

## JUBILEE OF TORONTO DIOCESE.

(Continued from last week.)

As this appeal brought no relief, the practical and clear-sighted bishop saw that a new agency must be employed, and the voluntary principle, hitherto repudiated by him, must hereafter be relied on in part for the maintenance of the church and her institutions.

In a remarkable document which the bishop had privately printed in 1849, on "The Secular State of the Church in the Diocese of Toronto," he furnishes a striking commentary on the effect of his own previous teaching: that it was the duty of the state to support the church, and thus relieve the people of the chief obligation of contributing to the propagation of the gospel amongst them. The practical effect of that teaching he thus describes:

"Till lately we have done little or nothing towards the support of public worship. We have depended so long upon the Government and the (Propagation) society, that many of us forget that it is our bounden duty. Instead of coming forward manfully to devote a portion of our worldly substance to the service of God, we turn away with indifference, or we sit down to count the cost and measure the salvation of our souls by pounds, shillings and pence. We are bountifully assisted, and yet we seem to fail on every side."

In process of time the necessities of the church induced the bishop to adopt a new financial scheme for its support, which he laid before his clergy in 1841—the one main feature of which was to incorporate the voluntary principle with a

## SYSTEM OF MODERATE GRANTS.

The other great contest in which Bishop Strachan was engaged was that of the university question. Throughout that contest—extending from the date of the original charter of King's College in 1828 to the passage of the Toronto University bill of 1849—two principles seem to have been paramount in the mind of the bishop, and to have been steadily kept in view by him all through these 21 years. The first and most important was one which he held to be essential, and, as such, he constantly pressed it upon public attention—and that was that secular learning and religious knowledge should ever go together; and that their union was an imperative and practical necessity. He confessedly had high official authority in contending for this principle, as an essential element in the foundation of a university in Upper Canada. The original grant from the king, in 1798, contained a declaration to the effect that the object of the grant was: "To assist and encourage the exertions of his Majesty's province in laying the foundation for promoting sound learning and a religious education." In another part of the dispatch, making the grant, it is stated that one of its main objects was: "The promotion of religious and moral learning, and the study of the arts and sciences." This two-fold idea of the union of sound learning and religious knowledge, in the original grant from the king, Bishop Strachan never lost sight of in the prolonged controversy on the university question.

It is worthy of note in this connection that the very comprehensiveness, as well as express terms of the royal dispatch, as to the establishment of "other seminaries of a larger and more comprehensive nature," i.e., colleges and universities out of the original grant, gave rise to controversies other than those with Bishop Strachan. For around the expressions, "religious education," "religious and moral learning," a fierce war was waged for many years, which, though now happily over, has yet left many traces of the

## PROLONGED AND BITTER CONFLICT.

The second principle for which the Bishop contended was that the church in Canada, as a devoted, earnest and active daughter of the mother church in England, should in this matter strictly follow in her footsteps, and see to it that the union of religion with education should be strictly maintained under her immediate direction and control. It was the persistent maintenance by the bishop of these two great fundamental principles, as he regarded them, that protracted the controversy for over twenty years—down to the passage of the University Act of 1849.

The bishop finally retired from that controversy in 1850, vanquished, but not beaten; for though in his 72nd year, he went to England on behalf of the then projected University of Trinity College. By his persistent energy he raised a large sum of money, wherewith he founded that university in 1851. Further sums were afterwards raised for it in England, Canada and the United States, chiefly by the Rev. Dr. McMurray, of Niagara, and others.

## THE FOUNDING OF TRINITY COLLEGE.

In speaking of this supreme effort of the bishop in founding Trinity College, the Rev. Dr. Scadding, in his sketch of the bishop, said:

"After a stirring appeal to the laity of his own diocese—responded to by gifts and promises of money or lands, to the amount of thirty thousand pounds (\$120,000)—he embarks for England, lays his case before the two great religious societies there; before the universities of Oxford and Cambridge, before many of the bishops and clergy and those members of the laity that are wont to interest themselves in matters connected with 'church education.' He, at the same time, makes application through the colonial secretary (Lord Grey) for a royal charter for the proposed institution.

"The Anglican communion in Western Canada was thus, through the persistent energy of its resolute bishop, put in possession of an institution for the training of its clergy and for the higher education of its members."

In the synod of 1868 an interesting debate took place on a proposed provision for the care and education of pauper children. A resolution was also passed for the appointment of a "missionary bishop to the Indians."

In his address to the synod in that year (1868) Bishop Bethune referred in touching terms to the death of the venerated Bishop Strachan. A feeling of solemnity rested upon the diocese during that year, and the bishop congratulated the synod on the tranquility which existed within the borders of the church in the diocese. In 1872 the setting apart of the

## ALGOMA MISSIONARY DIOCESE

was concurred in, and in the following year this act of the synod was confirmed by it. The election of a bishop for this diocese took place by the provincial synod in December of that year (1872).

The advancing years of Bishop Bethune and other causes induced him to ask the synod of 1877 to elect a coadjutor so as to relieve him of the heavy and increasing burden of his onerous office. A meeting of the synod was called in February, 1878, for this purpose. After three days spent in balloting without result, the bishop declared it inexpedient to make any further attempt to elect a coadjutor and declared the synod adjourned.

Shortly afterwards the bishop went to England to attend the Lambeth conference of bishops. On his return in November he was heartily welcomed back by churchmen of all shades of opinion. However, it was apparent to all that he was gradually failing, and on the 3rd of February, 1879, his gentle spirit passed away "to see the King in his beauty" in the 79th year of his age. The election of his successor, the present bishop, took place in May of that year, under the presidency of the Very Reverend Dean Grasett.

## BISHOP SWEATMAN'S ADMINISTRATION.

During the administration of Bishop Sweatman the diocese has made very satisfactory progress, and the general feeling has been to unite all our forces in maintaining all the institutions of the church, and to strengthen her stakes and to enlarge her borders. Very large additions have been made to the endowment of Trinity College. Its scope of usefulness has also been greatly enlarged. New professorships and lectureships have been established, and a new convocation hall and chapel have been erected, and a new wing projected. Wycliffe College, too—established in 1877—has been liberally supported, and satisfactory efforts have been made to place it on a sound financial footing, and so to increase its great usefulness and efficiency.

This paper would not be complete were I not here to refer to the many excellent auxiliary organizations in operation in the diocese for the promotion of spiritual religion and Christian

morality, in addition to those already mentioned in this paper.

In 1869 a diocesan Sunday school association was organized, and in November, 1870, a highly successful convention of it workers was held, a full report of which was published at the time. Another important convention was held in November, 1877. In 1880 an auxiliary of the Church of England

## SUNDAY SCHOOL INSTITUTE WAS FORMED.

In 1877, under the presidency of Rev Canon Givens, a society was established "for promoting Canadian and foreign missions." A vigorous appeal on the subject was issued by him in September of that year. In May of the same year the Toronto Auxiliary of the English Church Missionary Society was established under the presidency of Dean Grasett.

In 1878 the Church Woman's Mission Aid Society was formed under the direction of the bishop.

In 1880 the society formed by Dr. Givens, whose lamented death took place that year, was merged in the larger provincial board of domestic missions. In 1888 the operations of this board were enlarged so as to embrace foreign missions as well.

The year 1882 was noted for the establishment of three useful societies in the diocese, viz., the Church of England Temperance Society, the Girl's Friendly Society and the Toronto Auxiliary of the London Jews' Society. In 1886 the society of the White Cross Army was added to the list. In 1857, the Rev. Dr. Shortt, of Port Hope, brought the subject of temperance before the synod. In 1858 the establishment of

## AN INEBRIATE ASYLUM WAS RECOMMENDED.

In 1859 an elaborate report on the subject of temperance was presented to the synod by Dr. Bovell and adopted, as was a petition to the Legislature in regard to the asylum. From 1864 to the present time, the subject has been before the synod in various forms. In 1874 the constitution of the Diocesan "Temperance Union" was adopted. The present C. E. T. S. of the diocese has superseded it.

In 1884 the second church congress was held, with highly useful and practical results. The first was held in 1877.

This is a pleasing record, and shows that with all our differences there is a gratifying advance in the church life of the diocese "all along the line."

It should be noted that in 1857 Rev. Dr. Beaven prepared an extensive report on the canons of the Church of England applicable to this diocese. As an historical document it is most valuable, and is frequently referred to.

I shall now add to this retrospect a few statistics illustrative of the growth and progress of the church since 1839, when Bishop Strachan took charge of the diocese. In 1888 the Bishop of Quebec estimated the number of adherents of the Church of England in Upper Canada as

## NUMBERING ABOUT 150,000.

In his charge to the clergy, delivered in 1847, Bishop Strachan estimated the number then to be 200,009. According to the census of the Province of Ontario, the Church of England population in 1871 was 380,995, and in 1881 it was 866,689. Allowing for its natural increase in the same ratio, it is likely that the number has now reached about 400,000. The number of clergy in the whole of Upper Canada in 1889 was 71. Within the same area, now divided into five dioceses, the numbers in 1889 are as follows:

Diocese of Toronto.....	156
Diocese of Huron.....	182
Diocese of Ontario.....	125
Diocese of Niagara.....	67
Diocese of Algoma.....	26

Total in the province in 1889..... 506

I have thus attempted briefly to narrate the main incidents in the history of our church in this diocese, not merely since 1839, but from a period long anterior to the formation of the diocese. I have done so in order that even the scant justice of a brief reference should be rendered to the noble missionary pioneers, who, in their day, "counted