

and commenced his ministerial career at Cornwall. He there opened a school, at which most of the noted men who were his trusted friends in after years were educated. In the same year the Rev. Richard Pollard was appointed missionary at Sandwich. Up to that time there was no Episcopal church edifice at York, and service was held in the Parliament buildings. Funds were, however, collected in that year, and a suitable wooden structure was erected on the site of the present St. James' cathedral. In 1818

#### REV. JOHN STRACHAN BECAME RECTOR OF YORK.

At that time the number of clergy in Upper Canada was only 5; in 1819 there were 10; in 1825, 22; in 1827, 30; in 1833, 46; in 1837, 70; and in 1839, when the Rev. Dr. Strachan became bishop, 71; in 1841, 90, and in 1844, 108.

In 1817, a Bible and prayer book society, in connection with the Church of England, was established at York. The directors of the society were: Chief Justice Powell, ex Chief Justice Scott, Mr. Justice (afterwards Chief Justice Sir William) Campbell, the attorney-general, and Dr. Macaulay. The Rev. Dr. Strachan was secretary, and Hon. Wm. Allan treasurer. In the following year the society was divided into two—one a Bible society and the other a prayer book society. The former was the original and forerunner of the Upper Canada Bible Society, now in existence in Toronto; the latter remained a Church of England society. It afterwards became an auxiliary or local committee of the society in England for promoting Christian knowledge, and published interesting yearly reports of its operations. It finally became merged in the incorporated Church Society of the diocese of Toronto. In 1820 the bishop of Quebec held his first visitation at York. In that year he ordained two Lutheran ministers, and stationed one of them at Eaton, Lower Canada, and the other at Matilda. At the time of the bishop's death, in 1825, his five clergy had increased to 22. In the following year his successor, Bishop Stewart, convened his clergy at York, and afterwards held confirmations at Perth, Kingston, York, Niagara, etc. In 1855 the Rev. George Okill Stuart was appointed archdeacon of Kingston, and the Rev. John Strachan, archdeacon of York—a title still retained. The office was successively filled by the Rev. A. N. Bethune, rector of Cobourg; the Rev. Provost Whitaker, and the Rev. S. J. Boddy, rector of St. Peter's church, Toronto.

In 1830 another Church of England society was formed at York for "converting and civilizing the Indians and propagating the Gospel amongst destitute settlers in Upper Canada." Rev. Charles Mathews and Capt. Philpotts, A.D.C., were its first secretaries. Subsequently, on the removal of Mr. Mathews in 1835, the post was filled by Rev. H. J. Grasett. The seven annual reports issued by this society show that its operations were carried on with great vigor and success. One of the interesting fruits of this enterprise was the establishment, in 1830 at Sault Ste Marie, of

#### AN INDIAN MISSION

at first under the direction of Mr. J. D. Cameron, and afterwards, in 1832, and for some years under the able management of Rev. William McMurray, now the highly esteemed and venerable archdeacon of Niagara and rector of St. Mark's church at Niagara-on-the-lake, a gentleman whose ministerial labors have now extended to the almost unprecedented period of 57 years. Nor, in this connection, should reference be omitted to another of the early missionaries of this society to the Indians at the Bay of Quinte, Rev. Saltern Givens, who, in 1831, was stationed at Tyendinaga, and who subsequently labored in other parts of the province. He finally became rector of St. Paul's, Toronto, and was a canon of St. James' cathedral until his sudden and lamented death in 1880. No man was more highly "esteemed for his work's sake," or more greatly beloved for his personal qualities, of gentleness of demeanor, courtesy of manner, and purity of life, than was Rev. Canon Givens.

Another noted Indian missionary on Manitoulin island should be mentioned, Rev. F. A. O'Meara, whose labors, commencing in 1838, were only closed by his sudden and deeply-lamented death last year, in the 50th year of his successful ministry. He became rector of St. John's, Port Hope, and was also a canon of St. James' cathedral. His great activity and his bright, pleasant manners will long be remembered by those who knew him. The devoted labors of Rev. Adam Elliott, also a former missionary at Manitoulin island, of Rev. Richard Flood, Rev. Thomas Green, Rev. Thomas Greene, Rev. H. H. O'Neill, Rev. William Morse, Rev. Mark Burnham and Rev. Abraham Nelles, afterwards archdeacon of Brant, have long since closed on earth, but will not soon be forgotten by Anglican churchmen.

There are a few other names which deserve honorable mention in this connection, and first I would place that of the late Bishop of Niagara, the Rev. Dr. T. B. Fuller. He was one of the most useful and practical members of the Toronto synod while he remained

in it. The venerated Dean Grasett, too, was greatly beloved by his congregation during his long and devoted ministry as rector of St. James' cathedral. The names, too, of other prominent clergymen who have passed to their reward deserve special mention, such as Ven. Archdeacons Brongh, Palmer, Paton, Whitaker, Elwood, Canons Beaven, H. C. Cooper, Baldwin and Morgan, and Rev. Messrs. R. D. Cartwright, J. Padfield, F. Mack, G. Archbold, Job Deacon, James Magrath, E. J. Boswell, R. J. McGregor, W. H. Ripley, G. Bourne, E. Grasett, M. Harris, C. L. Ingles, J. G. R. Salter, S. Armour, R. J. C. Taylor, W. Herchmer, W. Macaulay, J. Pentland, P. Shirley, W. A. Johnson, Francis Evans, D. E. Blake, W. Bettridge, E. Denroche, S. B. Ardagh, A. F. Atkinson, Wm. Leeming, Ralph Leeming, John Grier, A. Mortimer, W. S. Darling, J. Hebden, Dr. J. Shortt, Dr. S. S. Strong, Adam Townley, Stephen Lett, E. H. Dewar, G. S. J. Hill, R. Shanklin, Johnstone Vicars, J. G. D. Mackenzie, W. R. Foster, Revs. Drs. Neville and St. George Canfield, Dean Boomer, and Canon Stennett and Canon Falls.

In this connection may be mentioned a few highly esteemed names of clergymen who took a more or less active part in church gatherings in times past. First, the very Rev. J. Gamble Geddes, D.C.L., dean of Niagara, who came into the diocese of Toronto in 1834. His long and, for many years, active service—almost equal to that of Archdeacon McMurray, of Niagara—extends to now 55 years. Like his late brother-in-law, Dean Grasett, he is dignified in his manner. His venerable presence is still with us, though he has retired from active clerical duty. Then, there is my colleague as historiographer of the diocese, Rev. Dr. Scadding, the learned and accomplished historian of Toronto, and an interesting writer on other topics. He is one of the most highly esteemed of our older clergy. He has been 53 years in the ministry, and is canon of the Cathedral church of St. James. The other

#### OLDER CLERGYMEN OF NOTE.

so far as I can recall them, are:—Ven. Archdeacons Dilon, Boddy, Marsh, Sandys, Dixon and Mulholland; Canons F. L. and H. B. Osler, Read, Worrell; Revs. Dr. Macnab, Sanson, Stewart, Burke, Arnold, Allen, Dybbs, Fletcher and others. Most of them take an active part in church affairs, and to their opinions in such matters great deference is paid.

This reference would not be complete were I to omit the names of prominent laymen who have exercised great influence on matters affecting the interests of the Anglican church in this diocese. The most honored name amongst these laymen is that of the late Chief Justice Sir J. B. Robinson, a man of singular gentleness, and purity of life. Then there were the Hon. P. B. De Blaquiere, Hon. Chief Justice Draper, Sir J. B. Macaulay, Hon. R. Baldwin, Hon. W. Allan, Hon. W. B. Robinson, Hon. Chancellor Blake, Hon. G. Crookshank, Drs. Macaulay, A. Burnside, Melville, Paget, Boys, and Low, Hon. H. J. Boulton, Hon. J. H. Dunn, J. S. Cartwright, Col. Wells, Hon. Justices Hagerman and Jones, Chief Justice Elmslie, E. Deedes, T. D. Harris, J. W. Birchall, L. Moffatt, Sheriff Rutten, W. Gamble, J. Sprague, John Kent, John Baldwin, S. Price, H. C. Baker, W. Y. Pettit, Sir Allan McNab, Hon. C. J. Goodhue, A. Shade, L. Law rason, George Crawford, Hon. G. S. Boulton, Hon. J. H. Cameron, Col. O'Brien, Judge Arnold, Col. Kingsmill, Thomas Benson, Hon. James Gordon, A. A. Burnham, J. W. Gamble, Clarke Gamble, Col. R. B. Denison, L. Burwell, Judge Boswell, Dr. J. Henderson, Dr. Bovell, Chief Justice Hagarty, Judge Duggan, S. B. Harman, Hon. James Patton, Dr. D. Wilson, Hon. A. and Hon. S. H. Blake, Sheriff Jarvis, C. J. Campbell, Cols. G. T. Denison, sr. and jr., F. W. Cumberland, Chief Justice Harrison, R. Baldwin, Judge Boyd, Adam Brown, Col. Boulton, A. H. Campbell, Judge Benson, Col. Grierson, Capt. Blain, Dr. O'Reilly, W. Ince, Dr. Snelling, Dr. Covernton, and many others who did good service—some are still active in promoting the church's work.

In 1833-34, Bishop Stewart took steps to establish another society for the purpose of raising the "Upper Canada Travelling Mission Fund." By the aid of subscriptions received from England and in this diocese the society was enabled to send into the field, as travelling missionaries, the Rev. Adam Elliott, Rev. W. F. S. Harper, Rev. Thomas Greene, Rev. Richard Hood and the Rev. J. C. Usher and others—all long since gone to that bourne from whence no traveller returns. In 1835

#### ANOTHER SOCIETY WAS PROJECTED

with a view to promote the mission cause, namely, the "Upper Canada Clergy Society." It did not go into active operation until 1837. Rev. Wm. Bettridge, of Woodstock, and Rev. Benjamin Cronyn, of London, (afterwards first Bishop of Huron), were deputed to go to England and advocate the claims of the society. They did so with considerable success. To aid in their efforts and to diffuse information on the subject a "Brief History of the Church in Upper Canada,"

extending to 143 pages, was drawn up by Mr. Bettridge and largely circulated in England. The Rev. Septimus Ramsay, then in England—afterwards of Newmarket—was secretary of the society, and Rev. H. J. Grasett its correspondent in Upper Canada. The reports of the society speak in strong terms of commendation of the labors of Rev. F. L. Osler, Rev. F. A. O'Meara, Rev. B. C. Hill, Rev. T. M. Bartlett and others. The society, with the approval of Bishop Strachan, afterwards became merged in that for the "Propagation of the Gospel in Foreign Parts"—the "S. P. G.," as it is familiarly designated. Thus we see that in these early times, and amid many discouragements and adverse influences, the Anglican Church made substantial progress in the wide field of its operations. The cause of the Master was steadily and effectively promoted, and many agencies were employed to infuse life and vitality in the various departments of the church's work. This progress and success was largely due to the activity and zeal of him who afterwards became the first Bishop of Toronto. In this great work he was ably assisted and encouraged by a noble band of men—clerical and lay—which, with a singular magnetic power, he had rallied around him. Many of them were men whose intellectual life had been awakened and stimulated by him in the earlier years of their career. In taking a retrospective glance at the history of the church during these years two things are especially noteworthy: First. That at a time when co-operative clerical and lay agencies for the promotion of church work were the exception rather than the rule, the far-seeing and sagacious leader of the church in this province introduced them, as we have seen, in a variety of forms—beginning as far back as 1817. Secondly. That the missionary spirit of the church in this diocese was developed as early as in 1816, while in 1830 a most important society was established for systematic

#### WORK AMONG THE INDIANS

and the destitute settlers; and for 20 years and more some of the most active and noted of our ministers labored either as settled or travelling missionaries throughout Upper Canada. I need only mention the names of the Revs. Ralph Leeming, Thomas Green, William McMurray, Richard Pollard, Saltern Givens, Frederick S. O'Meara, Adam Elliott, and others, as illustrative examples. In connection with the societies already named, there was still another in England—the "Colonial and Continental Church Society," which had given liberal aid to the missions in the various provinces. In addition to this, the "New England Society" (which it still does) the Indian mission on the Grand River and the "Stewart Missions" were organized, by means of which three travelling missionaries were wholly supported by the generous aid of the Rev. W. J. D. Daddilove, of Yorkshire. In 1838 Bishop Stewart presented a report on the state of the church in Upper Canada to Lord Durham, then Governor-General and her Majesty's high commissioner to Canada. In that report the bishop estimated the church population in Upper Canada at 150,000 and the number of the clergy at 70. As the result of the appeal in that report, Upper Canada was set apart as a new see, and Archdeacon Strachan was appointed thereto by letters patent from her Majesty the Queen in July, 1839. When Bishop Strachan took possession of his see, the number of clergy was 71. In his primary charge, delivered in 1841, he discussed a great variety of topics. The two most important ones, however, were (1) "Permanent provision for a church establishment;" and (2) "Advantages of a Diocesan Synod, and a church press." This latter topic was discussed by the bishop with a view to aid in the maintenance of the Church newspaper, lately established (in 1837), and then ably edited by the Rev. A. N. Bethune, rector of Cobourg, and afterwards second Bishop of Toronto. This advocacy was the more necessary since two church papers—one published at Montreal and the other at Three Rivers, and both successively named the *Christian Sentinel*—had failed in success. In 1841

#### A THEOLOGICAL SCHOOL

was established at Cobourg, under the successful management of the Rev. Dr. Bethune. It was afterwards merged in Trinity College. In 1840 a Church of England Tract Society was established in Toronto, and in April, 1842, was incorporated the important and most valuable "Church Society of the diocese of Toronto," as had been strongly urged by Bishop Strachan in his primary charge of 1841. This society embraced in its objects all the church work in the diocese, and did most effective service in its day. It was finally merged in the synod of the diocese in 1870. In his triennial visitations of the clergy in 1844 and 1847 the bishop brought a great variety of topics before them, relating chiefly to the characteristics and constitution of the Church of England—its creeds and formularies, the proper mode of conducting divine service, etc. In his charge of July, 1847, the bishop referred in very pleased and gratified terms to the establishment and endowment of the Church of the