



ST. PETER'S CHURCH, CHARLOTTETOWN,
Prince Edward Island, Diocese of Nova Scotia

and clothing of all kinds for our pupils, as well as books for a children's and an adult's library. We are very grateful for things second or third hand. We have seen an old pair of boots and an old hat give as much joy as new ones would to many better favored.

THE CATHEDRAL CHURCH OF ST. PETER, CHARLOTTETOWN, P.E.I.

By THE REV. FRED. E. J. LLOYD, CHARLOTTETOWN, P.E.I.

THIS church is situated in what is now one of the most picturesque parts of the city of Charlottetown. When it was first built the locality was the residence of the most depraved part of the community, and the scene of very dreadful and debasing phases of human life. Now all is changed, and it is almost universally conceded that to the quiet influence of St. Peter's is this improved condition of things due.

The church was opened in 1868, and the Bishop of Nova Scotia (Dr. Binney) having no cathedral in the Island over which, although not included within the limits of his diocese, he had jurisdiction, directed that his throne should be placed within the sanctuary, and the church then became, what it has been legally determined it shall always be, the Cathedral of Prince Edward Island.

Its first incumbent was the late Rev. G. W. Hodgson, who labored faithfully and very successfully amongst a large and ever-increasing congregation until 1883, when he succumbed from overwork and anxiety. This faithful priest, by his earnest labors and singularly beautiful life, won

the esteem and affection of every one, and when he passed away the whole Diocese of Nova Scotia, if not that of Fredericton as well, suffered a heavy loss. His memory will ever be green within the hearts of his flock and in those of many others, as we know and are sure that his work will endure.

During his long incumbency Mr. Hodgson was assisted from time to time in the discharge of his multifarious duties, which included the care and superintendence of a large and flourishing boys' school, by the Revs. Messrs. Ellis, now in India, V. E. Harris, Rector of Amherst, N. S., R. D. Bambrick, now Rector of Sydney, W. Wilson, now Rector of Springhill Mines, N.S., and W. B. King, now Rector of the Cathedral, Halifax.

At the death of Mr. Hodgson, the Revs. C. Darling and R. Harrison, of Toronto, and C. Smyth, of Aberdeen, Scotland, carried on the services of the church until the appointment of the present incumbent, the Rev. Jas. Simpson, M.A., late Assistant Master in Trinity College School, Port Hope.

A chapel, which is represented as completed in the accompanying illustration, is being erected to perpetuate the memory of Mr. Hodgson, and is to be used for the daily services of the church.

The services of this church, which are numerous, are invariably hearty and well attended.

THE AMERICAN CHURCH AND THE COLORED PEOPLE.*

By THE REV. THEODORE E. DOWLING, DIOCESE OF FREDERICTON.

BEING anxious to judge for myself whether the American Church is adapted to the wants of the colored people in the Southern States or not, I was advised by the Rev. Dr. Porter, Rector of the Church of the Holy Communion, Charleston, South Carolina, to worship at St. Mark's Church, in that city. Consequently I spent the first Sunday in Advent, 1887, with this congregation, and gladly record some details of interest. I was the only white person in the church.

And, first, a few words about the priest in charge. The Rev. I. H. M. Pollard, a humble-minded, devoted colored man, was born in Virginia, A.D. 1855. His mother was an Anabaptist. He was "raised" among Anabaptists in Petersburg, Va. Young Pollard having become dissatisfied with the "Close Communion Baptists," attended the Church Sunday School, examined the Book of Common Prayer, and was eventually baptized and confirmed in St. Stephen's Church, Petersburg, at the age of 19. After satisfactorily passing through a theological course in the Petersburg School for

*The Negro race in the United States is popularly spoken of as the "colored people." Strictly speaking, there is a distinction between "colored" or "mulatto" and "black" people. There are estimated some 500,000 colored to 6,500,000 black persons in the United States.