

anywhere else, but still hopes that God will make his days of retirement not wholly unprofitable to our beloved Church. During the nine years of his episcopate England has contributed in various ways about \$144,000 to the needs of the diocese, and this is exclusive of the large amounts contributed to the different churches in it. Twenty-three churches have been built and two more are in course of erection, and nine parsonage houses, all almost entirely free of debt. The number of clergy has increased from three to sixteen and the diocese is endowed with \$50,000. This represents a large amount of work done in a small space of time, and only adds to the great regret everywhere felt that Bishop Anson is about to leave. His gentle and retiring disposition, coupled with his great zeal and devotion for the Church, has made him very dear to those who were fortunate enough to know him, and many will feel true sorrow that his kindly presence is no more to be felt in Canada. Wherever he may be he will not be forgotten by his numerous friends here.

HISTORICAL SKETCHES.

No. 74.—CHURCH ANNALS AT NIAGARA, FROM A.D. 1792—A.D. 1892.*

BY REV. DR. SCADDING.



HE present is an era of century celebrations. All the civilized portions of the habitable world are this year commemorating the four hundredth anniversary of the discovery of America by Columbus. In 1874 was the so-called Caxton celebration, commemorating the introduction of printing into England in 1474. In 1883 was observed the four hundredth anniversary of the birth of Luther. In 1864 we had the tercentenary of Shakespeare. In 1876 the people of the United States observed their centennial; in the present year the Province of Ontario is doing the same thing for itself, as the successor to the Province of Upper Canada, in which its present system of representative government was proclaimed on the 16th of July, 1792. Semi-centennials, too, it has become the practice to observe. In 1884 the city of Toronto celebrated the fiftieth year of its corporate existence. The jubilee of Her Majesty Queen Victoria made the year 1887 forever memorable; and in 1889 the Diocese of Toronto held its jubilee, recalling the consecration of its first Bishop, Dr. John Strachan, in 1839. Even the lapse of a quarter of a century is held to be worthy of special commemoration. Thus in the present year the Dominion of Canada has celebrated the twenty-fifth year of its career. The custom of thus reviving the past at stated intervals is based on precedents to be found in

* This paper was read at the recent centennial of St. Mark's Church, Niagara.

Holy Writ, in the injunctions given to the Hebrew nation concerning the Sabbatical, or Jubilee year, an observance fraught with good to the Jewish people. The commemorations just enumerated have all of them caused the voice of praise and thanksgiving to be heard over extensive areas and in situations of much prominence.

We come now to a celebration of a humbler character and calculated to excite an interest in fewer minds, although in this instance likewise, from some peculiarities connected with it, the attention given to it will certainly be by no means simply local. The parish of St. Mark's, Niagara, this year commemorates the one hundredth anniversary of its establishment as a mission in 1792. The registry of the parish of St. Mark's, Niagara, commences at that early date, when the first missionary was settled at this place, by the venerable Society for the Propagation of the Gospel, in the person of the Rev. Robert Addison, whose ministrations continued down to the year 1829.

The tradition at Niagara at one time was, that Governor Simcoe had something to do with the building of a portion of the present St. Mark's Church, but it now appears that that edifice was not begun to be erected in stone until the year 1807. Still it is highly probable that the excellent Governor took some action in regard to the establishment of religious worship at Niagara, and the site of the church may have been set apart by him at the spot where it now stands, and a temporary wooden structure erected thereupon. It seems unlikely, when the character of the Lieutenant-Governor is considered, marked as we know it was by a solemn sense of religious duty, that he should, during an administration lasting from 1791-1796, have refrained from some such proceeding as this. We are incidentally made aware that even in his famous canvas house, temporarily set up at York in 1793, regular religious services were maintained. Thus we have the ever memorable land-surveyor, Augustus Jones, while engaged in laying out, under the Governor's eye, the town plot of York, recording in his journal, that after transacting business with the Lieutenant-Governor "at the camp," that is while resident in this celebrated canvas abode of his, that he attended prayers there. His entry is, "went to camp on the 1st of September, 1793; attended prayers"—(see the writer's Four Decades of York, Upper Canada, page 16). Without doubt the Lieutenant-Governor would have made arrangements in conjunction with the recognized missionary of the neighbourhood, Mr. Addison, for public worship on Sundays at all events, whenever it should be practicable, and that too, as we may well believe, at or near the site of the present Church of St. Mark's. Mr. Addison was a graduate of Trinity College, Cambridge, taking his degree of M.A. there in