

was held in 1878, and attendance upon it would have been one of the greatest pleasures of his life, but he resolutely said "No," and while bishops were holding high council at Lambeth he was speaking of Christ and His Church to little congregations on the islands of the Upper Huron. It was in the Georgian Bay district that the need of additional laborers pressed most heavily upon him. Clerical volunteers were few, and the means of their support precarious and scanty, for the Church which had sent him was niggard and laggard in supplying the sinews of war. He therefore resolved to employ lay-readers wherever such could be obtained. In 1877 he had a staff of sixteen, and in 1880 twenty-two of these self-denying helpers holding service every Sunday without remuneration. Bruce Mines and St. Joseph's Island as well as Muskoka were thus supplied. Humble churches and church halls (separate from all common uses) were also erected where only a group of half-a-dozen church families could be found, and these increased from nine in 1877 to thirty-four at the date of his Lordship's last report. The little band of clergy also increased from seven at the date of his consecration to thirteen in 1880. In Muskoka and the district north and north-east five new missions were opened in eight years, and those he visited every winter. Too much of his time he felt was spent in pleading for his diocese and awakening interest in eastern congregations, but for the rest, he day by day penetrated the great wilds northward and still-farther northward, meeting and enheartening the members of the church, almost individually, sometimes tramping wearily for miles through deep snow, and sleeping at night in dwellings so cold that his beard would freeze while washing. Work among the smaller settlements of whites in the Lake and Island districts and among the Indians absorbed the summer months. He sailed from day to day in an open boat accompanied by one of his clergy, and nightly slept under canvas, and as for a fortnight at a time his clothing would never be quite dry, he was then doubtless sapping the strength of a naturally robust frame, and sowing the seeds of the disease which ultimately caused his death.

Bishop Fauquier's connection with the Indian work has been so fully described by the well-known and indefatigable founder of the Shingwauk and Wawanosh Homes in his work already mentioned that little need be said here. Suffice it to add that the new Shingwauk Home near Sault Ste Marie was opened August 2nd, 1875, and the Wawanosh Home for girls August 19th, 1879. Rev. E. F. Wilson was relieved from all responsibility for the Garden River Indians by the ordination of Rev. P. T. Rowe and his appointment to that mission in 1878. An extended tour among the pagans around Lac des Milles Lacs and Lake Nepigon was undertaken in company with Mr. Wilson in July and August, 1878, and the result of this visit was the erection of a rude mission house and church at the latter place in 1880 and

the appointment of the Rev. Robt. Penison to Negwenenang in the autumn of 1881.

Towards the close of Bishop Fauquier's ministry his work was prosecuted amid unceasing bodily pain. Never by day or by night was he wholly free from it, and yet he labored on without a murmur. During his final visit to Port Arthur, he insisted on pursuing his usual course of visiting from house to house. But exhausted nature at last peremptorily bade him pause, and after two hours of August 27th had been spent in speaking words of encouragement or warning in lowly cabins, he found himself barely able to walk, and finally asked the support of the writer's arm to enable him to reach home. Yet next day he preached three times.

It was on Dec. 7th, 1881, that this faithful servant of Christ received the mandate "Friend, go up higher." It came with startling suddenness and left a whole diocese in tears. His death took place in Toronto when he was but 64 years old, the immediate cause being heart disease, and the dear remains with those of Mrs. Fauquier, his unwearied helper, who had reached the rest of Paradise just thirty three days before him, were by his own request transferred to the little Indian cemetery at Sault Ste Marie in the following spring, and on Monday, May 22nd, were laid to rest among those whom he had loved, and in whose service he had laid down his life.

"Rest, pilgrim Bishop! Rest; thy toils are o'er;
Rest; for the great High Priest,
The Bishop of thy soul, -
Stayeth thy pilgrimage for evermore.
Run is the rugged race
And gained is glory's goal.
Thou guileless man of God,
Thou venerable priest,
Unnumber'd works of love
Thy righteousness attest.
Apostle of the western wilds
Thy ministry was blest,
Rest, pilgrim Bishop! Rest."

THE CATHOLIC POSITION AND MISSION OF THE ANGLICAN CHURCHES.

By the RT. REV. A. CLEVELAND COXE, D.D., Bishop of Western New-York.

"THE EVERLASTING GOSPEL."—REV. XIV, 6.

(Concluded.)



THE inquiry is most pertinent to the time, place, and this solemn occasion. The Church of this Dominion is placed by the Providence of God in a region where other missionaries have been before her, sons of that Gallican sister of whom it has been necessary to revive such painful memories. But why necessary? Because, if those others are truly Catholic and are here only to proclaim the Everlasting Gospel, we are but schismatical intruders. And oh! that there were such a heart in them as to proclaim Christ only and the faith once delivered to the saints. They have wealth and many advantages. How gladly would we give