

# Dominion Churchman.

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## ARCHDEACON WHITAKER.

WE this day present our readers with a portrait of the Ven. Archdeacon Whitaker; and since the result of the recent Episcopal election has proved that he has won the confidence and secured the warm regard of a large body of the laity and an overwhelming majority of the clergy of this Diocese, we trust a brief notice of his life and character may be interesting not only to his friends, but to the large circle of our subscribers who know him chiefly by report.

We find then that he entered Queen's College in the English University of Cambridge in the month of October, 1829. In January, 1833, he took his degree of B.A., being Junior Optime in mathematical honors and taking a first-class in classics. Two years after—January, 1834—he was elected Fellow of his College, and the following year was appointed Classical Lecturer. On Sunday, June 4th, 1837, he was ordained Deacon in St. George's, Hanover Square, London, by the Right Revd. Joseph Allen, Bishop of Ely,—and in the same place, and by the same Bishop, was admitted to the Priesthood on the 27th of May, 1838. Having spent a couple of years in scholastic work, he was in October, 1840, presented by the Master and Fellows of Queen's College to the Vicarage of Oakington, in Cambridgeshire, where he spent some ten or eleven years in parochial work.

During these years the brave old Bishop Strachan had founded, erected, and endowed Trinity College, Toronto, and the Rev. George Whitaker, Vicar of Oakington, was selected for the office of Provost. The selection, which was felt to be a duty of the very gravest importance, was entrusted to men of great weight and distinction. They were the Revd. John Jackson (now Bishop of London), the Revd. Henry McKenzie (late Suffragan Bishop of Nottingham), the Revd. C. B. Dalton, then Rector of Lambeth, and the Revd. Ernest Hawkins, then Secretary of the Society for the Propagation of the Gospel. Their object was to secure a man of high character, whose distinguished literary attainments would give value to the scholastic work in which he was to engage, and whose parochial experience would fit him for that important department of his duty, training young men for Holy Orders. Since that year—1851—his life and work have been before us. That work has been unceasing, and that life, though conspicuous for Christian consistency, has been one of almost constant persecution and cruel misrepresentation. The late Bishop of Huron led the onslaught, for he early saw that the Pro-

vost's theology was utterly adverse to his own Calvinistic and puritanic views. He was, however, no match for the object of his attack either in ability or scholarship. Skilled in scientific theology, deeply-read in both ancient and modern divinity, of a calm spirit and a Christian temper, the replies of the Provost of Trinity College were simply crushing. The Bishop of Huron was, we trust, too kindly a man to entertain malice, but some of his friends seem to this day never to have forgotten or forgiven his defeat. The necessity for enforcing the discipline of the College upon some of the undergraduates, also led in some cases to alienation, and to these purely personal causes much of the rancour with which he has been followed, under pretext of zeal for the purity of the faith, must be attributed. Those, however, who have known him best, have ever valued him most highly. Bishop Strachan, who was no mean judge of character, held him in the warmest regard and esteem, and our late Bishop not only appointed



him Archdeacon of York in 1875, but in his final Synodical address, delivered in June last, bore the highest possible testimony to his great qualities of heart and head. The judgment of these Prelates has been most amply sustained by the earnest and persevering loyalty with which a large majority of the Synod of the Diocese, regarded as a whole, have sought to elevate him to the Episcopal dignity. His defeat is owing to the causes above indicated, operating through that peculiarity of our Synodical constitution which enables a fraction over one-fourth of the members to frustrate the wishes of the remaining three-fourths.

When we remember the amount of misrepresentation to which, for many years, the Archdeacon has been so ruthlessly subjected, and recall the fact that he is by no means a demonstrative person, cultivating those powers of mere popular attraction, which often, for a time, are more powerful than weightier qualities, we must feel that the unanimity and resolution with which so large a body of both clergy and laity supported him is a

most striking evidence of the influence excited by such qualities and such a character as he possesses.

We are not unduly given to "hero worship"—to the subordination of our judgment to the conviction of others—or to unnecessary laudation of those who may be officially our superiors, but we cannot forget, or hesitate to express the impression made upon us by his first and also by his latest appearance in the Provincial Synod. On the former of those two occasions he was little known personally, except to those from this part of the Province. He took up his position—as has always been his wont—in one of the most inconspicuous seats. Indeed, no one can see him taking his place in any great assembly where his office does not compel him to be conspicuous, without observing his want of self-assertion. A day or two passed away at the Synod, and amid much discussion on various matters, no word fell from his lips. At last, on a point of some importance, he

rose, and in a few quiet words attracted the attention of the Synod, and induced the frequent question as to who the speaker was. Another day passed, marked by the same retiring silence, till called up by another point of moment, when his clear and penetrating thought, expressed in diction so pure and unhesitating, brought the whole assembly under its spell. From that moment until the close of that and every other session at which he has been present, the whole Synod has fallen into the most absolute silence and shown the most deferential attention whenever he has been observed rising from his seat, or when the first tones of his voice fell upon the ear.

At the last session, when very unexpectedly called to the office of Prolocutor, no one who was present could mark without admiration the way in which he rose to the occasion, in discharging the difficult and trying duties of that office; and be otherwise than gratified by the manner in which he maintained for the Church in Canada a character for high-bred courtesy, warm sympathy and conspicuous ability, in his official intercourse with the dignified deputation sent to the Provincial Synod by the General Convention of the Church of the United States. No one who heard it is likely to forget his farewell address to Bishop Williams. We need not dwell upon the impression made by him on the General Convention to which he was deputed by the Synod, nor on that made upon the clerical and lay delegates from the Maritime Dioceses on their first reception into the Provincial Synod.

Any one who sees him must feel that he is a man possessed of far more than ordinary powers. The acuteness and force of his intellect, the beauty of his spontaneous yet polished language, the perfect taste and fitness of every phrase—the calmness as well as the conclusiveness of his arguments, and especially the Christian temper, the anxious fairness, and the perfect courtesy of his speeches has again and again extorted the praise of those who have been most unrelentingly opposed to him.

We have spoken out of the fulness of our heart. We should not have used such words had his friends been successful in their effort to elect him.