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FREDERICK DAWSON FAUQUIER

Pioneer Bishop of Algoma

By D. M. Landon

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I. GENTLEMAN FARMER AND COUNTRY PRIEST

Malta Hampton Zorra Algoma

From the sunny island of Malta — to a Tudor palace on the Thames — to the fertile farmland of Western Ontario — to the northern wilderness of Algoma; those were landmarks in the life of Algoma's first bishop, Frederick Dawson Fauquier.

What little we know of his early years is unusual and intriguing. Though Fauquier was apparently of English extraction, in spite of his French-looking name, his birth on July 29, 1817, took place in Malta. Britain had taken over that island in 1798 and perhaps his father was in the garrison or civil administration.

When very young Fauquier became an orphan and was adopted by an aunt who lived at Hampton on the Thames. She had one of the apartments in Hampton Court Palace allotted to the widows of the poorer nobility or to persons retired from the royal household.¹ Of Fauquier's education in England we know only that he attended a private school in nearby Richmond.²

In 1836, aged 19, he emigrated to Upper Canada and settled with other English gentlemen-farmers at East Zorra, near Woodstock. There he farmed for several years, successfully we are told, with his brothers. When or where he married Sarah his wife is not indicated in contemporary accounts. She was the daughter of Col. Burrowes of the British Army.³

A "late vocation" to the priesthood

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 Rev. 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.⁴

Accepting this challenge, Fauquier went to the theological college at Cobourg which had been organized in 1841, and studied under Archdeacon A. N. Bethune, later Bishop of Toronto. Isaac Hellmuth, a future Bishop of Huron, was one of his classmates.⁵ In due course Fauquier was ordered deacon in 1845, and priested a year later, by Bishop Strachan of Toronto.⁶ As had been hoped, he became incumbent of his home parish of Zorra — then in Toronto Diocese, but from 1857 part of the new Diocese of Huron. His stipend was supplied by the S.P.G.⁵

In this one charge he laboured quietly and conscientiously for 28 years until he was called to serve Algoma. His voice became a respected one in the Huron Synod³ and he was made Rural Dean, and later Archdeacon, of Brant.

II. ALGOMA'S DIFFICULT BIRTH

Bishop Strachan's vision

We turn now to the diocese that Fauquier was destined to head and trace its difficult birth. In a sense Algoma's founder was John Strachan, the far-seeing episcopal statesman who from 1839 to 1867 presided over the Diocese of Toronto, which originally covered all of Upper Canada. Strachan was keenly interested in the missions on the Manitoulin and at Sault Ste. Marie,⁷ and in a nineteen-year period visited them at least six times.⁸ 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 Ste. Marie" with the seat of its bishop at the Sault.⁹

Settlers pour into free grant areas

Strachan's main aim for a northern bishopric was to evangelize the Indians along the upper Great Lakes. The project gained new urgency in the 1860's with the beginning of significant white settlement in Muskoka¹⁰ and other northern areas. The influx of settlers was accelerated by Ontario's Free Grant and Homestead Act of 1868, which opened up 26 townships in Muskoka and Parry Sound, 5 in the vicinity of Sault Ste. Marie, as well as St. Joseph Island. Settlers were granted up to 200 acres, and in the 1870's they poured into the free grant areas, some from southern Ontario, others from the British Isles.

Provincial Synod slow to act

But action on Strachan's proposal was slow. In 1868 the Synod of Toronto urged the need for a northern diocese¹¹ and at the

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Provincial Synod¹² later that year the Upper House adopted an enabling canon on missionary bishops.¹³ But it was ignored by the Lower House, which was more concerned with stamping out "ritualistic practices." Even the Synod three years later by-passed the needs of the north and devoted its attention to administrative regulations and constitutional technicalities.¹⁴ It was not until December 1872, that a special Provincial Synod was called to provide for Algoma. The session was marred, however, by petty controversy and factional manoeuvring.

Diocese-making; new approaches

In the setting up of Algoma there were two departures from previous practice in eastern Canada. Instead of creating a diocese after the Church in an area had developed sufficient strength, the American approach was followed and a missionary bishop was sent in at an early stage to organize a new area. Thus Algoma was the first missionary diocese sponsored by the Canadian Church.

The other change was in the legal machinery used to establish the diocese. The earlier method, used as late as 1861 in the formation of the Diocese of Ontario, depended upon royal letters patent issued on the advice of the Imperial Government.¹⁵ But this was no longer appropriate with the formation in Canada of an autonomous ecclesiastical province.¹⁶ The first task of the Provincial Synod of 1872 was to devise a new legal basis for creating a missionary jurisdiction and electing its bishop.

Setting up Algoma: 3 days of legal wrangling

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 had proposed in 1868 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 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 upon by the Lower House.

Fauquier nominated by the bishops, refused by the laity

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, also spoke volumes in his favour.¹⁷

In the ensuing ballot, Fauquier was supported by the clergy 31 to 17, but rejected by the laity 26 to 8.

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 accounts¹⁸ Fauquier was not a party man, but he was suspect among the Low Church laymen because of his moderate High Church views and his support of Trinity College and Bishop Bethune, his former teacher.

The bishops then nominated other priests but a stalemate was becoming apparent. In the next five ballots Fauquier maintained strong clerical support, but the lay delegates favoured another Huron nominee, Canon G. M. Innes of London. After the eighth ballot a conference was held and it was agreed to unite upon the name of J. Philip DuMoulin, the 38-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.¹⁹ He soon resigned his preferment and remained in southern Ontario, becoming, twenty-four years later, the third Bishop of Niagara.

Second election 1873

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 39) the rector of St. Matthew's Church, Quebec City, was proposed for the Algoma bishopric, but he immediately declined. Later he became Bishop of Niagara and Archbishop of Ottawa. The bishops then returned to their initial choice, Frederick Fauquier, who had by then become 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 Synod, says the record, then rose and sang the Doxology! Algoma at last had a Father-in-God.

After his consecration in Toronto in St. James' Cathedral, on October 28, 1873, 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.

Algoma as Fauquier found it

What sort of diocese had he come to serve? Commencing at the Severn River (90 miles from Toronto), it extended north and west to the height of land beyond Lakes Huron and Superior. It was a vast wilderness, 800 miles in length and averaging 150 miles in breadth, most of it densely forested. No railroads came into the area and the few miles of corduroy bush roads were in primitive condition. A few steamboats traversed the larger lakes. Travel in most areas was by boat or canoe in summer and by snowshoe or dog-team in winter.

Scattered across the 800 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 clergy, with three of them stationed in Muskoka and two at the Sault. Three of the seven were still in deacon's orders. There were only nine churches; no parsonages had been built; and there was no episcopal residence.

III. FUND RAISER . . . PASTOR . . . EVANGELIST

Adopting a schedule; analyzing a task

As he began his episcopate, Fauquier worked out an annual schedule which he followed closely till his death. From May to November each year he made his headquarters in Sault Ste. Marie, and visited by water the Indian and white settlements on the upper Great Lakes. The rest of the year he worked from Toronto,²⁰ devoting two months from January to March to a thorough visitation in Muskoka, since many settlements in that region were more accessible in winter.

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

a) *"the mitred mendicant"*

Algoma, hailed as "the child of the Canadian Church," began life as a neglected offspring. Most of the settlers had little money to contribute, and the diocese was dependent on outside aid. But the rest of the ecclesiastical Province, having launched the new missionary jurisdiction, failed to ensure its financial support, a situation later to be described as "the Church's sin against Algoma."²¹ After four years as bishop, Fauquier spoke very pointedly to the Provincial Synod:

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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.²²

Only Fauquier's own stipend has been guaranteed by the rest of the Province.²³ No provision was made for the existing clergy, let alone any allowance for the additional workers required or for the erection of much-needed buildings. Algoma's first bishop was forced to be a "mitred mendicant" begging the funds to keep the diocese in operation.

Within three weeks of his consecration, Fauquier hurried to England, where the most generous help could be obtained, to urge the needs of Algoma. During his five-month stay he won support from three of the great missionary societies, the Society for the Promotion of Christian Knowledge (S.P.C.K.), the Colonial and Continental Church Society (Col. and Con.) and the Society for the Propagation of the Gospel (S.P.G.), as well as from individuals. Baroness Burdett-Coutts, that ever-generous benefactress of the colonial church, gave him \$6,000 for an episcopal residence at Sault Ste. Marie.^{23A} For many years English money provided one-third of Algoma's income.

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

b) *Pastor to the settlers*

What about the settlers who were pouring into the free grant districts? Among them were numerous Anglicans, especially in Muskoka, and it was heart-breaking for Fauquier to have to turn down, time after time, their earnest appeals for the ministrations of the Church. William Crompton, the Muskoka missionary, told of one such experience in a backwoods settlement:²⁴

Friday morning we went to Mr. Gutteridge's house at 8 o'clock, and to our astonishment a company of 14 *heads of families* met us there. I cannot tell you the warmth of reception the Bishop met with . . . We had the usual appli-

cation for a service *sometimes*, or at least a parson's visit. His Lordship patiently and kindly explained to them the financial condition 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.²⁵

Along with the lack of funds for stipends, there was difficulty in attracting clergy to Algoma, where they faced not only constant travel, isolation and other pioneer hardships, but also such disabilities as no provision for clergy widows, no diocesan synod, and no representation in the Provincial Synod.²⁶

As money and men became available, Fauquier stationed additional workers in Muskoka, on Manitoulin Island, and east of the Sault. Where he could not provide a settled ministry, he took other steps to serve the scattered flock, his flexible approach showing his practical nature. Stipendiary catechists were given charge of several points. For the remoter parts of Muskoka he appointed William Crompton as travelling missionary. By 1881 this indefatigable worker had founded 16 churches in an area of nine townships, and was personally ministering to 11 congregations, giving them a service once in three weeks.²⁷

As new congregations were formed, the available clergy added them to the outstations under their care. In 1881 Thomas H. Appleby at the Sault had charge of 18 stations, assisted by Peter T. Rowe, later the first Bishop of Alaska.²⁸ Wherever possible, lay readers were appointed or *elected* by the congregation²⁹ to carry on services and hold together isolated groups of Anglican settlers until more priests could be found. 16 lay readers were serving in 1877, and 22 by 1880.

Fauquier himself did more than his share to make up for the shortage of clergy. To an unusual extent he personally 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 laypeople there developed a uniquely personal bond.

c) *The Indians' friend*

Fauquier showed equal zeal for the Indians of his area. Deeply concerned to evangelize the Ojibways of the upper Great Lakes, 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.³⁰ The established missions at Garden River near the Sault and at Sheguiandah on the Manitoulin he maintained and encouraged. But he also promoted new ventures, some more successful than others.

Taking a special interest in the neglected Lake Superior Ojibways, he encouraged the building in 1874 of a combination schoolhouse and chapel at Batchawana, 50 miles north of Sault Ste. Marie and sent in a teacher, but the work there turned out to be short-lived. The most venturesome project was the opening by the Bishop and E. F. Wilson of a mission among pagan Indians at Lake Nipigon (1878). A log church and mission house were erected and Robert Renison (the father of Archbishop Renison) laboured there zealously from 1881 to 1892.

But 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 Industrial Home for Indian boys, a frame building at Garden River which burned to the ground only six days after it opened. Undaunted, Wilson raised more funds and the next year supervised 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, with Wilson not only the Bishop's Commissary but truly his right-hand man, brilliantly urging the cause of Algoma in every issue of the diocesan newspaper, which he also founded.

A solid beginning for Algoma

Some of Fauquier's contemporaries, noting his hardships and discouragements, suggested that Algoma's birth had been premature.³¹ This is not supported by the facts. With rapid settlement, further delay was unthinkable. In spite of the meagre resources, Fauquier presided over a remarkable and soundly-based expansion of Anglican work and made the farflung Algoma Churchmen a cohesive group. Neither could have been attempted by the busy Bishop of Toronto had the area been left with him. Thousands received the Gospel and sacraments of the Church who would otherwise have been neglected.

Fauquier's accomplishment in eight years is reflected by the statistics: the number of clergy doubled, the congregations increased from 15 to 90, and the churches from 9 to 34. It was a solid beginning for Algoma.

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IV. THROUGH A YEAR WITH A PIONEER BISHOP

Rediscovery of Fauquier diaries

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. A few months ago, in the diocesan archives at Bishophurst, I discovered Fauquier's final diary, for 1881. The diaries for his other six years in Algoma are still unlocated. Can anyone help us?

So fascinating is the information to be learned from these diaries that I shall briefly summarize the earliest one. Come with the first Bishop of Algoma through the year 1878.

Early in January, with Toronto his winter base, he went on a fund-raising tour through the Diocese of Huron, visiting Woodstock, Simcoe, Galt, Brantford, Kincardine, Listowel, Guelph, and nine other towns, all in a period of only two weeks. It was an exhausting effort, addressing a missionary meeting every weekday evening and preaching in two or three churches on the Sundays. 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 27 communities, in most of them not only preaching and confirming, but also celebrating the Eucharist, baptizing children, addressing social gatherings, and often spending 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 for funds, this time in the Diocese of Ontario, which then included Ottawa. Again he addressed meetings night after night — in Belleville, Picton, Kingston, Smiths Falls, Arnprior, Ottawa, Kemptville, Morrisburg, Prescott and Cobourg.

Sault Ste. Marie he reached in May, and 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. Reaching Prince Arthur's Landing by steamer, he went westward by the new Canadian Pacific Railway to the height of land where he met and

addressed a band of Indians. After visiting in the 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, the furthest point of the journey. Picture the episcopal party camping nightly in tents, catching fish for their meals, and trying to ward off the ever-present flies!

Far up on Lake Nipigon they found a band of pagan Indians who had been waiting thirty years for a promised Anglican missionary. At the pow-wow in the chief's tent, Fauquier's throne was a barrel, and irreverent mice kept scurrying about his feet.

After paddling to Lake Superior, they began a two-week trip back to the Sault in the sailboat named "The Missionary," used by E. F. Wilson and his predecessor at Garden River.³² They followed the north shore and stopped at the Hudson's Bay Company posts. On a good day they made fifty miles. Trying to sleep in an open boat left much to be desired, and the bishop also records a "bad cold from exposure." After being away six weeks, they reached the Sault at the end of August, their boat having to be towed the final fifteen miles. Again the bishop recuperated in bed for several days on his return.

In September Fauquier made two boat trips eastward from the Sault. The first took him to Little Current,, where he commenced a two-week tour of the Anglican missions on 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 just getting to St. Joseph Island. Again much of the good bishop's time was spent visiting in Anglican homes; one day he visited 14 families.

Since Fauquier farmed before ordination, we are not surprised to read in his diary of planting potatoes, haying, selling a fat pig, pasturing cattle, witnessing the birth of a calf. Bishopurst 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 still another speaking tour to bolster the shoe-string finances of his diocese: he spent ten days conducting nightly missionary meetings in the Niagara area.

V. "A MAN GREATLY BELOVED"³³

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

But this arduous life was undermining his health. He was wearied by constant travel, either visiting the farflung stations in Algoma

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or urging their cause elsewhere. The hardships of pioneer travel in the far north and west were well known in eastern Canada, but many did not realize that similar privations 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 would freeze while washing,

while in summer he often

sailed from day to day in an open boat . . . and nightly slept under canvas. For a fortnight at a time his clothing would never be quite dry.³⁴

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

Mrs. Sarah Fauquier, although a constant invalid and in delicate health, 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. But before they could reach the southern U.S.A., she died at her brother's home in Mount Vernon, New York.

Within a month the bishop himself dropped dead in Toronto, the victim of a heart attack in the home of his niece.³⁵ His passing was sudden and unexpected, and the feeling of loss throughout Algoma was well articulated by E. F. Wilson:

He whom we loved — whom we revered — whom we trusted as a father and a friend — has been taken from us. The flock in the wilderness is without a shepherd. Tears well in the eyes of backwoods settlers. Indian chiefs sit with heads bowed.³⁶

The following spring the remains of Frederick and Sarah Fauquier were brought to Sault Ste. Marie and buried in the cemetery by the Shingwauk Home, which 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.

Conscientious . . . practical . . . and good

The pioneer Bishop of Algoma was a *conscientious* man, utterly devoted to duty. As a farmer-become-bishop he was a *practical* man, who surmounted with energy and practical skill so many of the difficult administrative and financial problems that came his way. And, above all, he was a *good* man. "The saintly Bishop Fauquier" is a phrase used by many. Contemporaries describe his personality as gentle and kindly, unselfish and guileless, genial and cheerful. Here

was a leader to serve, a friend to trust, a Christian to imitate. In only eight years he made an immense contribution to the Church's growth in Algoma. Fauquier deserves better recognition as a pioneer hero and an exemplary follower of Christ.

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2. Rowley, O. R., *The Anglican Episcopate of Canada and Newfoundland*, London, 1928, p. 59.
3. A.M.N., April 1, 1882, p. 18.
4. Abridged from A.M.N., April 1, 1882, p. 17.
5. *The Evangelical Churchman*, loc. cit.
6. Rowley, *op. cit.* Fauquier was made deacon October 26, 1845; priested October 25, 1846; both ordinations at St. James' Cathedral, Toronto.
7. Anglican work was begun at Sault Ste. Marie in 1831-32 by J. D. Cameron and at Manitowaning in 1837 by Adam Elliott.
8. In the years 1842, 1848, 1851, 1854, 1857, and 1861 — each time in the month of August.
9. McMorine, J. K., *The Canadian Church Magazine*, August 1887, p. 327.
10. Settlement in Muskoka began in October 1859. See *Muskoka and Haliburton 1615-1875*, Toronto, The Champlain Society, 1963, p. LXXXI.
11. See *Journal of the Proceedings of the Provincial Synod of the United Church of England and Ireland in Canada, Fifth Session*, Quebec, 1871, p. 14.
12. From 1861 till 1874 the Anglican "Province of Canada" embraced Quebec and Ontario as they then were. Ontario extended northward only to the height of land.
13. *1868 Provincial Synod Journal*, p. 77.
14. Constitutional technicalities delayed the full admission of Nova Scotia and Fredericton to the ecclesiastical Province of Canada till September 1874.
15. *1872 Provincial Synod Journal*, p. 23.
16. See Carrington, Philip, *The Anglican Church in Canada*, p. 126 and Henderson, J. L. H. "The Abominable Incubus" in *Journal of the Canadian Church Historical Society*, September 1969, p. 63.
17. from T. R. Millman's notes on a contemporary article by the Canadian commentator in *The Guardian* (an English Church paper), General Synod Archives, Toronto.
18. e.g. Carrington *op. cit.*, p. 155.
19. *Hamilton Times*, January 22nd, 1873, *Toronto Mail*, several references in late January 1878.
20. Owing not only to his wife's poor health, but also to the winter isolation of Sault Ste. Marie. See Wilson, E. F., *The Missionary Diocese of Algoma: an address*, Toronto, 1882, p. 8.
21. Young, A. H., in *The Canadian Churchman*, October 26, 1933.
22. *1877 Provincial Synod Journal*, p. 96.
23. An annual stipend and travel allowance, modest for a bishop even in those days, of \$2,400. See McMorine, *op. cit.*, p. 327.
- 23A *Algoma Quarterly*, Sept. 1, 1874, p. 2.
24. Midlothian, in Ryerson Township, District of Parry Sound. The host's surname is spelled "Guttridge" in later issues of *The Algoma Missionary News*.
25. A.M.N., April 1, 1879, p. 25.

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- 26. See Fauquier's comments in his triennial report: *1874 Provincial Synod Journal*, p. 77; *1877 Provincial Synod Journal*, p. 97.
- 27. Wilson, E. F., *op. cit.*, p. 6.
- 28. A.M.N., January 1881, p. 5.
- 29. A.M.N., June 1, 1880, p. 44; A.M.N., 1922, p. 115.
- 30. McMorine, *op. cit.*, p. 327.
- 31. See letter signed "Quebec" in *The Evangelical Churchman*, December 1881.
- 32. A.M.N., April 1, 1883, p. 19.
- 33. Daniel 10:11.
- 34. McMorine *op. cit.*, p. 329.
- 35. Mrs. Frank Arnoldi.
- 36. A.M.N., April 1, 1882, p. 17.

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