

of Algoma." This was on Friday Dec. 13th; the same evening the Metropolitan sent down to the Prolocutor of the Lower House the following message, "The House of Bishops nominates the Rev. F. D. Fauquier to the Lower House, for election to the Bishopric of Algoma." The message was received at 11 p.m., and the election deferred till the morrow. The greater part of Saturday was taken up with balloting. Nine ballots were cast, and finally the Rev. J. P. Dumoulin was elected Bishop. Mr Dumoulin, however, declined the post, and it thus became necessary the following summer to call a special meeting of the Provincial Synod to elect a missionary Bishop for Algoma. The Synod met the 10th of September 1873, and the result was the election of Archdeacon Fauquier, whose name had been the first one sent down by the House of Bishops at the previous session. On the 28th October, St. Simon and St. Judes' day, at St. James' Cathedral, Toronto, Archdeacon Fauquier was consecrated. The Very Rev. Dean Boomer preached the sermon, and the offertory collection amounting to \$137-00 was devoted to the new Diocese of Algoma.

Bishop Fauquier soon found that he had no light task to perform. A district 800 miles in length by 150 miles in breadth lay spread out before him, a wild rugged district, no railroad, no telegraph, boats and buckboards the only means of getting about in summer, sleighing and snowshoes in winter. To assist him in his work, he found a staff of seven clergy, some of them living as much as 300 miles apart; of church buildings there were only nine. Even before his consecration a most calamitous occurrence had well nigh made him despair. Only 12 days had elapsed after his election when the first Shingwauk Home just completed and opened at Garden River was burned to the ground. But the most depressing of all to his spirit was the cool manner in which he was left to shift for himself, and found himself utterly without provision for

the support even of his existing missions. His clergy, without any voice or say in the matter, had been cut off summarily from participation in the Commutation Fund, and Widow's and Orphan's Fund, and representation in the Councils of the Church, and to add to all this were in jeopardy even as to the payment of their meagre and well earned salaries. Even at the end of four years, in presenting his report to the Synod of 1877, Bishop Fauquier had to complain that the finances placed in his hands were not sufficient for the support of his existing missions, "While thankfully acknowledging," he says, "the measure of support given to my Diocese and the kindly welcome extended to myself, both by clergy and laity, as I have gone from place to place to obtain it I must at the same time refer to the very unsatisfactory, because so very precarious position of our means of support, and most respectfully request that steps be taken to improve it, so that I may be relieved from the anxiety and painful uncertainty which at present exists with reference to the support of my little staff of co-workers, who look to me for the punctual payment of their stipends."

Is it not to the credit of our late beloved and sainted Bishop that in the face of all these difficulties and discouragements, and suffering as he did from ill health, and with an invalid wife depending on his care and love, he should have fought on so bravely, doing the Masters' work, counting not his life dear to Him so that he might plant and water that portion of the Great Vineyard to which God had called him. It is only the truth to say that he was loved, listened to, and revered by all with whom he came in contact both white people and Indians. During the first four years of his episcopary, owing to the dearth of funds and the unattractiveness of the Diocese, he was only able to add two to his staff of workers, but at the time of his death in Dec. 1881 the Diocese could count its 15 clergy, forty church buildings, and upwards of