

changes and advances never thought of or deemed possible until the advent of its present zealous rector. Who knows but what St. Paul's Church, now in capital working order, thanks to the tact and energy of its devoted pastor, will ere long fall into the line and attempt some much needed improvements too, such as the completion of the tower, and the erection of a chancel in keeping with the nave. This last named improvement would take away somewhat from the awkward appearance the edifice presents now through its width being too great for its depth, and make it one of the most churchly structures in the Diocese. The sects in Kingston are making vast improvements in their houses of worship. Let not the Church of God lag behind.

The Lord Bishop of Niagara, it is said, will open the almost new St. James' Church about the 27th March, and later on hold therein a confirmation. His Lordship's visits and ministrations are always and everywhere highly prized in this Diocese.

**HINTONBURG.**—*Concert.*—The entertainment given in the Town Hall, Hintonburg, on Friday evening, in aid of the library fund of the Church of England Sunday School, was a grand success as far as enjoyment was concerned, and it is to be hoped the library fund will be found to have increased in just proportion to the amount of excellent tea, coffee, cake, etc., disposed of by the large audience. Every one seemed to enjoy the social.

**MARYSBURG.**—The sum of \$100 has recently been realized by concerts, &c., at Milford and N. Marysburg. Proceeds will be devoted to shed, chandelier, and organ funds for St. Philip's and St. John's Churches.

**STIRLING.**—This parish which has been vacant for some time, is once more settled by the appointment of the Rev. R. H. Harvey. Mr. Harvey has met with a hearty welcome here. We trust that peace and prosperity will now attend the Church in this place. During the vacancy, the Rev. A. L. Geen, assistant minister of Adolphustown, has very kindly given fortnightly services, driving on the Sunday 50 miles, and conducting three services.

#### NIAGARA.

**HAMILTON.**—The Dean of Niagara requests us to say that he has taken up his residence permanently in Hamilton, and that his address henceforth will be 46 Catharine Street North, Hamilton, to which all letters and papers may be addressed.

**OAKVILLE.**—A short obituary of Henrietta B. Grahame. —On the last day of January, 1889, there passed away at her residence in Oakville, Ont., a singularly gentle, loving, and unselfish spirit to the perfect rest and peace of the Paradise of God. Henrietta B. Grahame, the beloved wife of Rev. W. E. Grahame, late rector of Thorold, Diocese of Niagara, was the second daughter of the late Rev. Prebendary Caswall, vicar of Figheldean, Wiltshire, England, and sister of Rev. R. C. Caswall, M.A., Chaplain of Hospital and Jail, Toronto. She accompanied her brother to Newfoundland, in May, 1867, to assist in Church work under that most noble servant of Christ, the late Bishop Field, her brother being Incumbent of the Cathedral of St. John's. From thence she went to the United States and became engaged in Church work, but it is desirable to limit this brief record to her Canadian career. Her brother having moved to the village of Fergus, she joined him there in 1876, where she met him who was destined to be her companion for the remainder of her life and who is now plunged into the deepest sorrow by her comparatively sudden death. Married on 19 February, 1878, she accompanied her husband to what was then called the mission of Minto, to which he had just been appointed by Bishop Fuller. Here she entered with great ardour into Church work, which she always loved, and it will be remembered by the congregation there, that she succeeded, aided by her husband, in securing the nucleus of a fund for the parsonage, which was built shortly after they left in 1880 to go to Thorold, to the charge of which Mr. Grahame had been appointed. The then rector, Rev. Canon Roberts, having died in Barbadoes, where he had gone hoping to be appointed his successor on 1 June, 1880, they effected the restoration of his health. Rev. W. E. Grahame found the rectory encumbered with a debt of \$800 00, and during a residence there of nearly seven years this was entirely removed, mainly through Mr. Grahame's exertions, some of the money necessary having been received from friends in the United States and England. While here she made many warm friends, chiefly among her poor brethren, whose loving words from time to time followed her, when her husband's broken health at length compelled him to resign the

rectory. Having been highly educated in England and on the continent, with a thorough knowledge of French and German, speaking the latter language fluently, and with a superior musical education, she was always most unassuming, preferring that the attainment of others should receive notice rather than her own, and endeavouring to bring others forward. With a quiet dignity she met the social trials that seem inseparable from life in Canadian country parishes, and generally won over those whom less of social tact would have alienated. On leaving Thorold in December, 1886, Mr. Grahame finding it necessary to go to a more bracing climate, chose Fergus, Ont., and in June of that year took a cottage at Murray Bay, where the health of Mrs. Grahame and himself was much invigorated. On returning in autumn, they decided to go to Oakville to reside, where Mrs. Grahame purchased a pretty house and grounds, and where they have since lived quietly and happily until separated by death, making many friends among whom they numbered the kind clergyman Rev. Canon Worrell, and his amiable wife. An affection of the throat from which she had suffered for several years, became much worse during her residence in Oakville, probably due to the near neighbourhood of the Lake in winter and spring. This undoubtedly led to that gradual decline of vitality which induced the chill, which from incipient rapidly developed into acute pneumonia, which terminated fatally in less than a week in spite of all that a devoted husband could do, the trained nurse that he had engaged to come from Toronto arriving just after she had expired. Every one in Oakville who knew her intimately, loved her, for she was always thinking of others and last of all of herself. Simple and unostentatious as her life had been was the quiet funeral on Friday, February 1st, the bearers taking the coffin to the beautiful little Church of St. Jude's, where, covered with lovely floral emblems, it lay just at the entrance to the chancel, while the bereaved husband, Rev. R. C. Caswall, and Mrs. Caswall, partook of the Holy Communion, thus emphasizing their faith in that which next the Atonement is the most comforting doctrine of the Church, the Communion of Saints, the hymn 178 A. and M., "Jesu the very thought of Thee," much loved by the deceased, and translated from St. Bernard by her uncle, being sung kneeling. At two o'clock the service followed in the Church. The usual prefatory service with hymn 178 A. and M. repeated, and hymn 438, A. and M. "How bright those glorious spirits shine." Then followed the slow sad procession, amid the many tender, kindly glances of the large sympathizing number present at the sad face of him whose life has lost so much of its brightness. They laid her to rest in a choice spot in the beautiful cemetery of St. Jude, where the sunlight can unceasingly shine upon her grave, being removed from the trees which abound, there to await the glorious resurrection morning, when such as she will find their perfect consummation and bliss both in body and soul in God's eternal Kingdom.

**HAMILTON.**—In our last issue we mentioned that a Church of England Defence Association was formed in this diocese, the main object of which shall be, in the words of a prominent member of the society, to keep the Church of England on the lines of their forefathers. Ten of its members, all Hamilton Churchmen, accompanied by the Rev's Carmichael, Curran, and Forneret, waited upon His Lordship, Bishop Hamilton, on the 1st February. Judge Muir, a recently appointed Judge, acted as spokesman of the deputation and said that as some reports had appeared in the newspapers, which might give pain to his Lordship, he would like to make it clear that the Association was not responsible for them. The Association which they represented was within the lines of the Church and within the Book of Prayer, and the 39 articles. The impression has gone abroad that the members were following the example of similar Associations in England and in the diocese of Toronto, but this was not the case. He then read a resolution passed in the Provincial Synod, in 1868, forbidding the elevation of the elements in the celebration of the Holy Communion, the mixing of water with the sacramental wine, the use of wafers instead of bread and several other points complained of by the Association.

Proceeding the speaker said, that it was reported that some clergyman in the diocese, had said that he was not bound by this law because it was a resolution and not a Canon. He hoped the statements were incorrect and that no clergyman would shelter himself under such a technicality as that. The Association complained that in certain Churches in the diocese the above law is broken, and vestments are used which are forbidden by the same law. He and the members of the Association had determined to do all they could lawfully and legally to keep the Church on the lines of their forefathers. He had heard within the last fortnight on the best authority, that a funeral took place in a certain Church in

Hamilton, where the body was brought to the Church and lighted candles were placed around the coffin. To the speaker such a thing was most shocking. "Why cannot clergymen obey the laws of the Church and abstain from such practices?" said the speaker. He then read the manifests of the Association, characterizing the practices of as illegal and Romish.

His Lordship the Bishop, invited the other members to freely express their views if they had anything additional to say.

R. Fuller said he understood that the Bishop in the executive who sees that the laws of his Church are fully carried out. He should see that the clergy complained of carried out the law.

The Bishop spoke at some length in reply. He pointed out the diverse relations of a bishop is the course of his study towards the clergy and people in his diocese. Those relations and duties were so diverse as to render the office a very complex and exceedingly delicate one. The Bishop stands in the position as friendly adviser, a father in God to the clergy and laity, and as a judge to preside at the trial of the clergy; he is also the administrator of the diocese.

The first relation of friendly adviser or father in God, was to him the most attractive and precious, as well as the most powerful and influential.

If he was in the position to go to the clergy complained of, and advise them he could accomplish a great deal, but the existence of this defence Association, had completely cut the ground from under his feet. The clergy who would have gladly listened to him otherwise would not do so while such a necessarily threatening organisation of this sort exists. This drove him to the simple position of a judge, and as such he had no right to express an opinion of a case until he heard the evidence.

His Lordship then pointed out to Mr. Fuller, that while it was true that he was the executive of the laws of the diocese, the Church never allowed a bishop to be the prosecutor of her clergy. If there were any offending clergy in the diocese it was open to the gentlemen present to bring them to justice. But he declined to assume the prosecutor. The existence of this Association was really a perilous matter for the diocese, as it would cause others to form themselves into Associations, and we would have the heart-breaking spectacle of brother arrayed against brother, instead of being united in advancing the good work of the Church.

Continuing the Bishop said that in forming themselves into an Association to defend the Church, they ignored the provisions the Church has made for her own self-defence. She provides in her Synods and courts, and through her bishop means of correcting offenders and restraining men from going to extremes. They had not invoked these means, but had set themselves up as an irresponsible society, and these reflected in a serious way on the Church. He had read of the formation of vigilance committees in the wish to enforce laws, and such proceedings naturally reflected upon the community which was forced to resort to them.

Touching on the resolution of the Provincial Synod, in 1868, the bishop said that this resolution had been passed to appease a certain section of the Church, and to allay the feeling evinced at that meeting of the Synod. It was not the sense of the body that it should ever take the shape of a Canon, and it had been purposely put in the shape of a resolution. The clergy, when ordained, signed a declaration to the effect that they would be bound by the canons of the Church. If he went to a clergyman and told him that he had promised solemnly to abide by the canons of the Church and then show him a resolution he would not at all appreciate the claim on his obedience.

The position universally taken by the clergy was that canons were binding until amended or repealed; resolutions only from one synod to another, when they cease to have any force unless renewed.

The Rev. Mr. Carmichael then said it was clear that the bishop went one way and the deputation another, and it was useless wasting time in conference. He admired the pluck of his Lordship in facing a deputation like this and defending his own case.

The Bishop said he refused to be placed in the position that Mr. Carmichael sought to place him in. He was here as the bishop of the whole Church, as one endeavoring to secure justice for all alike, high and low, rich and poor, knowing no difference between the highest ritualist and the lowest low churchman. During the time he had been amongst them no such feelings as were attributed had influenced his actions. He had dealt with all alike and desired to do so.

In conclusion His Lordship said he was personally a strong Churchman, but as to copying anything in the Church of Rome, he would consider it most unworthy. The growth and progress of the Church in every department were most precious to him, and it would make his hair grow grey to see that work hampered and hindered, but he would rather see such come to pass than yield up the freedom and liberty