

notice that he would ask all delegates in the church, though unknown by name, to say something. The first gentleman called upon proved to be a Montreal man, Mr. W. C. Blake, of Grace Church, who delivered a most appropriate address of greeting. He came from a large congregation of workingmen, who were enthusiastically pushing forward the cause of Christ and His Church, and trying to fulfil the vow which each had made when kneeling before the bishop. Their efforts were being redoubled in Lent, and this same spirit was being shown in the Church in Peterborough. The next delegate reported as belonging to St. Mark's, West Toronto, which, he said, was large and flourishing. He was most thankful for the inspiring service in which they had joined that morning. He congratulated the Peterborough church on the large congregation present, and said it was evident the church was being pushed forward all along the line. After another verse of a hymn had been sung, an Ingersoll delegate, Dr. King, reported on the church in his town, of which he was the churchwarden. They had an earnest clergyman and the church was advancing. Merritt was then heard from in the person of Mr. Jackson, who said as he joined in the service that evening, he felt united to his brethren at home who were doing the same thing. He thanked the congregation for their kind reception, and said he felt at home among them. Struggling Algoma was then represented by a Churchman from Burk's Falls, who told of the hard fight they had had to press forward the Church's cause in the face of prejudice and indifference, but it was going ahead all the same. He congratulated Peterborough Churchmen on their beautiful church. Mr. Johnston, of St. Stephen's Church, Toronto, made a brief address, acknowledging his great pleasure in joining in worship with the brethren of St. John's. Mr. Barlow Cumberland, of Toronto, ended with a pleasing address. He said it had been a privilege to begin the day with the glorious service of the morning, and it was an equal privilege to end the day with the highly unique service in which they were now engaged, evidencing, as it did, the life in the old Church. The rector then briefly summed up the points brought forward, and he felt encouraged by the warm spirit of brotherhood shown. Those who had spoken were only representatives of thousands and thousands with equally warm and loyal hearts. They might well thank God and go forward. The last verse of the inspiring hymn, "Fight the Good Fight," was then sung, and the meeting concluded with a short prayer. It would be a good thing if the Church in Canada would enter thus heartily into the life of the people, and progressing with their best interests, influence their actions in the direction of what is good and true.

ST. JOHN'S CHURCH, SANDWICH.

The thoughts of many interested people will gladly turn to this old parish, around which are clustered so many associations, historical and reminiscent. Famed to this day as the county town of Essex, yet, from a business point of view, supplanted by the newer and more conveniently situated city of Windsor, it still justly deserves a warm place in the affections of our people as a place where heroes lived and died for their country. However, about 16 to 18 years previous to the events here referred to, in 1796, the centenary of which we are now entering upon—when the last stages of the peace negotiations which succeeded the revolutionary war were being completed, and Great Britain peaceably ceded the State of Michigan, including Detroit, the capital of the so-called Western District, to the United States, these were heroes also of a stolid kind, who, though not called upon to make war, showed the stuff they were made of. At the time of the above mentioned cession, the inhabitants of the ceded territory were

called upon to declare the allegiance they preferred. Those who resolved to maintain their allegiance to the Sovereign and Crown of England, at once betook themselves across the Detroit River and settled in Sandwich, at that time unnamed and unoccupied, except by some native Indians. The Government then laid out the new town and made it the new capital of the Western District. These brave men having abandoned their homes, had the courage to start life anew for the sake of their loyalty in a portion of the country which, being unsettled, had, as yet, but little of promise and no present advantages. Such records as were material to the new settler, and which were in the offices of the Sheriff and Registrar at Detroit, were duplicated and transferred to new quarters at Sandwich. The then Sheriff and Registrar being one and the same person, Richard Pollard by name, loyally transferred himself with them to the opposite side of the river, and continued to occupy these offices. Churchmen had hitherto been ministered to in spiritual things by the military chaplain, Rev. Mr. Mitchell, connected with the Garrison in Detroit. As the civilians had no regular pastor, an earnest endeavour was made by leading men of that day, among whom were men of the name of Abbott, Askin, etc., some of whose descendants are now living, to find the necessary means of support for a clergyman, but without avail. So they were unable to detach Mr. Mitchell from the Garrison, for their advantage. Of what became of this clergyman ultimately, tradition has left no account. The new settlers of Sandwich were, however, most anxious not to remain without the ministrations of the Church. They were too poor to maintain a clergyman themselves, and so cast about for ways and means to carry out their long-cherished object, and bethought them of their respected Sheriff and Registrar, who was already in an independent position and otherwise the best qualified man in the place, as one likely to be most suitable for their pastor, could he but enter holy orders and yet retain his present position in the offices he had so long occupied. Mr. Pollard gave his assent to the people's wishes, providing other matters could be arranged. Accordingly, it is said, taking occasion of a journey on business to the city of Quebec, he there arranged all matters satisfactorily, and was there duly ordained by the Right Rev. Dr. Mountain, first Bishop of Quebec. This event appears to have taken place in the year 1802, as Mr. Pollard's ministrations as a clergyman date from 1803. The office of Sheriff was soon found to be incompatible with the profitable exercise of his ministry, and it was therefore transferred to another, he being allowed to retain the registrarship. As soon as Mr. Pollard had entered upon his labours as a missionary under license from the Bishop of Quebec, he set himself to work in earnest to build up the Church and to make her influence felt. In 1802, a primitive log church had been erected (it is supposed from certain discovered remains) on the site where St. John's Church now stands, preparatory to and in anticipation of the work he had set before him to do. Besides the labour he was carrying on in his own community, he did not forget those of his old friends who belonged to the Church on the west side of the river, and grudged not to them the gift he had received for the benefit of mankind from his Divine Master, but preached to them the Gospel also; and at length, in 1805, established the first Anglican congregation in the city of Detroit, under the name of St. Paul's; and it may be remarked this congregation is still flourishing, its members, many of them who survive, remembering with gratitude the assiduous, kind and disinterested labours of the Rev. Richard Pollard. Returning to Sandwich we find that the original log church ceased to be suitable for Divine worship, as the community grew larger and their means seemed to enable it to afford something better, so that a second church was begun on the site of the old one in the year 1811. It was built of brick brought from Buffalo, but was not completed until 1818. During the war of 1812-15, the church was used as a hospital by the British troops and the Canadian Militia, up to the time of Gen. Proctor's retreat to Chatham and the death of Tecumseh. During the occupation of the town by the United States troops, which followed and lasted a year, the church was used for the same purpose by the United States Army. In the graveyard adjoining the church, were found the remains of some British soldiers and Glengarry Fencibles, who were probably brought for burial to Sandwich from the various battle fields round about. At the end of the war the work of building the church was resumed, and completed, all but the tower, in 1818. The Rev. Richard Pollard, after a long and faithful pastorate of twenty-two years, during which his ministrations extended over a considerable area of the south-west peninsula and Eastern Michigan, finally passed to his rest on the 6th November, 1824, aged 76 years. A simple mural tablet is erected in the church to his memory. A brief description of the Church of St. John, in which he took so much interest, and in the building of which he was the humble instrument, will not here be out of place. It is situated at the

corner of the old graveyard, whose weather-beaten tombstones bear the names of many heroes and honoured citizens of days gone by. Its exterior aspect exhibits a substantial brick building with buttressed high walls and gothic windows, and western central tower and spire, this last being surmounted by a cross. The nave is of good length, but there is not external chancel—one having been formed by appropriating a portion of the interior. The roof is not very steeply pitched, and is closed in at the cross stays of the rafters, is ceiled with plaster and sustained by three arches with perpendicular supports resting upon cross-beams. The walls are neatly tinted and decorated with stencilling. The church is comfortably seated and will accommodate about 200 people. A good basement for furnace, parish and Sunday-school rooms is also provided. That portion of the nave which is set off for the purposes of a choir and sanctuary, is upon a platform above the level of the nave. The sanctuary contains an altar of oak of excellent design, having three panels in front adorned with quaterfoils containing appropriate symbolic emblems. The altar is reached by three steps. The sanctuary also contains the two usual seats for the clergy. Ornamental hoods adorn the east wall overarching the east window. The windows may perhaps be described as being in a decorated gothic form, with cathedral glass, having ornamental stained glass borders, each window being in two compartments. The east window is a beautiful memorial of somewhat unique design in three compartments, which are also gothic, all being enclosed in a large gothic frame. The interspace between this and the upper parts of the several compartments are filled in with four small decorated panels of stained glass, containing cross, and crown, and lilies, etc. Of the three large compartments below, the central one contains the symbolic figures, Alpha and Omega; the figure of the Saviour bearing a chalice in His hands. In the chalice a pelican is bathing, signifying the washing of the Church in His most precious blood. Underneath is the double triangle. The north compartment contains the figures of a sheaf of wheat and a cluster of grapes. That on the south side is adorned with those of the Holy Dove descending and the sacred font. The filling in of the interspaces and borders is of lilies and Maltese crosses in diamonds of blue and of olive green. The combination and arrangement of the colours in the stained glass is most pleasing and effective. Thus under difficult circumstances was the church founded and given a local habitation and a name on this western peninsula, by the Rev. Richard Pollard. May one not venture to hope that some day a monument, more worthy of this good man than the simple mural tablet in the church, may be erected to his memory? The church should cherish the memory of her worthies who have fought a good fight for her Lord, and endeavoured, with a large measure of success, to extend His kingdom. The next appointment to the incumbency of this parish was that of the Rev. Robert Shortt, who retained it from the year 1825 to 1828. He subsequently became rector of Port Hope and was the father of the Rev. C. Harper Shortt, M.A., rector of St. Cyprian's, Toronto. He was succeeded by the Rev. Edward J. Boswell, who remained here but one year, and was followed by the Rev. William Johnson, M.A., in 1828. Mr. Johnson was born at Lisburn, County Down, Ireland, where he was brought up and received his early education, which was completed at the University of Glasgow, where he received his degrees in due course. Coming to this country he was admitted to the diaconate in 1828 and to the priesthood in 1829, by Bishop Stewart, of Quebec, whose jurisdiction at that time extended over the two Provinces of Upper and Lower Canada. Besides his position of rector of Sandwich, he occupied that of Master of the Sandwich Grammar School, the only one within the limits of the counties of Essex, Kent and Lambton. The school became noted as the place where many of those who afterwards became leading men, in this part of the country, were educated. Clergymen, members of Parliament, judges, lawyers, and many public officials were once his pupils.

(Continued in next issue.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

OTTAWA.—The Synod of the new Diocese of Ottawa met in St. John's Sunday-school Hall, Wednesday afternoon, March 18th, to elect a bishop. His Grace Archbishop Lewis occupied the chair. With him on the platform were Chancellor Walkem, the Rev. A. C. Spencer, clerical secretary; Mr. R. V. Rogers, Q.C., lay secretary; Rural Dean Carey, the Ven. Archdeacon Jones the Ven. Archdeacon Lauder, and Registrar Pense. About 180 delegates, lay and clerical, were present, as well as a large number of spectators, among whom were many ladies.