

Bishop Strachan, whose portrait I see there, for my effort even though it was only an unsuccessful one. Trinity College governed by Anglican principles and intimately connected with the Church of England, has been most successful in the world of learning from what I have heard and from what I know otherwise. It is a very great pleasure for me to be here to-day, and it is a great pleasure for me to know that the standard of Trinity College is as high, if not higher, than any other collegiate institution in the Dominion. Long may it continue so, and not only may it hold its present position but may it advance with the development of this young but growing country. I am quite sure that the same principles which have made the graduates of Trinity College remarkable throughout Canada for their success in life, caused by the early training here carried out, that the same principles hereafter will keep Trinity College growing as it ought to grow with the advancement of the Dominion. The young men who are trained here and who are now leaving the University, after such an effective training in every sense of the word, I have no doubt will continue to add to the standing, to add to the character and add to the position—the moral and social position—of Canada and the Western world. I have no doubt you will show, as you have hitherto shown, that you part with feelings of gratitude to your Alma Mater, and that you will through life be constant and faithful to the principles which have been inculcated here of loyalty to your Sovereign and loyalty to your country.

Rev. E. P. Crawford, Brockville, also spoke. He dwelt on the interest which has been developed in Trinity, specially in the Church, from the fact that it had gained a great many of its most efficient clergymen from the college. The Church would now take a much stronger interest in it than it had done before. He complimented the Provost in happy terms, and recognized the fact that not only was the college supplying the ministry, but it was sending the best men out into every great walk of life.

Honors to a Canadian.—At the commencement exercises at Hobart College, N.Y., a few days ago Professor Clark, of Trinity College, received the degree of LL.D. Dr. Clark delivered, says the *Rochester Chronicle*, "a scholarly address before the Phi Beta Kappa on the formation of opinion, he also spoke after receiving his degree and was well received." We congratulate Dr. Clark on this distinction, in his case it is not, as in some we know, a mere complimentary honor given to cover over lack of power to win it in a fair field, but a kindly recognition of scholarly attainments and literary culture.

YORK.—Garden Party.—A garden festival was held in the grounds adjoining the parsonage at York on the 28th June. The proceeds netted about \$150, one-half of which will be devoted to Norway parish and one-half to York. The growth of population around this district loudly demands attention by the Church. A central Church is required, from which should be worked a number of missions in the outlying hamlets that are being built up in every direction around this parish.

The Rev. Robert C. Caswall is changing his residence from 89 Charles St. to 364 Ontario St., so as to be nearer his work at the General Hospital and at the City Gaol, where he holds the position of Church of England chaplain.

Bishop Strachan School.—A large number of ladies and gentlemen assembled in the lecture room of the Bishop Strachan school on the 27th June, to listen to the concert and see the distribution of prizes, on the occasion of the closing exercises. The Very Rev. Archdeacon Boddy presided, and there were present several of the city clergy. The programme was excellent, and most of the recitations and vocal and instrumental pieces were admirably rendered. The concert opened with "The Hunter's Song" by the vocal class, and then was carried out in the following order: Recitations, Miss L. Moss, and Miss E. Hamilton; Duet, the Misses McGill; vocal trio, the Misses M. Falkner and Mr. Fraser; piano solo, Miss E. Clarke; recitation, Miss M. Davidson, Miss K. Moore and Miss M. Filliter; vocal duet, the Misses L. McMillan and F. Crombie; duet, the Misses B. Tremayne and C. L. Newman; quartette, the Misses K. Peters, N. Goldham, L. McMillan and M. Tinning; duet, the Misses B. Hevenor and Mr. Caswall; "Scene from Athalia," the Misses K. Ridley, M. Drayton and E. Thomas; piano solo, Miss M. Fraser; song, Miss M. Davidson; violin and piano duet, the Misses E. Thomas and Fraser; song, Miss M. Hutchison; recitations, Miss M. Edgar, Miss K. Symons; piano and violin, the Misses M. Oxnard and E. Thomas; quartette, the Misses E. Clarke, M. Caswell, Mr. King and C. Harrison. After the completion of the concert the prizes were given to the successful competitors by the Archdeacon, assisted by the Provost of Trinity. Then,

those who desired to indulge in dancing, were afforded a fine floor in the dining hall and music of an excellent character was supplied. Many of the guests preferred to promenade around the beautiful grounds attached to the institution. Light refreshments were served during the evening.

ALGOMA.

The Treasurer has to acknowledge the following contributions: Missionaries' Stipend Fund, Willing Workers, St. James' Church, Orillia, per Miss C. Stewart, \$18.50; John Gault, Esq., Montreal, \$45; Rev. Mr. Rexford's Bible Class, Montreal, \$25; Rev. G. M. Wrong's Bible Class, Church of Redeemer, Toronto, \$40; *Nepigon Mission Fund*, St. James' Cathedral, P.M.A., per Mrs. Strachan, \$15; *Parry Sound District Mission*, Rev. C. C. Kemp, \$5. *Widow's and Orphans' Fund*, Mrs. Murphy, per Mrs. Moss, \$4; Miss Mucklebery, per Mrs. Moss, \$1.18.

FOREIGN.

In Memoriam.—George Trevor was born in 1809, at Bridgewater, Somerset. His grandfather had been rector of Otterhampton and his father was an officer in the Customs. After ten years service in East India Company, George Trevor carried out a long cherished desire, and proceeded to prepare for Holy Orders. For this purpose he entered Magdalen Hall, or as it is now called, Hertford College. Among his contemporaries at the University, were Archbishop Tait, the late Lord Cardwell, Lord Sherbrooke, and several other men of note, most of whom are now dead. Mr. Gladstone must have left Oxford before Trevor arrived; but Trevor succeeded to that orator's renown as the leading speaker of the Union. Trevor took his degree in 1836, in the Easter term of which year his name appears in the 4th Class in *Literis Humanioribus*. Even before he took his degree he appears to have been ordained by the Bishop of Lincoln; and for ten years from the date of his degree he was chaplain on the Madras establishment in the East Indies. In 1847 he was appointed rector of All Saints', York, and at the same time to a non-residential canonry of York Cathedral and to the prebendal stall of Apelesbury. About this time, also, in consequence of his reputation as a preacher, he was elected one of the chaplains of the parish church of Sheffield. He took an active part in the steps that were being taken to revive the Convocation of the Northern Province. In 1847 he sat as Proctor for the Chapter of York, and he was the first to move the election of a Prolocutor. It was not, however, till 1861 that the Convocation was restored to action. He was afterwards successively Proctor for the Archdeaconry of York, Actuary, and Synodal Secretary of the Lower House, and then for a time he ceased to appear in the Convocation, till in 1881 he was unanimously re-elected for his first constituency by the Dean and Chapter. He was also added to the Conference of the two Convocations on Church and State, and examined before the Royal Commission on the Ecclesiastical Courts. Canon Trevor in the midst of his parish work found time to write a number of historical and theological works, many of the earlier being sermons. In 1869 he published "The Catholic Doctrine of the Sacrifice and Participation of the Holy Eucharist." In 1876 an enlarged edition of this work was dedicated to Dr. Hook, a man of very similar opinions to Canon Trevor in ecclesiastical matters. The sale of this work was great, not only here, but in America, where, indeed, the volume must have already been known, as it was always understood that it was in recognition of it that the degree of D.D. was conferred upon him in 1874 by the College of Hartford, in Connecticut. The same degree was conferred upon him in 1883 by the University of Durham. Among his other works were "India: an Historical Sketch," (1858), "India: its Natives and Missions," "Russia: Ancient and Modern," (1862), "Ancient Egypt," "Egypt from the conquest of Alexander to Napoleon" (1885), and "Rome from the Fall of the Western Empire." Canon Trevor was equally well known as a writer, a preacher, and a public speaker. His debating powers were of a high order, and he was distinguished for his command of good English, whether in speech or writing. He was very popular as a speaker at the Church Congresses, and was invited to preach or speak at many of the largest towns in the United Kingdom, where he was always welcome. *Church Times*.

CONSUMPTION CAN BE CURED.—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitecodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

Correspondence.

All Letters containing personal allusions will appear under the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

CHURCH CONFEDERATION.

SIR,—In common with many among our clergy and laity, I would gladly hail the consummation of the Corporate consolidation of the Church in this Dominion, viewing it as we do, to be a necessary means to the fuller development of its working power and universality of purpose. Like a great mass of machinery, supposed to work in unison, but really consisting of several systems, more or less independent of one another, working at random or often dissonant or even in antagonism, the Church needs a central power, not necessarily independent, but deriving its strength through its connection with the parts which make up the whole, and directing them thereby. The benefits of Confederation are so numerous and far reaching, as not to be readily calculable from our present standpoint. The following may at least be counted upon;—

It would obviate what at present may be termed Diocesanism, Rural Deaneryism, and incipient congregationalism, which are utterly foreign to the true genius of the Church, and detrimental to its usefulness. It would infuse a feeling of contentment and spirit of energy in the working clergy by rendering, when necessary, transference from one Diocese to another possible without deprivation of such needful provision for infirmity, old age, or their families, as they have justly earned and paid for in the way of Superannuation and Widow and Orphan's allowance; and any reform which affords only simple justice to the labouring clergy cannot be a detriment to the Church which they serve; and surely, it would be more in accord with the Catholic spirit and intention of the Church, if the clergy could look upon the whole Dominion as their possible field of labor, rather than to be cribbed and confined to particular dioceses, like serfs attached to an estate, on pain of certain deprivation of undoubtedly moral rights. Again, by introducing uniformity of practice, sanctioned by a generally recognised authority, in matters which the separate dioceses do not deem themselves justified in adopting from the fear of appearing singular or of contravening canonical tradition or canon law, the Church could the better adopt its external organization to the needs of the country and age in which its lot is cast. In this connexion, the period of probation for men in Deacon's orders might well be extended to three or four years, by which that order of the ministry could be more utilized for building up the Church in the weaker fields at an available cost, and also afford such deacons time and means for study and experience: before advancing to the higher order. And even if the permanent diaconate were more extensively utilized, it would be only a return to a wholesome and useful practice. At present we have practically only one order of working ministry, and, consequently, there is a great lack of working talent at an available cost. Other bodies evince more worldly wisdom in this direction than we do. Then again, certain usages imported from the mother country, not essential to the conservation of necessary doctrine or Catholic practice, nor adaptable to this country, but rather an incubus and impediment to the onward progress of the Church, could well be discarded or modified by authority competent to deal with reform in such matters. Lastly, if Confederation be carried to a successful issue, it must sail warily between the *charybdis* of partyism and the *scylla* of diocesan autonomy, as constituted and existing at present. Confederation would, in my opinion, serve a good purpose, in this connexion, by tending to mitigate the evils, while developing what is good in both. Hoping this great matter may receive the attention which its importance demands by all who love the Church, and who earnestly desire her prosperity.

Norfolk,

July 4th, 1888.

Yours Truly,

JUSTITA PRO ECCLESIA.

THE ALGOMA CLERGY.

SIR,—Mr. Rooney's second letter has come under my notice since I left Algoma, and I have never wished to "frighten" any man much less a person who knows so very much of Algoma and Qu'Appelle. I deeply regret that my letter should contain "unchristian and ungentlemanly, not to say unclerical language." I have given to the world that I had \$600 and if this be "unchristian" &c., of course I have nothing further to do with it. My Salary was not "reduced" \$150 for the simple reason that it was never mine to reduce, and if Mr. Rooney can understand as plain English as I can give, he

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