

FOUR BISHOPS

And "The Little College Round the Corner."

An outpost clergyman arriving at the railway station, St. John's, one stormy day in the Fall of 1920 was accosted by a cabman, "Cab, sir? Cab, sir?" Handing his grip to the man the person followed him to the station entrance and got into the cab. "Where to, sir?" "Queen's College," was the reply. "Queen's College, sir?" "Don't know it, sir. Know Bishop Field," "College, sir. Great sports the Field 'College boys.' 'Do you know the 'Prince's Rink'?" "Rather, sir! And 'Mr. Harry Rink's residence!' 'Should say so, sir! Place Sir Edgar Bowring used to live in—the man who 'gave the Park to St. John's.' 'Well, set me down between the two places and that will be Queen's College.' 'Oh, I know, sir. 'The Little College 'round the corner.' Right, Oh!" And off he bowled over the paved road by Water Street to Adelaide Street, and thence by way of New Gower and Duckworth Streets, across Cavendish Square, round the corner of Forest Road to Queen's College.

THE FIRST "B"—BISHOP SPENCER AND THE COLLEGE.

There was a time when "The Little College" was not round the corner, nor was it known as Queen's College. What we now know as Queen's College was at first known as "The Theological Institution," it owed its origin to Bishop Spencer, the first Bishop of Newfoundland. His biographer tells us, "he was a very elegant and accomplished man, although a born aristocrat—the nephew of the Duke of St. Albans—he was a most simple and unpretending in his habits." He came as a Missionary to Newfoundland in 1818, being first stationed at Placentia. He moved to Ferryland in 1819 and to Trinity in 1820, not being sufficiently robust for a Newfoundland outpost life in the pioneering days, he went to Bermuda and was appointed the first Archdeacon of Bermuda. In 1839 the Venerable Archdeacon Aubrey Spencer was consecrated first Bishop of Newfoundland, which was then cut off from the Diocese of Nova Scotia of which it formed part. "At my consecration," said the Bishop, "I saw of Newfoundland I found only eight clergymen of the Church of England in the whole Colony."

BISHOP SPENCER THE ORIGINAL OF THE COLLEGE.

"Bishop Spencer aided," we are told, "by the Society for the Propagation of the Gospel, established 'The Theological Institution' for the training of Divinity students. It was founded in 1841. During the episcopate of Bishop Spencer the students had no proper College, but were boarded with a Mrs. Brown, a Congregationalist, and attended lectures during the daytime at a small schoolroom situated on the Mall close to St. Thomas's Church."

THE SECOND "B"—BISHOP FIELD AND THE COLLEGE.

Bishop Spencer, after a short episcopate of four years, was succeeded by Bishop Field, who had been styled the Apostle of Newfoundland. When Bishop Field landed in the island in 1844, he described the College "as a poor wooden building in which six students attended daily to receive instruction from the clergyman of 'St. Thomas's Church.' The Bishop at once saw the need of a building in which the students could reside under the charge of the Principal, and took steps to accomplish this."

BISHOP FIELD THE DEVELOPER OF THE COLLEGE.

In 1847 we first find "The Little College round the Corner," for as a temporary expedient the Bishop secured a house in which the students could live together, and which should be the site of the future College. Bishop Field was not only a Father-in-God, he was a "statesman Bishop." No sooner had he obtained the temporary College, standing on what was to be the permanent site, than he began to look ahead. Looking ahead with the Bishop, the pre-requisite for getting ahead. He planned for a

Theological College, and a Collegiate School. "To carry out this most desirable plan into successful operation," the Bishop writes, "it is obvious that the first and most essential requisite is an endowment, even more essential than the Collegiate Buildings."

BISHOP FIELD'S POLICY—ENDOWMENTS BEFORE BUILDINGS.

If we of to-day inherited in full measure the marvellous practical-mindedness of the "statesman Bishop" we should be far more zealous and energetic than we are in doing what he did, namely putting "first things first." An endowment, even more essential than the Collegiate Buildings," Bishop Field put men and money for training men, for the sacred Ministry, "to feed Christ's flock scattered abroad." In the creeks and harbours of the rugged coast of Newfoundland before his own great plans for "bricks and mortar." The Bishop's "scheme was a bold and masterly attempt to grapple with the problem of setting and training men for the mission field and has never yet been fully realized." In 1851, writing from Bermuda the Bishop says, "If I could raise £25,000, the Institution would be safe." In 1859 the Endowment Fund was launched by a Pastoral Letter addressed by Bishop Field to the Church people of Newfoundland. Of the College scheme the Bishop said: "Ist. It is the most certain of most likely means of obtaining a supply of men for the work of the ministry of this Diocese. 2nd. It presents an inducement and affords an opportunity to 'young men in the Colony to develop and prepare themselves for the service of the Church. . . .'" The Bishop goes on to say, "I come now to the great question: How can this capital sum of £25,000 sterling, or 'the income of £2500 sterling a year,' be realized and secured in this and 'the two next following years?' The Bishop, of whom it has been written 'he knew no compromise where principle was at stake,' nailed his colors to the mast and went steadily on in the attempt to put 'the principle of endowment' into effect, thereby hoping to bring about 'the most certain or most likely means of obtaining a supply of men for the work of the Ministry in this Diocese.' It is said 'money talks.' If this be so then how eloquently does Bishop Field's personal gift of £500 sterling bear testimony to his principles. Bishop Field once, and yet again, reveals the difficulties which hindered, but never stopped him in carrying out his great purpose. He complains "there are 'Missings in the Diocese, which had 'made no collections. Missions more 'than one or two, which have been assisted by the bounty of the Society 'for the Propagation of the Gospel 'for, I believe, nearly a century, and 'are still assisted by, I might say almost subsisting upon it, in the use 'and enjoyment of their spiritual 'things.' Yet, notwithstanding, the Bishop went on with his policy of education and perseverance, knowing that finally all difficulties would be overcome. At length he issued "a final statement of the subscriptions 'and collections for the College Endowment Fund. By calling and making the statement the final one I do 'not mean that more subscriptions 'are not wanted, or would not be received."

BISHOP FIELD'S 'LAST THINGS' FOR THE COLLEGE.

The "statesman Bishop" who planned and worked indefatigably, so that for all future time his successors in the Episcopate might have a college where a due supply of men for the Sacred Ministry "could be retained, planned and worked to the last. Bishop Field's will shows this. He bequeathed (1) The College property; (2) A property to the South of the College known as the Brewery; (3) Property on the south side of the harbor adjoining St. Mary's Church (if not required by the Rector of the Church); (4) The property adjoining the College known as Avalon cottage to the Diocesan Synod to be held in trust for the Theological College. The will also referred to the "Endowment Fund" (Which it states to be £7,400 (currency) yielding £200 per annum). Bishop Field's earthly labours ended in June, 1876.

THE THIRD "B"—BISHOP JONES AND THE COLLEGE.

"Llewellyn, by Divine permission, Bishop of Newfoundland," the Bishop that this generation remembers—the silver-tongued preacher, the Bishop of the compassionate heart, who was well-nigh idolized by his flock—played no unimportant part in the history of "The Little College Round the Corner." If Bishop Spencer was the originator, and Bishop Field the developer, Bishop Jones was the conservator.

BISHOP JONES WAS THE CONSERVATOR.

of the College. Bishop Jones' episcopate was co-incidental with an era of great development in our Colony's history. Patriotic leaders in Newfoundland were bent on developing the Colony's latent resources to the utmost. "Outside things," looked large in most people's imagination. Graving docks; railways; educational systems; industrial enterprises such as existed in the Old Country and on the American Continent were models for Newfoundland, and every effort was being concentrated on acquiring these things. At this time a few influential churchmen, seen on the Church keeping ahead of the times, began to make comparisons between Queen's College, St. John's, and the Theological Schools and Universities of England and Wales. Strange to say they adopted a directly opposite policy for their Church to what they did for their country. As citizens of Newfoundland they not only invested their own money, but induced other people to invest theirs, for the establishing of industrial enterprises. They left no stone unturned to secure rebates, concessions, guarantees and favorable tariffs for the protection of goods manufactured in the newly erected butteries, cordage, boot and shoe, and tobacco factories which, admittedly, could not compare at all favourably with the imported articles, because they had strong convictions that the surest way to build up the country they loved, and in which their interests lay, was by developing the country's resources, and in so doing to develop the greatest resource of all—the young men who were native to the country, who were conversant with local conditions, and would eventually best develop the country. The most important thing any business can do is to make big men of those who make big business. Strange to say as Newfoundland churchmen they pursued the opposite policy. By a passive indifference to its claims on their generosity and service they allowed Queen's College to remain in the backwaters of neglect. They looked down upon the Institution, which the far-seeing "statesman Bishop" had developed, and while professing to admire his greatness they despised his greatest work, the College which possessed latent possibilities for developing the religious, moral and educational life of the Colony by having young men born in the country, knowing and loving the country, to exercise the good of the country, to develop them by God. Money, energy, time and influence did these churchmen use, in season and out of season, to develop the natural resources of the Colony for its material enrichment; indifference, a pitying contempt, and, in some cases, scorn for the Institution conceived, planned, and endowed for developing the spiritual resources in the Church for the betterment of the country. While busy organizing companies and building factories to make "soap and candles" they were content to see Queen's College, for all they cared, become a desolation. Some indeed were busy making plans and formulating schemes to divert the income of Queen's College to another College across the seas. Here, however, they were up against the conservative Bishop Jones knew that not only had he a great trust from his predecessor to conserve, but that it would be a "policy of madness" to scrap an Institution which had provided considerably more than one-half of all the Clergy in the Diocese. While patriotic business men and leaders in the State were concentrating all their powers on building up local industries for the development of the economic well-being of the Colony, how could he, the Bishop of the Diocese—the Father and leader of his people—lightly discard so valuable an Institution? Bishop Jones, firstly, held the great statesmanship of his illustrious predecessor in too great an estimation, and, secondly, owed too great a debt of gratitude to such graduates of Queen's College as Archdeacon Botwood, Canons Noel, Bishop Bayly, Smith and Netten, and the Reverend G. S. Chamberlain, Hollands and many others, to become an iconoclast by "scrapping" Queen's College. If he had possessed neither admiration nor gratitude he would not have done it for he had none of the instincts of a ruthless destroyer. We are told of Bishop Jones that he steadily refused any such proposals, and indeed gave his sanction to a further extension."

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THE FOURTH "B"—BISHOP WHITE AND THE COLLEGE.

Bishop White, the first native Bishop of the Diocese of Newfoundland, came to the Episcopate at a critical time in the history of both Church and State. Having passed through a period of inflated prosperity, due to vast war expenditures, with its attendant evils of waste, extravagance of living and abnormally high prices for the necessities of life, we have entered on a period when men and institutions are "hard hit" if dependent upon small stationary incomes. Queen's College which could only keep its head above water in normal times was soon in financial difficulties. Just imagine a College, the function of which was to train men for the Sacred Ministry, with all its expenses of feeding, housing and instructing from six to nine students, the maintenance of a Principal, a staff of College servants, and the upkeep of an automobile in the city of St. John's. Was it any wonder that Principal Conrad Barton, a man of superior intellectual attainments, a thinker beyond the average, the unassuming gentleman, and withal of deep spirituality of life—felt constrained to resign his position and return to England.

THE COLLEGE DOORS WERE CLOSED.

Those who by their inertia and lethargy had contributed to the condition of things were now witnesses of dust lying thick over chapel, hall, library and lecture room. Spiders were spinning their webs across the closed doors of the College; grass was growing rank over pathway and walk. More than this, they saw the Bishop, whom the whole Church population, through their lawfully appointed Synod delegates, had called to be Bishop-Elect of Newfoundland when consecrated to his high office, faced by vacant parishes and mission stations, and the ranks of his clergy thinned by deaths and removals, and with no immediate prospect of replacing them because the College—Queen's College—which Bishop Jones declared "has supplied more than half the clergy of the Diocese" had been closed.

THE BEGINNING OF A BRIGHTER DAY.

The prospect looked gloomy indeed when the Rev. N. S. Facey, LL.D., a native of the country returned from England with scholastic honours thick upon him. He had spent eight years away from Newfoundland pursuing various courses of study. The Great War had broken in upon his plans, halting for a time his University career. Some of those eleven years were spent in service of King and Country as Chaplain to the Forces in France and Flanders. Dr. Facey proved his resourcefulness, pluck and determination by simply fighting his way through University courses at Durham, Cambridge and Dublin, gaining the coveted degrees of those great schools. Those degrees have no value to Dr. Facey apart from the fact that they are outward signs of greater efficiency and larger opportunities of service to the Church of his baptism and the country of his birth. Backed

"REG'LAR FELLERS"

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The nicest cathartic-laxative in the world to physic your liver and bowels when you have Dizzy Headache, Colds, Biliousness, Indigestion, or Upset. Acid Stomach is candy-like. "Cascarets." One or two to-night.

Will empty your bowels completely by morning, and you will feel splendid. "They work while you sleep." Cascarets never stir you up or grip like Salts, Pills, Calomel, or Oil and they cost only ten cents a box. Children love Cascarets too.

In the College and held in high estimation its alumni.

There were men on the College Council who by their inertia and lethargy, due no doubt to conscientious convictions that Queen's College was done, contributed to the closing of the College, and to the very curious results which that closing has brought about.

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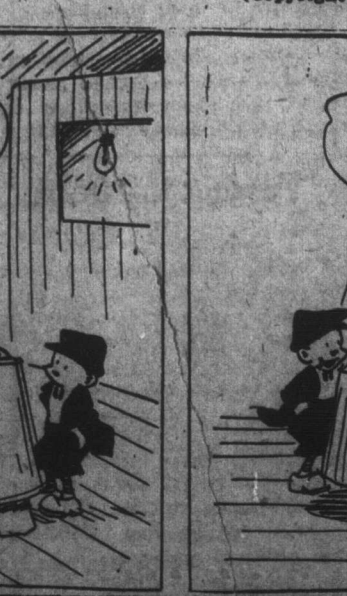
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by his devoted helpmeet, Dr. Facey offered, if Bishop White desired to avail of the offer, to re-open the doors of Queen's College, and to do so on the salary at the Bishop's disposal. The Bishop did desire it, and from the moment that he appointed Dr. Facey as Principal of Queen's College, giving him the Bishop's blessing, from that moment

BISHOP WHITE BECAME QUEEN'S COLLEGE CONSOLIDATOR.

"The Little College Round the Corner" has started on its Forward Movement, and there is every reason for believing that it will be a continuous one, if indefatigable exertion, self-denying labours and earnest intercession will avail anything. The Holy Ghost, the Lord and Giver of Life—I say it reverently—is behind this Movement. In Heart's Content alone in Lent 1920 there were, out of a population of 830, some 694 individual givers, and on Trinity Sunday of 1921 there were 400 enrolled members of Queen's College Guild of Intercession.

QUEEN'S COLLEGE LENTEN CAMPAIGN, 1922.

We are now on the threshold of another step in the campaign. The first objective of the Campaign is a financial one—\$20,000 this Lent—the second lap towards the \$70,000 aimed at. Both the Bishop and Principal have determined that Bishop Field's policy of Endowment, not of "bricks and mortar," but for training "men for the Sacred Ministry," is the true policy to pursue to-day. The ultimate objective of "The Little College Round the Corner"—Queen's College, Forest Rd., St. John's—is the highest possible plane of efficiency. The function of the College is to train men to teach "the Faith as this Church hath received it" to the Church people of Newfoundland, and after a term of service in the Diocese to give them a post-graduate course at some English or Canadian University—at least until such a time as circumstances will no longer require it. Personally I have a strong faith, and the faith naturally creates the hope that the day will dawn when Queen's College will be a Royal University of Newfoundland and what Trinity College, Toronto, is to Toronto University.

CHURCH PEOPLE ALL IN NEWFOUNDLAND.

With your clergymen as your leaders, strive this Lent by your work, Prayer and Self-Denial, offerings—enlisting the aid of all your friends—to become consolidators with your Bishop of the College originated by Bishop Spencer, developed by Bishop Field, conserved by Bishop Jones, and being consolidated by Bishop White.

FOR CHRIST: FOR CHURCH: FOR COUNTRY.

PILES

Do not suffer another day with Piles, Hemorrhoids, or Protrusion of the Rectum. No surgical operation required. Dr. Chase's Ointment will relieve you at once and afford lasting benefit. See a box at Chemists, or Messrs. J. J. Lacey & Co., Limited, Toronto. Sample box free if you mention this paper and enclose 5c. stamp to pay postage.

Personal.

Mr. E. D. Elliott, who has been in Burin for the past year as manager of the Burin Import and Export Co. has severed his connection with that firm.

THE NEW PERSON ORIENTAL THERAPY No. 1 THERAPY No. 2 THERAPY No. 3

For Rheumatism, Neuralgia, Sciatica, Headache, Backache, Stomach Disorders, No. 3 For Chronic Venous Disease, No. 2 For Chronic Venous Disease, No. 1 For Chronic Venous Disease. Write us for Wholesale Prices. Phone 640.

Lost for Centuries.

A building of historic and civic importance, all knowledge of which had been lost for centuries, was discovered at Hereford, England, owing to the collapse of a modern chimney in the Booth Hall Hotel during repairs. The building is an ancient timber-built structure known as the Booth Hall. According to local antiquaries a license was granted in 1384 for the purchase of the site for a municipal building, and it was afterwards used as a house of detention for freemen and bankrupts. When the chimney collapsed parts of the roof and ceiling of upper bedrooms were brought down, and some fine oak beams and rafters were exposed. Closer ex-



DR. LEHR, Dentist,
329 Water St.

TARTAR.

"Tartar" is a lime-like substance that forms on the teeth. It is composed of saliva, phosphate of lime, etc., and becomes attached to the teeth near the salivary duct. It is porous like a sponge and holds particles of food which decompose and taint the breath with an offensive odor. This tartar once formed increases, always in the direction of the gums; first inflaming them, then causing them to puff up and recede from the teeth, and finally by absorption of the bony sockets, to cause good, sound teeth to drop out for want of support.

amination showed portions of carved and moulded work. A member of the Hereford Woolhope Club, a local society whose chief interest is the recording and preservation of ancient work of the county, persuaded the owners, Messrs. Arnold Perrett and Co., of Wickwar, Gloucester, to restore the building, and after the partitions and ceilings of the old attic bedrooms had been removed three handsome hammer-beam principals and two tie-beam principals were discovered, the hammer-beams having carved brackets, with figure heads, and the tie-beam principals with pannelled king posts containing beautiful tracery panels. Cupped wind-braces between the principals decorate and strengthen the structure.

The only Eyesight Specialist named Trappnell doing business in Newfoundland to-day is KARL S. TRAPNELL, 307 Water Street (upstairs, next door to Kodak Store).—Janis.16

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TONIC AND TISSUE BUILDER

This combination possesses the curative properties of cod liver oil without any of the latter's disagreeable features, as well as the medicinal virtues of the other standard remedies that enter into its composition. It is palatable, effective, and does not even in the most delicate, produce stomach disturbances and other bad after-effects that are such a drawback to the best action of cod liver oil in its crude state and many other disagreeable medicines.

8 oz. Bottle40c.
16 oz. Bottle70c.
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Wholesale and Retail Chemists and Druggists,
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"DEL MONTE" ASPARAGUS—Colossal size, with 1 lb. 15 oz. net, 45c. can.
"DEL MONTE" PREPARED PRUNES—2½ lbs. 35c.
"DEL MONTE" APRICOT JAM—15 oz. jars, 35c.
"DEL MONTE" PEELED GREEN CHILLIES—2½ lbs. (Worth at least 20c.)
"DEL MONTE" RIPE OLIVES—Large can (Worth at least 70c.)
"DEL MONTE" GRATED PINEAPPLE—Try it with jelly30c. a can.
"DEL MONTE" MARMALADE—15 oz. jar25c.
EXTRA STANDARD CALIFORNIA PEARS—Large 2½ lbs. cans30c.
EXTRA STANDARD SLICED CALIFORNIA PEACHES—Large 2½ lbs. cans30c.

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Newman's Fort Reviver

IS THE FINEST TONIC ON THE MARKET. It is composed of concentrated fruit juices, non-alcoholic, contains wonderful fortifying and reviving properties, and is strongly recommended to those wishing to retain health and strength. There will be no more invalids in homes where FORT REVIVER is the household beverage. In pint bottles,

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Is the wonderful food for strengthening and invigorating
BRAIN, BODY and NERVES.
Is good for children and adults and specially recommended by the British Medical Journal. In two sizes,

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Investors will recall that we steadily urged the purchase of this issue around \$70 and up to \$80. To-day's price shows a point advance, and considering its particular circumstances we believe it will be strong up to, at least, \$110. We now suggest a 10-share purchase for our young clients on margin deposit of \$120, for a 10 to 12 point profit. Experience has proven that only the big stocks are the safe ones. Switch the penny issues into the good ones.

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(Are Usually Due to Constipation)
When you are constipated, there is not enough lubricant produced by your system to keep the food waste soft. Doctors prescribe Nujol because its action is so close to this natural lubricant. Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

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Headaches
(Are Usually Due to Constipation)
When you are constipated, there is not enough lubricant produced by your system to keep the food waste soft. Doctors prescribe Nujol because its action is so close to this natural lubricant. Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

Nujol