

notably a handsome memorial chancel window, the organ, jewelled altar cross and vases, exquisite communion linen, altar frontals for the seasons, and solid silver communion vessels. A tablet to the memory of Rev. Mr. Leeming is seen on the north wall.

It seems a singular coincidence that, sixty years after the establishment of the parish of Chippawa by the S. P. G., the rector of that parish, the Rev. Mr. Fessenden, should be chosen to plead the cause of missions in the motherland by this venerable missionary society of the Church.

During part of the absence of the rector in England, the Very Rev. the Dean of Christ Church Cathedral, Hamilton, the late Rev. J. G. Geddes, D.D., who had just returned from England, ministered to the parish.

While in England, Rev. Mr. Fessenden won distinction as a pulpit orator in the cause of missions, and as a Canadian brought credit upon the Church in Canada, notably preaching the S. P. G. sermons in Westminster Abbey. On the centenary of the Canadian episcopate, August 12th, 1887, he preached the sermon in the morning in Rochester Cathedral, and in the evening of the same day preached again in Chester Cathedral. As selected speaker of the Wolverhampton Church Congress of 1887, his address showed his high ideals of the duty of the Church and Empire towards her children, pleading patriotism towards the Empire, sympathy with the colonial Church, and desire that the red line of English life round the world should be the flame-bearer of Christ."

These eloquent pleadings in hundreds of churches in England brought from the society the acknowledgment that, during Rev. Mr. Fessenden's four years' stay in England, the funds of the S. P. G. had been largely augmented. Upon his return to Canada, Mr. Fessenden was placed upon the executive of the Church Emigration Society as organizing secretary for Canada; and received, also, the appointment of Secretary of the "Church Home," Westminster, England, for the diocese of Niagara. Mr. Fessenden was well known as a strong advocate for religious education in our schools. The successful passage of the resolution on Religious Education at the last Provincial Synod filled his heart with thankfulness. His published articles on this question of the day, and on Church patronage, in the *Canadian Churchman* attracted much attention among Churchmen, showing, as they do, deep insight and careful research. His patriotism and belief in the great possibilities of the future of Canada, as part of the British Empire, are well known, and found expression in public in connection with his membership with the Lundy's Lane and Wentworth Historical Societies and Canadian Club, in his admirable papers, "The United Empire Loyalists," "A Centenary Study," and in that

exquisite word painting, "Niagara from Queenston to Chippawa."

After a life of fifteen years in Chippawa, he became rector of Ancaster, one of the oldest parishes in Canada, and one of the best endowed in the diocese of Niagara.

Mr. Fessenden's sudden death occurred after only a few hours' illness, at the rectory, on Saturday, the 18th of January. The following Sunday was to have been his missionary Sunday, for which he had made great preparations. Among other arrangements for the day, he had invited the Rev. Canon Mockridge, D.D., General Secretary of the Domestic and Foreign Missionary Society, to be the preacher. When Dr. Mockridge arrived, the first intelligence given him was that the rector was dead. He therefore officiated on Sunday for the bereaved congregation, and by the wish of the churchwardens, as being what they thought would have been most pleasing to Mr. Fessenden himself, made the usual appeal for missions.

In spite of most tempestuous weather, the funeral was largely attended. Bishop Hamilton and twenty-five clergymen from the diocese were present. M.E.R.H.

THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR.

REIGN OF JAMES I. (2)



ARCHBISHOP BANCROFT was made Chancellor of the University of Oxford in 1608, and therefore felt a special interest in that institution—particularly in New College and All Souls, where he was visitor. He noticed some abuses which needed rectifying. One of them was intemperance, to which many of the students were sadly given. "It is astonishing," wrote the Archbishop, "the kind of beer which heretofore you have had in your college, and has been some cause of your decrements;" and then he orders that "no other beer should be received into the buttery but small or middle beer." This throws some light upon the customs of the period, against which the authorities of the Church felt constrained to lift up their voice. Strange to say, the excess in feasting and drinking existed to the greatest extent when Puritan rule was strongest in Oxford, and Archbishop Bancroft, with the hopes of counteracting it, decreed that all university students should attend daily prayers, and thrice in the year receive the Holy Communion. He further decreed that the youth of the university should be catechized once a week, and that the Thirty-nine Articles should be read publicly in each college four times in every year.

Turning to the Church itself, we find that one of the leading doctrines of the period, and one