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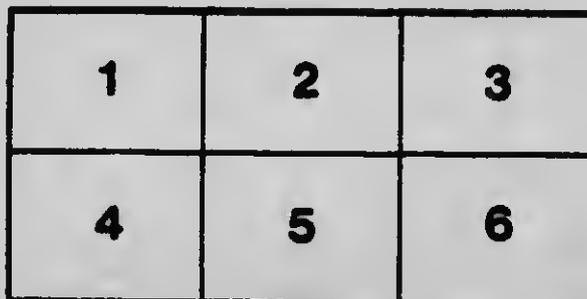
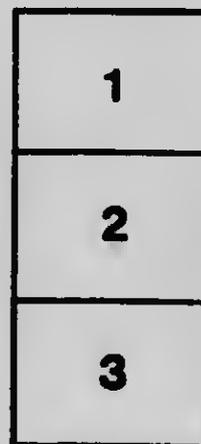
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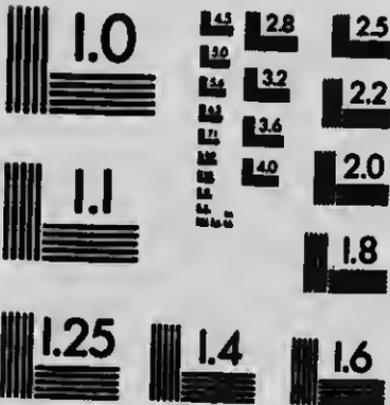
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RIGHT REV. WILLIAM REID CLARK, M. A., D. D., D. C. L.  
Bishop of the Diocese of Niagara.

*Address*  
of the  
*Lord Bishop of Niagara*  
And other papers contributed  
on the occasion of the 40th  
Anniversary of the Synod  
of the Diocese of  
Niagara.



*Wednesday, May Twenty-six*  
*MCMXV.*

1915

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## The Bishop's Charge

Rev. Brethren and Brethren of the Laity :

Grace be with you and Peace from God the Father and the Lord Jesus Christ.

Our first duty on assembling for our annual retrospect of the labors and fruits of another year, and taking counsel together for the greater efficiency of our work in that which lies before us, is the mournful one of paying tribute to the memory of those of our fellow laborers who have fallen out from our ranks since we last met.

I have to record the loss by death of one from the staff of parochial clergy and two from our retired list. The Reverend Ernest Napier Ricart Burns, M. A., was born in Canada in 1868, and educated at Bishop's College, Lennoxville. He was ordained Deacon and Priest by the Bishop of Niagara, and was placed in charge of St. Luke's Church in this city, an appointment which he held till the close of his life. He was a kind and sympathetic parish priest, an earnest and thoughtful preacher, beloved by his brethren and held in high esteem by his people. It may be truly said of him, "That he now rests from his labors and his works do follow him."

The Reverend Alexander Henderson, B. A., a Canon of this Cathedral was born in Canada, educated at Trinity College, Toronto, and was ordained Deacon and Priest by the Bishop of Toronto in 1861 and 1862 respectively. He was one of the early pioneers of the Church. He was appointed to the Mission of Mono and Orangeville and parts adjacent—a district comprising some 300 square miles, and which is now divided into five separate parishes. He resided at Orangeville for over 40 years, discharging the duties of his sacred office with great fidelity. He was essentially a kindly Christian gentleman, refined in his tastes, scholarly and courteous, a thoughtful preacher, a diligent visitor and a sound and loyal Churchman. In 1902, owing to his failing health he was obliged to relinquish the active duties of the ministry. He re-

signed his parish and removed first to Hamilton and afterwards to Toronto, where he passed away on the 14th of September, 1914.

The Reverend James Morton was born in Ireland and educated at Trinity College, Dublin. He was ordained Deacon in Trinity Church, N. Y., and Pricat by the Bishop of Connecticut in 1854. He came to this Diocese in 1864 and held successively the following parishes: Walpole, Welland and Fergus. In 1894, owing to failing health he retired from the active service of the ministry and removed to Toronto, where he died on the 10th of March Inst.

Several of our faithful Lay Representatives have been called from earthly labors. Amongst these, particular mention should be made of Major Kimmins, Winona, long known and most highly esteemed in his parish and in this Synod. He always exercised a strong influence for good in his church and parish. He was killed in action whilst leading his men against the Germans during the fierce fighting at Ypres in April last. To his bereaved family we extend our sincere sympathy.

Mr. William Joyce, Oakville, was for many years a Lay Delegate. A faithful and zealous churchman has finished his course and now rests from his labors.

Since last Synod the obituary was unusually large amongst prelates. We recall the names of our own Bishop Dunn of Quebec, Bishop Scadding of Oregon, one well known in Canada, Bishop Blythe, for many years Bishop in Jerusalem, and Bishop Tucker, of Uganda.

The Right Rev. Andrew Hunter Dunn resigned his Bishopric of Quebec on All Saints' Day, and within a fortnight was called to his rest. He left Quebec with his wife and daughter for England on November 5th, and in the early hours of Saturday, November 14th, just as the vessel was entering the Mersey, the call came to him. The burial took place in England. After twenty-two years of devoted service as chief pastor of the Diocese of Quebec he passed away at the age of 75, and now awaits the appearing of his lord, whom he loved to proclaim to his people.

There are many splendid churchmen well known to many of us who have recently fallen in the defence of their king and country who might well be named here. If time permitted, amongst them Lord Roberts, since he died in the performance of his duty as a noble soldier and Christian. We owe a debt of lasting gratitude to the memory of Lord Roberts, who has shown the nation that a great warrior can also be a devoted Christian.

Of the many changes that have marked the Episcopate in Canada, I may refer to the resignation of the Archbishop of this Ecclesiastical Province, who since 1896 has presided with such marked ability over the See of Ottawa, and for ten years previously over this Diocese.

As Bishop he served the Church with all his heart and soul and mind, never sparing himself. At the great age of 82, after an Episcopate of nearly 30 years, owing to failing health and strength he felt obliged to retire from the active service of the Episcopate. To-day he installs his successor, Right Reverend Dr. Roper, or he would have been with us at our Cathedral service this morning. May the Divine blessing be upon him with abundance, and may the consciousness of work done to the glory of God and the good of His Church, sweeten and crown the rest of his life.

To Dr. Roper we tender our most cordial congratulations and we offer our fervent prayer that every needful blessing may be his in the work of the Diocese to the oversight of which he has been called.

The Diocese of Nova Scotia is to be congratulated on the advancement of its able and hard-working Bishop, Dr. Worrell, to the high office of Archbishop.

#### Removals.

Since last Synod the following have removed from the Diocese: The Very Rev. Dean Abbott, who so ably discharged the duties of rector of this Cathedral parish, removed in October last to the Diocese of Ohio, and has become Dean of the Cathedral at Cleveland; the Rev. R. A. Rix to the Diocese of Caledonia; the Rev. W. W. Judd to

the Diocese of Nova Scotia; the Rev. W. J. McAndrew to the Diocese of Montreal, and the Rev. A. D. Caslor with letters unaddressed.

### Accessions.

We welcome to the Synod to-day the Rev. D. T. Owen, from the Diocese of Toronto, whom I have made Rector and Canon of this Cathedral; Rev. G. Bousfield, from the Diocese of Calgary, who is in charge, during the Rector's absence, of Christ's Church, Niagara Falls; Rev. E. J. Harper, from the Diocese of Algoma, who has become the Rector of St. Barnabas, St. Catharines; the Rev. W. S. Weary, who has been appointed to the Parish of Arthur; Rev. H. G. Baugh to the Mission of Moorefield, Rothsay and Drayton; and Rev. H. A. Brand, who has been appointed to Nanticoke and Cheapside. I have consented to the following transfers: Rev. F. C. Walling, to St. James' Church, Hamilton; Rev. A. W. H. Francis to Cayuga; Rev. W. A. Kyle to Port Maitland and South Cayuga; the Rev. C. E. Riley to St. Luke's, Hamilton, and Rev. R. L. Weaver to Homer.

### The War.

It is not possible for this Synod to meet for business as though we were meeting at an ordinary time. No matter what question comes before us our thoughts will be solemnized by this terrible war, into which, as part of the British Empire, we have entered. I feel it my duty, first of all, to express our sense of the solemnity of such a time as this. We began our session by a great act of prayer and sacrament—a service in which we solemnly committed our empire—its rulers, statesmen, soldiers, sailors, its people—men and women—to God, the Supreme Ruler of the Universe, the Righteous Judge.

I shall not take up your time in discussing the causes which led to this great conflagration. No one entertains any doubt about that. England, we know, was not guilty of throwing down the torch which set Europe ablaze. England strove until the last vestige of hope was gone to bring about reconciliation and peace, and

was drawn to the struggle to keep her pledged word to Belgium. Had she not done so, nothing but disaster would have been hers, sooner or later. Her deliberate stand for conscience sake will do her good as a nation. The effect of that stand is being felt to-day in every country where Britain's flag of freedom waves on high; and for generations to come, away in the dark parts of the earth, where self-sacrificing British men and women are holding aloft the flag of the Gospel of the Grace of God, the effect of this example of applied Christianity will be felt. It is a consolation to those who have already given of their own flesh and blood that they have done so for their country's honor and freedom. It should be an incentive to those who are holding back their dear ones at the call of duty. It should act as a spur to able-bodied young men of grit and character to respond to the call of King and country, to join in the conflict for faith and freedom, truth and honor, and for all that Christian people hold dear.

If England is victorious it will mean the removal of a menace which has been hanging over the world for years. It will bring home to the world the power of arbitration in the difficulties of nations. It will show that the small independent nations will be established in their independence and that they will be protected by the larger nations. It will be the victory of justice, liberty and democratic government over autoeracy, military power, and might against right. It will be a victory for Christ, the King of Kings, as against German ideals. Woe betide us if we fail.

Surely we see God's hand in bringing together England, Belgium, France, Russia and Italy, representing as they do the great phases of institutional Christianity, against a common foe, which stands for the exaltation and adoration of the state in the place of God.

Divine Providence has permitted this outbreak and has allowed us to be drawn into it. It has come, I believe, to purge us of our national sins—sins such as intemperance, impurity and dishonesty, love of pleasure, love of ease and wealth; sins such as fraud and graft and political

corruption—all of which are eating out our vitality. It has come to deplete us of our wealth and to compel us to live a simpler life. It has also come to prove our faith and to test our devotion to God, and to render us a more devout and Christian people. We have seen God, the Bible, the Church, Sunday observance, the obligation of Divine Worship, parental authority, womanhood, modesty, holy marriage, all challenged. Theology is being more and more Germanized. No clergyman has been considered up to date unless he has either been to Germany or has studied the latest German theological works, many of which tend to shake the very foundations of Christianity.

When the days of war are overpast all worthy of the name of Canadian will desire to see something more than mere freedom from war. We shall hope to see positive and abiding good throughout our country for all the blood and tears shed.

The Church of England stands to gain or lose more than any other religious body in the land. In no spirit of boastfulness, but rather of gratitude, do I tell you that the Church is sending to the front over fifty per cent. of the soldiers; that is to say, one-seventh of the population of this Dominion has produced over fifty, and possibly sixty per cent. of those under arms. We expect to lose a larger percentage of men than any other Christian body, and our families will suffer correspondingly. If this war has the effect of purging out the spirit of the world and bringing us closer to God, what a wonderful power we shall become; if, however, after having made the sacrifices, we slip back into our old ways, we shall then be farther from God than ever before. Let us call upon our people without delay to repentance, to re-dedicate their lives to God, and so live that the sacrifices that are being made shall not have been made in vain.

#### **The Clergyman as a Combatant.**

There has been a diversity of opinion on the question. "Should a Clergyman take up arms and fight?" The

Archbishop of Canterbury has given his judgment against it. In a letter addressed to the Bishops of England, he has said :

My Dear Bishop—I have been receiving, like many other Bishops, enquiries from both clergy and laity as to whether it is legitimate and reasonable that clergymen should volunteer for service as combatants. I recognize the *prima facie* arguments which can be used by the younger clergy or by others, on their behalf in support of such action at a moment like the present, and I have given careful attention to a question which some people feel to be a very difficult one. By every line of thought which I have pursued I am led to the conclusion that I have been right in maintaining from the first that the position of an actual combatant in our army is incompatible with the position of one who has sought and received Holy Orders. The whole idea which underlies and surrounds Ordination implies this. We have a calling of our own of a quite specific kind, and throughout the whole history of the Church authoritative expression has been given to the paramount obligation of that calling. Under this obligation those who have been ordained to the ministry of Word and Sacrament ought, even in time of special warfare, to regard that Ministry, whether at home or in the field, as their special contribution to their country's service.

I rejoice to know that from the ranks of the most active of our Clergy there have been offers to serve as Chaplains in the army or navy during the war far more numerous than could possibly be accepted. Those who have been accepted are sharing to the full the brunt of our campaign. Like myself, you must now be giving counsel to Clergy, and especially to younger Clergy, who seek advice in this matter. In giving such advice I have tried to keep in view not only the personal fitness of the particular man for service with troops, but also the claims and opportunities of the Parish, or other work, which he would be leaving. During the coming months, when in every congregation and in every home the hearts of men and women will be opened in a unique degree, and when guidance both spiritual and temporal will be sought and welcomed, the opportunities of helpful service open to an experienced Parish Priest may probably be greater than any that we have known. Other and younger men may be able to use as well or better than you could use it, the sacred opportunity which falls to the Chaplain in the field, and he must be on his guard lest the glamour of that call may lure him from the more prosaic but not less vital work to which he has been solemnly accredited at home. Its unique opportunities will, I believe, grow constantly greater as the days of trial and stress run on. Among his privileges will be the encouragement and help which he can render to those whose husbands, brothers, and sons are fighting for their country's honor, and the rallying of our manhood everywhere to the country's service.

I am,

Yours very truly,

RANDALL CANTUAR.

The Archbishop of York writes thus on the subject :

"Our cause will depend quite as much upon the spirit of the people as upon the success of our fleet and army. It is for the Clergy in their own Parishes to sustain that spirit, as well as to be at hand to comfort the hereaved and minister to those to whom the war may bring poverty or suffering. If we fail in our duty the nation at the end of the war will be farther from God than ever. The future of Christianity, of progress and of human happiness lies as much, if not more, in the hands of the Clergy as in those of our soldiers."

The Bishops of this Ecclesiastical Province have resolved to act in unison in refusing to grant leave of absence to clergymen who enlist as combatants. They may go in any other capacity.

### Total Abstinence.

With a stroke of the pen, the Czar has abolished the government sale of drink in Russia, and enabled his army to perform the greatest feat of organization the war has seen. France has prohibited the sale of absinthe. Germany has provided the world with a lurid example of the results of intemperance. The brutality and immorality of the German soldiers I need not dwell upon. What has England done? Drink, we are told, has been the prime factor in curtailing the out-put in the great armament factories and ship building yards.

The Chancellor of the Exchequer declares that "England has three enemies: Germany Austria and drink, and that the greatest of these is drink." He is accordingly trying to grapple with this drink problem. The King has set a personal example to his subjects by promising to abstain from liquor during the war, and has banished it from the royal household. The Archbishop of Canterbury has appealed to the whole nation, as the Bishops of the Canadian Church have done to all church people in Canada, to set an example to the soldiers, and others, in this grave hour. Let us trust that all our people will consider this matter seriously and respond to these appeals. I believe that the greatest work for temperance is accomplished by such voluntary self-denial. I believe also that the promotion of temperance societies among the people has been greatly overlooked in connection with this problem. Where the good of the con.

munity demands it, I think we shall all agree, that the liberty of the people ought to be restrained. I bring this whole matter to your attention with the view of securing the greatest good for the greatest number, and the promotion of the Kingdom of God and the glory of His name.

### **Roll of Honor Tablets.**

I would suggest that a tablet be placed in the Church recording the names of the parishioners who have fallen in the war. It might bear the following inscription: "To the glory of God and in honored memory of the heroes, late members of this congregation, who fell in the great European war 1914—"

A Roll of Honor, suitable for hanging in the porch of the Church might also be prepared. It might contain a prayer for our soldiers, with the names of those "on service" from the parish. The names of the fallen should not be removed till the close of the war, but their names should be marked with the date and place of their death.

### **Intercessory Services.**

Intercessory services ought to be regularly held at the hour most suitable to the parishioners, and should be made real and living by the mention of special cases, or the reading of the names of those at the front before the special prayers are said.

### **Confirmation and Holy Communion.**

When troops are quartered for any length of time in a parish, Confirmation should be put before the men, and every facility for attending the Holy Communion should be extended to the Confirmed.

### **Memorial Services.**

Memorial Services in the Church for those who have fallen will be a source of comfort to many, and will satisfy a tender instinct of the heart.

### The Parish Magazine.

The Parish Magazine might be sent regularly to the men away from home. It will be a living link and kindly thought much valued.

I cordially commend these suggestions to my brethren of the Clergy.

### Kikuyu Incident.

In my charge last year I spoke of the East African Church trouble, which had just been referred to the Archbishop of Canterbury. The Archbishop's statement has been made public and is intended evidently as a *modus vivendi* for certain Missionary Dioceses until the next meeting of the Lambeth Conference in 1918, when the whole Episcopate will, no doubt, give their judgment on the questions involved.

Canon number 6 of the Provincial Synod of Ontario covers most of the points at issue, and governs us in this Diocese. May I refer the Clergy to that Canon.

While on the subject, may I just say, that the historic Episcopate (for this has much to do with this whole matter), is one of the most dearly cherished of our ecclesiastical possessions. We think of it as going back by steps of orderly succession and of regularized consecration to the dim beginnings of the Christian Church. We see it carefully guarded and maintained through the religious convulsions of the Reformation, and if, on the one hand, modern scholarship has made us less positive in our exclusiveness, we know, nevertheless, that we stand broadly based upon the Bible's truth and the Church's habit. Clergy and Laity alike find *Episcopacy* of all experiments in church government the most proven, of all actual forms the best, and of all theories the most in accord with the Divine revelation of Holy Writ.

We are not blind to the fact that God has greatly blessed the work of thousands who work on lines outside the Church of England. Toleration for the opinion of others and generous recognition of their work, so abundantly blessed by God, can be rendered without abandoning principles which the Church has always held most dear.

### **Ordinations.**

On Trinity Sunday I admitted in Christ's Church Cathedral, four persons to the Diaconate, and on the 27th of April I set apart in the Cathedral Miss Harriet Godwin Jacob as a Deaconess, to work amongst foreigners in this city.

### **Confirmations.**

Since last Synod I held 92 Confirmations, of which 3 were held privately, confirming 410 males and 561 females, making a total of 971 persons admitted to the full sacramental privileges of the Church.

### **Lay Readers.**

One person has been given a Diocesan license, and one a Parochial license.

### **Consecrations and Dedications.**

I consecrated an addition to the graveyard at Hornby. I dedicated an addition to St. Stephen's Church, Mount Hamilton; a new altar at St. Mark's, Hamilton, and a new pipe organ at St. Mark's Orangeville. I also officiated at the re-opening of St. George's Church, Harriaton, after its restoration.

### **Parish Halls.**

I laid the corner stone of and formally opened a beautiful Parish Hall at Port Robinson, the gift of a late member of the congregation; also a hall at Trinity Church, Barton.

### **Inductions.**

I inducted the Rev. D. T. Owen into the rectorship of Christ's Church Cathedral, and the Rev. E. J. Harper to the incumbency of St. Barnabas' Church, St. Catharines.

### **Canons.**

I appointed the Revs. D. T. Owen, C. Scudamore and W. G. Davis Canons of Christ's Church Cathedral.

### **Rural Deans.**

I appointed the Rev. Canon Daw, Rural Dean of Hamilton, and the Rev. Canon Garrett for a second period of three years Rural Dean of Lincoln and Welland.

### **Conferences.**

I attended two Deanery Conferences in Haldimand, and one in Lincoln and Welland. I also held ten Conferences with churchwardens and congregations previous to making appointments to the Parishes.

### **Leave of Absence.**

I granted leave of absence to Rev. Guy Gordon and to the Rev. Canon Piper to accompany their battalions to the front; to the Rev. Canon Bevan and the Rev. W. de la Rosa for three months to visit relatives in England.

I attended four meetings of the House of Bishops, two meetings of the M. S. C. C. Board and a meeting of Convocation and of the Corporation of Trinity College, Toronto. I visited in June last Sault Ste. Marie and preached the opening sermon in connection with the Synod of Algoma. I also gave in the course of the year 120 sermons and addresses, celebrated the Holy Communion 25 times, buried three persons, and baptised one infant.

In the discharge of the various duties of my office I have travelled many thousand miles and have endeavored to meet all the requests that have been made to me for work.

### **State of the Diocese.**

After the general Ordination on Sunday next, every Parish and Mission in the Diocese will be filled. The Diocese will then have 76 Clergy fulfilling regular pastoral duties, two engaged in scholastic work, 11 superannuated and two unattached. There are 70 Parishes and Missions, and 110 Church edifices in the Diocese.

### **Rural Deaneries.**

The Diocese is divided into six Rural Deaneries. The Diocese owes a debt of gratitude to the Clergy who act as Rural Deans. All of them are hard worked men in their

respective parishes, but they are always willing to undertake any work assigned to them by the Bishop.

The same may be said of the Archdeacons. These Clergy, I believe, will make the office of Archdeacon one of great usefulness. Their ready response to the call of the Bishop is to him a source of great pleasure.

### **Sunday School Work.**

I wish to observe with gratitude that the offerings for the Sunday School Commission made up the amount required of this Diocese. I desire to have our Sunday School work encouraged as much as possible. The Rev. Mr. Hiltz will be with us this afternoon and I promised him an opportunity of addressing the Synod.

### **M. S. C. C.**

I copy the following from the report of the Treasurer of the M. S. C. C., which was submitted to the Board at its half yearly meeting on the 15th of April last: "It is a matter of devout thankfulness that the general upheaval resulting from the great war now in progress did not cause, as was feared, a falling off of the contributions during the year. On the contrary, there is an increase of a considerable sum over the receipts of the previous year.

"The Diocese of Niagara is clearly the banner Diocese for this year. It is also particularly to be commended for having made its payments with sympathetic punctuality at the end of each quarter, instead of delaying remittances to the end of the year, thereby saving the Society a considerable amount of interest, as well as enabling it to meet its obligations with greater facility."

It was with no little pleasure, I assure you, that I listened to this reference to Niagara's response to the appeal of the Board of Missions. I must express my thankfulness for the growing interest in Missions that is manifested in the report in the Agenda Paper. It is due to our earnest, faithful Clergy, and in no small measure to the continued effort of a body of men who are interested

in the Laymen's Missionary Movement. It is to be regretted that this movement is restricted to a few localities in the Diocese.

To the churches that are not successful, or entirely satisfied with their present system I would again suggest the careful consideration of the method recommended by the leaders of the L. M. M., viz.: the Parish Mission Committee, the Every Member Canvass and the Weekly Duplex Envelope for Missionary and Parochial purposes. Where it is not thought advisable to introduce the duplex envelope, the monthly or quarterly envelope for Apportionments should be adopted.

There is no manner of doubt that if the Clergy would all bring the subjects for which the Apportionments are asked carefully before their people, the returns would be still larger. I cannot understand the position of some of our Clergy, who apparently think only of Parochial needs. Some explanation, I trust, will be forthcoming, either privately to me, or to this Synod at the proper time. I cannot allow such a state of things to continue in any Parish of this Diocese.

#### **Diocesan Missions.**

The state of the Mission Fund of this Diocese should be to the Synod a cause of the deepest gratitude to God. The amount asked for having been fully made up. That we should do what we can for general Missions is undoubtedly true, and it is most praiseworthy to see the zeal and assiduity with which this has been done; but we should always bear in mind that our Diocesan claims should by no means be neglected, and the case of those at our own door should always be dear to us. I appeal to the undoubted loyalty of our Church people ever to keep before them the claims of the Diocese.

#### **Meetings of the General and Provincial Synods.**

There will be a meeting of the General Synod in Toronto about the middle of September next, and of the Provincial Synod in this city in September of next year.

### 40th Anniversary.

As this session marks the 40th anniversary of the creation of the Diocese, the Bishop and Standing Committee resolved to celebrate the auspicious event by means of a special service and celebration of the Holy Communion in the Cathedral Church, and by having read short papers giving a survey of the historical events connected with the history of the Church in the Diocese. The days chosen for this session of Synod are the actual anniversaries of the dates of the first Synod of the Diocese.

It is an appropriate time to measure growth in the body ecclesiastical and spiritual.

Not wishing in any way to forestall what shall be said this evening, I shall refrain from quoting statistics. I may observe, however, in passing, that whether we view the progress of the Church in this Diocese by the number of churches which have been erected, or by the increase in the number of Clergy; or whether we gauge our zeal and strength and advance as a church by the number and steady increase in our communicants' list, or by our contributions to Missions and other Church objects, we shall find abundant evidence of healthy growth and advancement.

Turning from the outer to the inner growth and development of the Church, we observe progress everywhere. Music has spread far and wide and has given a brightness to worship of which our fathers knew but little. The highest act of devotion is not now the coldest and most lifeless. A new elasticity in the use of the Prayer Book has helped to make the services of the Church more attractive. There are fuller Churches, a larger attendance at the Holy Communion, and more frequent and reverent Confirmations and Services. There is in consequence a stronger grasp of Church principles and a more earnest desire to realize the presence of the Holy Spirit. The services of Christian women have been used and made to tell in the Church's dealings, with people once neglected, and in the care and comfort of the afflicted. Laymen are being utilized in the carrying on of

services in neglected neighborhoods and the Clergy are beginning to find work for communicants to do through organizations such as Bible Classes, Auxiliaries, Societies and Brotherhoods.

I have been officially connected with this Diocese in various offices for nearly forty years. I know much that is to be known of every Parish and Mission, and my personal observations in Confirmation tours under our late Diocesan and on my own account bear me out in what I am now going to say. I can, in the first place, unreservedly and gratefully testify to the general prevalence of much strong, sober, steady spiritual work accomplished, at times under great difficulties and with heroic patience; and I have been greatly cheered by witnessing many and unmistakable signs of the vitality of Church life in places which were for some time discouraging; and I recognize with devout thankfulness to Almighty God the earnest devotion and faithful work of the present staff of Parochial and Missionary Clergy. There are a few exceptions if I may judge by the letters I occasionally receive from Parishioners who say to me when vacancies occur how dearly they would like to see their Clergyman promoted. I am thankful they are few; very few indeed. I regret that there should be any.

There is another matter I wish at this time to touch upon. I cannot help observing a growing restlessness on the part of the rural Clergy, more particularly the younger men. I am obliged very often to turn a deaf ear to their appeals. If a Bishop had to move his Clergy, say every two or three years, his life would scarcely be worth living. While I am not, as a general rule, in favor of long pastorates, the Parish must be a very discouraging one, or the Clergyman very feeble, if the connection cannot continue for at least five years.

A Clergyman filled with the fulness of Christ is not likely, even in a small Parish, to have a Church practically empty many Sundays. When the Christ is lifted up, He draws men unto Him. He draws men also to those who lift Him up. We need never despond if we ourselves are faithful. Most of my ministerial life was spent in the

country. I know that large Churches and crowded Congregations net like a tonic. The atmosphere of intelligence and alertness is bracing; but I am not sure that town parishes provide the best ground for the growth of strong, spiritual character. The rush is too great for quiet reflection. The personal relation between pastor and people is frequently vague; and after all, it is personal influence that most deeply and most enduringly tells. Our Blessed Lord for the most part drew away from multitudes. He called and made and taught His disciples individually.

I would say to my brethren who are called upon to minister to small Congregations: "Do not despise the day of small things." Do not think lightly of the range of your opportunities. The ambition to do some great thing came near to being the ruin of Naaman and the continuance of his leprosy. Train yourselves to see the value of each individual soul—a value so vast that Christ would have died for it, even if there had been no other besides. Prove yourself the friend of every member of the family, his rock of refuge in difficulties, his counselor in perplexities, the unfailing sympathizer in his sorrows, and rejoicer in his joys; and then even a small country Parish will grow big with possibilities and pleasant with delight. The least duty grows great when it is discharged unto God.

I know one of the many trials and dangers of country Parishes is their monotony; the monotony to the Clergyman of the same handful of people, and the monotony to the people of the same, never changing Clergyman. Might not this monotony be wisely diversified by more frequent interchanges of Sunday duty with neighboring brothers? I am persuaded that more frequent interchanges would be beneficial both for Clergy and people. They would deepen the sense of brotherhood among the Clergy. They would keep them from settling down into ruts. They would pour freshness into their ministrations and stir up a greater interest in their message. I am sure they are worth trying and I warmly commend the suggestion to your consideration.

In the early history of the country the S. P. G. sent out and maintained all the Missionaries of the Church. We have been fostering a missionary spirit of our own for some time. It has been slow work, after relying upon this old country Society and upon Endowments for so long a time. A great lesson has been taught us by our non-conformist brethren on every side, who pride themselves on the voluntary support on which their ministry has been higher than with us. We have found it necessary to educate our people to the habit of giving to God's service, and we have still to learn that "It is more blessed to give than to receive."

The weakest spots in the Diocese to-day lie in the suburbs of our cities and large towns. There has been for a decade past a steady immigration to these parts, and the Church has had a big problem in trying to gather them into Congregations. It is a new problem and a very hard one. We have yet to solve it, finding as we do that these new comers, made up of factory people and artisans, have never been educated to contribute to the Church's support.

The Church, with the Bishop as leader, is responsible for seeing these new points of advantage, and occupying them. I have on previous occasions drawn attention to such vantage points of suburban missionary work. I am desirous of creating an "Extension Fund," and I now request the Clergy to see that the collections at Confirmations, in all Parishes, where definite sums are not now promised, are asked for this Fund to enable the Bishop and Committee to secure suitable sites and to erect modest buildings thereon in the suburban parts of our cities and large towns. I should be grateful if some of the pressing need.

wealthy members of the Church would aid us in this and ordinances of religion rest. We have to bear witness to the fact that the scale of income raised by them has Although we be not large among the mighty gatherings of the people around us, yet have we fellowship with the countless hosts whose tents are spread throughout the world, and whose voices are heard in the same prayers

and praises in the courts of the Lord's house. The world is full of excitement and pleased with novelty. Our branch of the Christian Church, like her Great Head, is in all her great principles of faith and doctrine and order the "same yesterday, to-day and forever."

She reveres the Sacred Scriptures, she encourages investigation, but rejects alike the wild extravagances of unauthorized opinion and the tame subjection of compulsory belief. Where Scripture freely and clearly speaks she receives its dictates as the Voice of God. When Scripture is either not clear or explicit she resorts to that concurrent, universal, and undeviating sense of pious antiquity.

She holds the middle place in Christendom. The place of charity as well as truth. Removed from the Latin Church on the one hand and from the Non-Conforming Churches on the other, she nevertheless holds a position relative to both.

It is not a matter of regret or disquiet to me to observe one school or section of the Church by tender love striving to win the Romanist back again, to the primitive and better way, and to see another section or school stretching out a sympathetic hand towards their separated Protestant brethren, and by every tender, loving endearment inviting them back to the "Rock whence they are hewn." In the action of both parties we recognize the great scriptural duty of drawing all men by the "Unity of the Spirit."

We gratefully remember to-day the patient labors of the three former Bishops of this Diocese—Bishop Fuller, who for twenty years was the faithful Parish priest at Thorold, where he established congregations throughout the Township, and whose duties as a Bishop were discharged with the same zeal by which his whole clerical life was characterized; the cheerful and marvelous energy of the saintly Archbishop Hamilton; and the peaceful and brilliant episcopate of our late Bishop DuMoulin.

Let us, as we offer up our prayers for the "Whole state of Christ's Church Militant here on Earth," pause

for a moment and recall the piety of some of the worthies of these four decades, and then with a deep reverence, ask for grace, "so to follow their good examples, that with them we may be partakers of the everlasting Kingdom."

And now let us apply ourselves in a right spirit to the duties which have at this time called us together, and while we do so, may God, even our own God, give us His Blessing.

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**RIGHT REV. A. N. BETHUNE, D. D.**  
*Bishop of the Diocese of Toronto, 1875.*

# The Diocese of Niagara 40th Anniversary

Papers Contributed by Members of the Synod  
May 26th. 1915.

## Early Days.

It has been thought well to preface the following papers, which record the history of the Diocese of Niagara during the first forty years of its existence, with some account of the work of the Church within the present borders of that Diocese in the early days when it was under the jurisdiction first, of the Bishop of Nova Scotia; then, of the Bishops of Quebec, and later, of the Bishops of Toronto. To do this at all fully would be obviously impossible, but it was felt that a few facts concerning the oldest parishes in the Diocese would be a fitting introduction to the story of the Diocese itself. These facts are, for the most part, derived from an article contributed some years ago by the present Bishop of Niagara, then Clerical Secretary of the Diocese, to the "Canadian Church Magazine," a very useful publication of bye-gone days, the discontinuance of which is very much to be regretted.

The beginning of the Church of England in the Niagara districts is to be traced to the capture of Fort Niagara from the French by Sir William Johnson in 1759. From that time the fort was constantly occupied by English garrisons, whose chaplains regularly performed Divine Service to the troops, and others connected with the settlement, which was wholly on what is now the American side of the Niagara river. The seat of the government of the Province was first established in Newark (now Niagara). Lieut-Governor Simcoe built here a small frame house, which served as a Parliament House, as well as a residence for the Lieut.-Governor. The first session of the Parliament of Upper Canada was opened here on the 17th September, 1792. In 1794 the Lieut-Governor, finding that the fort on the American side must

be surrendered to the United States, removed the capital. In 1795 the town of Niagara contained about seventy houses, most of them frame buildings. The Rev. Robert Addison, the first Incumbent of the Church at Niagara and the first clergyman of what is now the Diocese of Niagara, was educated at Trinity College, Cambridge. He was appointed, in 1791, by the S. P. G. to the charge of Niagara, where he arrived in May, 1792. The only Bishop in Canada at that time was the Rt. Rev. Charles Inglis, the first Bishop of Nova Scotia. With his headquarters at Niagara, Mr. Addison ministered to various small settlements, situated, some of them, as far as thirty miles away and he also cared for the Mohawk Indians, who were settled on the Grand River, about seventy miles from him.

Previous to the erection of St. Mark's Church, public worship was held in a room in the Barracks, and afterwards in the Council-room of the Six Nations. In 1804 the present church was commenced, and it was completed, so far as the older part is concerned, in 1808, at a cost of nearly £1,200.

During the war of 1812, the burying ground was dug through with trenches, which can still be traced, and the Church itself was used as a magazine for stores. On the flight of the enemy, the Church, as well as every other thing, was burned, nothing but the stone walls remaining. In 1816 His Majesty was pleased to order that £500 be applied towards the restoration of the church, which was far from sufficient, and which could not at the time be supplemented by contributions from the people, who had lost everything they possessed during the unhappy contest.

Mr. Addison died in 1829, and was succeeded by the Rev. Thomas Creen.

The Diocese of Quebec was established in 1793, and from that time until the formation of the Diocese of Toronto in 1839, the whole of Upper Canada was within its somewhat vague borders, so that Niagara alone, of all our Parishes, can claim the distinction of having been in four different Dioceses.

The second oldest parish in the Diocese is that of Grimsby, the first Incumbent of which was the Rev. W. Sampson, who was appointed in 1812, or shortly after, but before his arrival services had been regularly held for some years by two devoted laymen, Andrew Pettit and Robert Nelles, first in the house of the former, and afterwards in a small log church which was built in 1794. The present stone church was erected in 1815, and restored at a cost of \$4,000 in 1871. In 1816 another Parish was formed at Ancaster, to which the Rev. Ralph Leeming was appointed, and he and his successor, the Rev. John Miller (1830), ministered also to several places which have since far outgrown the mother Parish. Dundas, Barton, Hamilton and Guelph were among the places where the early rectors of Ancaster held occasional services.

The next Parish to come into being was that of Chippawa, founded in 1820, with the Rev. William Leeming as its first Incumbent, a position which he held for 43 years.

It would be interesting to trace the beginning of Parochial life elsewhere, especially in those places which have since become cities of some size, but want of space makes it impossible to attempt anything beyond this brief reference to the four oldest parishes in the Diocese. Suffice to say that, by 1875, the year in which the Diocese of Niagara was formed, the number of Parishes and Missions contained within its borders had increased to 47.

As has been already stated, the Diocese of Toronto was established in 1839, and from that time forward, as was naturally to be expected, the Church in Upper Canada made rapid strides, for Episcopal oversight had been well nigh impossible when the Bishop lived at Quebec. As the population increased and parishes multiplied, the need for still further subdivision was felt. The Diocese of Huron was formed in 1857, that of Ontario in 1862, and that of Algoma in 1873. In the meanwhile, the aged Bishop Strachan was feeling the need of Episcopal assistance, even in his greatly reduced Diocese, and in 1867 the Ven. Archdeacon Bethune was consecrated Coadjutor Bishop of Toronto, with the title of Bishop of Niagara.

It proved to be prophetic, and not many years after Bishop Bethune had succeeded his great lender in the See of Toronto, he gave his ready consent to the establishment of a new Diocese; and when in 1875 that was carried to a successful issue, it was at his request that the title he himself had been the first to bear was revived by the selection of Ningura as the name of the new Diocese.

**The Life and Episcopate of the Rt. Rev. Thomas Brock  
Fuller, D. D., D. C. L.**

CONTRIBUTED BY REV. CANON SPENCER.

Born on the 25th of July, 1810, Thomas Brock Fuller was, on his father's side, a descendant of "Worthy Master Thomas Fuller," the divine, historian and wit who, during the troublous times of Puritan ascendancy, earned distinction and fame, while maintaining his love for Church and Kingdom. His name, Thomas, was chosen to mark this descent. On his mother's side he could claim as an ancestor Archbishop Loftus, one of the founders of Trinity College, Dublin, an ecclesiastic of more than average literary ability, a scholar whose talents gained for him the honorable position of first Provost of that institution. The name Brock was given him in honor of the gallant general, Sir Isaac Brock, who acted as Godfather at his baptism and who was a particular friend of his father, Major Fuller, of the 41st Regiment, quartered at that time in the town of Kingston. When only four years of age, he was deprived of his father by death, and at the end of another period of four years, he was left motherless. The orphan was befriended by a sister of his mother, the future wife of Rev. William Leeming, who served the Church in this district for 40 years as rector of Chippawa, and who, during the lad's early life, treated him with the kindness of a father.

Thomas Brock Fuller's education was received partly in the Grammar School conducted by Rev. John Strachan, rector of Cornwall, and partly in similar institutions in Toronto and Hamilton. The influence exerted by

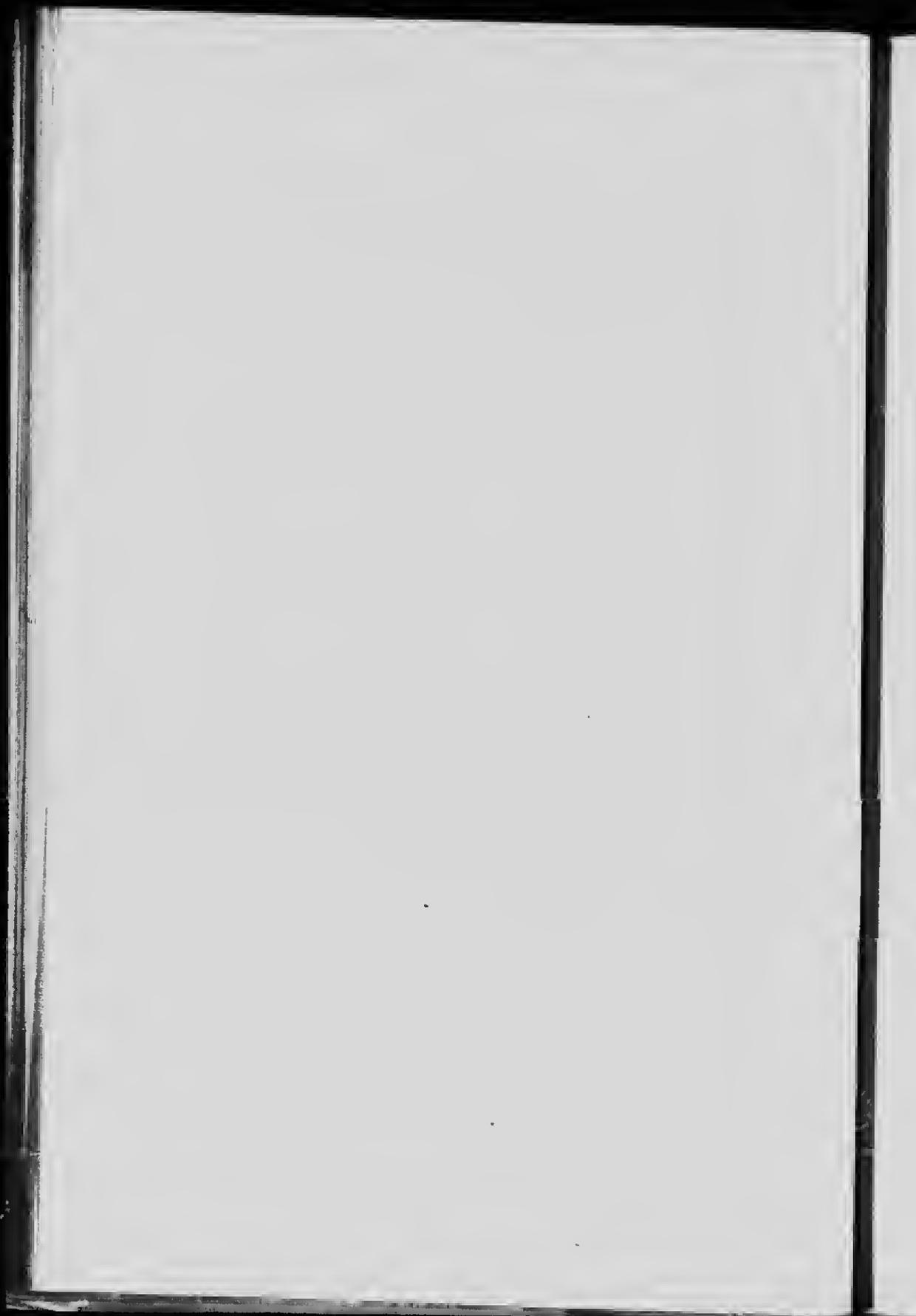
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RIGHT REV. THOMAS BROCK FULLER, D. D., D. C. L.  
First Bishop of the Diocese of Niagara.



the master of the Cornwall school may be judged from words once uttered by him at the closing of a school term. "Cultivate, my young friends," he said, "all those virtues which dignify the human character, and show in your behaviour the respect that you entertain for everything venerable and holy." The training received in these Grammar Schools fitted the subject of this paper for the Anglian Divinity School, established in Lower Canada, at Chambly, near the city of Montreal, an institution under the special care of the second Bishop of Quebec, the Honorable and Right Reverend Charles James Stewart. Prepared by his theological course for ordination, he was on the 8th of September, 1833, made a Deacon, and shortly afterwards was appointed to a curacy in the chief parish of Montreal. An awful visitation of cholera, decimating the population and calling for almost continued service on the part of the ministers of religion, gave the young clergyman an experience that older men might well have dreaded.

In 1835, on the 25th of May, he married Cynthia, eldest daughter of Samuel Street, Esq., of Niagara Falls, Upper Canada; and he followed this act with removal from his city curacy to an extensive mission in the western part of the one great diocese, embracing Upper and Lower Canada. This field had its headquarters in the present city of Chatham, at that time a mere village, and embraced the whole of the two counties of Lambton and Kent. The Church throughout the Province of Upper Canada was extremely weak. Only forty clergymen were actively employed, and only three men were known to be studying for ordination. The Society for the Propagation of the Gospel was reluctantly reducing its grants to the missionaries. The outlook was far from being hopeful.

Rev. T. B. Fuller showed at this early period in his ministry a remarkable insight into the needs of the Church, and published a pamphlet dealing with what he conceived to be a remedy for the prevailing unfavorable conditions. After declaring the unwisdom of looking to the mother Church or the Colonial Government for assistance, he proceeded to advocate the enlistment of

greater sympathy and wider co-operation on the part of the lay members of the Church, and proposed the organization of Diocesan Synods. "We require," he said, "some change, a change which under God will meet our wants and remove our difficulties. No change will effect this except one by which we may be enabled, together with lay delegates from our parishes, frequently to meet in general council.\* \* \* The laity alone have in their hands what can supply our wants. Before we can avail ourselves of it, we must allow them a voice in its disbursement." The writer of the pamphlet pointed out the highly beneficial result of such action, in the Church in the United States, pleading for the establishment of a system which at the time was without precedent in any one of the British possessions.

Another instance of his sagacity and foresight is afforded by a recommendation that he made in a sermon preached in 1852 in old Christ Church in this city on the occasion of the Archidiaconal visitation made by Rev. Dr. Bethune. In emphatic language he advocated the employment of Lay Readers in all districts in which the clergy were unable with frequency and regularity to conduct services for their scattered parishioners. This almost revolutionary proposal was made eleven years before the Church in the mother land ventured to allow laymen of piety and learning to exercise the privilege.

In 1840 Mr. Fuller became rector of Thorold and Port Robinson, important places on the Welland Canal. He, however, extended his ministrations as far as Stamford and Port Colborne. The erection of St. John's church, Thorold as a substitute for the inconveniently situated St. Peter's, was effected largely through the generosity of the rector, who, when the parishioners lacked money with which to pay the contractor, or whenever more money was needed for materials, was ready to draw upon his own private resources. When leaving the parish in 1861, he freely forgave the people the debt, which with interest had by that time grown to \$11,000. During his incumbency of 20 years, he was identified with every local benevolent enterprise and his mansion gave a wel-

come to any of the district clergy or lay workers who needed counsel, information, or encouragement.

Soon after his promotion to the parish of St. George the Martyr, Toronto, by Bishop Strachan, he received another proof of his Diocesan's high opinion of his worth and ability in his elevation to the office of Archdeacon of Niagara, a position which gave him jurisdiction over the whole of the Niagara district as well as that portion of the diocese of Toronto which lies east of the western half of the County of York.

Only a short time elapsed before the new Archdeacon realized that the Diocese of Toronto was too extensive for thorough and systematic supervision on the part of one Bishop. Accordingly, in 1872, he joined with other progressive clergymen in advocating a reduction in the size of the diocese by the formation of one or more additional Sees within its limits. Proposing at first that the district of Algoma should be constituted a missionary diocese, to be supported by all the other dioceses of the ecclesiastical Province of Canada, they came at length to recommend to the Toronto Synod the division of the diocese into four parts: Northern, Eastern, Central and Western. The report of the Committee on the Division of the Diocese, adopted by the Synod in 1873, recommended that the Western Diocese should embrace the counties of "Haldimand, Monk, Welland, Lincoln, Wentworth and Halton, with the towns of Hamilton and Niagara." The clause of the report dealing with the stipend of the future Bishop read thus: "That the income of the Bishop of the Western See be not less than \$3,000 per annum, irrespective of any share in the present Episcopal Endowment Fund, and that an election may take place as soon as the said sum has been secured." During the same Session, on motion of Rev. Dr. Lett, seconded by Ven. Archdeacon Fuller, it was resolved, "That the Clergy and Lay Delegates residing within the proposed Western Diocese be a Standing Committee to carry out the provisions of the report of the Increased Episcopate Committee."

On the 3rd of July of the same year these Clergymen

and Lay Representatives were called together by Ven. Archdeacon Fuller in this city. Among the resolutions passed was one expressive of the opinion that the income of the future Bishop might properly at first be fixed at \$2,000, instead of \$3,000, on account of business depression hindering the canvass of the Church people of the district. The meeting, however, learned with much satisfaction that two ladies had offered as a contribution to the Endowment Fund the large sum of \$15,000. A petition to be presented to the Synod of Toronto in favor of the proposed division was agreed to, being signed by Ven. Archdeacon Fuller, Rev. Rural Dean Geddes and Messrs. H. B. Bull and Miles O'Reilly.

In 1874, at the opening of the 22nd Session of the Synod of Toronto, Bishop Bethune in his charge called attention to the fact that the matter of the formation of the Western Diocese had not been submitted to the House of Bishops, and that the omission of the County of Wellington from the proposed territory would cause much inconvenience in the parent See. It was, accordingly, resolved to memorialize the House of Bishops to approve of the proceedings hitherto taken and also to decide regarding the matter of the county of Wellington. At the meeting of the Provincial Synod in the autumn of 1874, their Lordships formally gave permission to proceed with the formation of the Western Diocese upon the understanding that in the territory involved the county of Wellington should be included, and that before a Bishop should be elected, a minimum annual income of \$2,000 should be secured. In 1875, on the 3rd of February, a bond was signed by Messrs. J. B. Plumb, D. McInnes and Colin Brown to supply the deficiency in the episcopal stipend.

#### THE ELECTION.

All the hindrances having been removed, the Clergy and Lay Representatives of the six counties, Lincoln, Welland, Haldimand, Wellington, Halton and Wentworth were summoned by the Metropolitan, the Right Reverend Ashton Oxenden, D. D., Bishop of Montreal, to meet in the city of Hamilton on the 17th of March, 1875, for the purpose of electing the head of the new diocese.

Divine Service with Holy Communion was held in the Church of the Ascension, beginning at 10.30 a. m. The sermon, which was preached by Rev. Provost Whitaker, M. A., of Trinity College, Toronto, was founded on Acts ix.31: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied." The delegates having in the afternoon assembled in Christ Church School-house, the Bishop of Toronto, Right Rev. A. N. Bethune, D. D., took the chair. Fifty-one clergymen and ninety-one laymen answered to their names. The Bishop in the course of his address said: "To all my clerical brethren of this new diocese I must offer the assurance that I deeply regret the severance of the holy bond that has existed between us; and I can say as much to my brethren of the laity. \* \* \* With the Bishop of your choice it shall be my joy, as it would be my duty, to cultivate the most brotherly relations, and I have full confidence that he will prove to be one who will do much for God's glory and the peace and prosperity of the Church." Having requested all present to engage for a few minutes in silent prayer, he announced that the first ballot might be taken. The result as declared by the scrutineers showed that a large majority of both orders had voted in favor of Ven. Archdeacon Fuller, F.C.L. The presiding Bishop accordingly declared Dr. Fuller duly elected; and upon request that he would announce the name of the diocese, he said, "It is to be known as the Diocese of Niagara."

#### THE CONSECRATION.

The Consecration of the Bishop elect took place on Saturday, the first day of May, 1875, the festival of St. Philip and St. James, in St. Thomas Church, in this city, the choice of this edifice being due to the circumstance that the principal ecclesiastical building, Christ Church was undergoing rebuilding and enlargement. At 10 a. m., the first part of Morning Prayer was begun by the rector, Rev. J. B. Richardson, M. A., the second part as far as the Third Collect follows, with Rev. John Hebden, M. A., as reader. The first and the

second Lessons were taken by Rev. Canon Dixon, B. A., and Rev. Rural Dean Geddes, M. A., respectively. There were present to participate in the act of Consecration the Bishop of Montreal as Metropolitan and the Bishops of Algoma, Huron, Ontario, Toronto, Michigan, and Western New York. The sermon, which was preached by the Rev. Rural Dean McMurray, D. C. L., was based on Eph. iv., 11-12: "He gave some Apostles; and some, prophets; and some, evangelists; and some pastors and teachers, etc." The organist, who received much praise for the able manner in which she acted her part, was Miss Geddes, who now as Mrs. Harvey, serves in a similar capacity with rare skill and remarkable devotion in St. George's Church, Guelph.

#### FIRST SESSION OF THE SYNOD.

The Synod opened its first Session on May 26th, 1875, with a service held in All Saints' Church, beginning at 10 a. m., and comprising Morning Prayer, Litany and Holy Communion. The Celebrant was the Lord Bishop. At noon the delegates proceeded to Christ Church S. S. Building, for the transaction of business, the Lord Bishop taking the chair and Rev. Rural Dean McMurray and Rev. Rural Dean Geddes acting as his Assessors. The Bishop, in the course of his address quoted language used by Bishop Strachan in his primary charge, viz.: "Glorious is our privilege thus to be set apart as instruments in the hands of God to prepare His people for their heavenly inheritance, messengers of that redemption and reconciliation which our Saviour purchased with His blood." He added: "I trust that there may be no attempts to form parties in this Diocese, as I trust there will be no occasion given for forming any." He urged the immediate employment of additional Lay Readers, giving as one of the proofs of their usefulness the fact that "some of the noblest parishes in the neighboring Republic originated in the apparently humble efforts" of such lay workers.

The calling of the roll showed that of the 51 clergymen in active service, 35 were present and of the 121 laymen who had been elected as lay delegates, 47 were in

attendance. Of interest to all concerned is the fact that 11 of the clergy still survive, and 8 of the laity. Of the former two are still doing duty in the diocese, although relieved of parish work; four are performing useful service in other dioceses, and the remaining five are quietly resting after their fairly long period of spiritual labor. One belonging to the last group, Rev. Canon Worrell, M. A., passed, on the 27th day of last December, the 94th milestone of his life's journey. His mind is clear, and his hand is steady. The other ten clerical veterans are: Ven. Archdeacon Richardson, M. A., of London, Ont.; Rev. Canon Gribble, Rev. Canon Macnab, Rev. E. H. Mussen, M. A., Rev. Joseph Fennell, and Rev. W. H. Wadleigh, M. A., all of Toronto; Rev. Canon Sutherland, M. A., Rev. Canon Spencer, and Rev. John Francis, B. D., all of Hamilton, and Rev. A. B. Chafee, B. A., of Kingston. Of the eight Lay Representatives still alive, five continue members of the Synod, viz.: Mr. Adam Brown, of Hamilton; Col. W. W. White, of Guelph; Mr. Samuel Dice, of Milton; Mr. C. E. Bourne, of Jarvis, and Mr. E. C. Wood, of Mount Forest. In the last named parish there still lives another "charter member," Mr. J. C. Wilkes. Besides these six veterans are Mr. Charles Stevens, of Dunnville, and Mr. Alex. Bruce, K. C., of Toronto.

#### BISHOP FULLER'S ACTS.

In 1876 the Bishop in his charge announced the appointment of certain clergymen and laymen to positions of honor and responsibility, among whom may be mentioned Rev. J. G. Geddes, M. A., to be Dean of Christ Church Cathedral; Rev. Wm. McMurray, D. D., to be Archdeacon of Niagara; Mr. Edward Martin, Q. C., to be Chancellor; and Mr. F. E. Kilvert, to be Registrar.

During the following Session of the Synod, certain correspondence relative to the Episcopal Endowment Fund revealed the names of the two ladies who had generously contributed the sum of \$15,000 as a nucleus of the fund, the donors being announced as Mrs. Fuller, wife of the Bishop, and Mrs. O. T. Macklem.

In 1877 the Bishop was able to say : " The same uninterrupted peace and harmony which afforded me so much pleasure and thankfulness of heart to report at our last meeting of Synod as prevailing throughout the Diocese, have been most graciously vouchsafed to us during the year just closed. To God be all the praise ! "

In 1878 the Synod presented to the Bishop a written address expressing satisfaction for the prosperous condition of the diocese and wishing him a safe and pleasant journey to England and a profitable attendance at the Pan-Anglican Conference ; in replying to which he not only thanked the Synod, but declared : " This is the proudest day of my life. "

In his address at the Session of 1879 he gave an account of his visit to the mother land, and referred to his activity as preacher and speaker on behalf of the S. P. G.

On the Festival of St. John the Baptist of the same year he consecrated the church of St. George, in the city of Guelph, being assisted by the Bishop of Toronto. This building, he declared, in his address before the Synod in 1880, to be " the most beautiful church west of Montreal, " and " a monument of the zeal and indefatigable labors of the late Rector, the Venerable Archdeacon Palmer and his congregation. " He paid a glowing tribute to the generosity of two zealous members of the congregation, Mr. George Elliott and his sister, Miss Elliott, who had nobly come forward and offered to provide for a large proportion of the debt, if the remainder should be assumed by their fellow parishioners. Near the close of the Session of 1880 the Synod, having learned that the Bishop purposed paying another visit to England, presented him with a happily worded address. In his reply he spoke of " the firm and stable foundations " which had been laid during the previous five years, and expressed the hope that the Synod would in the future " build thereon to the glory of God and the good of immortal souls. "

His address in 1881 dealt largely with the importance of thorough and accurate information to be imparted by

the clergy to the people concerning the history, teaching and government of the Anglican Church.

In 1882 he referred to the acceptance of the Bishopric of Algoma by Rev. Dr. Sullivan, of St. George's Church, Montreal, as an act of noble self-sacrifice, and said, "It is the best thing that has ever occurred to the Church in this country."

In 1883 he stated that the new churches erected within the diocese since its formation numbered 27, and that several commodious parsonages also had been built. He devoted much of his address to the teaching of the Church concerning the applicability of holy Baptism to infants.

On the 7th of September of that year the Bishop and Ven. Archdeacon McMurray celebrated the fiftieth anniversary of their ordination to the sacred ministry, a special service being held in the Cathedral, at which Ven. Archdeacon Dixon, B. A., preached from the text, I Thess. v, 12-13: "We beseech you, brethren, to know them which labor among you, etc."

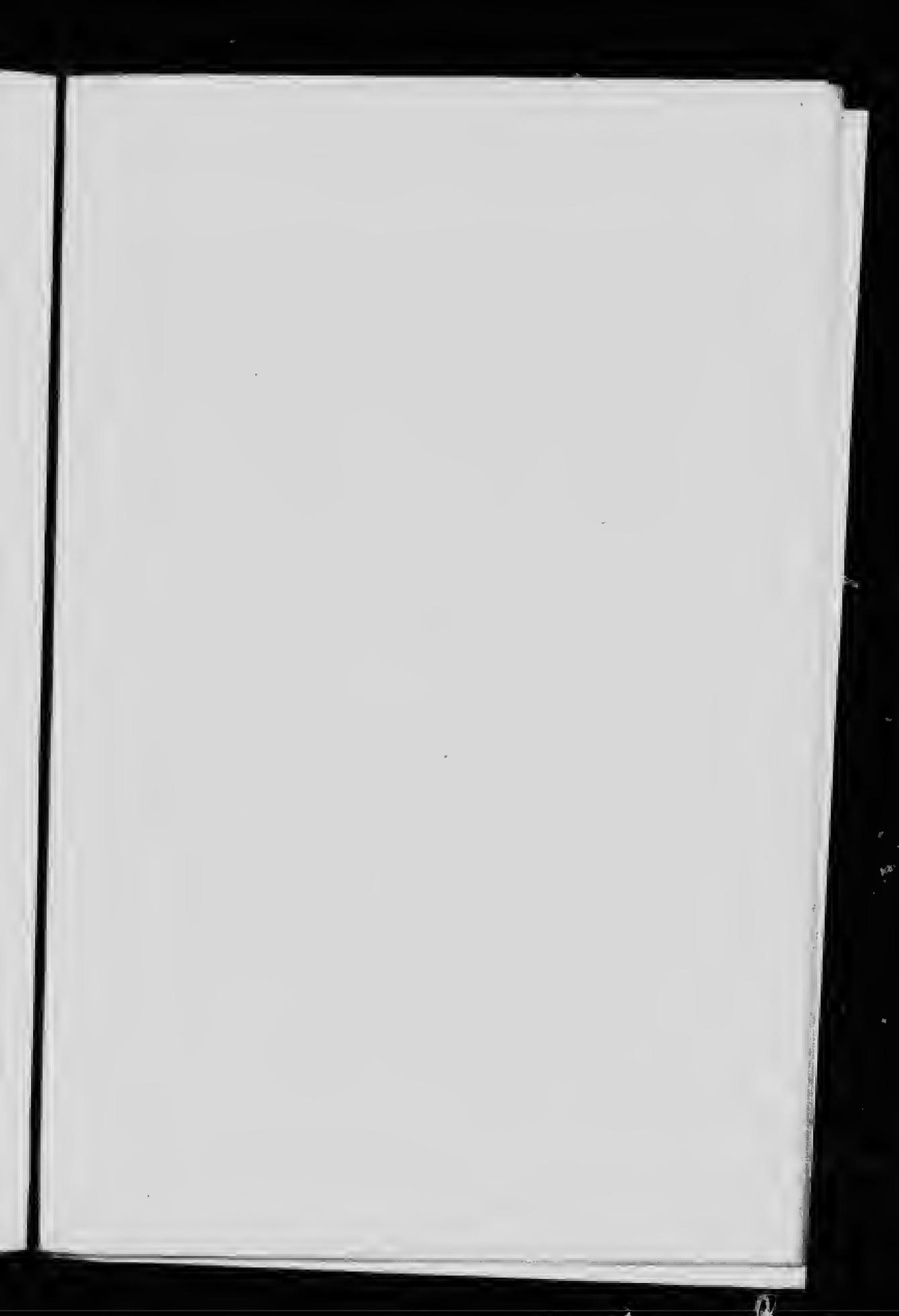
In the Mission Board's report for 1884 the Bishop as chairman, spoke in eulogistic terms respecting the munificence of a deceased churchman of the parish of Caledonia and York, a resident of the latter village, Mr. James Kyffin, who in his will had left \$8,500 to be expended in erecting a new church in York and in assisting the work of the local Sunday School.

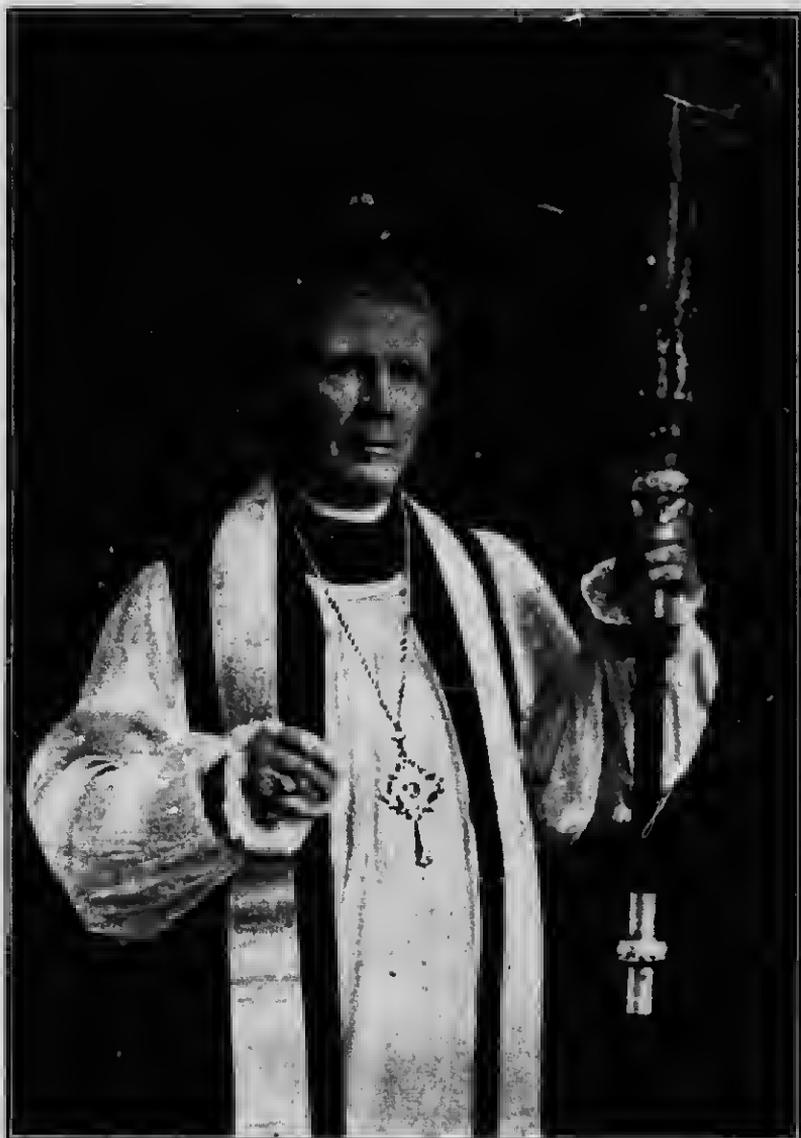
At the Session of the Synod held the same year Mr. George Elliott, chairman of the Committee on the Episcopal Endowment Fund, made known the desire of the Bishop for the appointment of a Coadjutor, and urged that steps should immediately be taken to increase the Fund to \$50,000. This announcement came without surprise to the Synod, for all thoughtful observers could not fail to perceive that physical infirmity was causing the Bishop no little difficulty in movement of person as well as in the performance of episcopal duty. Before, however, a Coadjutor could be obtained, a slight accident which occurred to his Lordship hastened the closing of his life; and on the 17th of December, 1884, he was relieved of his labor and weariness, being called to the rest

of Paradise by "the chief Shepherd and Bishop of our souls." The Ven. Archdeacon McMurray presiding as senior dignitary over the Clergy and Lay Representatives assembled on January 27th, 1885, for the purpose of electing his successor, was moved to give this testimony to Bishop Fuller's worth and character :

"I feel assured that I only express the profound regret which you all feel at the decease of our beloved and venerated Bishop, who, in the all-wise providence of God, has been called away, full of zeal, full of years, full of labor in his blessed Master's service and solicitous for the welfare of that portion of the Church of God committed to his charge. Most diligently, most indefatigably, did he perform the high trust reposed in him, even in the midst of weakness and infirmity which few could have borne; but his indomitable spirit combined with a high sense of duty impelled him to discharge his difficult task. He has left the Diocese, over which he so ably and impartially presided for more than nine years, in a peaceful and untroubled condition, with no official duty neglected, not even a single letter unanswered up to the date he was stricken down by the hand of death and called to his reward."

The writer of this paper needs only to add a remark regarding the Bishop's age and personal appearance. His figure was tall and stately, as may be seen in the photographic group of Bishops composing the Upper House of the Provincial Synod in the year 1877. His age had exceeded the Psalmist's limit of "three score years and ten," for he had almost reached the middle of his 75th year. As one thinks of him and of the able clergymen and loyal laymen who were his contemporaries and associates, and reflects that all but a small remnant have passed out of earthly action, "the tear of regret will intrusively swell." Satisfaction, however, comes with the thought that the good that they did continues. Their example of prudence, fidelity, zeal and business ability should serve as an inspiration to the members of the Synod to-day, and move them to perform equally well their appointed task. By so acting they will in the final triumph obtain the blessed commendation, "Well done, good and faithful servants."





RIGHT REV. CHARLES HAMILTON, D. D., D. C. L.  
Second Bishop of the Diocese of Niagara.

**The Diocese of Niagara during the Episcopate of the Rt.  
Rev. Charles Hamilton, D. D., D. C. L.**

COMPILED FROM THE SYNOD JOURNALS, 1885-1896, BY  
REV. CANON SUTHERLAND, M. A.

On Tuesday, January 27th, 1885, on the eighth ballot, the Rev. Charles Hamilton, M. A., Rector of St. Matthew's, Quebec, was elected by the Synod of Niagara to be its Bishop, in succession to the Rt. Reverend T. B. Fuller, D. D., deceased.

The Rev. Charles Hamilton was born at Hawkesbury, Ontario, in 1834. He was educated at University College, Oxford, graduating B. A. in 1856. M. A. in 1859. He was made Deacon in 1857, was advanced to the Priesthood in 1858, and was consecrated second bishop of Niagara in Christ Church Cathedral, Fredericton, N. B., on the Feast of SS. Philip and James, 1885, by the Most Reverend John Medley, D. D., Lord Bishop of Fredericton, and Metropolitan of the Ecclesiastical Province of Canada, assisted by the Bishops of Quebec, Nova Scotia, Toronto, the Coadjutor of Fredericton, and the Bishop of Maine.

On May 9th the Bishop arrived in Hamilton, and was received with an address of welcome from the clergy and laity of the diocese. On Wednesday, June 3rd, the Synod met. The statistics presented in the convening circular were as follows :

Church population, 18,024; communicants, 4,333; clergy, 66; parishes, 52; stations, 84; baptisms, 1,095; confirmations (an incomplete year), 395; Sunday School teachers 523; scholars, 6,040; Receipts on Apportionment, including Synod Assessment, \$4,843; receipts for Algoma and the North West, \$1,444.

**THE BISHOP'S CHARGES**

Among the subjects dealt with by the Bishop in his annual charges the following may be briefly noted, some of them being treated more than once: marriage and the marriage law, for example, formed part of his review in the years 1887, 1893 and 1894.

With regard to holy baptism, he advised the clergy to keep a careful list of infants as they were born to visit the parents as soon as possible and urge upon them their duty not to put off the baptism of the child. He deprecated the use of private baptism unless in cases of urgency; and pleaded for the public reception into the Church of the infants baptized at home.

He counselled small confirmation classes very thoroughly instructed. As soon as one class had been presented, the nucleus for another should be immediately formed. Confirmation should be made the event to which children from their earliest years look forward, and for which they are constantly preparing. It should be the recognized objective of the teaching given in the Sunday Schools. In ordinary parochial visiting the clergy should be on the lookout to discover those who are unconfirmed in their parishes, and take note of their names and addresses. A list of the unconfirmed should be always on the study-table or in the pocket-book. If the young are not readily coming forward to the classes, it should be an indication that there is a failure somewhere. Those only will desire the strengthening of the Holy Spirit who are first convinced of their own helplessness without Christ, and their need of the Holy Ghost, the Comforter. When the number of candidates is not too great, a private interview should be secured after each class. On the day of the Confirmation it would be well to have a celebration of the Holy Communion, at which the attendance of the parents, Godparents, friends, and witnesses should be requested. These should be notified that the candidates for Confirmation would then be individually remembered, and prayed for by name.

Bishop Hamilton believed in catechizing the children in church for a few minutes during morning or evening service; or at least in the Sunday School. Twice this matter occupied a place in his charges.

In 1887, again in 1893, and again in 1894 he dealt with the marriage laws of Ontario. Although marriage after banns being called but once had been legalized, the clergy must observe the law of the church, and call the banns

thrice. Inasmuch as the marriage service was one largely of benediction, a deacon could not be the chief minister at the solemnization. He deprecated clandestine marriages. Parents should provide opportunities for social joy and festivity, where, under their own supervision, young people might meet and learn to know each other.

In 1886 he advised that a branch of the W. A. should be formed in every parish; and in 1891 he commended the B. S. A. to the warm support of the diocese. He believed that in the members of the Brotherhood the clergy would find eager and efficient helpers, especially in the work of getting hold of non-church-goers.

In his first charge, Bishop Hamilton pressed upon the Synod the claims of the D. and F. Missions' Society, founded in 1883. He never ceased in private and in public his earnest advocacy of the mission cause; and the result of his efforts stands out clearly if we compare the mission receipts for 1885 with those for 1896.

The enlargement of the Divinity Students' Fund, the foundation of a pension fund for the Aged and Disabled Clergy; the building up of the Widows' and Orphans' Fund, the completion of the Episcopal Endowment Fund, the purchase of a See House, were some of the recommendations which Bishop Hamilton laid before the Synod. We shall recur to these when speaking of the general progress of the diocese.

In 1888, on the occasion of visiting the Lambeth Conference, his Lordship was presented by the Synod with an address and a purse of money. Three years later a curious anomaly in the Constitution was remedied by an amendment to Clause XXII, abolishing the old three committees, and establishing the present Standing Committee, and providing, for the first time, that the Bishop should be ex-officio Chairman of the Committee.

During the episcopate of Bishop Hamilton the Synod of the diocese made considerable progress in the direction of efficiency. In 1886 fixed days were appointed for taking up the apportionment collections. A by-law on selling or mortgaging church property was introduced.

naended and adopted in the year 1888. The Rev. W. R. Clark, M. A., Hon. Clerical Secretary, afterwards fourth Bishop of Niagara, brought in a by-law on the proposed A. & D.C. Fund. This was favorably considered, referred to a committee, adopted in the following year, and confirmed in 1894. The question of the division of parishes was discussed, and the formation of a diocesan library was begun.

In 1888 an inter-diocesan S. S. Committee was constituted and members were elected to serve upon it. A by-law dealing with candidates for Holy Orders who are assisted from the Divinity Students' Fund was enacted. In 1889 a committee was appointed to consider the advisability of uniting the Church in the whole Dominion under the jurisdiction of one general Synod. Rural Dean Forneret, M. A., brought in a motion, which was carried, with regard to exchanges between dioceses. In 1894 his proposal, under the title, "Reciprocity Agreement Between Dioceses," was approved by the Synod, and the necessary alterations were made in the by-laws affected by it.

In 1890, arrangements having been made for a conference at Winnipeg with regard to the formation of a General Synod, two members, the Ven. Archdeacon Dixon, B. A., and Mr. J. J. Mason were elected to represent the Synod of Niagara.

In 1893 a by-law defining more fully the duties of the Synod Auditors was adopted. A General Purpose Fund was established. Delegates were elected, three of each order, to attend the first meeting of the General Synod.

This year, in his annual charge, the Bishop suggested the purchase by the Synod of a See House. The matter was heartily taken up and the Rev. Rural Dean Clark, M. A., was requested by the Synod to canvass the diocese on this behalf. Next year he reported having collected \$2,000.00 for the purpose.

During the last year of Bishop Fuller's life efforts had been begun to increase the Episcopal Endowment Fund of \$25,908. Mr. George Elliott, of Guelph, succeeded in

raising \$10,349; a canvass of the diocese supplemented this sum with \$14,669; bringing the total up to \$40,577. Later on the S. P. C. K. contributed \$5,000, the Colonial Bishopric's Fund, \$5,000, the Diocese of Toronto paid its debt of \$5,000; so that when in 1896 the Bishop resigned the See, the E.E. Fund had reached the total of \$74,470. A portion of this amount remaining unpaid at the date of the election of the third Bishop, Mr. Chancellor Martin, D. C. L., advanced the sum of \$1,700, in order that the new Bishop might enjoy the income of the full sum of \$75,000, and received the thanks of the Synod for his generous and timely assistance.

During the ten years of Bishop Hamilton's episcopate, eight new parishes were set apart; seven churches were consecrated, and nineteen new churches were opened.

In 1887 the Bishop consented to appoint as Rural Dean a clergyman nominated by the clergy of the Rural Deanery. The Rev. George Forneret, M. A., was the first Rural Dean so appointed. In the same year Hamilton and Dundas became a Rural Deanery; in 1893 the county of Haldimand was erected into a Deanery, and North and South Wentworth were amalgamated.

From the following statement a general view of the progress of the diocese under Bishop Hamilton may be obtained :

	1885	1895
Clergy.....	68	65
Parishes.....	52	60
Stations.....	84	109
Communicants.....	4333	7959
S. S. Teachers.....	523	785
S. S. Scholars.....	6040	7538
Baptisms.....	1095	1031
Confirmations.....	395*	792
Population.....	18024	50937
Receipts on Apportionment	\$4400	\$4926
D. & F. Missions.....	\$2121	\$2339

\*1885 so far as confirmations are concerned, was half a year.

**The Episcopate of the Rev. John Philip DuMoulin, D. D.,  
D. C. L.**

CONTRIBUTED BY VEN. ARCHDEACON DAVIDSON, M.A.

It would be impossible to give any real idea of the history of the diocese under its third Bishop, without attempting, however inadequately, some description of the strong and brilliant personality who, for fifteen years was the dominating influence. To try to do so would be like the proverbial attempt to reproduce the play of Hamlet with the Prince of Denmark left out.

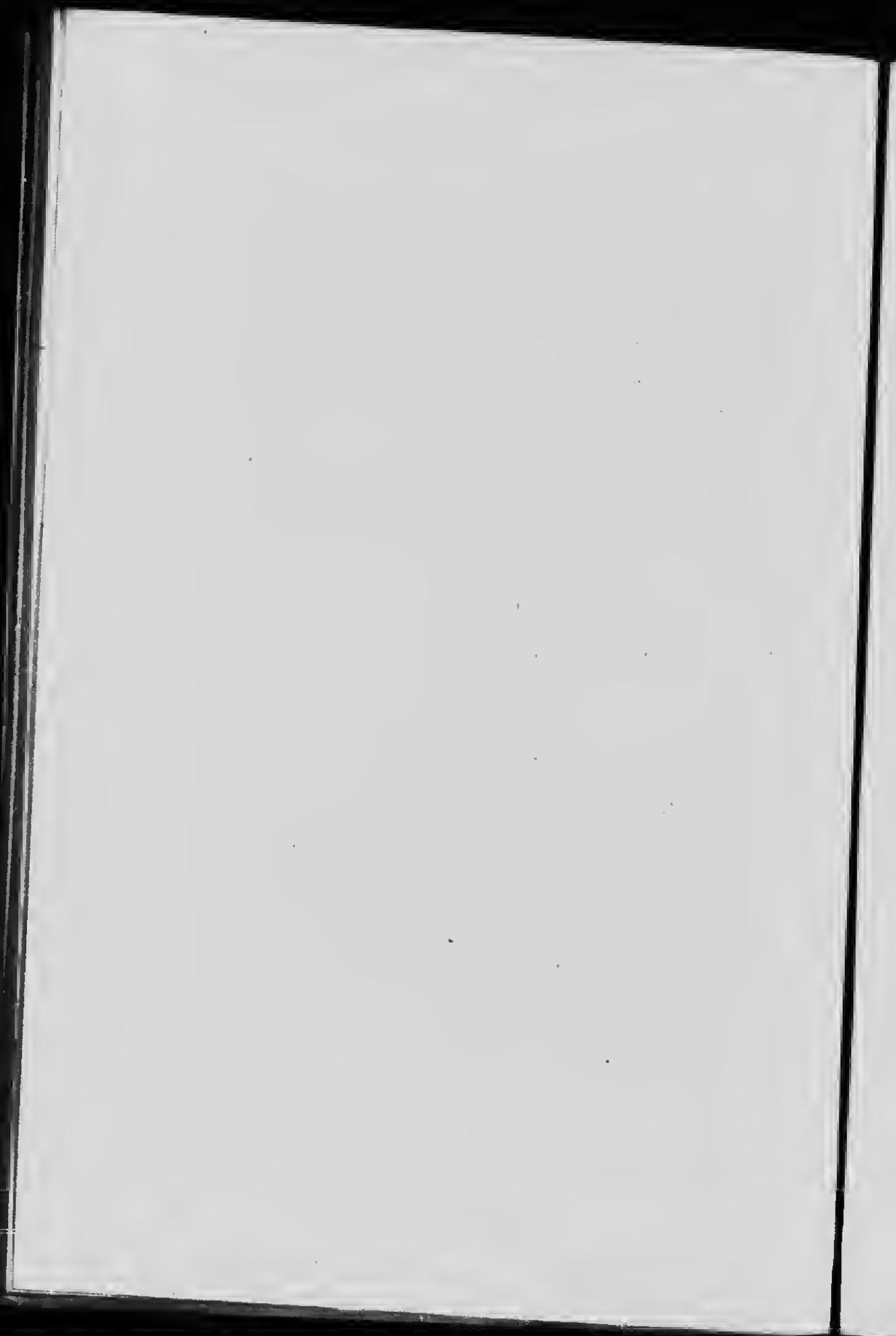
John Philip DuMoulin was born in Dublin on January 9th, 1836. He was entered as a student in Trinity College, Dublin, but did not complete his course. He came to Canada in company with two other famous Irishmen, Edward Sullivan and James Carmichael. All three became Bishops, and their lives were curiously intertwined and their friendship continued unbroken until death did them part.

He was ordained by Bishop Cronyn in 1862, and after filling Curacies at St. John's, London Tp., Trinity Church, Galt; Trinity Church, Montreal and St. James', Montreal, he was appointed Rector of St. Thomas' Church, Hamilton, in 1871.

In 1872 he was elected by the Provincial Synod to be the first Bishop of Algoma, but declined the honour. In 1875 he became Rector of St. Martin's Montreal, and in 1882 Rector of St. James' Cathedral, Toronto, where he did a magnificent work and established a reputation as a preacher which filled the vast church to its utmost capacity, not only on Sunday, but especially at the Noon-day Services in Lent. In 1896 he was elected Bishop of Niagara to fill the vacancy caused by the translation of Bishop Hamilton to the newly established See of Ottawa. His election took place upon the seventh ballot, and he was consecrated by Archbishop *vis.*, of Ontario, in St. James' Cathedral, Toronto, on June 24th. To the important work to which he had been called he brought a ripe experience, wonderful wisdom in dealing with men and untiring energy and devotion. The Diocese of



**RIGHT REV. JOHN PHILIP DU MOULIN, D. D., D. C. L.**  
Third Bishop of the Diocese of Niagara.



Niagara had every reason to be proud of its Bishop, who was regarded not only throughout the length and breadth of Canada, but also in England and in the United States, as one of the foremost orators in the Anglican Communion, and with him, oratory was not merely brilliance of expression or power of delivery, but every sermon and address was eminently practical, clear and convincing to the mind, and deeply moving to the conscience.

One of his chief characteristics was his great love for men and his eagerness to help forward every movement that encouraged laymen to work for the Church and to take a deep interest in its concerns. He was an unfailing friend of the Brotherhood of St. Andrew, and in later years of the Laymen's Missionary Movement, and would cheerfully travel thousands of miles to encourage and inspire the members of these organizations. He was a good judge of men and possessed in a rare degree the faculty of surrounding himself with advisers and deputies who were peculiarly well adapted for the work which he assigned them. No better illustration of this fact can be found than his selection of the present Bishop of Niagara for the post of secretary-treasurer of the Diocese. By his ability and thoroughness in the discharge of the arduous and complex duties of that office, as it was then constituted, he revealed to the Diocese his supreme fitness for the exalted position which he now occupies.

One of the tasks to which Bishop DuMoulin applied himself with vigor was the eradication of party strife. Possessed of strong convictions, to which he gave expression in no faltering terms, he was in no sense a party man, and there could be no better evidence of his success in breaking down prejudices and reconciling opponents than the fact that in the Episcopal election caused by his lamented death, party spirit found no place. The Diocese of Niagara still contains men of widely differing views, men who cling tenaciously to their views, but we have learned how good and joyful a thing it is for brethren to dwell together in unity.

Of his more direct personal characteristics this is not the place to speak at any length, yet no description of

him would he complete which failed to mention his loyalty and tenderness to his friends, his touching humility and his simple, child-like piety, and last, but not least, his quick and ready wit, and his houndless sense of humor.

The period during which he presided over the destinies of this Diocese was one which was marked by great movements and rapid development in the life of the Canadian Church. The formation of the M. S. C. C. and the S. S. Commission and the inception of the Laymen's Missionary Movement all took place during his Episcopate. Of these and kindred matters, however, it is not the province of the present writer to speak, as they are dealt with more fully in another paper. Our more immediate concern is with matters directly connected with the Diocese, in every department of which steady progress was made.

In 1896 there were 61 Parishes and Missions; in 1911 there were 65.

In 1896 there were 60 Clergy actively engaged in parochial work; in 1911 there were 71.

The Synod Journal of 1895 reports a Church population of 30,927; the number of baptisms as 1031, and the number confirmed during the year as 792. The Journal of 1910 gives the population as 35,960; the number of Baptisms as 1,395, and the number of Confirmed during the year as 991.

(N. B.—These years have been quoted rather than 1896 and 1911, as the vacancy in the See in the years 1896 and 1911 necessarily made it difficult to compare the Confirmation statistics.)

These figures do not seem to suggest startlingly rapid growth, but it must be remembered that in a Diocese which is nearing its jubilee, one cannot look for the phenomenal developments that are to be found in the younger west.

The comparatively small growth in the Church population, however, only seems to emphasize the remarkable

progress made in the contributions of the people, both for parochial and missionary purposes. In the Journal for 1896 the total amount given in the Diocese is reported to be \$84,904.67, whereas in 1911 it was \$175,467.65, more than double. When reviewing, in 1906, the first ten years of his Episcopate, the Bishop reported that the Episcopal Endowment Fund, which in 1896 stood at \$50,200, had been increased to \$75,000; the See House had been bought and paid for at a cost of \$9,000, and the Centry Fund had added \$39,000 to the capital of the A. & D. C. Fund, making a total of \$73,000 raised for special purposes in those ten years.

Similar evidence of the increasing generosity of the people is to be found in the fact that during his Episcopate, Bishop DuMoulin consecrated no less than 13 churches, including the Cathedral, showing that the paying off of Church debts has been going on steadily. A perusal of the Clergy lists of this period reveals the curious fact that during the 15 years we are now reviewing, no less than 42 Clergy came into the Diocese, either by Ordination or otherwise who had left it again within the period. Of these, 40 are still alive, possibly 41. This is a marvellous revelation as to the peripatetic habits of the Clergy and shows the wisdom, in fact the necessity, of establishing reciprocity in the matter of Beneficiary Funds between as many Dioceses as may find it possible to enter into such agreements. This matter was first mooted by Archdeacon Forneret in Bishop Hamilton's time. He again brought it forward in 1901 and 1902, and in 1905 the Dioceses of Niagara and Huron entered into such an agreement. Since then similar arrangements have been made with the Diocese of Toronto and negotiations with other dioceses are now pending. It may not be out of place also to mention the fact that during the late Bishop's regime the Canons and By-laws of the Synod were very thoroughly examined and revised, and that in the Synod year of 1906-7 a new Handy Book was issued, setting forth in intelligible form the results of these numerous amendments.

In closing this necessarily brief and somewhat sketchy account of that part of the history of the Diocese during

which Bishop DuMoulin directed its fortunes, may the writer be permitted to express the fervent hope that in the not very distant future a permanent and worthy memorial may be erected to his memory, and that it may take the form of the realization of his own cherished dream, that there might be in the See city of the Diocese a Church House. What his conception was of that institution may best be gathered from his own words, delivered to the Synod of 1906 : " We greatly need a Church House in the See city; a building of our own in which provision could be made for the Synod Office and accommodation for the various local organizations of the Church here; in which the W. A., the Brotherhood, the Athletic Association and other organizations could have their headquarters, a reading room in which Clergy and Laity in the city and from the outlying parts of the Diocese might find a resting place, could read the Church and other papers, and have, in a limited way, the benefits of a Church Club, and particularly a public hall, in which our Church, Society and Missionary Meetings might be held."

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#### **Fortieth Anniversary of the Establishment of the Diocese of Niagara.**

CONTRIBUTED BY VEN. ARCHDEACON PERRY, M.A.

Bishop DuMoulin was elected on May 12th, 1896.

The chairman on that occasion was Archdeacon Dixon, and the vice-chairman Archdeacon Houston. They are both dead. The then secretary-treasurer, Mr. J. J. Mason, is also dead. Of the six who acted as scrutineers, five are dead. Ten received votes for the Bishopric; seven are now dead, while two of the living are Bishops in the Canadian Church and the third is an Archdeacon.

Of all the Canadian Bishops living in 1896, only three now remain.

The total church population in 1896 was 27,855; in 1914, 46,115.

In 1896 nine missionary deputations were sent throughout the Diocese. The money which they received amounted to \$377.04, while their expenses were \$85.69. The total amount raised in the Diocese in 1896 for Domestic and Foreign Missions was \$1,705.14, while for the same objects in 1914 the amount was \$13,155.91, or an increase of almost 800 per cent.

The following organizations have been brought into existence since the beginning of the episcopate of the late Bishop DuMoulin :

I. Layman's Missionary Movement. This was instrumental in arousing a deeper sense of responsibility among Christian Laymen. At least five good results have followed :

1. Greater missionary intelligence.
2. A more earnest spirit of Christian unity.
3. A widened area of missionary giving.
4. The establishment of the duplex envelope.
5. Vastly increased giving.

II. The Sunday School Commission, with all its manifold work :

1. Its educational work.
2. Its teacher training course.
3. Its scholars' examination.
4. Its systematic lesson courses.
5. Its Children's Day.
6. Its missionary department.
7. Its temperance work.
8. Its lantern slide exchange.

III. Summer Schools. This work, which is carried on earnestly by the M. S. C. C. and the S. S. Commission, gave a systematic training to 285 Church people last year.

IV. The Missionary Society of the Canadian Church, which was organized in Montreal in 1902. Up to that time there had been no missionary organization in the Church.

1. Domestic and Foreign Missionary Society, with five Canadian missionaries, and five foreign missionaries working under it.

2. The Canadian Church Missionary Society. This Society had seventeen Canadian missionaries. Four of these have since been raised to the episcopate, and one is at present the General Secretary of the M. S. C. C.

The total amount contributed by these two organizations in 1902 was approximately \$45,747; while in 1914 \$202,826 was raised, or an increase of about 450 per cent. Under this organization there are being supported over 50 missionaries. But now we have come to the year 1915, the fifth under the sane and active guidance of our present Diocesan, it is surely the strangest, the most terrible the most responsible of all the years of our modern history. It is a great thing to be a Britisher these days, and even greater to be a Canadian, but greatest of all to be a member of the Church of England, inasmuch as the members of this historic church are daring and sacrificing in such vast numbers for our beloved Empire.

To-day we live in the midst of great responsibility, honored and respected by the masses, humbly and earnestly trying to bring every sane and noble gift into the treasury of the living God.

True statesmanship consists in finding the way that God is going and then moving things out of the way for Him. More and more the Church of England in Canada must accept the responsibility of this dedicated and directed statesmanship. Civilization apart from Christianity has this year come to its Judgment, and how awful the Judgment is! To-day the interest of Christianity means more than in the past, since with it alone there is hope of a better world, born again through great tribulation.

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### Reminiscences.

CONTRIBUTED BY REV. CANON KER

Some fourteen or fifteen years before there was any formal Diocesan organization the men who preceded us

in the sacred ministry in the Niagara District formed themselves into an Association, called the "Clerical Association of the Niagara Rural Deaunery;" and in the forefront of its constitution it gave emphasis to two of the most essential elements in clerical life, namely, personal holiness and ministerial efficiency. These were based on two other principles—prayer and the study of the Word of God.

Five decades make a big gap in the continuity of ministerial life, and little more than the names, most of them long since forgotten, remain to us of those who considered prayer and the study of the Word of God to be the two pillars of the Temple upon which personal holiness and ministerial efficiency depend. These elder fathers of the Church surely fulfilled the Divine injunction, bringing "pure oil olive for the light to burn always."

For forty years the Diocesan lamp has been burning, "shining more and more unto the perfect day." For three times forty the Anglican Church has existed in the Niagara Peninsula, but whether or not she has reached the full measure of her opportunities, we are not at present considering. Her State connection, and the traditional bondage which it imposed, have been a serious handicap to the unrestrained freedom claimed as a right by a growing ecclesiastical democracy. But in Canada she is rapidly adjusting herself to Canadian conditions; and even in the Homeland itself the Anglican Church is throbbing with a new life. Ere another decade shall have run its course we may reasonably expect that she will come forth like a giant refreshed with new wine. "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee. With joy and gladness shall they be brought, and shall enter into the King's palace."

As we are all aware, this Diocese was formally constituted in the year 1875, and the first few years were necessarily formative. Mr. Bliss published a third edi-

tion of his Clerical Guide in 1879, that is to say, four years after Diocesan organization, and at that date the working staff of the Diocese consisted of 49 clergymen, including one Dean and one Archdeacon. Our present Synodical Report almost doubles that, for we have 77 clergy on the active list, and about 11 on the Otium-cum dignitate shelf; but where the otium merges into the dignitate or vice versa, it is not easy to discover. Instead of one Archdeacon, as in the early days of the Diocese, we have now four, good men and true, every one of them, and valuable in carrying on the work of the Diocese. I remember once congratulating a friend of mine on his appointment to an Archdeaconry, but to my great surprise, he didn't enthuse in the least, and when I asked the cause, he told me that a very great authority had decided that the ultimate salvation of an archdeacon was one of the most doubtful questions in ecclesiastical literature. With such a serious handicap, upon the oculus episcopi, the great body of the clergy may congratulate themselves that, as touching salvation, they are not in the precarious condition of an archdeacon. As the Canons are like the cones, a feeble folk, I hope the salvation of Canons is upon a surer foundation.

In this reminiscent mood, I recall the warm personal letter I received from my old friend, Bishop Hamilton, bearing upon my entrance into this Diocese. At one time we were co-Presbyters in the city of Quebec, where the status of an Anglican clergyman differs considerably from that which obtains in the more western sections of the Dominion. It was a matter of much personal satisfaction to find myself once again associated in the work of the Church with a Bishop so profoundly and genuinely sympathetic as Archbishop Hamilton. He was to his clergy a real "Father in God," and as far removed from the historic type of step-father as light from darkness. Confidences reposed in Bishop Hamilton were held as inviolable as they were sacred. Such reticence often demanded great personal self-repression and restraint; but in the end it was amply justified, and the episcopal office was magnified in the person of the Bishop. During almost the whole of Bishop Ham-

ilton's episcopate, the spirit of controversy was rampant. Toronto was a storm centre; and as the city of Hamilton was well within the cyclonic zone, the Bishop's lot was not at all times the happiest, or the most peaceful. Holding firmly, however, to the fact that the interests of the Church were paramount, he went on his way, disregarding the personal equation and winning love from most, and respect from all, until that day, in the month of March, nineteen years ago, when, to the sincere regret of all, he announced his possible transference to the newly created Diocese of Ottawa. A month later, the ties that bound him to the Diocese of Niagara were definitely severed. As Chief Pastor he had accomplished much for the future stability of the Diocese; and I venture upon the liberty of saying that his trials and self sacrifices, so patiently borne, have been abundantly blessed in the progressive life of this Diocese. When the future historian unrolls the Episcopal records of the whole Canadian Church, Archbishop Hamilton's Niagara Episcopate will, as a complete record of faithful work, bear comparison with any other eleven years that may be selected. At its close Bishop Hamilton wrote with a full heart: "It is a severe wrench for me to be severed from so many clergymen and laymen and from so many interests of the Church, which have filled a very large place in my life and in my heart during the last eleven years. I cannot easily forget you and yours. Trials and difficulties have at times beset me as your Bishop, but the joys which have attended my ministrations of the Word and Sacraments, and my life among you, have been so satisfying that eleven years seem but a few months."

The Diocese of Niagara would leave itself open to the charge of gross ingratitude, if it should ever forget the splendid service rendered by Archbishop Hamilton.

The transference of the Archbishop to the Diocese of Ottawa resulted immediately afterwards in the election of Canon DuMoulin to the vacant See. As rector of St. James' Church in the City of Toronto, Canon DuMoulin had established a considerable reputation as a preacher. If the Diocesan finances had become somewhat entangled

during Bishop Hamilton's Episcopate, they were ultimately straightened out under Bishop DuMoulin, owing to the capable work of the new Secretary-Treasurer, who followed on the demise of the late J. J. Mason. The Synod thought so much of his work that from the role of an Archdeacon, it transferred him to the Bench of Bishops, and now, after nearly four years' experience, we can safely congratulate ourselves on the wisdom of the choice, and express the sincere hope that it will be many years ere we shall be called upon to make another selection. And now that forty years have run their course, and we have weathered their storms and stress, we enter the harbour of peace and good will. That awful "thin end of the wedge," that has wrought endless mischief in the life of the Church, is no longer in use in this Diocese; and the Christ-like need for service, has reduced to a minimum the variants in religious and ecclesiastical controversies. In view of the calamities that have suddenly fallen upon the nations, all forms of internecine conflict are as unjustifiable as they are deadly. And what a lesson there comes to us from the Front! Two hundred Chaplains—Anglicans, Presbyterians, Roman Catholics, Methodists and others, all working together, in the most perfect harmony, and all working amidst the awful human wreckage on the desolated plains of Belgium and northern France.

"Ambassadors of Christ you go  
Up to the very gates of Hell,  
Through fog of powder, storm of shell,  
To speak your Master's message: 'Lo,  
The Prince of Peace is with you still,  
His peace be with you, His good-will.' "

The mystery of this world-war fever is a book sealed with many seals; and we are too weak to break the seals, and too blind to read the writing. Probably it is that the nations are being made the instruments of their own punishment; or perhaps it is a great cataclysm which shall inaugurate a new and better order of human life. Who can tell, or trace the footsteps of Him "Who knoweth what is in the darkness, and the light." Let us remember the stirring lines :

"A hundred years ago your fathers fought,  
As you must fight for liberty today,  
Beside that heritage all else was naught  
And shall we prove ourselves less staunch than they?"

The hour has struck and England asks your vow of  
loyal and ungrudging service—NOW."

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### Reminiscences.

CONTRIBUTED BY MR. SAMUEL DICE.

In referring to my diary for the year 1875, I find recorded that on the 17th day of March, I attended a meeting of the clerical and lay representatives residing within the boundaries of the new diocese, the object of such meeting being to select a Bishop. The Venerable Archdeacon Fuller was on the first ballot chosen. The Consecration of Bishop Fuller took place in St. Thomas' Church, Hamilton, on the 1st day of May following. I attended the service, and found it most impressive. In order to be present I drove in from Lowville, a distance of 18 miles, a severe snow storm coming on before I reached the city. This storm continued until three o'clock in the afternoon, after which I made the return journey, arriving at home at 8.30 p. m.

I attended the first session of the Synod of the new diocese on the 26th and 27th of May, the chief business being the adoption of the Constitution and By-laws. I also attended the first Confirmation service held by Bishop Fuller, the place being Omagh, and the date being May 30th. I have been associated with many of the clergy who have been "called home." Among them I may mention Dean Honston, Canons Wm. Belt and A. J. Belt, Canon Mackenzie, Canon Bull, and Canon Reed. I have enjoyed the honor and privilege of taking part in the election of three Bishops of this diocese, viz.: Bishop Fuller, Bishop Hamilton, and the present occupant of the See. At the time of the election of Bishop DuMoulin, I was not a member of the Synod, having just removed from Lowville to Milton.

Being in a reminiscient mood, I may say that for several years I attended the sessions of the Synod of the parent diocese of Toronto, and that I can recall the names of many of the more prominent members, both clerical and lay. I distinctly remember the tone of voice of each and his pose while speaking. The appearance, tone and distinct pronounciation of Rural Dean Geddes, when reading the prayers for the Divine blessing and Unity were most impressive. While I have not been present either in Toronto or in Hamilton at any meeting which might be termed "stormy," I have heard many earnest discussions and debates. At times there would be considerable amusement caused by some zealous layman who had a grievance to air or a scheme to propose regarding the distribution of funds. One such layman had such a high opinion of his own rector's methods and bestowed upon him such high praise that his hearers might have inferred that the clergyman was the speaker's patron saint.

It may be that some who were with us at the first session of this Synod and are here to-night will be spared to celebrate the fiftieth anniversary of the diocese. I pray, my Lord, that you may be spared to perform the duties of your high and holy office for many years to come and that the church may continue to prosper under your administration.

