

**Memoir of Bishop Fauquiere.**

BY MISS PIGOT.

*(Continued from the April Number).*

ON the North shore of Lake Superior was a scattered population, mostly engaged in mining, and on Thunder Bay was the settlement of Prince Arthur's Landing, consisting, in 1871, of five houses, and some Government sheds. To this place the Rev. C. B. Dundas was sent in 1872, and in July held the first service in one of the Government sheds. Three weeks afterwards a church was begun, and on Christmas Day was opened for Divine service. The interior was covered with Chicago paper. By the following August the church was finished, and both congregation and schools were good. Years passed on, the Indian missions made little progress, and nothing was done about Bishop Strachan's proposal, till the increasing population had made it utterly impossible for the Bishop of Toronto to visit or supply the needs of his vast Diocese, and thoughtful people welcomed the resolution of the Synod of Toronto of 1868, "That the Provincial Synod be memorialized as to the urgent necessity of appointing a missionary bishop to labor among the Indians and opening settlements of the North-west." The Upper House of the Provincial Synod, also, in the same year, decided to provide for the establishment of a missionary bishopric, requesting aid for its support from the British societies. For three years longer nothing more was done, till in 1871 the Toronto Synod urged upon the Provincial Synod the necessity of immediate action and a deputation was sent to confer with other Synods. The Bishops of the Province, in a meeting at Ottawa, November, 1872, decided that each Diocese should be assessed for the funds necessary for the support of a missionary Bishop, and that the scheme should be laid before a special meeting of the Provincial Synod. Toronto was to be assessed \$800 per annum; Huron, \$600; Ontario, \$400; Montreal and Quebec, \$300 each. This special meeting was held in December, 1872, and on the 14th, the Rev. J. P. Dumoulin was chosen as Bishop, but he decided to decline the appointment. In the meantime, the Synod of Toronto, in 1873, authorized the appointment of a Bishop over the new Diocese, whose boundaries

they defined. At a second special session of the Synod in September, 1873, the Venerable Archdeacon Fauquiere was elected, and at once accepted the See.

Bishop Fauquiere was born in Malta, but brought up in England, and did not emigrate to Canada till he was 19, when with other gentlemen he purchased land at East Zorra, near Woodstock, Ont., and for some years carried on farming with the same conscientious care with which he afterwards fulfilled his sacred duties. Here he lived till his appointment to the Bishopric of Algoma. His friend, Mr. Hungerford, of East Zorra, knowing his value, induced him to study for Holy Orders under Dr. Bethune, afterwards Bishop of Toronto. On his ordination in 1847, by Bishop Strachan of Huron, he returned to East Zorra, as its parish priest, and remained there for twenty-eight years of indefatigable work, building a second church, and gathering together a good congregation and school. Not only in his own parish but throughout the Diocese he was loved and respected; in the Synod his opinion was waited for, and Bishop Hellmuth was felt to do honor to himself as well as Mr. Fauquiere, by appointing him, though he never sought such distinctions, to the responsible posts of Rural Dean and Archdeacon. One who knew him well said "If we have a saint in the Diocese it is Fauquiere," and when, in 1873, he was elected to the new Bishopric, the choice was "simply due to the high estimation in which he was held by the whole Ecclesiastical Province for his unflinching, yet ever Christianly courteous adherence to principle, the purity and godly earnestness of his character, and his conscientious, honest and affectionate loyalty to that church of which he was already a minister," and to this highest office he also carried, not only zeal and the love of God and man, but the wisdom and experience gathered in his many years of work.

The consecration of Dr. Fauquiere by the Metropolitan, in the Cathedral of Toronto, took place on the 28th of October, 1873, a dark and rainy day, in spite of which the Cathedral was crowded. The Bishops and Clergy present numbered nearly one hundred; the sermon, from Isaiah xxxii, 20, was preached by the Ven. Dean Boomer, and the offertory, for the benefit of Algoma, amounted to \$137.

Immediately afterwards, he left for his Diocese, and

on his arrival at Sault Ste. Marie, Nov. 16th, took part the same evening in the service in St. Luke's Church.

It was considered necessary that the Bishop should himself seek for supplies; so leaving his new people, the following winter was spent by him in England, travelling from place to place to urge upon societies and people the needs of Algoma, returning to Canada with grants and subscriptions to the amount of \$8860, only to continue the same round of journeys and meetings, in which so much of his time, invaluable as it was, for his own people was henceforth consumed. The Bishop had been under the impression that as the societies in England send out missionaries, placing them under the direction of their Bishops, so the funds would be provided—\$5000 a year being the amount needed—and missionaries sent out to him to work under his episcopal supervision. Instead of which he found that his own time and strength were to be spent in soliciting and collecting the sums so utterly insufficient for what was needed. Missionaries were prayed for in settlements where the people hungered for the Word of God, but could pay them no stipend. Churches and schools had to be built. The people were ready and willing to do what they could to draw logs, cut shingles, &c., but they could give no money, and no sufficient sums were placed in the Bishop's hands to meet these urgent needs. The Bishop of Quebec, at a meeting in that city, said "That as the Canadian Church had founded the new Diocese and sent a bishop there, it was as absurd to think of not sending missionaries to work with the Bishop as to send a fair ship out to sea without providing a crew." The Bishop's commissary, the Rev. E. F. Wilson, also travelled through Canada on the same errand, while at Sault Ste. Marie the Rev. J. W. Rolph, appointed, with the consent of the congregation, St. Mark's Day as a day of special intercession to Almighty God "to avert from us threatening dangers, to bless us, and grant us prosperity." On that day a good congregation assembled, including the lay-reader and a deputation of six Indians from Garden River (who had come in spite of the dangerous state of the ice and the work of sugar making going on), and many members of both Sunday schools. Suitable prayers and lessons were read, and there was an earnest celebration of the Holy Communion.

June 4th, 1874, found the Bishop again at the Sault, where, after receiving a hearty welcome from all, his first episcopal act was the confirmation of six candidates. There was then no See house, but Coll. Simpson had given land adjoining his own on which one was to be built, a lady in England having given \$6000 for that purpose. In the meantime the Bishop rented a house on the bank of the river, about a mile below the Sault, and as a writer in the *Church Herald* remarks, "The Bishop and his clergy have now met, and amid clouds of mosquitoes have talked over the affairs of the Diocese."

After making the acquaintance of his clergy and neighbors at the Sault and Garden River, the Bishop started on a 400 miles journey to Muskoka and Parry

Sound, where for some weeks he travelled about, visiting the various missionary stations, cheering the missionaries, holding services and ascertaining the needs and wishes of the people; but finding it impossible to reach many places except on foot, he postponed a thorough visitation till the snow would make travelling more easy. Returning to the Sault, he visited the Garden River Indians, Mr. Wilson interpreting. July 24th found him at Prince Arthur's Landing, Lake Superior, 400 miles to the West of the Sault, preaching and confirming, and August at Batchewaning, a small Indian settlement on Lake Superior, which had been visited the Summer before by Mr. Wilson and Mr. Frost, who had built a small mission school, in which the Bishop now held an opening service and confirmed eight—mostly Indians. The next week, in company with the Rev. R. Hill, he visited the three Indian Missions on Manitoulin Island. This Island which is 90 miles long, by 20 to 40 broad, much needed a travelling missionary, as many of the settlers belonged to the Church of England. These journeys prevented his being present when on the 30th July the foundation stone of the Shingwauk Home at Sault Ste. Marie was laid by Lord Dufferin, the Governor General of Canada, though Mrs. Fauquiere was one of the party. The cause of the Indians was always near to the heart of the Bishop. This summer had made him acquainted with the whole of his enormous Diocese.

The Winter of 1874-5 was spent in travelling through Canada, engaged in the trying work of endeavoring to organize the scheme of support for his Diocese. February found him in Muskoka, suffering from severe illness, but, through the wildest winter known for many years, travelling from place to place, and then again extending his journeys on behalf of his Diocese to Nova Scotia and New Brunswick.

The See House at Sault Ste. Marie was finished in the Summer of 1875, but little time could be given to home, for now began the years of labor and anxiety in which the rest of his life was spent, travelling unceasingly, visiting Indians and white settlers, gaining the love and esteem of all, body and mind exerted to the utmost, and the bodily strength slowly but surely giving way under so great a burden.

On the 2nd of August, 1875, the Bishop, in company with the Bishop of Huron, opened the Shingwauk Home for Indian boys, near Sault Ste. Marie, built in place of the one destroyed by fire at Garden River, the Rev. E. F. Wilson being the founder and principal. Both the Bishop and Mrs. Fauquiere always took the keenest interest in the Homes, the latter giving especial thought and time to the Wawanosh Home for Indian girls, and in the cemetery at the Shingwauk Home they both lie, surrounded by the Indian children they loved so well.

In a short memoir like this, it is impossible to give a detailed account of the Bishop's labors and journeyings. Year after year was spent in the same devoted work, and in his report to the Provincial Synod, in

1878, he was able to state that on taking charge of the Diocese in 1873, he found seven clergymen, of whom four were in Priests' Orders, three Deacons, now there were nine—seven of them in Priest's Orders—and also sixteen lay-helpers. There were then only nine churches, of which four were unfinished and in debt; now there were eleven completed and free from debt, besides six completed buildings, and four more in course of erection, to be used as churches till the congregations worshipping in them were in position to put up buildings more suitable for churches, when they would be used for schools and other church buildings, and all which works, the people, though unable to give money, had given their time and labor. The See House also, and four parsonages had been built. All this he considered most encouraging, though nothing had been done for the Indian millions, but the needs of a newly settled country are great, and the poverty of the settlers usually great also, and he asks whether the arrangement which had caused him such surprise, that he was to go about begging for the promised funds was to be still continued, and whether the collection of funds from without for the carrying on of work within his Diocese was still to be the chief business of the missionary Bishop of Algoma. He was ready still "to spend and be spent," but suggested that if some different arrangement could be made "the position of your missionary Diocese would be better assured, and its Bishop would be relieved from a load of anxious cares, which would leave him proportionately free to attend more entirely to the weightier and daily increasing duties of his office."

*(To be Continued).*

#### Mission News.

*(From cover of "Home Words.")*

#### PORT ARTHUR.

**D**URING the week before Easter, services were held daily in St. John's Church, at 11 a.m. and 7.30 p.m. At each evening service a lecture was given, tracing the footsteps of our Lord from Palm Sunday onward, and giving a sketch of his acts and discourses during that period. The congregations were not large at the morning services, reaching no higher than twelve, (except on Good Friday), but the evening services were remarkably well attended throughout the week.

On Easter Day the congregations were very large. The communicants numbered forty-one, and the offering amounted to \$42.15. The evening service was entirely choral. As an anthem, a selection from the oratorio of the Messiah was appointed, consisting of the quartets, "Since by man came death," and "For as in Adam all die," the short choruses "By man came also," and "Even so in Christ," closing with the Hallelujah chorus, but owing to the absence of one of the leading voices, the Hallelujah chorus only was sung. Although the choir, was perhaps, numerically weak for such music they made up the lack in vigor and dash,

and from a musical point of view, the service was carried through triumphantly. One noticeable feature in Port Arthur choral services is that the clergyman and choir are totally independent of the organ, which, in accordance with old English cathedral custom, is used only in accompanying the psalms, canticles and anthem. Neither in versicles, (or responses thereto), creed or prayers is the organ heard. This gives a smoothness and a solemnity sometimes absent from more pretentious efforts.

Notice was given on Easter Day that the Holy Communion will be administered every Sunday at 8 a.m., except the first Sunday of the month, on which day the old custom will be retained.

#### SAVANNE.

FOR more than two years past services have been held at this place, nearly 80 miles west of Port Arthur. They have been (it is hoped) a blessing, not only to the few residents, but also to those temporarily sojourning here, such as lumbermen and tie train men; also, to mere way-farers, such as mining explorers, fur traders, hunters, &c., who have very frequently attended them. Savanne has just suffered a great loss by the removal of our hospitable and generous friend, Mr. Quigley and his family to Fort William West. Savanne's loss, however, will be a very decided gain to Fort William. Mr. and Mrs. Jackson have also removed from Dexter to Fort William West. Mrs. Jackson is a daughter of Mr. Quigley's, and it is not unworthy of record that she, with her sister, came from Savanne to Port Arthur in 1886, solely for the purpose of meeting the Bishop for the blessing of confirmation. The isolated residence at Buda and Dexter since that time, will now be exchanged for abundant spiritual privileges at Fort William.

#### Death of one of the Blackfeet Boys.

*(Extract from a private letter.)*

**W**E hoped he might rally when the warm weather came, but the spring is late and the snow still deep. He used to get up in the middle of the day, and first go down-stairs, but latterly he would sit for a time in a sunshiny window enjoying the warmth till he felt enclined to lie down again. This window looked out on the river, and he would watch the boys playing on the ice. Mr. Wilson baptised both the boys yesterday (April 22nd); Appikokia in church, giving him the name of "James Edward," Etukitsin, now "David" in his bed. I think God must have meant to take him as soon as he became a Christian. The last three nights he had been very restless and feverish, coughing very much, and suffering much in his right lung. I sat up with him, David Minominee sleeping in the same room. When the pain came he liked me to rub and knead his chest, it soothed him. Last night David M. and Appikokia were to sit up while I went to bed in the inner room. For some time David was singing hymns to him, in which he would join a little. At

half past twelve I heard him calling, and went to him. At the first moment he did not know me, but when I called him 'my dear boy' he looked in my face and smiled brightly. I rubbed him till the pain ceased, and bathed his hands and face, and he amused himself with the sponge as he was fond of doing, squeezing it and laughing at the water running through his fingers. When he was quite comfortable I lay down again and heard David singing. He had beef tea several times, and there seemed no worse symptoms than usual. About two David called me; blood was coming from his mouth. He ran for Mr. Wilson, but before he could get here the dear boy had passed away. David said he began to cough, and he gave him his little cup, but the blood began to run; it was impossible to stop it; it ran from his mouth and nostrils, and it was over in a few moments. Appikokia was standing by him when he died, and when Mr. Wilson came he knelt and offered the commendatory prayer. He will be buried in our little cemetery on Wednesday. It is a sad blow to Mr. Wilson, and we all feel it very much, for I think he was a favorite with all the boys. During his illness he left off being shy and became familiar with me, and I learned how lovable he was. He was very fond of the pictures in my Bible and Prayer-book. His poor father and mother will be sorely grieved for him to die so far from home.

#### Jottings.

THE Bishop of Algoma is at present in England, attending the Pan-Anglican Synod.

THERE was quite a fall of snow at Sault Ste. Marie on the 15th of May, and glass below freezing point.

PARISH Registers have been sent by the Bishop to each of the clergy, together with a little bill of \$2.50.

SEVERAL missions are at present vacant in the Diocese, and other missions fall vacant this month. We trust the Bishop will succeed in bringing men as well as money from England. The Rev. E. F. Wilson is away visiting the Blackfeet and Sarcee Indians in the North-west.

A GRANT of \$8000 has been made towards the establishment of Mr. Wilson's New Home for Indian Children, at Elkhorn, in Manitoba, and Government will provide also for the partial maintenance of 80 pupils.

THE population of Bracebridge, Muskoka, is 1500, of whom about 400 are church people, and about 70 communicants. The Ladies' Guild have raised \$1200 towards the Church Building Fund during the year.

HUNTSVILLE, Muskoka, has a population of 800, of whom about 250 are church people, and 69 communicants.

GRAVENHURST has a population of about 2000, of whom about 200 are church people, and 45 communicants.

ASPDIN has a population of 150, of whom nearly half are members of the Church of England, and 30 communicants.

THE Rev. C. J. Machin promised an article for April number but it is yet on the way.

#### Woman's Auxiliary.

SAULT STE. MARIE.

A MOST successful Apron Sale was held in Dawson's Hall, on the 4th ult., by the St. Luke's Woman's Auxiliary.

There were refreshment tables in connection, and the handsome sum of one hundred and sixty-six dollars and eighty-eight cents was realized.

At a special meeting held at the parsonage on the 10th ult., a unanimous vote of thanks was passed to Mr. Dawson for the gratuitous use of his Hall on that day, and for the heating and lighting thereof. The members also wish to thank friends of all denominations who so kindly patronized their sale and refreshment tables.

It was decided that the proceeds be allowed to remain for a time on deposit, excepting twelve dollars to be sent to the Nepigon mission.

A. V. BENNETTS,  
Secretary.

#### Subscriptions to Algoma Missionary News.

M. Chamberlain, \$1; Thos. Clarke, \$1; Miss Chadderton; G. W. White, 20c.; Mrs. Gale, 45c.; Rev. W. B. Ralley, 35c.; C. Young, 70c.; Miss Marsh, 30c.; W. Crawford, 30c.

#### Summer Number of "Our Forest Children."

We have had a Summer Number of our little periodical printed, profusely illustrated with original illustrations, gotten up in an attractive style, similar in appearance to the Christmas Number, which found such favor with our subscribers and friends. We will be pleased to receive orders for the Summer Number, and trust our numerous friends will heartily respond to this invitation by sending in their addresses with the subscription price, 15c. Twenty-five cents will pay for the paper for one year *including the Summer Number.*

### INDIAN HOMES

THE SHINGWAUK HOME, for Indian boys; THE WAWANOSH HOME, for Indian girls; both at Sault Ste. Marie, Ont. Also THE WASHAKADA HOME, for Indian children, at Elkhorn, Manitoba.

#### CONTRIBUTIONS EARNESTLY SOLICITED.

\$75 (£15) feeds and clothes a pupil in either of the Homes for one year. In England, address MRS. WM. MARTIN, 27 Bloomsbury Square, London, W.C. In Canada, REV. E. F. WILSON, Sault Ste. Marie, Ont.

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