council of North America and the Caribbean. This group provides a means of communication between American, Canadian and West Indian Churches for the sharing of problems and opportunities.

As Co-Chairman of the General Commission on Church Union in Canada the Archbishop has had to deal with many changes in ecumenical relations between the churches. His patience, tact and loyalty to principles have always proved to be a steadying influence in the plans for Church Union.

The twenty-fifth anniversary of the Archbishop's Consecration was observed at the Diocesan Synod in 1969. He received tangible expressions of love and loyalty from his people. He was presented with a pectoral cross, an illuminated address, a colour television and a substantial purse. Among the expressions of esteem was a gift from St. James' Episcopal Church in Sault Ste. Marie, Michigan. A close relationship has always existed between this American neighbour and St. Luke's Cathedral.

In 1970, the B'Nai B'rith Lodge of Sault Ste. Marie, Ontario, selected Archbishop Wright to receive its annual "Citizen of the Year" award. At this banquet the late Bishop Luxton of Huron, a close personal friend of the Archbishop, delivered the principal address.

Never is there a greater need for the exercise of mature responsibility than in times of change. With the conviction needed to make decisions, the courage to meet challenge, the vision to extend the work of the Church and an unwavering faith in the midst of change it can be said that William Lockridge Wright has proved worthy of his responsibility. It is a record which gives "Inspiration for Renewal" as the Diocese of Algoma enters its "Second Century of Service".
D.N.M.

St. George's — Kingston



St. George's Cathedral, Kingston, was the scene of the ordinations of Archbishop Wright. Dedicated in 1900 it replaced the original structure of 1785.

Missioners of Algoma



ADAM ELLIOT

The Reverend Adam Elliot was the first Anglican missionary to visit Manitoulin Island. He conducted the first Anglican service at Manitowaning on 21st June, 1835. On 28th June, 1835, he conducted the first Communion Service in Sault Ste. Marie.



THE VENERABLE WILLIAM MCMURRAY

The Venerable William McMurray, Archdeacon of Niagara, was the first Anglican Missionary in the Diocese of Algoma. He arrived at Sault Ste. Marie on 20th October, 1832. He conducted the first Anglican service on the Feast of St. Luke, 18th October, 1833. He served the area until 1838.



Trinity Church, Frelighsburg, in the Eastern Townships of Quebec, was the scene of Mr. William McMurray's ordination as deacon.



St. Mary's Church, Aspdin, is the most outstanding of the twenty-two built by the Reverend William Crompton. The design was stipulated in an anonymous gift of £600. The building was opened 15th August, 1886, and consecrated by Bishop Sullivan on 24th February, 1890.



THE VENERABLE THOMAS LLWYD

The Venerable Thomas Llwyd, first Archdeacon of Algoma, travelling missionary in Muskoka and Parry Sound, founder of twenty-two of the one hundred churches in the area.



CANON PIERCY



THE REVEREND CANON COLLOTON

The Reverend Canon F. W. Colloton, served as lay reader at Victoria Mines and Coniston, Secretary to Archbishop of Algoma 1917, Treasurer of Algoma 1920, Honorary Assistant St. Luke's Pro-Cathedral 1921-1963.



C. B. DUNDAS

The Reverend C. B. Dundas, in 1872, was the first Anglican missionary in the Thunder Bay area.



The Church of St. Mary on the Nipigon Indian Reserve



THE REVEREND JOHN SANDERS

The Reverend John Sanders, an Ojibway Indian, encouraged by Bishop Horden, was educated at Moose Factory and St. John's College, Winnipeg. He was ordained in 1876 and 1879, in St. Thomas' Church, Moose Factory, at that time the See-Church of Moosonee. All Saints' Church, Missanabie, was built under his direction. Earlier, he had built a chapel at the Mulligan Bay Post of the Hudson Bay Company.



DOUGLAS SISSENAH

Ojibway Indian, ordained St. Luke's Pro-Cathedral 1951 and Church of the Epiphany, Sudbury, 1953. Incumbent at Spanish River Indian Mission.



THE REVEREND CANON A. H. ALLMAN

The Reverend Canon A. H. Allman, missionary in Muskoka, 1888 to 1931.



O. L. JULL



CANON PINNINGTON



W. H. TRICKETT



THE REVEREND CANON FREDERICK FROST

The Reverend Canon Frederick Frost, served the Indian missions on Manitoulin and at Garden River, author of "Sketches of Indian Life", editor of "Ojibway Hymn Book".

Archdeaconries of Algoma

ARCHDEACONRY OF ALGOMA

DEANERY OF ALGOMA

DEANERY OF MISSISSAUGA

ARCHDEACONRY OF MUSKOKA

DEANERY OF MUSKOKA

DEANERY OF TEMISKAMING

ARCHDEACONRY OF NIPISSING

DEANERY OF MANITOULIN

DEANERY OF SUDBURY

ARCHDEACONRY OF THUNDER BAY

DEANERY OF SUPERIOR

DEANERY OF THUNDER BAY

Archdeaconry of Algoma

The Right Reverend Frederick Dawson Fauquier stepped ashore at Sault Ste. Marie on November 6th, 1873. Doubtless he was met by the Reverend John W. Rolph, M.D., of St. Luke's Mission and the Reverend Edward F. Wilson and Mr. Frederick Frost of the Garden River Indian Mission. They constituted the complement of his clergy in what is now the Archdeaconry of Algoma.

When he visited the Mission Church of St. Luke, now the Pro-Cathedral, he was viewing the only church building in the Archdeaconry. Indeed, it was the only stone church in his entire Diocese. There were no rectories and no episcopal residence.

Buildings constructed during his eight-year tenure were: the See House, "Bishophurst"; the Rectory at St. Luke's; "Shingwauk" and "Wawanosh" Indian Residential Schools; a Chapel-school at Batchawana; a log church at Nipigon; and Christ Church, Korah.

Christ Church, Korah, (now Sault Ste Marie), erected in 1879-1880, was opened for service on 19th December, 1880. In 1902, a stone foundation, basement hall and brick veneer exterior were added. In 1932, considered unsafe, it was rebuilt to a larger and improved plan. Bishop Kingston conducted consecration ceremonies on 1st June, 1941.

Shingwauk and Wawanosh were under the supervision of their founder, Mr. E. F. Wilson. He had been replaced at Garden River by the Reverend Peter T. Rowe. The Reverend T. H. M. V. Appleby became the incumbent at St. Luke's in 1876. In addition to their home missions Mr. Appleby and Mr. Rowe regularly conducted services at seventeen out-stations.

Their work was lightened in 1881, when the Reverend Henry Beer was appointed deacon-in-charge of the Missions on St. Joseph Island.

Bishop Fauquier had desired to establish Chapel-Schools at Michipicoten and Nipigon similar to the one at Batchawana. Sad to relate, the Batchawana enterprise was short lived and the project at Michipicoten was never started.

The Reverend Robert Renison served the Nipigon area as deacon-in-charge from 1881 to 1893. Owing to lack of men and means this mission was neglected for long periods of time.

When Bishop Sullivan assumed the episcopate there were two churches and four clergymen in the Archdeaconry of Algoma.

Expansion of the Church in the area continued under its new Bishop. From 1881 to 1883 four new churches were opened. St. John's, Hilton Beach (then Marksville) and Holy Trinity, Jocelyn (Kentville) were consecrated on 18th and 23rd July, 1883, respectively.

Bishop Fauquier Memorial Chapel, alongside Shingwauk, was consecrated on 29th August, 1883. St. John's, Garden River, opened for service on 20th October, 1883, and was consecrated on 6th July, 1884.

Seven more churches were built in the Archdeaconry of Algoma during the remainder of Bishop Sullivan's term of office.

St. George's, Bruce Mines, was consecrated on 23rd October, 1887; Trinity Church, Rydal Bank (then Ottertail), was consecrated on 17th November, 1889; and the Church of the Redeemer, Thessalon, was consecrated on 23rd November, 1890.

During April and May, 1932, Trinity Church, Rydal Bank, was dismantled and re-erected in Rosebrook Valley, five miles north-east of its original site. It was consecrated as St. David's Church by Bishop Smith on 30th October, 1932. On 14th September, 1956, the Executive Committee of the Diocese granted permission to demolish the building. The property was sold on 26th May, 1964.

St. John's, Chapleau, was first opened in 1893. On 15th February, 1907, the Mission was transferred to the Diocese of Moosonee. In 1908, a new church was built. It was consecrated by Bishop Anderson of Moosonee on 24th May, 1918. On May 28th, 1951, the Parish was returned to the Diocese of Algoma.

Emmanuel Church, Richards Landing, was opened for service in June, 1895. The building was consecrated by Bishop Thorneloe on 19th May, 1901. It was destroyed by fire on 3rd May, 1904. The church was rebuilt in 1926 and consecrated by Bishop Smith on 25th April, 1927.

In 1896, churches were built at Goulais River and Sylvan Valley (McDonald Township). The first services in St. James', Goulais River, were held on Easter Sunday, 1896. A formal opening was held in June of the same year. The consecration was conducted by Bishop Thorneloe on 28th March, 1897. The log church, sheathed with clap-board in 1905, was destroyed by fire on 10th July, 1923. The church, rebuilt in 1928, was consecrated by Bishop Smith.

In Sylvan Valley, in 1886, an attempt was made to construct a building to be used by Anglicans, Methodists and Presbyterians for Divine Service. It was also to function as the neighbourhood school. Property for the purpose had been donated by Mr. John Henry. The project never did materialize. Eventually, three churches and a school were built at the cross-roads. The Anglican church building, opened in 1896, was demolished in the 1960's.

There is no record of consecration nor dedication of the Sylvan Valley Church. On Sunday, 27th October, 1935, Bishop Smith confirmed seven persons. At the time he was asked to give the church a name. He chose the name of St. Christopher.

Bishop Sullivan, like his predecessor, was faced with the problem of adequate manpower. No doubt, the most serious was the sudden resignation of the Principal of Shingwauk, the Reverend E. F. Wilson, in 1893. When the Reverend Robert Renison of the Nipigon Mission declined the appointment, the Bishop was able to recruit the Reverend James Irvine, a graduate of St. John's College, Winnipeg.

There was a heavy turnover of clergy throughout the area. During his fourteen-year episcopate twenty clergy served a total of only forty-one man years.

Three rectories were built in the Archdeaconry during the Sullivan episcopate: Korah, Hilton Beach and Garden River. The one at Garden River burned and was rebuilt in 1896.

In 1892, a school for the Indian children was opened at the Spanish River Reserve. This building burned on 1st June, 1898. A log structure with attached kitchen was opened on 19th December, 1898. This inadequate building was replaced by a new one opened on 1st February, 1928. Construction of the Gowan Gillmor Memorial Chapel was begun in 1931, and completed in 1932.

In 1897, when Bishop Thornelee assumed his episcopate there were only six ordained clergy in the Archdeaconry of Algoma. Bruce Mines and Garden River were vacant; the Reverend Robert Renison was the incumbent at St. Luke's Pro-Cathedral; the Reverend W. M. R. Seaborne was serving the area from Bruce Mines to Blind River; the Reverend J. P. Smitheman had charge of Christ Church, Korah, as well as Goulais River and Batchawana; the Reverend G. H. Prewer was serving the Chapleau area; and the Reverend James Irvine was the Principal of Shingwauk.

In July, 1897, the Reverend Frederick Frost arrived at Garden River. For ten years he dedicatedly served a tremendous area from his home charge.

The thirty-year episcopate of Archbishop Thornelee saw many improvements in communication and transportation. He was the first Bishop to arrive at Sault Ste. Marie by railway. The line from Algoma Mills had been completed only ten years earlier. Later the Algoma Eastern Railway reached Manitowik Island and the Algoma Central Railway pushed through the rough terrain north of the See-Town.

Some of the early difficulties of travel may be gleaned from Mr. Smitheman's visit to the logging camps in the Batchawana area and which were reported in the Algoma Missionary News dated 1st April, 1898.

"I have just returned from an eight-day visit to these camps and I am thankful to Almighty God for safe preservation in travelling over Lake Superior. I drove by land from Korah to Goulais Bay to the house of Mr. Peter Jones whose shanty is on the east side of

Batchawana Bay. From there I proceeded the next morning to the first camp, and because the ice would not carry my pony I walked the eight miles to Batchawana Island. Rain had fallen three days previously and had covered the first ice, then the water had frozen but the second ice was not very strong. I walked on snowshoes through the slush and now and then broke through the top ice. I was glad to reach the Island. After supper the foreman kindly called the sixty men together in the eating camp and we sang familiar hymns and prayed and expounded God's Word. On the following morning I walked back the eight miles to Mr. Jones' house and found the ice much stronger, it having frozen hard in the night. I then started over the ice a distance of thirteen miles to the next camp and ere I reached it I thought my earthly course was finished. The horse broke through the ice in several places but the worst was where the cutter went through too. I sprang out and fortunately wasn't far from shore. Eventually, with some difficulty, I got the horse and cutter to land. It isn't a pleasant sensation when you feel your horse and cutter going through the ice and you don't know how deep the water is. However, I arrived safe and sound at the second camp and followed very much the same order of service as at the first. I gave a day to each camp as the men could only be gathered together at night. The third camp is four miles from the second. Here I found much kindness from Mr. Dean of North Bay, the clerk of the camp. In the fourth and fifth camps, as in fact in the whole five, I was well received and attentively listened to. The population of Batchawana is mostly Indian and Roman Catholic. I found only two families not members of that church and one of these belonged to the Church of England. Mr. Chapman said I was the first clergyman of any kind who had entered his house in the ten years he had been at Batchawana. He begged me to baptize his two little daughters. When at the fifth camp I was sixty miles from home. My horse stood the journey well. He fell down twice, once he broke the breeching strap and the second time he broke the shaft of the cutter. However, as I always travel with rope and wire repairs were soon made. I am indeed thankful to Almighty God for preserving me from drowning and enabling me to speak a word in season to 250 shantymen."

Travel in the Michipicoten area is recorded in the Bishop's diary by the following paragraph which appeared in the Algoma Missionary News dated 1st May, 1900.

"Left Sault Ste. Marie 15 March (1900), — by train visited Sudbury and Chapleau — joined Rev. Geo. Prewer — freight train (caboose) to Missanabie. Load of hay on sleigh — across Dog Lake and Manitowik Lake to Halfway House — reached Wawa at 10:30 p.m. — Next day to Michipicoten Harbour — (railway Helen to Harbour) — Met F. H. Clergue — on a tiny island "The Wigwam" residence of F. H. C. — visit HBC Post 4 miles away known as "The Mission". Services in store and lumber camps — return journey during the evening at Halfway House at 2:30 a.m. — resumed journey to Missanabie at 6:30 a.m. to catch eastbound train."

An article in the Algoma Missionary News dated 1st December, 1900 tells of some of the difficulties in the settled areas.

"The Bishop of Algoma and two of his clergy detained at Massey on October 5th and left for the Indian Reserve on Spanish River. The party was waiting around town for some time before a conveyance was found. At last a lumber wagon was secured which carried the party and their luggage. We hear that they had a wet journey on foot between the road and the river — the fields being flooded. Next day the party returned to Massey having walked the entire distance from the river with some Indians carrying the baggage."

Mr. Frost did missionary work from Garden River that extended to the silver mines twenty miles north, to the Echo Bay, Echo River, Sylvan Valley and Bar River areas. In one report he mentions serving two stations in Laird Township (Bar River). This is amazing since Laird Township is only one-half the area of a full township. Even part of that has never been inhabited. It appears that the Anglicans in the area were eventually overwhelmed by the Methodists and the Presbyterians.

In the Algoma Missionary News dated 1st November, 1903, he reports some of the problems of travel in the region.

"I travelled a road yesterday that for badness excelled everything that could be conceived. The mud seemed almost bottomless and moreover it was that sticky kind of mud that is hard, or soft, rather, to travel through. The horse sinks, the vehicle sinks and the person in the vehicle sinks morally as well as physically, because it is so provocative to blasphemy. It is enough not merely to make a parson swear but enough to make a bishop swear.

I went to a house where I had some dinner given to me. Arrangements had been made for the baptism of some children at a house farther on. My friends went with me and quite a congregation assembled to help with the service. There were three children christened, the oldest nine years of age.

When it was over I thought of the bad roads and the mud with great distinctiveness. But, the people had prepared a feast of cold chicken and other things. It was not far away, only a quarter of a mile, so we went. I would fain have taken the mud at once but I did not wish to displease my friends. I was assured that a start should be made as soon as possible after the repast.

And so it came to pass, for the host left the table to put my horse in the shafts of the buggy and we were soon struggling with the mud. It might be consoling to know that I had passed through the worst of it before night overtook me and I reached home at last."

In the earlier half of Archbishop Thorneloe's episcopate eleven new churches were opened in the Archdiocese and one was transferred to the Diocese of Moosonee. The new churches were: St. John's, Sault Ste. Marie, in 1901; St. Saviour's, Blind River, in 1902; the Chapel at Cutler, in 1904; at Walford, in 1908; St. James', Massey, in 1908; St. Alban's, Parkinson, in 1908; All Saints', Victoria Mines, in 1908; the Chapel of the Intercession, Llewellyn Beach, St. Joseph Island in 1909; St. Stephen's Mission, Sault Ste. Marie, in 1910; the Holy Saviour, Desbarats, and the Church of St. George the Martyr, Echo Bay, in 1910. In 1907, St. John's Church, Biscatawag, built in 1906, was transferred to Algoma from the Diocese of Moosonee.

In 1904, only three years after its opening, St. John's Church, Sault Ste. Marie, was declared unsafe. After much deliberation the problem was solved by building new foundations and new exterior walls.

In 1905, a beautiful stained glass window was installed in St. John's over the altar at the east end. The window came from Hurstpierpoint, England, through the efforts of Miss Gurney, a benefactress of Algoma. It was intended for St. Luke's Pro-Cathedral. Unfortunately the building was unable architecturally to accommodate the window.

Legend has it that the window is of ancient origin. It had been hidden to prevent its destruction during the anti-Catholic insurgency in England. The secret of its location had been forgotten. By the time of its rediscovery it had already been replaced. Later modifications and modernization have greatly enhanced the beauty of this little church.

The Chapel at Cutler had been the gift of Messrs. R. Loveland and P. Stone. On 24th August, 1904, it was transferred in trust to the Bishop of Algoma. On 23rd August, 1916, the property was sold to the Spanish Mills Company on condition that the Chapel be open to all denominations. The moneys derived therefrom were applied to the Bishop Sullivan Memorial Sustentation Fund.

St. George's Church, Walford, was the gift of Messrs. Thorne and Muncaster. Built at a cost of fifteen hundred dollars and not completely furnished it boasted a concrete foundation and a furnace. It was opened on 8th March, 1908, with a congregation of sixty persons. Originally served from Webbwood, it has for many years been under the care of the catechists or incumbents of the Spanish River Reserve.

Parkinson, north of Iron Bridge, had been established as a farming community. Deficient soil gave the area a short life. St. Alban's Church and Cemetery had been consecrated by Bishop Thorneloe on 6th August, 1911. In 1946, the building was sold and dismantled. The Diocese has retained title to the cemetery property.

On 13th July, 1926, the Chapel of the Intercession at Llewellyn Beach on St. Joseph Island was transferred in trust to the Bishop of Algoma. It was intended for the use of the clergy and lay communicants of the Protestant Episcopal Church in the U.S.A. summering at the Beach. Should the Chapel cease to be used for such purpose the land and building shall become the property of the Diocese of Algoma.

For many years the late Canon F. W. Colloton, then secretary to the Manager of the Mond Nickel Company at Victoria Mines, laboured as lay reader in that area. He was responsible for the construction of All Saints' Church which opened 6th December, 1908. In 1911, the Company ceased operations at Victoria Mines. In 1912, the smelter was removed to Coniston. In 1915, the church building was dismantled and re-erected at Coniston.

St. Stephen's Mission to St. Luke's, Sault Ste. Marie, was opened in 1910. For many years it served the northern portion of Sault Ste. Marie and a large area north of the city in the Township of Tarentorus. In 1966, due to the building of new churches and the realignment of parishes it was closed and the property sold.

Proposals to build a church in Tarentorus were made in 1882 and 1897. Property was purchased in the Highland Park area on 19th May, 1902, and in 1913, Mr. A. H. Huckson offered to provide a site. The present property was purchased in 1916. Holy Trinity Church was opened for service on 9th December, 1917. The following year (1918), Archbishop Thorneloe made his first episcopal visitation. At that time the only debt remaining was the cost of the painting. In 1959, a new building was erected where the first service was held on 1st December, 1960.

In 1906, an old house was purchased in the northwest section of the city and prepared for conducting services. It became known as St. Peter's, Mission to St. John's, Sault Ste. Marie. In 1920, the incumbent, the Venerable Archdeacon Gillmor, proposed the construction of a church. The first service in St. Peter's was held on 9th March, 1922. Installed over the altar is a beautiful stained glass window, a gift of the Parish of Guilford, England. This window is said to carry the same legend as the one in St. John's. That is, it was hidden to prevent its destruction, was forgotten and discovered following replacement.

The Church of the Holy Saviour at Desbarats and the Church of St. George the Martyr at Echo Bay were built during 1909. Both were opened on the same day, 23rd January, 1910. The Church of the Holy Saviour was consecrated by Archbishop Thorneloe on 5th February, 1922. The Church of St. George the Martyr was consecrated by Bishop Smith on 4th September, 1932.

There were five major and one minor areas of industrial development within the Archdeaconry.

The minor project was the construction of the Canadian Ship Canal at Sault Ste. Marie which lasted from 1888 to 1895. It brought into the area a large number of people some of whom stayed. Others left and returned later while others left never to return.

Some idea of living conditions may be gleaned from experiences told the author by a long-time parishioner of St. John's Church. Although they lived on the waterfront, construction of the canal precluded the use of water from the St. Mary's River. It was necessary to travel more than half a mile to the base of "Bruce Hill" to obtain water for domestic use. Oddly, firewood could be gathered by travelling about one-half that distance. Indoor plumbing was non-existent and even board sidewalks still in the future.

The major industries of the area were mining, lumbering, the manufacture of pulp and paper, steel making and railway construction.

Copper mining and smelting began in Bruce Mines in the early 1800's. The mining and smelting of nickel was centred at Victoria Mines, although there were many small producers such as Cascade Mines north of Garden River. Many small gold mines operated throughout the region at scattered locations and at various times. The Michipicoten iron mines (Wawa, Helen, Magpie and others) began operating in 1900.

Copper production in Bruce Mines and Rock Lake, after intermittent operations ceased in the early 1900's. Victoria Mines closed in 1911. The smelter was removed to Coniston in 1912. Work at the Helen and Magpie Mines continued intermittently from 1900 to 1918. Iron requirements depended on the fortunes of the Algoma Steel Corporation. The Helen Mine was reopened in 1939. Operations have continued in the Wawa area on an expanding scale.

Lumbering began in the late 1800's. The instability of the industry, the frequent removal of sites of operation, the constant displacement of personnel and the numerous denominations represented greatly hindered the work of the Church.

Initially, agriculture was a progeny of the logging industry. Due to the differential in transportation costs economy demanded that hay for horses must be grown locally while grain could be imported. Winter transportation by sleigh was much easier and more economical than by other methods. This permitted farmers to work the land from seeding to harvest and to be gainfully employed in the woods during the winter. It was generally conceded that a logging operation would be profitable if no more than two "tote-teams" were required for every team at work in the woods.

The production of wood pulp at Sault Ste. Marie and delivery therefrom began in 1896. Paper making came later. Interruptions and resumption of industries have been frequent items in our news. Rarely, until very recent times, has there been any mention of our paper industry. It appears that the regular, uninterrupted production of this industry was not worthy of mention.

In 1901, steel making began with the rolling at the Algoma Steel plant of the first steel rails made in Canada. The production of charcoal in the Searchmont-Northland area was a short-lived child of the iron making industry.

Railway construction in the Archdeaconry began with the building of a line from the Helen Mine to Wawa in 1900. This trackage was required to carry iron ore from the mine to Lake Superior. Simultaneously, construction from Sault Ste. Marie northward was under way. By the end of 1901, mixed train service was operating daily to Ogidaki (Mile 48) and return. The author has in his possession an original timetable, effective date, 12:01 A.M., 23rd December, 1901.

Despite the lack of funds and shortage of manpower the Church made every effort to serve these various economies. Early visitations were made to the Bruce Mines area. Bishop Strachan included the community on one of his episcopal tours. The Reverend F. A. O'Meara of Manitowaning called regularly at Bruce Mines, Garden River, Sault Ste. Marie and other points along the North Shore. In 1916, the Archbishop appointed Mr. G. H. Kelly as travelling missionary to the logging camps. His area of service was from Webbswood to Blind River and as far north as fifty miles from the North Shore. The Plummer's were among the most influential families in Bruce Mines. Later, these people performed valuable service at Sault Ste. Marie.

Despite frequent appeals Bishop Thorneloe was unable to recruit an ordained priest for the Wawa-Michipicoten area. From 1901 to 1918, this field was served infrequently and usually for short periods by lay readers or students of divinity. On two occasions, 1913 and 1918, students returned to the field during Christmas recess. In 1918, the incumbent at White River attempted to serve the area from Hawk Junction to Michipicoten. Episcopal visitations are recorded for 1903, 1912 and 1918.

Attempts were also made to serve the construction workers during the building of the Algoma Central Railway. In 1902-1903, the line from Sault Ste. Marie to Ogidaki (Mile 48) was served by a catechist. In 1912, a Mr. Abbott was assigned to the Algoma Central region. In 1916, a railway pass was issued to the Reverend E.H.C. Stephenson.

The Algoma Missionary News of June, 1910, carried a report from the Reverend W. H. Johnson of St. John's about a trip to Wabos (pronounced Waboose) to conduct a burial service. He also visited the community and camps around Searchmont and travelled as far as Trout Lake (Mile 57), the end of construction.

Marked improvements in transportation and communications in the region during Archbishop Thorneloe's episcopate were not equalled by improvements in industrial stability. Economic uncertainties greatly increased the problems of the Church. At times, entire communities disappeared. Who knows the whereabouts of Cook's Mills? The Reverend R. A. Sims, deacon, lived at Cook's Mills from 1890-1893. He served the area from Blind River to Thessalon.

During the roaring twenties and hungry thirties the population of the Archdeaconry of Algoma remained fairly stagnant. Increased industrial activity during World War II and the post-war years swelled the populace of Sault Ste. Marie. Uranium mining created the brand new community of Elliot Lake with some growth in the surrounding territory.

Six new churches were built in anticipation of their need. All Saints' in the southern section of Tarentorus and the Church of the Epiphany in the extreme portion of the township were built in 1959. St. Matthew's in the eastern portion of Sault Ste. Marie was opened for service on 11th July, 1961. This Parish became self-supporting in 1972. An early consecration of the building is expected.

The Church of the Epiphany, a basement structure, closed its doors in 1966. The property was sold in 1967.

The last services at All Saints' Church were held in December, 1969. The property has been offered for sale.

The Church of St. Peter the Apostle, Elliot Lake was opened in 1959. Services have been conducted regularly since the opening.

In 1959-60, the Church of St. Andrew was built at Ramsey on the C.P.R. mainline to serve the logging camps from Sullivan to Cartier.

In 1967, a church was built at Tophet, on the main line of the C.P.R., west of Cartier, on the Mountbatten Indian Reserve for the Brunswick House Band. This site proved to be unsuitable. In 1972, the entire Band was moved a few miles west to new territory at Duck Lake. Simultaneously, the Church of the Redeemer was dismantled and reassembled at a new location on Duck Lake.

One of the major projects of Algoma's Diocesan during the post-war period was renovation and modernization of the rectories in

his area. Outdoor plumbing had become obsolete and undesirable. Somewhere, someone has said, "And the first shall be last". The first rectory in the Diocese was built in Sault Ste. Marie for the incumbent of St. Luke's Pro-Cathedral. It was constructed at a cost of one thousand dollars in 1876. The funds had been collected in Southern Ontario by the Reverend T. H. M. V. Appleby, priest-in-charge. In 1968, it was replaced by a modern building befitting the title of "The Deanery". It is a more suitable companion for the new Cathedral.

Much has been written about the hardships and dangers of the early days with a tendency to minimize the experiences of today.

The following is taken from a report in the Algoma Missionary News dated, Spring-Summer, 1942. "Great anxiety was felt over St. Joseph Island during the weekend of March 8th, when it became known that the Reverend D. H. Dixon and his companion, Mr. Emerson Smith, were lost in the severe blizzard that raged for more than forty-eight hours.

Leaving Richards Landing at three o'clock Sunday afternoon they travelled across the ice to Port Findlay, thence by highway to Desborats. Leaving there at ten o'clock they set out across the seven miles of ice to Hilton Beach. By forty minutes after midnight, further travel having become impossible, they spent the night in the car. At nine o'clock Monday morning, in spite of the fierce storm, they decided to attempt walking to their destination. On reaching shore they tried to walk through the woods. Shoulder-deep snow made this impossible. Not until thirty minutes after noon did they reach the home of Mr. and Mrs. McIntyre. A search party missed the pair but discovered the abandoned automobile and recovered the clergyman's bag.

On such dedication to service has Algoma been built. May such dedication contribute to our "Renewal of Faith" for the future.

H.C.



ST. JOHN'S — HILTON BEACH

Although St. Luke's, Sault Ste. Marie, and Christ Church, Korah, were the first churches built in the Archdeaconry of Algoma, St. John's Hilton Beach, is the oldest surviving church building in the area. It was removed from the cemetery ground to its present location.



ST. JOHN'S — CHAPLEAU

St. John's Church, Chapleau, for a period served as the See-Church of Moosonee. Renovations to the interior were completed in March, 1973.



CHAPEL OF THE INTERCESSION — LLEWELLYN BEACH

The Chapel of the Intercession at Llewellyn Beach on St. Joseph Island near Richards Landing occupies a unique international position in the Diocese of Algoma. Llewellyn Beach is a summer colony which owes its origin to the late Bishop Williams of Nebraska. The building is held in trust by the Diocese of Algoma for the use of the clergy and lay communicants of the Protestant Episcopal Church in the U.S.A. A bronze tablet on the door bears the inscription, "This Chapel is a Memorial to him who built it to the Glory of God, Arthur Llewellyn Williams, D.D., Third Bishop of Nebraska, Founder of this Colony. A man of God. A man among Men. Our Friend. 1853-1919."

Archdeaconry of Muskoka

In this short space it is impossible to do justice to our one hundred churches. Hence, I use the title "Historical Notes". I hope, in some small way, to pay tribute to the devoted men and women who have given their lives to the work of the Church in Algoma for the past century. To them I dedicate this little work.

Let us start at the south and work northward. Services were held as far south as Severn Station in 1876, though in recent years Gravenhurst has been the most southerly point to be served.

No doubt, St. James', Gravenhurst, is so called after the mother church in Orillia. An early incumbent here was the Reverend Thomas Llwyd, 1875-84, who moved to Huntsville in the latter years. The church burned in 1887 and was replaced by the present beautiful building, one of whose special features is its memorial windows. The first I should mention is one to a little Algoma martyr who died as a result of the fire. The second is to our first Bishop, another Algoma martyr, if ever there were one. On a lighter note, I report that this window was paid for with money raised by the ladies of the church selling pictures of Bishop Sullivan. I commend this method of fund raising to the ladies of today. The third window is to Archdeacon Lindsell, Rector, 1914 - 1917, who for many years thereafter was Chaplain of the Muskoka Hospital. It was my privilege to have known him. His successor was Canon A. H. Allman, 1918-1931.

A church near Gravenhurst, now no more, was St. John the Divine of Northwood.

St. Thomas', Bracebridge, was so named for the Reverend Thomas Ball, Rector, 1870 - 1874. So widely did his missionary journeys range that he may be justly called "The Father of the Church in Muskoka."

His successor, the Reverend J. S. Cole, 1874-1883, was also an outstanding man. He was the author of "What is Euclid or Inconsistencies in Education". Think what a field day he could have had today with a title like that. In 1878 on what he called "A Wedding Tour in Muskoka", he rowed twenty miles.

The Reverend Mr. Cole was replaced by the Reverend James Boydell who remained until 1897.

In more recent times a great contribution has been made by the Reverend David Mitchell who served for more than eleven years as editor of the "Algoma Anglican".

A lay reader who must be mentioned was Mr. William Edwin Hamilton, Immigration Agent, whose father was Sir William Rowan Hamilton, one of the greatest mathematicians of all times. Other laymen were Mr. R. M. Browning, after whom the Memorial Hall was named, and Mr. William Kirk, choirmaster for more than half a century.

Bracebridge is also the site of the Canadian branch of the Society of St. John the Evangelist and its Collegiate Church. It was set up about 1929 by its first Superior, the Reverend Canon R. F. Palmer, D.D., one of our most distinguished clergy. Among their good works, the one which concerns us most closely is their devoted service to the many missions which are or have been under their care. Still in existence are St. Paul's, Uffington, St. Stephen's, Vankoughnet and Christ Church, Purbrook. These were the setting for "Life in Algoma" by the Reverend H. N. Burden, missionary here, 1889-1892. Other churches served by the Society are St. Peter's Rocksborough, Holy Manger, Barkway, St. George's, Falkenburg, moved from its original location at the Junction, Holy Cross, Macaulay, St. Mary's, Beatrice, St. Michael's, Allensville, St. George's, Lancelot, and finally St. Mary's, Aspdin, the first stone church in Muskoka, of which more later.

I must now mention the churches no longer in existence. I have, alas, room for only a roll call. They were: St. John the Baptist, Clear Lake; Holy Family, Mathiasville; Christ Church, Lewisham; St. Bartholomew's, Monck; Holy Redeemer, Allen's Corners; Love of Jesus, Parkersville; Good Shepherd, Rosemount; St. John's, Stanleigh; and St. John's, Ufford.

Going back to St. Mary's, Aspdin. It must ever be associated with the name of the Reverend William Crompton who founded it and twenty-one other churches in our area. He was one of the first settlers at Aspdin and built a log church on his own land known as St. John's, Sisted — not to be confused with St. John's, Stanleydale, farther north. In my mind he will always rank as one of the heroes of the Church in Algoma. I treasure one of his books printed in the memorable year of 1873.

Christ Church, Port Sydney, is one of the most historic in the Diocese. It celebrates its centennial this year (1972). It is a memorial to its first Rector, the Reverend Edwin Cooper and to Mr. Sydney Smith, for more than half a century its warden and Sunday School superintendent. The Reverend Mr. Cooper endured many hardships — at one time he lived in two small rooms in his stable. Among Mr. Cooper's successors were: the Reverend Robert Clerk, later to be the pioneer of the church in the Township of Freeman, where his "Theological Log House" was built prior to 1905; the Reverend A. T. Lowe, builder of the first private steamboat on the Muskoka Lakes, the "Lady of the Lake"; Canon E. P. Pinnington; and Canon E. R. Nornabell.

Christ Church, Port Sydney, was the Mother church of All Saints', Huntsville, which became a separate mission in 1883. The following year (1884), the Reverend Thomas Llwyd came from Gravenhurst and stayed until his death in 1903. He became the first Archdeacon of Algoma. The existing beautiful church was built in his time (1895).

His successor was The Rev. C. W. Balfour, who also became an Archdeacon and until his death in May, 1973, was the senior clergyman of the Diocese. The present incumbent, the Venerable G. W. Sutherland, has served All Saints', Huntsville, for almost twenty years.

Another clergyman associated with All Saints', Huntsville, was the Reverend Lawrence Sinclair, a famous walker and worthy of mention in the same breath as Archdeacon Gillmor. He was a writer of both poetry and prose. A memorial window in the church bears witness to his name.

A layman who must be mentioned is Mr. F. W. Hutcheson, warden and benefactor. Churches associated with All Saints' are: Holy Trinity, Newholm (also known as Brunel); St. Paul's, Grassmere; St. John the Baptist, Ravenscliffe, (always associated in my mind with the Tipper family); and Christ Church, Ilfracombe, associated with the story of "English Bloods". An outstation was Maple Hill or Quinn's schoolhouse, less prosaically known as "Stoney Lonesome".

The Lake of Bays Mission goes back to the time of the Reverend Thomas Ball but there is little on record prior to 1894. In that year the Reverend A. W. Hazelhurst came to Baysville where the Church of St. Ambrose was opened in 1899. St. John's, Fox Point, followed the next year (1900). St. Mary Magdalene, Dorset, burned in 1906. It and St. Ambrose were rebuilt some years later. The fourth in the mission is St. James', Port Cunningham. St. Mary the Virgin at Norway Point is no longer in use.

Canon Hazelhurst, as he became, served for a third of a century, to 1927. His successor was the Reverend R. C. Warder, my first Rector at Schreiber, whose book "Northern Exposure" tells entertainingly of his work here.

Let us now retrace our steps southward and westward to Bala and Trinity Church, built in 1920, the gift of a distinguished Canadian, Mr. George Edwards, LL.D., O.B.E.; an outstanding feature of Trinity Church is its Chapel of the Welsh Saints.

One of the associated churches is St. James', Port Carling, where, in 1890, was ordained Percy St. Michael Podmore, author of "The Sporting Paradise" and other books of Muskoka interest. The church burned in 1912 and was rebuilt the following year.

Other associates are: All Saints', MacTier, celebrating its centennial this year (1972); Church of Our Lady, Southwood; and St. James', Mortimer's Point, associated with the Mortimer family. St. Alban's, Torrance is now closed.

St. Mark's, Milford Bay, opened in 1918 was, for more than a quarter of a century, served by one of Algoma's senior statesmen in the person of the late Canon W. A. Hankinson. For many years he was ably assisted in a team ministry by Mr. George Brooke. St. John's, Beaufort, which goes back to about 1890, is an associate of St. Mark's, Milford Bay.

Northward again to Rosseau and its historic Church of the Redeemer. It goes back to 1873 when the Reverend William Newton built the nave. The church was not completed for some years. In 1875, it was not used in the winter, and evening service was known as a "Feast of Lanterns".

The Reverend Dr. Newton later became famous as the first Anglican missionary at Edmonton.

Among his successors were: the legendary Archdeacon Gillmor, whose apostolic labours are well described and illustrated in the biography by Mr. E. and Miss M. Newton-White; Canon Frederick Frost, who outranked in seniority even the great Archdeacon, who was the author of "Sketches of Indian Life", now a very rare book and whose work is the subject of the Reverend H. N. Burden's "Manitoulin"; Canon Swainson who served from 1929 to 1952; and the Reverend J. S. Ditchburn, who had been Chaplain of Louisiana State University from 1930 - 1949.

The Ditchburns and Coates have been outstanding laymen at Rosseau. This tradition is carried on today by Miss Dorothy Coate.

Associated with the Church of the Redeemer, Rosseau, are: St. Thomas', Ullswater - Bent River; Christ Church, Windermere, founded by the Mockridge family; St. Thomas', Orville, and a cottage erected for a summer student in 1964; St. George's, Port Sandfield, built by Enoch Cox in 1881; and Christ Church, Gregory, built about 1896, where the first service was conducted by the Reverend P. L. Spencer.

I would like to have known Mrs. Burgess, described in 1905 as the "Amiable Tyrant of Port Sandfield". Christ Church, North Cardwell, is now closed.

Northward again to Parry Sound and Trinity Church founded by the Reverend Robert Mosley in 1870. It has been well said that his memory will live as long as there is a Parry Sound. He served until 1885. Among his successors were Archdeacon W. A. J. Burt and Archdeacon C. J. G. Peto.

Churches in the area now no longer in existence were: St. John the Divine, Byng Inlet, about 1901-31; St. George's, Depot Harbour, about 1897-1937; and St. Thomas, Christie Road, about 1910.

St. Mark's Emsdale, is one of the Crompton churches, built about 1881, south of its present location to which it was moved in 1894. The first services in this area were held in the home of Mrs. W. U. Hilliar at Scotia in 1879 or earlier. She was the mother of Joseph Hilliar, long-time warden of All Saints', Burk's Falls, and its first historian. A copy of his history was placed in the cornerstone of the present church in 1909.

In the cemetery at Emsdale are the bodies of the Reverend A. W. H. Chowne, 1890-1899 and Canon W. H. French, 1905-1912.

Associated churches have been: All Souls, Beggsboro, moved to Sprucedale after 1896 and now known as St. Paul's; St. James', Ebbertson, north-east of Kearney, no longer in existence; St. Mary's, Sand Lake and St. Luke's, Kearney, where the first wedding was that of Miss Melitta Mann, later a famous Canadian artist, and Robert Aitken.

Precursors of St. Mary's, Novar, were St. Ann's, Perry, at the Savage Settlement and St. Margaret's, Cyprus, described by Florence Kinton in "Just One Blue Bonnet".

St. Mary's, Novar, has the historic altar from Rosseau, dating from the time of the Reverend William Newton, and the baptismal font from St. Jude's, Hoodstown, now no more.

To the west of Emsdale are St. Olaf's, Bear Lake, which in turn was Lutheran and United before it became Anglican and St. Stephen's, Broadbent.

Northward again to the combined Parish of Magnetawan — Burk's Falls — Sundridge — South River — Eagle Lake, whose history I wrote in 1965 with the assistance of the Reverend E. D. Eldridge and Miss Bessie Quirt. For more detail I refer readers to these "Historical Notes".

St. Paul's, Sundridge, goes back to 1888 when the Reverend George Gander was the first missionary. Principal laymen have been the Edgar Family, including Miss Mary Edgar, the well-known writer of hymns. Grace Church, South River and St. John's, Eagle Lake, were also founded by the Reverend Mr. Gander.

St. George's Magnetawan, is another Crompton church and was founded in 1880. It is the subject of a famous painting by Casson which hangs in the National Gallery. St. George's, Magnetawan, was the centre of a mission field which included St. Paul's, Seguin Falls, St. John's, Dufferin Bridge, Holy Trinity, Pearcey, and St. Peter's, Midlothian. All have since disappeared. Later, St. Andrew's, Dunchurch, was added to the mission, but it too has been closed.

All Saints', Burk's Falls, the sixteenth of the Crompton churches, was opened in 1882. The present church was opened in 1909. A picture of the laying of the corner-stone can be found in the May 2nd, 1972, issue of the Almaguin News.

The five churches in the Parish were combined for self support in 1963 and the Rectory in Burk's Falls was sold. It is now the "Old Rectory".

I must bear witness to the self-sacrificing zeal of our Rector, the Reverend Lloyd Hoover. He is an inspiration and example to all.

St. Margaret's, Starrat, near here, another Crompton church, was moved to Todd's Corner in 1890 and sold in 1894.

Northward again to Powassan and the Church of St. Mary which goes back to the time of Archdeacon Gillmor. It was here on March 18th, 1896, that Bishop Hamilton of Niagara, later Archbishop Hamilton, received word that he had been elected the first Bishop of Ottawa. The story is told by the Reverend Charles Piercy, with whom the Bishop was staying at the time in Burk's Falls, in an article in the April issue of the Algoma Missionary News entitled "Niagara in Algoma" — very confusing to non-Anglicans.

St. Peter's Callander, was built in 1890. St. Alban's Restoule, opened in 1914 but there had been services here long before. This was the home of Granny Clark.

St. John's, Chisholm, opened in 1910, has always been associated with the Topps family. Sir Robert Borden was a contributor to the building fund.

St. Mary the Virgin, Nipissing, has been regarded by some as the mother church of this area. Records show that it was taken over from the Methodists as late as the turn of the century. This was the home of Granny Barr. She and Granny Clark are to be found in the biography of Archdeacon Gillmor.

St. George's, Trout Creek, closed years ago. The present post office is on its site.

Next we go north-westward to Sturgeon Falls whose Church of St. Mary Magdalene was opened by the Reverend Forster Bliss on July 20th, 1884. The first service in Sturgeon Falls had been conducted on May 3, 1883. The Reverend Mr. Bliss was in charge of the Upper Ottawa Mission at Mattawa and followed the Canadian Pacific Railway as it was built westward.

The site at Sturgeon Falls had been donated by Mr. James Worthington. The first wardens were Mr. George Coombes and Mr. James Armstrong.

For many years the Church of St. Mary Magdalene was served by a man who deserves the thanks of all who are interested in our history, the Reverend Charles Piercy, for twenty-six years the editor of the Algoma Missionary News. I treasure the copy of Practer's "History of the Book of Common Prayer" which was given to him in 1887 when he left the Church of St. Thomas, Hamilton, to come to Algoma.

Churches associated with St. Mary's are St. Barnabas, Cache Bay and St. George's, Warren.

Another church founded by the Reverend Forster Bliss was St. Michael and All Angels, North Bay. It was opened on September 28, 1884, on property donated by Mr. John Ferguson. The first warden was Mr. Alfred Hill.

The Reverend Mr. Bliss came from the Diocese of Ontario. On September 2nd, 1885, he handed the church to the Reverend Gowan Gillmor. Both men were elevated to the Archdeaconry.

The present church, now known as St. John the Divine, was built and dedicated in 1896. Among Archdeacon Gillmor's successors were the Reverend C. W. Balfour and the Reverend W. A. J. Burt, both of whom became Archdeacons.

On Good Friday, March 29th, 1929, Lord Willingdon, Governor-General of Canada and Lady Willingdon attended service at the Church of St. John the Divine, North Bay. Lord Willingdon read the lessons during the service.

Longest in point of service at St. John's has been Canon C. F. Large, Rector since 1951.

Other North Bay Churches are: St. Brice's which was first called St. Simon's, whose rector was Canon B. G. Gosse from 1956 to 1972; and the Church Extension parish of Christ Church, founded in 1957.

The pioneer of the church in the Temiskaming District was Archdeacon Gillmor. The story is to be found in the biography by Mr. Newton-White. The first resident missionary was the Reverend Mr. Marsh.

In order, travelling northward, there is St. James', Cobalt, with its wonderful war record and associated Churches of St. Simon, Temagami; Christ Church, Latchford; and St. George, Bear Island. St. George's was built by the Reverend C. F. Langdon Gilbert before 1919. St. Paul's, Haileybury, was built in 1894, burned in 1922 and rebuilt with a memorial to the town's founder, Mr. C. C. Farr.

St. John's, New Liskeard, has always been associated with the name of Mr. William Murray although the present structure was built in 1930.

Associated with Christ Church, Englehart, are St. Faith's, Charlton, and St. Andrew's, Chamberlain.

Although St. Peter's, Kirkland Lake, is now in the Diocese of Moosonee, it is only fitting to acknowledge that it was founded in the Diocese of Algoma by one of our clergymen, Canon Cyril Goodier in 1925. The mining magnate, Sir Harry Oakes, gave the property for what is known as the "Church on the Rock".

With this postscript I end my "Historical Notes".

I should like to thank His Grace, Archbishop Wright, The Venerable G. W. Sutherland, Canon R. F. Palmer, Father Frith, Canon H. W. Garbutt, Canon C. F. Large, the Reverend D. N. Mitchell, the Reverend R. G. Charles, the Reverend L. S. Hoover, Miss Dorothy Coate, Mr. Gary Denniss, Miss M. Newton-White, Mrs. C. E. Rose, and by no means least, Dr. and Mrs. Millman, Archivist and librarian at Church House.
T.B.H.



ARCHDEACONRY OF MUSKOKA

The first building in the Archdeaconry of Muskoka was a small log church near Bracebridge on the site of the present cemetery Chapel. Built in 1866, it was replaced by a new structure in 1872, which burned to the ground in 1881. Christ Church, Port Sydney, on Mary Lake, was built in 1873. The land was donated by Mr. A. Sydney Smith. The logs were sawn in Mr. Smith's mill and the lumber hand-planed by the congregation. The Chapel was added in 1923, and the Lych gate in 1933.



An indication of the conditions under which clergy existed can be envisaged from the picture of the residence of the Reverend Mr. Johnston, incumbent of Haileybury in 1896.



ARCHDEACONRY OF NIPISSING

St. Paul's, Manitowaning, is not only the oldest surviving church in the Archdeaconry of Nipissing it was the first built in the Diocese of Algoma. Begun in 1845 under the supervision of the Reverend F. A. O'Meara it was not completely finished and furnished until 1849.



Thorneloe University was formally incorporated and chartered by the Diocese of Algoma in February, 1961. In January, 1963, Thorneloe College became part of Laurentian University. The first residence was opened in September, 1965.

Archdeaconry of Nipissing

The Archdeaconry of Nipissing, comprising the Deaneries of Manitoulin and Sudbury, was set up in 1957. The Reverend Gilbert Thompson of St. John's Copper Cliff, was the first archdeacon. In 1972, he was succeeded by the Reverend Canon S. M. Craymer of the Church of the Epiphany, the present holder of the office.

The Archdeaconry embraces the Sudbury basin and the Manitoulin Island. There have been two distinct streams of missionary expansion in the area. The earlier one, directed to the Indian people of the Manitoulin Island, began in 1835 when the Reverend Adam Elliot visited Manitowaning. The latter one, prompted by the construction of the Canadian Pacific Railway, had its beginning in the 1880's.

In 1873, when Bishop Fauquier assumed his episcopate, the missions on Manitoulin Island were vacant. In 1883, he appointed the Reverend F. W. Frost, later Canon Frost, to Sheguiandah. He ranged far and wide both on the island and among the Indians of the adjacent mainland. Shortly afterwards James H. McLeod, graduate of Wycliffe College, Toronto, was ordained for service at Gore Bay and associated missions.

In the "Orillia Packet", dated 11th November, 1897, it was reported that, "the Church has three, only three, missions on the island, one of which has a number of Indians connected with it." Presumably, these were Manitowaning, Sheguiandah and Gore Bay. From the first two of these sprang the Mission of Little Current. Services at Little Current, begun in the 1870's, were continued by Frost and his successors. The Reverend W. J. Ecclestone appears to have been the first resident incumbent. Appointed in 1896, he remained there for three years.

A number of criticisms, always with notable exceptions, may be levelled against the Church's missionaries to the aborigines during the nineteenth century. Some of them apply to the area with which we are concerned. Firstly, they did not stay for long enough periods. Mrs. Laura Berton, in her book, "I Married the Klondyke", remarks that Protestant ministers, including Anglican clergy, "came and went like flocks of migrating geese in the Fall." Secondly, because they stayed for such short periods they rarely learned the language. O'Meara and Frost of Algoma, McDonald of the Yukon and Anderson of Moosonee are noteworthy exceptions to this. Thirdly, they failed to see anything of value in native culture. They assumed it must be replaced by the seemingly more civilized habits of Europe. Finally, they failed to create an indigenous ministry. In Algoma, exceptions to the last were Jacobs, Fletcher and Sanders.

In 1873, on the founding of the Diocese of Algoma, there was only one church on the Manitoulin Island. It was St. Paul's, Manitowaning, the first and oldest church in the Diocese. During his term Bishop Fauquier managed to keep alive the Missions of Gore Bay, Little Current, Manitowaning and Sheguiandah.

During Bishop Sullivan's tenure five churches were opened in the Deanery of Manitoulin. St. Peter's, Sheguiandah, was opened and consecrated on 18th. September, 1884. All Saints', Gore Bay, opened for service on 21st September, 1884. At Little Current the property for a church was acquired by the Reverend J. W. Sims in 1867. The Church of the Holy Trinity was completed on 15th October, 1886, and consecrated on 31st July, 1887. St. Luke's, Sucker Creek, first built in 1885 was replaced in 1912 and consecrated on 18th October, 1918. St. Andrew's, Sheguiandah, built for the Indian population was completed in 1892.

In 1885, a partly built church in Burpee Township burned. It was never replaced.

In 1894, a church was built in Mills Township at a point now called "Poplar". In 1916 the building was given to the local Women's Institute for their use. Later, this organization acquired the unused schoolhouse for their headquarters. The former church building is now serving the local Girl Guides.

In 1914, the Chapel of St. Andrew was built for the Indians of the Birch Island Reserve. St. John's, on the Sheshegwaning Reserve held its first services on 7th February, 1915. St. John's, Bidwell, on property donated by Mr. Brady opened its doors on 13th August, 1916. As mentioned earlier, St. Luke's, Sucker Creek was replaced by a new building in 1912.

During the episcopate of Archbishop Thorneloe, development continued with the opening of eight new churches. One of these was replaced and one abandoned. Two more failed to survive.

St. Peter's Silverwater, was opened on 17th October, 1898. St. Mary's, The Slash, held its first services in 1903. Hilly Grove which opened in 1909 was dismantled a few years later. Green Bush, opened in 1910, was sold to another denomination in 1914.

Five churches were added to the Deanery of Manitoulin during Bishop Smith's term of office.

The Church of St. Augustine of Canterbury at Whitefish Falls was opened and consecrated on 9th October, 1931. The Gowan Gillmar Memorial Chapel on the Spanish River Indian Reserve was opened in December, 1931, and dedicated on 31st May, 1943. The Chapel of St. Peter, Providence Bay, was opened on 19th May, 1935. The Church of

St. Francis of Assisi was opened on 25th July, 1935, and consecrated on 21st July, 1945. The Church of St. John the Evangelist, Kagawong, formerly an unused warehouse, was opened on 31st October, 1937, and dedicated on 9th October, 1938.

During the post-war period (World War II) two churches were built in the Deanery of Manitoulin. Bishop Wright officiated at the opening of the Chapel of St. Christopher, McGregor Bay, on 19th August, 1951, and of the Church of St. John, Apostle and Evangelist, South Baymouth, on 22nd July, 1952.

The Church of St. Francis of Assisi at Mindemoya must be the most unique in the Diocese of Algoma. Inspired by the late Reverend Richard Taylor, incumbent, whose passing occurred on 18th February, 1973, the parishioners of the area erected what must be the most inspiring edifice of our times. In 1932, committees were formed to allot work. Under their leadership trees were felled, stone was quarried, lime was burnt and the site prepared. Though a mason had to be hired to do the stone work, parishioners and clergy worked as labourers. Heavy oak and maple beams supported by the stone foundation were grown, sawn and manufactured on the Island. Doors, frames, window sash, stairs, pulpit and furnishings were manually produced by members of the congregation. The structure contains numerous gifts and ancient relics from many persons and sources. A vestry with fireplace, a large basement with furnace room and a spacious clubroom with a huge fireplace across one corner complete the church unit.

Churches on the mainland which belong to the Deanery of Manitoulin are at Espanola, Nairn and Webbwood. St. John's, Webbwood began services in 1896; All Saints', Nairn was opened in 1898; and Archbishop Thorneloe officiated at the opening of St. George's Espanola, on 12th October, 1924.

In his book, "The Old Church in the New Dominion", C. W. Vernon said, "the Church came to Canada with the coming of ordinary Church-people, not of Church-leaders. As the need developed leaders were sent to minister to these scattered settlers." This is not altogether true of the Archdeaconry of Nipissing. In the 1880's the Canadian Pacific Railway was pushing its way through Northern Ontario. It reached North Bay in 1882, Sudbury in 1883. With it came Gowan Gillmar, "Archdeacon and Tramp", so called by his biographer as "indode" by himself. There are a number of reports in the "Algoma Missionary News" signed merely, "The Tramp". While not an archdeacon until 1903, he must have been a very engaging tramp at any time. Writing of his early experiences he said, "From 1883 to 1885 I was a travelling, or rather tramping, missionary on the C.P.R. line then being constructed. I walked the track, winter and summer, from Blind River on the Algoma branch to Sudbury (over 100 miles), from Sudbury West on the main line to Missanabie (over 200 miles); and

from Sudbury east to North Bay (some 80 miles). I ministered to the construction people, numbering about 5,000, holding services as I went along in camps, shanties and boxcars, and slept in these overnight; and my experiences were of the roughest. These people were from all parts of America and Europe, speaking all languages. Typhoid fever was the scourge of railway construction, and rough temporary hospitals at intervals, all along the way, were crowded with sick and dying. My experiences in those hospitals were varied, solemn and awful; they have given me unforgettable memories."

In his diary Gillmor makes reference to his first experience in Sudbury, "I held services at Sudbury on 7th October, 1883. On 4th November, 1883, at Lorrimer Shanty down on the creek near the present railway station. On Sunday, 11th November, at Dan Dun's. Held a service at the new court house, Sudbury, a frame building standing near the present gaol on 3rd February, 1884. Chose the site at Sudbury for Church and Parsonage on 20th August, 1886.

In the "Sudbury Star" dated 2nd August, 1930, an unsigned article entitled, "Spiritual Life of New City based on Sure Foundations Nearly Half a Century Ago", reported that so high was the esteem in which Gowan Gillmor was held at the Russell House (later the King Edward Hotel) where he usually stayed that the patrons raised enough money between them to purchase a harmonium to assist him in his work in Sudbury.

Through Gillmor's efforts building lots were secured from the railway company and construction of the Church of the Epiphany was started. It was completed in 1890. The Reverend Charles Piercy transferred from St. Joseph Island to become the first resident priest. The church was a frame building to which a bell tower and bell were added four years later (1894). Piercy was licensed to "Sudbury and parts adjacent" which took him as far west as Algoma Mills and north to Cartier.

In the years that followed the population of the Archdeaconry grew steadily. This growth was more manifest in the Deanery of Sudbury. Mining was of paramount importance in attracting large numbers of workers. Some came to work in the lumber camps while others settled as farmers. Additional mission stations were opened in the expectation that they would provide the nuclei for new parishes.

Services were begun in Copper Cliff in 1902. The Rector of the Church of the Epiphany celebrated Holy Communion twice monthly. By 1907 Copper Cliff had been constituted as a separate mission with outstations at Cartier and Wahnapijau. They were under the care of Mr. S. F. Yeomans, a lay reader. The first resident priest, the Reverend T. N. Munford, arrived from Bideford, Devon, in 1908. The Church of St. John the Divine, Copper Cliff, was opened in 1910.

In 1896, the Reverend S. H. Morgan, a recent graduate of St. Boniface College, Warminster, began holding services at Webbwood. Already a movement was afoot to build a church and funds were being collected. Morgan remained little more than one year, then moved to Nova Scotia. Served by a resident catechist and occasional visits by the clergy of Thessalon the little congregation continued to enjoy a vigorous life. In 1905, the Reverend M. O. Smith from Vermont became the priest-in-charge. During his three-year stay he also held services at Massey, Nairn and Walford.

By the beginning of the twentieth century the town of Sudbury was growing. Consideration was being given to the construction of a permanent church. By 1910, the building fund stood at one thousand seven hundred and fifteen dollars. Work was begun in earnest. In 1912, the old building was torn down. Shortly afterwards the cornerstone of the new church was laid. First services were held in the basement on Palm Sunday, 16th March, 1913. The church was formally opened by Bishop Thorneloe on 27th April, 1913. "Despite somewhat unfavourable weather the services were largely attended."

Sudbury has always been a cosmopolitan centre. Anglicans have been in the minority. Despite their small numbers, they have been active in community affairs. The first resident priest, the Reverend Charles Piercy, and Dr. R. H. Arthur, a member of the congregation, were members of the committee which planned Sudbury's second hospital. The building, no longer used for its original purpose, still stands on Elm Street opposite the President Hotel. In 1892, of the ninety-six signatories to the petition for municipal incorporation at least ten were Anglicans. Two, Messrs. J. G. Henry and Thomas J. Ryan served in the office of Mayor. Others have been prominent in the public, cultural and commercial affairs of the community.

Although villages and towns were growing and settled communities were being established there were many people beyond the regular ministrations of the Church. They were, for the most part, the men in the railway construction crews and lumber camps. While there was no evidence of desire on their part, if they were to be reached it must be by some form of itinerant ministry. This was provided partly by the Church Camp Mission which specialized in this work across Canada. Two agents of this Society, Kelly and Beazer, travelled the railway line of the Archdeaconry during the war years. An excerpt from one of their reports follows:

"24th January, 1916, Monday morning we left (Webbwood) about eight o'clock and drove for over twenty miles through very rough country. The fire had gone through most of it. We stopped for dinner at what last year was Beck's No. 1 (lumber camp) but it was now used as a stopping place for 'lote teams'. Then we drove about five miles more to camp No.3, getting there about 3 o'clock. I used the rest of the afternoon to wander around in camp and made arrangements for a service in the cook-house after tea.

"There were about 120 men in camp. There were only about thirty men at the meeting.

"Tuesday I left there about seven in the morning, and had to walk about seven miles around before I struck the trail that led to Kane's camp. I stayed for dinner at an old set of camps now called Kane's Twenty-Mile-Stop-Over. Then I walked another twenty miles through very rough country, where the trail was almost drifted over, to Kane's No. 2. I was very tired, but after supper I held a service, and had about thirty men present, although there were ninety-five in the camp.

"I had a ride with the 'walking boss' from there to Kane's No. 3, about four miles, and held service in the evening of the next day."

So it went from day to day, week to week and month to month. Though the work was arduous and sometimes discouraging the missionaries persisted.

As time passed the Church spread, going, as Canon Vernon has said, to meet the needs of the settlers. One of the disturbing things about church life in such circumstances is the frequency with which new congregations arise, develop, flourish and then disappear. At times this has been due to over-enthusiasm, to miscalculation, to changes in industrial or commercial patterns and improvements in travel. The District of Sudbury is no exception. Victoria Mines, Stobie Mine, Frood Mine, Creighton, Milnet, Monetville and Markstay are places where congregations have lived and died.

Other congregations moving from one place to another have taken their church buildings with them. An example is Victoria Mines. In 1913, following the closure of the smelter of Mond Nickel Company, All Saints' Church was removed to Coniston. Recently, the smelter at Coniston has been shut down. Now, the church and the community of which it is part face an uncertain future.

Areas developed in the inter-war period included Capreol and Garson. Both were under the supervision of the rector of the Church of the Epiphany, Sudbury. His parochial duties left him little time to devote to activities outside his own parish. Some pastoral visiting and occasional services were performed, usually by lay readers.

In the summer of 1921, a theological student, Mr. Howard H. Clark, later Primate of All Canada, was appointed to execute a systematic visitation of Capreol and to conduct divine services. The Reverend Henry Heard was assigned to the congregation which Mr. Clark had organized. St. Alban's Church, Capreol, was built and opened in 1921.

The work at Garson began in a similar fashion with only occasional ministrations. With the growth in population regular services were begun by the Reverend C. C. Simpson, priest-in-charge at Coniston. The Church of the Good Shepherd, Garson, held first services in 1927.

Localities that remained unchanged often faced periods of vicissitude and uncertainty. Services at Espanola were conducted for twenty years before a church was built. In 1920, it was reported that, "Espanola has great prospects. The great paper mill has recently added a costly modern machine for paper making and is running at full capacity. The mill is operating at full capacity, the town is increasing in population and the housing problem has become acute. We want to build a church worthy of the place. It is one of the places likely to remain for years to come."

The Church of St. George, Espanola, was opened for service in 1924.

The predictions of its founders appeared to have been overly optimistic. From 1930 to 1940, due to the closing of the Abitibi paper mill, its only industry, Espanola was a "ghost town". Though church life suffered, a faithful few managed to carry on through the difficult times. In 1940, the mill buildings and part of the town were converted into a camp for German prisoners-of-war.

Later, the town took on a new lease on life when the industrial property was acquired by an American firm. In 1944, the church was debt-free when the Company presented the redeemed mortgage to the congregation.

In the post-war period, the expansion programmes of International Nickel and Falconbridge Nickel resulted in a large increase in population with a marked shift to urbanization of older areas and the founding of new communities, for example, Lively.

Church work in the Greater Sudbury area took place in several directions. St. George's, Minnow Lake, was opened in 1951. St. James' Church, Lockerby, begun in 1951 was completed in 1955. Christ Church in the new town of Lively was opened in 1952. The cemetery Chapel of the Resurrection had been designated as a chapel-of-ease in 1938. It was replaced by the Church of the Resurrection in 1956. In 1957, the Church of the Ascension, New Sudbury, held its first services. By 1958, St. Mark's Church had been built to supplement the facilities of the original Church of the Good Shepherd, Garson (Skead Road). In 1959, All Saints', Onaping, was opened. It also served the community of Levack. St. Michael and All Angels, Azilda, was dedicated in January, 1961.

Thus we come to the present, to more than a century of church life in the Archdeaconry of Nipissing. They have been interesting years. Some outstandingly successful, others less so; some marked by deeds and contributions bordering on the sacrificial and heroic, others less so. The enthusiasm of the post-war period has been followed by the scepticism of the sixties and the cautious optimism of the seventies.

"Others have toiled and we have come in for the harvest of their toil." The success, or otherwise, of the next century will, under God, depend upon the wisdom, foresight and initiative of those who now worship in the buildings to which they have fallen heir.

F.A.P.

Archdeaconry of Thunder Bay

The vast expanse of the Archdeaconry of Thunder Bay forms a large portion of the Diocese of Algoma. It comprises the Deaneries of Thunder Bay and Superior.

The Deanery of Thunder Bay was formed in 1896. It included the parishes of St. John's, Port Arthur; St. Thomas' and St. Luke's, Fort William; and St. John's, Schreiber. As the years passed other parishes were founded. The Deanery then took in all parishes along the North Shore of Lake Superior as far as Manitouwadge.

In 1957, the Deanery of Superior came into being. It included parishes along this North Shore, including White River and Wawa. In the same year the Deanery of Thunder Bay comprised the parishes in the cities of Fort William, Port Arthur and West Thunder Bay. The Venerable James F. Hinchliffe of St. Paul's, Fort William, now Canon Hinchliffe of Christ Church, Lively, was the first Archdeacon of Thunder Bay.

St. John's, Port Arthur, now part of the City of Thunder Bay, is one year older than the Diocese of Algoma. At its inception it was part of the vast Diocese of Toronto. The original church was erected in 1872. The ground was broken by the Reverend Charles B. Dundas, its first incumbent.

Mr. Dundas travelled under the most primitive conditions, as did his contemporaries, through rough bush country to carry the Word of God and bring spiritual comfort to members of the Anglican Faith. Following his return to the Diocese of Toronto in 1877, the Reverend John K. McMorine continued to extend the boundaries of the Mission.

In the Spring of 1881, the Church and Rectory were completely destroyed by fire without insurance to cover the loss. Mr. McMorine and his congregation lost no time in trying to raise funds for a new structure. In July, 1884, opening services took place in the new building of simple Gothic architecture. This building was retained and incorporated in the extensive renovations and additions of 1934 and 1954. The congregation has grown from eighteen families in 1872 to four hundred at this time.

In October, 1972, the Church of St. John the Evangelist proudly celebrated its centennial; a month of special events with great thanksgiving dedicated to the men and women who, through the century, had worked so diligently to establish the sound foundation now enjoyed by the Parish. Many dedicated clergymen have served this congregation. It seems a strong coincidence that the Rector now serving the Parish, Canon Alvin Thomson, was born on the very day that Mr. McMorine died.

Very early, one of the many areas visited by Mr. Dundas was Oliver Township. At first he held services in private homes. This ministry was continued by Mr. McMorine. During the Summers of 1883 and 1884, Mr. F. F. Davis, student at Huron College, and Mr. A. H. Harris, student at Trinity College, conducted the services. In October, 1884, Mr. McMorine's reward was to conduct service in the Church of St. James, in Murillo, Oliver Township.

People of today may never realize the efforts and sacrifices required of the residents of Oliver to make the dream of "their own church" come true. These pioneers, attempting to build a life for their families in a wild, new part of the country, had little to give in material wealth. By their own efforts, with assistance from the Diocese, the modest frame structure was built and paid for within one year. St. James' was consecrated by the Right Reverend Edward Sullivan on 4th September, 1885. Mr. McMorine and his successor, the Reverend C. J. Machin, assisted at the service.

St. James' Church experienced a disastrous fire in 1924. It was rebuilt and consecrated in 1929.

Other churches followed. In 1911, services were conducted in a Mission Hall donated by the Kaministiquia Power Company at Kakabeka Falls. The hall was shared with the Methodist Denomination. This arrangement continued until there was some conflict of services. In the Spring of 1942, the building was officially transferred to the Anglicans. It is now known as The Church of the Messiah.

Sometime between 1910 and 1913, a church was built at the Village of Hymers. This is The Church of the Advent. It served the village and immediate area. Services were held there at intervals until 1947. In 1951, the building was sold. The moneys derived therefrom were given for a chapel at Camp Gitchigomee, the Anglican Church Camp on Sandstone Lake about fifty miles from Thunder Bay. The altar in the Church of the Advent was removed to the chapel.

The Church of the Good Shepherd was built at Slate River Siding in 1912. In less than four years it was wiped out by fire. It was rebuilt in a new location on Highway 130. Church records show that a Service of Thanksgiving was held in the new building on 31st October, 1915. This little church has the distinction of being the oldest church building in the Parish of West Thunder Bay.

At Vickers Heights, a community on the north bank of the Kaministiquia River in Neebing Township, now a part of Thunder Bay, several Anglican families had moved in over the years. These people felt the need of their own place of worship. From 1942 to 1945, services were held in the Public School. In 1945, a building was purchased from the Fort William airport and removed to land donated by the late Mr. W. Daucett, a member of the congregation. His wife Mary, also a devout member, was honoured by having her name chosen for the new church. Gifts of furnishings for St. Mary's were given by the Churches of St. Paul, St. Thomas, St. George and St. Luke as well as by members of the congregation. A special service of dedication was held on 11th April, 1948.

St. Mark's Church, Rosslyn was the next built in the Parish. The corner-stone was laid in May 1956, on lot number 115, donated by Mr. M. Spenchuk. The adjoining lot, number 116, was purchased by the building committee. The first service was held in the modern brick building on Christmas Day, 1956.

The story of West Thunder Bay Parish is one of tremendous struggle and bravery in the face of many odds. It is a story of hard-working pioneers wresting a living from an often unyielding environment. Yet, in the midst of their personal struggles they made every effort to bring the Church into the mainstream of their lives.

In Thunder Bay, in the area once known as the "Old Town Plot", Mr. Dundas and Mr. McMorine had held services in the surrounding communities. They walked from The Landing, later Prince Arthur's Landing, to carry out these ministrations. The need for a church building was keenly felt. In June, 1890, the corner-stone of St. Thomas' Church was laid by Mrs. Charles Kirby, wife of the first incumbent. The Reverend Mr. Kirby had been appointed in 1887 by Bishop Sullivan to serve the Missions of St. Luke and St. Thomas.

In the Spring of 1908, fire damaged a part of St. Thomas' Church. Services were held in the Parish Hall until renovations had been completed.

In March, 1932, another fire plagued St. Thomas' damaging the chancel and organ. Fortunately, insurance covered the total damage though many items were destroyed or soiled beyond repair.

Many changes have occurred at St. Thomas' including additions to the Church and improvements to the Rectory and Sunday School. Today, St. Thomas', with a large congregation, is one of the most beautiful church buildings in the city.

Work began on St. Luke's Church on 17th September, 1890. The corner-stone was laid by Miss McIntyre, daughter of the Governor of the Hudson's Bay Company at old Fort William on the bank of the Kaministiquia River. Opening ceremonies were conducted by the Reverend Charles Kirby and the Reverend E. Jackson of Port Arthur on 14th December, 1890.

Several improvements were made to the parish property in the years from 1896 to 1914. In February, 1916, fire damaged the interior of the Church. The most extensive damage took place in the Sanctuary.

In 1960, a fifteen thousand dollar extension was added to the building. In February, 1961, it was dedicated by Archbishop Wright.

The Parish of St. Michael and All Angels began with a service conducted by the Reverend C. W. Hedley, Rector of St. John's, Port Arthur. The meeting was held on Sunday afternoon, 2nd December, 1906, in the home of Mr. and Mrs. J. G. Bagley, in what is now the north end of Thunder Bay. Twelve people were in attendance. By 1907, plans were made to build a Mission Hall to accommodate the growing number of people attending the services. On 16th June, 1907, the first service was held in the Hall with a congregation of twenty-five. After the building had been raised to permit the construction of a basement the Mission Hall took on the dignity of a Church. Later, a further addition was made to serve a still-growing congregation. During this period of growth St. John's was Mother Church to the Mission of St. Michael and All Angels. By 1951, it had become a separate parish.

By 1958, the spread of the city and new urban development made the little structure too small. Therefore, in that year a modern brick building of contemporary architectural design was erected. On Monday, 8th June, 1959, opening ceremonies were held in the new Church.

Once more in the north end of the city, then called Port Arthur, the Reverend Mr. Hedley held service at the home of Mr. and Mrs. J. Edwards on 25th January, 1911. In the following months weekly services were held in private homes with an average attendance of seventeen. In October of that year it was decided to build a Mission Hall. In January, 1912, service was conducted in the new Hall. This was the beginning of the Church of St. George the Martyr.

In 1945, a basement was added to the Church. In later years other modern additions were made. By 1957, St. George's had become self-supporting and simultaneously contributed three thousand dollars to the Archbishop Wright Church Extension Fund.

This year (1973) marks the forty-fifth anniversary of the Church of St. Stephen the Martyr in the Current River area of the city. It was the first church in that area and was built by volunteer labour in 1928. It was dedicated on St. Stephen's Day, 26th December, 1928, by Bishop Smith.

In 1971, St. Stephen's joined the World-Wide Fellowship of St. Stephen by contributing toward the building of a new church in Sydney, New South Wales, Australia.

In the south end of the city is the Parish of St. Paul, the largest in the Diocese. The Church is the largest and most impressive Anglican building in Thunder Bay. Built in 1907, it was ready for use in 1908. When completed a debt of more than eighty thousand dollars hung over the structure. This included a mortgage of forty-five thousand dollars which placed a great burden on the congregation. In addition, there was an outstanding debt of eleven thousand dollars on the Rectory. The Church mortgage was not fully repaid until 1942. The Rectory debt had been cleared earlier.

Today, St. Paul's serves a large congregation. Throughout the years it has given assistance to Mission Churches in the community.

Travelling east along the Trans Canada Highway one sees the small Church of St. Matthew at Dorion. This year the parishioners observe its fifty-third anniversary.

Beyond the village of Dorion is the town of Nipigon, well known to sportsmen from many parts of the world. St. Mary's Church was built in 1888 and consecrated in 1890. The Reverend Robert Renison, its founder, was the father of the late Archbishop Renison of Moosonee.

In an old book entitled "Mines and Scenery, Algoma West", written by Walpole Roland, C.E., and published in 1887, there is a reference to the Anglican Mission as follows, "This Mission was established some ten years ago by the late Bishop of Algoma (Fauquier) who had endeared himself to the small but devoted band (of Indians) now permanently settled in McIntyre Bay on the south side of Lake Nipigon. Here some five or six frame and log houses, including a good school, have been erected, under the superintendency of the Reverend Mr. Renison, a graduate of Trinity College, Dublin."

This indicates that the Anglican Mission was established in the area prior to the erection of the existing Church.

Beyond Nipigon is the railway town of Schreiber in the Deanery of Superior. Here is located St. John's Church which has been the centre of Anglican spiritual life in that community for many years.

White River, the divisional point east of Schreiber was founded in 1886 during the construction of the Canadian Pacific Railway. Between 1886 and 1903, services were held in the Lodge Hall of the United Brotherhood of Railway Trainmen or in the Canadian Pacific lunch room Mrs. John Reid of Grimsby, the former Miss Gertrude Cottom, was baptized in the lunch room. She is the senior surviving member of the Mission.

In 1904, the Canadian Pacific Railway donated the land on which the Church now stands. All Saints' Church was consecrated by Bishop Thorneloe on 17th November, 1904. Volunteer labour had made it possible to construct the building for a total cost of six hundred twenty-five dollars. Later, a chancel was added to the building entirely by volunteer labour.

Mrs. Harry Ketterer, the former Lilian Linklater, and Mr. Robert Willoughan are original members of All Saints'. They still reside in White River.

The Reverend John Sanders was responsible for the construction of All Saints' Church, Missanabie, in 1888. Alterations and modifications have been made since that time to beautify the little frame church. It was built to serve the Indian population of the area. Today, about ten Anglican families are regularly served by All Saints'.

Originally in the Diocese of Moosonee it was transferred to the Diocese of Algoma on 5th October, 1898. The Reverend S. H. Ferris was the first incumbent of the combined Missions of Missanabie and White River.

John Sanders, an Ojibway, had attended Horden Hall, Moose Factory, and St. John's College, Winnipeg. He was ordained deacon in 1876 and priest in 1879 in St. Thomas' Church, Moose Factory.

At Hawk Junction is St. Giles' Church which began as the North Kirk Parish of the Presbyterian Church in 1937. About 1960, the building was acquired by the Anglican Church and renamed. Services are conducted each Sunday for all inhabitants of Hawk Junction except those of the Roman Catholic Faith.

In the paper mill town of Marathon is Trinity Church which was opened in 1948. Its purpose was to serve all Protestant denominations with services conducted by a resident Anglican priest. In 1960, the United Congregation built their own place of worship. Simultaneously, Trinity became Trinity Anglican Church. Plans are underway for Trinity to become one parish with St. John's, Schreiber, from whom their first spiritual leadership came in 1948.

St. Paul's Church, Wawa, built in 1951, started with a congregation of twenty-eight families. In mining towns moves for business reasons are frequent. Today, only seven of the twenty-eight remain. One year before the Church was built a resident priest lived in a small house in the town. He held services in a school basement during construction of the Church. In 1953, a rectory was built on an adjoining lot entirely by volunteer labour. The incumbent at Wawa also serves the Missions at Hawk Junction and Missanabie.

In the mining town of Manitouwadge the first services were held in the cook-house of Geco Mines. Clergy travelled from Marathon or White River on an irregular basis. These infrequent services were supplemented by meetings with lay readers. During 1955 and 1956, services were held in either private homes or in the school. A building committee was organized in 1958.

Geco Mines assisted by providing the money to purchase the required ground. Then, with a loan from the Archbishop Wright Church Extension Fund the building was completed in 1959. The first service was held on Christmas Eve of that year.

The building was named "The Church of the Holy Spirit". This is in keeping with the name of the town which translated means, "Where the Great Spirit Abides" or "Home, or Cave, of the Great Spirit".

Many parishioners made furnishings for the new church. One of the more unique is the Paschal Candle, the stem of which is filled with ore from Willroy Mines.

As the first century ends for the Diocese of Algoma one can envisage the many changes wrought by time. This sprawling part of the Diocese, the Archdeaconry of Thunder Bay, now provides easier travelling than in the times of Bishops Fauquier and Sullivan. The years have also brought steady growth. Credit is due the outstanding work performed by dedicated clergy and by the laity of many congregations who have worked tirelessly in their respective communities for the Glory of God.

A.T.

Algoma Missionary News

Editors of the Algoma Missionary News were: E. F. Wilson, 1874-1889; G. H. Gaviller, 1889-1892; Charles Piercy, 1892-1918; F. W. Colloton, 1918-1944; and F. F. Nock, 1944-1956.

The publication carried many items not related directly to Algoma in particular nor to the Church generally. Here is a report on the subject of "Slavery in Canada", taken from the issue of November-December, 1914.

"That in the early history of Nova Scotia the negro population was considerable, is shown by a remarkable occurrence in 1792, when there sailed out of Halifax a fleet of fifteen vessels bound for Sierra Leone, Africa, having on board 1,180 negroes, whose freedom had been secured and were being sent back to the black man's continent. This notable migration was carried out by Lieutenant Clarkson, brother of Thomas Clarkson, the English philanthropist.

"The register of St. Paul's Church, Halifax, shows that on 11th February, 1784, twenty-one negro slaves, the property of Sir John Wentworth, were baptized, preparatory to sending them to Surinam, or Dutch Guiana, South America, as it is known today.

"Slavery was thought in those days to be a defensible custom, for after the death of Rev. John Rowland, rector of Shelburne, N.S., in an inventory of the movable property of his estate, three items were: 'Samuel, a black boy, twenty-five pounds; William, ditto, thirty pounds; a girl, twenty-five pounds.' At the sale in Montreal, in 1780, of slaves captured from Whig owners across the border, Rev. David C. Delisle, Rector, paid twenty pounds Halifax for Charles."

"A considerable number of negro slaves had accompanied their Loyalist masters from the revolting colonies to Nova Scotia and Upper Canada. But slavery never got firmly rooted in Canadian soil, and early in our history the unrighteous institution was by strict legal enactment torn up root and branch and trampled under foot."

Publication ceased in 1956. In 1959, it was replaced by the "Algoma Anglican".



THE PEACE PIPE.

An Ojebway newspaper published monthly at the Shingwauk Home.

VOL. I.

OCTOBER 1ST. 1878.

No. 1

The Peace Pipe.

IT is purposed to issue this paper in eight page form; same size as the A. M. News, on the 1st. of October next, provided not less than 300 subscribers can be secured by that time, the price being 85c per annum to individuals, or if any band will agree to take 50 copies they may have them for 25c. a copy, the sum of \$12.50 to be paid in advance by the Indian Agent.

Subjects:—Indian correspondence; a story from history; (material) from the past; American news; the translation of the Bible into the Ojebway language; Advertisements of traders; Sunday school questions; Bible translation; new hymns; extracts from Indian grammar.

OO ruh debahyemo muhzenuhogun ngih paper, tebiyke Algoma Missionary News, "Peace Pipe," azhe-nakahag, tah mahjelahmahagd menuh-wah haduhgooging October keezu kiahpin we-olohpumuhoowaud nes wauk egewh ahniashahag kamak nh watahuna. 85c. ningo pehoon tah enuli ginda. Kiahpin dush mahruhwe we-olohpumuhoowaud nahnomeduhgah ahniashahag pahig Reserve taban daugoozig, we enahkoongawaud dush owh Indian Agent che tebiyuh mahweyung—mo \$12.50 stuh tah-tebihuhmahgah conje 50 copies.

England and Russia.

KAGAH. In the English and Russian papers, there are many articles about the war between England and Russia. The English papers say that the Russian army is very strong and that the Russian government is very wise. The Russian papers say that the English army is very weak and that the English government is very foolish. The English papers say that the Russian people are very brave and that the Russian soldiers are very brave. The Russian papers say that the English people are very cowardly and that the English soldiers are very cowardly. The English papers say that the Russian people are very kind and that the Russian soldiers are very kind. The Russian papers say that the English people are very cruel and that the English soldiers are very cruel. The English papers say that the Russian people are very honest and that the Russian soldiers are very honest. The Russian papers say that the English people are very dishonest and that the English soldiers are very dishonest. The English papers say that the Russian people are very brave and that the Russian soldiers are very brave. The Russian papers say that the English people are very cowardly and that the English soldiers are very cowardly. The English papers say that the Russian people are very kind and that the Russian soldiers are very kind. The Russian papers say that the English people are very cruel and that the English soldiers are very cruel. The English papers say that the Russian people are very honest and that the Russian soldiers are very honest. The Russian papers say that the English people are very dishonest and that the English soldiers are very dishonest.

Parish Churches of Algoma — 1973

ALGOMA

- Echo Bay — St. George the Martyr
- Garden River — St. John
- Goulais River — St. James
- Sault Ste. Marie — Christ Church
- Holy Trinity
- St. John the Evangelist
- St. Luke
- St. Peter
- St. Matthew
- Hilton Beach — St. John
- Jocelyn — Holy Trinity
- Richards Landing — Emmanuel

St. Joseph Island

MISSISSAUGA

- Biscotasing — St. John the Evangelist
- Blind River — St. Saviour
- Bruce Mines — St. George
- Chapleau — St. John
- Desbarats — Holy Saviour
- Duck Lake — Redeemer
- Elliot Lake — St. Peter the Apostle
- Massey — St. James
- Ramsey — St. Andrew
- Thessalon — Redeemer

SUDBURY

- Azilda — St. Michael and All Angels
- Capreol — St. Alban the Martyr
- Caniston — All Saints
- Copper Cliff — St. John the Divine
- French River — St. Thomas
- Garson — Good Shepherd
- St. Mark
- Christ Church
- All Saints
- Ascension
- Epiphany
- Resurrection
- St. George
- St. James

Lively
Onaping
Sudbury

MANITOULIN

- Espanola
- Gore Bay
- Kagawong
- Little Current
- Manitowaning
- McGregor Bay
- Mindemoya
- Nairn
- Sheguandah
- Silverwater
- South Baymouth
- Spanish River Indian Reserve
- Sucker Creek
- Walford
- Webbwood
- Whitefish Falls

- St. George
- All Saints
- St. John the Evangelist
- Holy Trinity
- St. Paul
- St. Christopher
- St. Francis of Assisi
- All Saints
- St. Andrew
- St. Peter
- St. Peter
- St. John
- Gowan Gillmor Memorial
- St. Luke
- St. George
- St. John
- St. Augustine of Canterbury

MUSKOKA

- Bala
- Baysville
- Bear Lake
- Beaumaris
- Bracebridge
- Broadbent
- Burks Falls
- Dorset
- Eagle Lake
- Emsdale
- Fox Point
- Grassmere
- Gravenhurst
- Gregory
- Huntsville
- Ilfracombe
- Kearney
- MacTier
- Magnetawan
- Milford Bay
- Mortimer's Point
- Newholm
- Navar
- Orrville
- Parry Sound
- Port Carling
- Port Cunnington
- Port Sandfield
- Port Sydney

- Trinity
- St. Ambrose
- St. Olaf
- St. John
- St. Thomas
- St. Stephen
- All Saints
- St. Mary Magdalene
- St. John
- St. Mark
- St. John
- St. Paul
- St. James
- Christ Church
- All Saints
- Christ Church
- St. Luke
- All Saints
- St. George
- St. Mark
- St. James
- Holy Trinity
- St. Mary
- St. Thomas
- Trinity
- St. James
- St. James
- St. George
- Christ Church

MUSKOKA — Continued

| | |
|-----------------------|------------------------|
| Ravenscliffe | — St. John the Baptist |
| Rosseau | — Redeemer |
| Sand Lake | — St. Mary |
| South River | — Grace Church |
| Southwood | — Church of Our Lady |
| Sprucedale | — St. Paul |
| Sundridge | — St. Paul |
| Ullswater, Bent River | — St. Thomas |
| Windermere | — Christ Church |

Mission Churches Served By The Society of St. John The Evangelist

| | |
|--------------|-----------------|
| Allensville | — St. Michael |
| Aspdin | — St. Mary |
| Barkway | — Holy Manger |
| Beatrice | — St. Mary |
| Falkenburg | — St. George |
| Macauley | — Holy Cross |
| Lancelot | — St. George |
| Purbrook | — Christ Church |
| Rocksborough | — St. Peter |
| Uffington | — St. Paul |
| Vankoughnet | — St. Stephen |

TEMISKAMING

| | |
|----------------|-----------------------|
| Cache Bay | — St. Barnabas |
| Callander | — St. Peter |
| Charlton | — St. Faith |
| Chisholm | — St. John |
| Cobalt | — St. James |
| Englehart | — Christ Church |
| Haileybury | — St. Paul |
| New Liskeard | — St. John |
| Nipissing | — St. Mary |
| North Bay | — Christ Church |
| | — St. Brice |
| | — St. John the Divine |
| Powassan | — St. Mary |
| Preston | — St. Alban |
| Sturgeon Falls | — St. Mary Magdalene |
| Thornhill | — St. Simon |
| Timmins | — Holy Trinity |

SUPERIOR

| | |
|---------------|---------------|
| Dorion | — St. Matthew |
| Franz | — St. Stephen |
| Hawk Junction | — St. Giles |
| Manitouwadge | — Holy Spirit |
| Marathon | — Trinity |
| Missanabie | — All Saints |
| Nipigon | — St. Mary |
| Red Rock | — St. Peter |
| Schreiber | — St. John |
| Wawa | — St. Paul |
| White River | — All Saints |

THUNDER BAY

| | |
|-----------------|------------------------------|
| Kakabeka Falls | — Messiah |
| Murillo | — St. James |
| Rosslyn | — St. Mark |
| Slate River | — Good Shepherd |
| Thunder Bay | — St. George |
| | — St. John |
| | — St. Luke |
| | — St. Michael and All Angels |
| | — St. Paul |
| | — St. Stephen |
| | — St. Thomas |
| Vickers Heights | — St. Mary |

EXTRACTS FROM THE 1885 ACT OF INCORPORATION OF THE BISHOP OF ALGOMA

Therefore, Her Majesty, by and with the consent of the Legislative Assembly of the Province of Ontario, enact as follows:

1. The Bishop of the Diocese of Algoma of the Church of England in Canada, for the time being, and his successors, shall be a corporation sole, by and with the name aforesaid, with perpetual succession and all the powers and privileges contained in sub-section 24 of section 8 of the Interpretation Act, and every power and capacity in respect of real or personal property now enjoyed by any incorporated synod of any diocese of the said Church of England in Canada.

2. The Bishop of the Diocese of Algoma for the time being shall have the management of the property, affairs and interests of the said church in his diocese in matters relating to and affecting only the said church and the officers and members thereof; and shall have the administration and control of all property, real, personal and mixed which now is or hereby or hereafter may be vested in him or conveyed to him for the use or endowment of his See or vested in or conveyed to him or any other person or body as trustee, for the use or endowment, benefit or advantage of the said church in his diocese in general, or of any particular church, chapel, parish, living, parsonage, institution, mission, congregation, person or persons, or otherwise howsoever, of the said church in the said diocese, or for other purposes appertaining to said church in his diocese in general, or appurtenant to any particular parish, mission, or other person or portion of or in connection with said church in said diocese; with power to lease, exchange, mortgage, encumber, sell, alien and convey the same in the absence of any express provision to the contrary in the deed or document whereby such property is given or granted, or such trust created as aforesaid; provided always that the rent, proceeds, purchase money or income so realized or raised, or the property so received in exchange shall be held on the same general or special trusts as attached to the property in its unconverted form; and no purchaser shall be liable for the application of any moneys or other considerations given by him on any sale, exchange or other conversion or security made or given under the provisions of this Act.

3. Subject to the provisions of the next preceding section, all deeds, conveyances and letters patent heretofore made to the said the Right Reverend Frederick D. Fauquier or to the said Right Reverend Edward Sullivan purporting to convey lands or any interest therein to either of them and his successors as such Bishop of the Diocese of Algoma, shall be as valid and effectual for the purpose of vesting the same in the corporation by this Act created, as if such corporation had been created and in existence at the time at which such deeds, conveyances and letters patent were made.

Assented to 30th March, 1885.

EXTRACTS FROM THE 1906 PROVINCIAL SYNOD RESOLUTION OF INSTITUTION

WHEREAS the House of Bishops of the Ecclesiastical Province of "Canada" at its session holden in the City of Montreal, on the fourteenth day of October, in the year of our Lord, nineteen hundred and four, resolved as follows:

"That the House of Bishops of the Province of 'Canada' hereby forms the portions of the Diocese of Ontario and Toronto hitherto forming the Missionary District of Algoma into a Diocese to be known as the Diocese of Algoma which shall form part of the Ecclesiastical Province of 'Canada' in the full enjoyment of all the privileges, and subject to all the Laws and Canons of the Church of England in Canada".

"The above pronouncement of the House of Bishops shall come into force and be issued by the Metropolitan of this Province to the Diocese of Toronto and Ontario and Algoma and published to the Church generally, as soon as the following Certificates have been placed in his possession!

1. A Certificate of Concurrence from the Synods of Toronto and Ontario and Ottawa.

2. A Certificate of the Auditors of Algoma, in the following terms: "We have examined the Securities in which the Episcopal Endowment of the Diocese of Algoma is invested, and we declare the same to be such as the Civil Law of this Civil Province permits in the case of like Trust Funds and that their value, at this date, is equal to \$59,140.85* besides accrued interest."

GIVEN under our Hand and Seal at our Metropolitan See of Montreal, this ninth day of June, in the year of Our Lord, One thousand nine hundred and six, and in the Twenty-eighth year of Our Consecration.

W. B. Montreal,
Metropolitan

* In contrast, upon the secularization of the Clergy Reserves, that portion of Commutation Trust Fund received by the Diocese of Huron, according to the Toronto award, was \$266,604.

EXTRACTS FROM PREAMBLE TO THE 1906 DIOCESAN SYNOD
SOLEMN DECLARATION

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

I. We, the Bishop, Clergy and Representatives of the Laity of the Church of England in Canada, within the Diocese of Algoma, in Synod assembled, intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, hereby make a solemn declaration of the principles upon which we wish to proceed.

II. We desire that the Church in this Diocese shall continue as it has been, an integral portion of the Church of England in Canada. As members of that Church we claim a part in the fellowship of the one Holy Catholic and Apostolic Church which is the one Body of Christ who is its One Divine Head; we receive the Canon of Holy Scripture so set forth by that Church on the testimony of the primitive Catholic Church as containing all things necessary to salvation; we hold the one Faith revealed in the Holy Writ and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Oecumenical Councils; we maintain the form of Church government by Bishops, Priests and Deacons as Scriptural and Apostolical; and we are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ as the Lord hath commanded in His Holy Word and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David pointed as they are to be sung in churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons," and in the Thirty-nine Articles of Religion, and to Transmit the same unimpaired to our posterity.

III. It is our earnest desire and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of Order as may tend to her efficiency and extension. We conceive that the following and such like objects may fitly come under our consideration and lead to action on our part.

EXTRACTS FROM THE 1906 ACT OF INCORPORATION
OF THE SYNOD

His Majesty by and with consent of the Legislative Assembly of the Province of Ontario, enact as follows:

1. The Bishop, Clergy and Laity of the Church of England in Canada in the Diocese of Algoma are constituted a body corporate and politic under the name of "The Incorporated Synod of the Diocese of Algoma", hereinafter called the "Synod".

5. The said Synod may receive by devise, bequest or gift and acquire by agreement, purchase or otherwise, land or other property or any interest therein and shall hold the same in trust for eleemosynary, ecclesiastical or educational purposes, of the Church of England in Canada within the Diocese of Algoma, and shall have power to charge, sell or otherwise deal with or dispose of the same upon such terms and in such manner as it may deem expedient for the purposes aforesaid.

8. The Synod shall invest at interest all funds held by it in trust, in securities in which trustees may invest trust funds under the provisions of "The Trustees Investment Act," and amendments thereto, and in no other securities.

Assented to by the Lieutenant-Governor of the Province of Ontario, 27th April, 1906.

The Seal of the Synod



1. The Seal, an impression of which appears in the margin, is and shall be the common Seal of the Incorporated Synod of the Diocese of Algoma.

2. The Bishop (or in the event of his absence from the Diocese, or his inability to act, the Bishop's Commissary), acting conjointly with the Secretary of the Synod, is hereby authorized to execute all deeds and documents which require to be sealed, and which, from time to time, require to be executed on behalf of the Synod, pursuant to any resolution of the Synod, or of the Executive or any other Committee of the Synod.

3. All deeds and documents affecting the temporal interests of the Diocese heretofore attested by the Bishop, and sealed with his official seal, are hereby acknowledged as the deeds and documents of the Incorporated Synod of the Diocese of Algoma, and binding thereon.

Patent of Arms



The Armorial Bearings, the gift of Miss Margaret Banks of England and authorized by the "College of Heralds" is described as follows: Azure a Pastoral Staff and a Key ward upwards in saltire or surmounted by an open Book proper in chief Celestial Crown of the Second and in base a sprig of Maple of three leaves slipped also proper, to be borne and used for ever hereafter by the Bishops of Algoma either alone or impaled with their family Arms, Shields or otherwise according to the ancient usage and the Laws of Arms.

The MITRE at the top of the Diocesan Arms is the liturgical head-dress and part of the insignia of a bishop.

The CELESTIAL CROWN has a biblical significance: "I will give you the crown of life." Revelations 2:10.

The OPEN BIBLE is more than an historical document to be preserved. It is a record of God's dealings with men and of God's revelation of Himself and His Will.

A KEY and CROZIER (staff) are crossed to represent authority and love. "I will give you the keys of the Kingdom of Heaven." St. Matthew 16:19. The shepherd of earlier times carried a crook-shaped staff to guide and protect his sheep. To us our Lord is the Good Shepherd.

How fitting that three COLOURED MAPLE LEAVES should adorn the Diocesan Arms of Algoma. The beauty of our coloured leaves is unexcelled.

The combination of the several parts are indigenous to the structure and mission of the Church in Algoma as throughout the world.

Indian Schools

Within the Diocese of Algoma the Church has operated three Indian residential schools and seven day schools. The residential schools were Shingwauk for boys and Wawanosh for girls at Sault Ste. Marie and St. John's at Chapleau. Day schools were located at Nipigon, Garden River, Spanish River, Birch Island, Shegungwah, Sheshegwaning and Batchawana. The Batchawana effort begun in 1874 was short lived. The residential schools have been closed and the remaining day schools have been assumed by the Government.



SHINGWAUK 1874

The first Shingwauk built at Garden River burned only six days after its opening. The building of 1874 was erected near the eastern limits of Sault Ste. Marie.



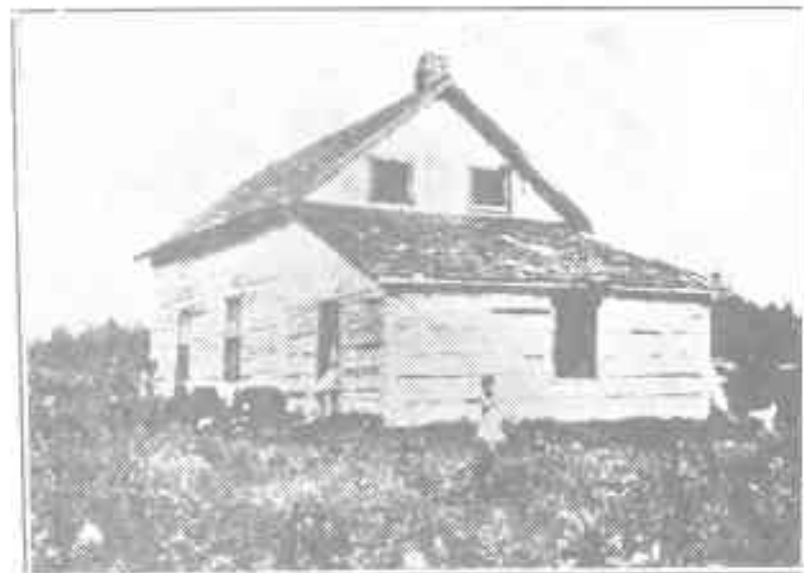
WAWANOSH

The Wawanosh Indian Residential School for Girls was built in 1879 several miles from Shingwauk. It was closed in 1893. The building served as "The Shelter" of the Algoma Children's Aid Society until 1955 when this picture was taken.



SHINGWAUK AND WAWANOSH

In 1896, an addition was made at Shingwauk to accommodate the girls of Wawanosh.



SPANISH RIVER SCHOOLS

The original school-house, with living quarters attached, at the Spanish River Indian Reserve burned in 1898. It was replaced by a new building in 1899. In 1920, the more modern building was erected.



SHINGWAUK 1935

In 1935, a new structure was built and opened. It operated until June 1970. It is now Shingwauk Hall of the recently formed Algoma College.



SHINGWAUK HALL ALGOMA COLLEGE

The grounds of Shingwauk are still used as a playground for the neighbouring children and the sign of Algoma College serves conveniently as a coat rack.



SHINGWAUK CEMETERY

Nearby to Shingwauk Hall are the burial grounds of Shingwauk Cemetery. Herein are the last resting places of many of Algoma's outstanding people, clerics and laity.



Among the memorials are those to Bishop and Mrs. Fauquier, the Venerable Gowan Gillmor and Canon B. P. Fuller. The condition of some of the memorials belies the title of "God's Acre".



SHINGWAUK CAIRN

On the grounds of Shingwauk has been erected a cairn in memory of the Reverend E. F. Wilson, founder and first principal. The tablet reads, "This Cairn is erected in Memory of the Rev. Edward Francis Wilson Founder and First Principal of the Shingwauk Home which stood on this site, 1874-1935, superseded by the present Shingwauk Indian Residential School."



Mr. Seymour Hayes began his employment with Shingwauk in 1910. He remained active as maintenance supervisor until eight days before his death on 24th June, 1957. Pictured is Mr. Hayes being presented to Governor-General Massey during a visit to Shingwauk by His Excellency. This was Mr. Hayes' fourth presentation to a Governor-General. Mrs. Hayes passed away in March 1973. Both are at rest in Shingwauk Cemetery.



BISHOPHURST

"Bishophurst", the See-House of Algoma was built in 1876 on property donated by Mr. Wemyss M. Simpson at a cost of six thousand dollars. The donor, Baroness Burdett-Coutts, remained anonymous for many years. It is a stone structure which has been well preserved over the years.



NEW YEAR'S DAY RECEPTION

The New Year's Day reception at "Bishophurst" has been an annual social function of Sault Ste. Marie for many years. Pictured are Archbishop Wright and Mrs. Wright on the receiving line. January 1st, 1973, marked their twenty-ninth anniversary of the event.

Postscript

So, one hundred years of Worship and Witness within the Diocese of Algoma have been completed. The Gospel of Jesus Christ has been faithfully proclaimed; the Sacraments have been duly administered; and the banner of Anglicanism has been held high from the early 1830's, a period that ante-dated the Consecration of the first Bishop of Algoma.

Looking into the future we try to conjecture the nature of challenge confronting not only our diocesan family but the entire Church throughout Canada. Structures in ecclesiastical government and boundaries may change; greater relevance to contemporary living may be the order of the day; women may be ordained to the priesthood. Changing patterns and a greater flexibility in applying the rudiments of Christian Faith and Practice may become the order of the day. No prophet am I but I detect that winds of the future will blow new demands into the Church upon the followers of Jesus Christ.

At the time of writing the surge towards Christian Unity — at least in Canada — is slowing. Restraint is replacing adventure. After thirty years of negotiations congregations are still complaining of being rushed at with novelty, that Union committees have recourse to displays of ecumenical panting and puffing. Yet, there must be no real doubt that the Holy Spirit devised the ecumenical movement — it is Catholic.

I have spent thirty years on Church Unity committees. In 1972, I decided to withdraw from the General Synod Commission. In less than one year the entire Commission had disbanded. In its place one new and fresh approach is being made to ecumenism.

I am no advocate of "licentious ecumenism". It is my view that all change must be endorsed by acknowledged Church Authority.

Anglicanism seems to have an influence greater than its mere numbers warrant. This points to our position in an ecumenical role. If Anglicanism fails to participate in schemes of union that are episcopal, then Anglicanism will forfeit its credibility.

During my thirty years as diocesan I have seen movements come and go. I foresee two important movements with which we shall be faced in determining the future role of the church.

Briefly, one emphasis is on our commitment to our fellow man and to the secular world. As Christ is the Man for others, so we are the men for others. This is the "Horizontal Theology".

The other emphasis is on the Christian's personal relationship with the transcendental God in Christ, the One to whom we pledge our allegiance. This is the "Vertical Theology".

Gospel texts can be sifted out to support each view. Most of us will agree that the answer is "both". I place priority on the "Vertical Theology". Also, I am a Christian Activist — I want the Golden Rule applied. But, priority must be accorded to the adoration of God, recognizing His Sovereignty, Holiness and Love.

The Church goes on. It is Christ's Church. During the past God, the Holy Spirit, has used His servants in Algoma as Chosen Witnesses. I have had the warm-hearted support of clergy and laity, including our young people.

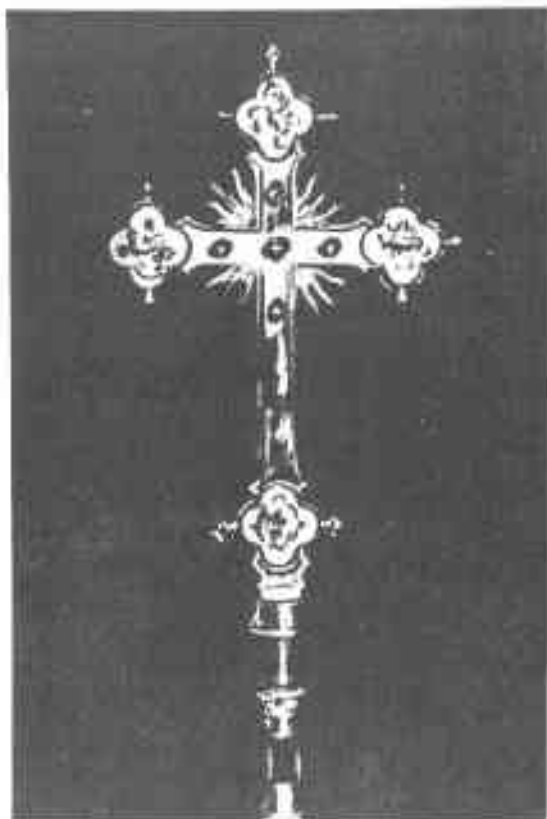
The contents of this centennial history testify to the unswerving devotion of men and women, boys and girls, who, in season and out, during hardship and frustration, in joy and sorrow, have laboured faithfully to carry out Christ's Mission.

I am grateful to the many people who have assisted me in honouring the centennial of our Diocese. My special thanks to the members of the publication committee who spent many hours in the composition of this book.

"Jesus Christ, the same yesterday, today and forever." His presence will be with us. His power is sufficient. His purposes will not fail. His love will continue to enfold us in the Church Militant, in the Church Expectant and in the Church Triumphant.

"It is good to give thanks to the Lord, for His love endures forever."
(Psalm 136:1)

William L. Algoma



The Metropolitan Cross was presented to Archbishop Thorneloe in Toronto on 8th November, 1924. It is the insignia of the office of Metropolitan of Ontario. The Cross was dedicated in St. Alban's Cathedral on 9th November, 1924. It was used for the first time that same day at the dedication of the Junior School of Trinity College, Port Hope. On Advent Sunday, 3rd December, 1924, it was used for the first time in St. Luke's Pro-Cathedral.

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