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Canon Damoulin moved a vote of thanks to the speakers, and the benediction was pronounced by the Bishop.

SERMON BY THE DEAN OF HURON.—On the evening of 25th Nov., the Very Rev. the Dean of Huron, Canon Innes, preached before an immense congregation in St. James Church. He spoke from the parable of the leavened bread, with which he compared the growth of the Church of England, which in Ontario had in the course of 50 years increased five fold. Organization, he said, was making the church complete in all its parts, and would, he ventured to predict, place the diocese of Toronto not only in the fore front of every diocese in Canada, but in America. Its success would be due, he predicted, to the establishment of its clerical system upon the model that has made the church in the Mother Land to no small extent what it now was. The lessons were read by Rev. Mr. Roper, St. Thomas' Church, and Rev. H. G. Baldwin, Church of the Ascension. Five choirs of surprised men and boys from city churches led the musical service under the direction of Mr. Plummer. The Bishop of Ontario preached at All Saints' on modern heresies and their cause. We need hardly say that it was a highly interesting, learned, and valuable discourse which we hope to have the pleasure of publishing in a later issue. The Bishop of Huron preached at night in All Saint's on the Humanity of Christ. The Bishop of Nova Scotia preached at St. James', and his discourse has been pronounced the ablest of the series of Jubilee sermons. It dealt with the attitude and relation of the Church to all the phases of modern life and thought. The Dean of Huron preached at the Church of the Ascension. The children's services were largely attended and much enjoyed by them, as well as by many visitors who gave appropriate addresses.

CONVERSATION.—The social event of the Anglican Jubilee took the shape of a conversation, which was held in the Pavilion, Horticultural Gardens, on the 27th November. No efforts were spared by the committee to make it the most popular event of the celebrations of the Jubilee commemoration. Unfortunately, the weather kept away many, but to those who came the conversation was none the less enjoyable. The Royal Grenadiers' band discoursed an excellent programme of music. Tables ranged along the south recess were covered with ices, sweetmeats and other delicacies, of which the guests partook from time to time. The duty of waiting was undertaken by a large committee of ladies.

At a suitable interval the bishops present ascended the platform, and Bishop Courtney, made a brief, witty speech, thoroughly apropos of the occasion. He spoke of the kindness he had met in the Queen City from its Bishop, cathedral staff, diocesan friends and others, and returned thanks for the same. The proceedings of the Jubilee had, he said, gone off without a hitch. Everyone had done their duty, bishops, clergymen, organists, and even the choir boys. The organists had done better, perhaps, than those out west in the United States, where in some country churches the notice was posted: "Please do not shoot the organist, he is doing his best." In the hope that they would not shoot him (Bishop Courtney) for not doing his best, he proceeded to speak of the general cheeriness of the people who had attended the services, for which, he remarked, there ought to exist a feeling of deep thankfulness, followed by a determination to go on and do the work before them with a determination to let bygones be bygones, and to avoid all differences. Referring to the weather, he said that Mark Twain claimed for New England a larger assortment of weather in 24 hours than any other part of the habitable globe, and as a proof thereof had stated at a banquet in New York that he had sent up 240 samples of it to the Centennial, at Philadelphia, in 1876. He did not think that Mark Twain would find such diversity in Toronto, but after all diversity could be found everywhere, and it generally brought self-content and the elements of good health. In that respect Nova Scotians could not boast of superiority. The

people of Toronto looked well and seemed to have a great deal of "go" in them, which was, perhaps, due to the weather. St. John and even Halifax might obtain from them a lesson in go-a-headedness—and Toronto would do well on next Jubilee celebration if, instead of inviting the Bishop, they invited the whole of the church people of Nova Scotia. His Lordship spoke of the diversity as making up the national life of a great nation, as each section or individual—although acrimony might prevail in politics—strove for the general good, and for this reason they should recognize other bodies kindly. At a later hour, Bishop Sullivan made a pungent speech. He described amusingly those points which distinguish the rural bishop from the city episcopal magnate. The latter, of course, required to be a man of culture and brains, of a most equable temperament, or temperature, as it was often called, and possessed of the faculty of never allowing his nerves to be ruffled. The only ruffles that should appear were on his coat sleeve—and he moved with a deep and measured tread. This was true of the Bishop of Toronto, who diffused a mild episcopal flavor over all the meetings he attended in this populous city. The rural bishop, continued his lordship, required a large amount of physique and a large amount of brass—and powers of digestion like those of the ostrich. In get up and general appearance he was not immaculate like the city magnate, being generally rough, slovenly and untidy. In fact, the remark was made that the Bishop of Algoma seemed to be wholly unfit for duty, as he was so clean shaven. The rural bishop had also to possess the faculty of travelling the largest possible distance on the smallest possible pretext, also of lubricating the parochial machinery and reducing friction to a minimum. He congratulated Bishop Sweatman most heartily on the success of the celebration. The services had realized all hopes and expectations. The strength of the church lay in her setting her face like flint against the silly and the superficial and the sensational—and the catering to the wants of what was known as the prevailing spirit of the age—namely, the advertising of striking titles for religious discussion. Her pulpit was a place of lofty supremacy, and the subjects preached therefrom should be treated with the deepest solemnity and reverence, not for the purpose of gathering the most worldly and the most frivolous. The spirit of the Church of England was sobriety and chastity and it took no part in such methods of "popularity hunt." Her mission was not to become the unmercifully strongest body, but to prove herself a pure and faultless branch of the church of the living God. In concluding, Bishop Sullivan paid a high compliment to the woman missionary workers of the Anglican church.

The bishop of Huron was unfortunately unable to be present.

The pleasant gathering broke up about eleven o'clock.

JUBILEE CONFERENCE.—At the closing day of the Jubilee Celebration a paper was read prepared by the Rev. Dr. Scadding and Mr. J. G. Hodgins, LL.D., on the history of Toronto Diocese 1838-1888, a portion of which is as follows, the remainder will appear next week. What is now, he said, the Anglican diocese of Toronto is but a fraction—a fifth part—of what it was when its first energetic and influential bishop was consecrated in 1839. It then included the present dioceses of Huron, Ontario, Algoma and Niagara, which were set apart respectively in the years 1857, 1861, 1873 and 1875. One hundred and two years ago—in 1787—the first colonial bishop consecrated in England was the Rev. Dr. Charles Inglis, as bishop of Nova Scotia. His episcopal jurisdiction then extended nominally over the whole of British North America, but practically it was limited to Nova Scotia, New Brunswick, Upper and Lower Canada. His first episcopal visitation was held in Quebec in 1789—one hundred years ago. Nova Scotia preceded Quebec as a Church of England diocese, probably for the reason that Nova Scotia, under the name of Acadia, had been a portion of the British empire from the date of the treaty of Utrecht (1713); but continued disputes with France about its boundaries rendered the English tenure uncertain for fifty years, and until after the treaty of Paris in 1763. As early as 1790, J. Graves Simcoe, who was afterwards the first Lieutenant-Governor of Upper Canada, wrote a letter to the Most Rev. Dr. Moore, archbishop of Canterbury, urging the establishment of a bishopric in Upper Canada. He said:

"I am decidedly of opinion that an episcopal establishment subordinate to the primacy of Great Britain is absolutely necessary in the extensive colony which the country means to preserve. * * * In regard to a colony in Upper Canada, which is blessed with the laws and upright administration of them, which distinguishes and ennobles the country, and which colony is peculiarly situated amongst a variety of republics, every establishment of church and state that upholds a distinction of rank and lessens the undue weight of the democratic influence must be indispensably introduced, and will, no doubt, in the hands of Great Britain, hold out a purer model of government in a practical form than has been expatiated upon in all the theoretic reveries of self-named philosophers."

In June, 1791, he wrote to Colonial Secretary Dundas as follows: "I hold it to be indispensably necessary that a bishop should be immediately established in Upper Canada." The reasons he gives for this urgency are: (1) The "propriety of some form of public worship, politically considered, being prescribed by the state"; (2) "the necessity of preventing enthusiastic and fanatic preachers from acquiring a superstitious hold of the minds of the multitudes," etc. In subsequent letters Governor Simcoe urged this matter upon the attention of the home Government. The question was not, however, settled as he desired. But in 1793, when the Province of Quebec was divided, Upper and Lower Canada were separated from the See of Nova Scotia, and the bishopric of Quebec was established, with Rev. Dr. Jacob Mountain as its first bishop. His jurisdiction extended over Upper and Lower Canada. Montreal became the see of the coadjutor bishop of Quebec in 1836, and an independent see in 1850 under Bishop Fulford. The bishop of Quebec and his coadjutor exercised episcopal jurisdiction over Upper Canada until 1839, when Toronto became a separate see, with the Rev. Dr. John Strachan as its first bishop. New Brunswick was separated from Quebec in 1845, and became the diocese of Fredericton, under Rev. Dr. John Medley, its first and present bishop. Dean Alford was nominated to the bishopric, but declined it.

THE FIRST ANGLICAN CLERGYMAN

who ministered in Upper Canada was the Rev. Dr. John Stuart, a United Empire Loyalist. He arrived here in 1786, and became chaplain to a provincial regiment. Although a native of Virginia, he was ordained in England. He had been a missionary to the Six Nation Indians, near Fort Hunter, in the Mohawk valley, N.Y. In 1786 he commenced his missionary labors among the Indians and refugee loyalists, scattered here and there between Niagara and Cataraqui (Kingston). He was also chaplain to the Legislative Council. One of his sons, George Okill Stuart, became the first rector of Toronto and afterwards archdeacon of Kingston. For some years prior to 1827 he acted as the bishop's official representative, or commissary, at York. With Joseph Brant, he translated the prayer book into the Mohawk language. He died in 1811, aged 71. In 1787, Rev. John Langhorne came to Upper Canada from England, as missionary at Ernestown and Bath. He returned to England in 1813. In 1791 the Rev. Robert Addison came from England, and was stationed at Niagara in 1792. Two other clergymen came from England in that year. Mr. Addison was also a missionary at the Grand River. At Niagara he opened a select school, which did good service. When the bishop of Quebec visited Niagara in 1816, Mr. Addison presented him with 50 candidates for confirmation. In 1818 his care of the Indians was shared by the Rev. Ralph Leeming, missionary at Barton, Ancaster, etc. In conducting the service among the Grand River Indians, Joseph Brant acted as his interpreter. He died in 1829, after a useful ministry of 40 years, and was succeeded by the Rev. Thomas Green. In 1774, 14 Geo. III., ch. 83, was passed. It contained the afterwards famous provision "for the support of a Protestant clergy." Under its authority one-seventh of the province was set apart as clergy reserve lands, and in 1836, 44 only of

FIFTY-SEVEN PROJECTED RECTORIES

were established by Sir John Colborne (Lord Seaton). The endowment of these rectories varied from 200 to 400 acres each. That of Toronto was 400 acres. The Rev. Dr. Jacob Mountain, who was consecrated as Bishop of Quebec in 1793, made his first visitation of the clergy in 1794. There were then but six clergymen in Lower Canada, and the three (already named above) in Upper Canada. On the ordination of Rev. George Okill Stuart in 1800 he was appointed by Lieutenant-Governor Peter Hunter rector of York. His portrait as first rector still hangs in St. James' cathedral.

The year 1803 was in many respects a memorable one for the after diocese of Toronto. In that year Mr. John Strachan, who came out from Scotland in 1799, and who for so many years exercised a potent influence in Upper Canada, was ordained a deacon,