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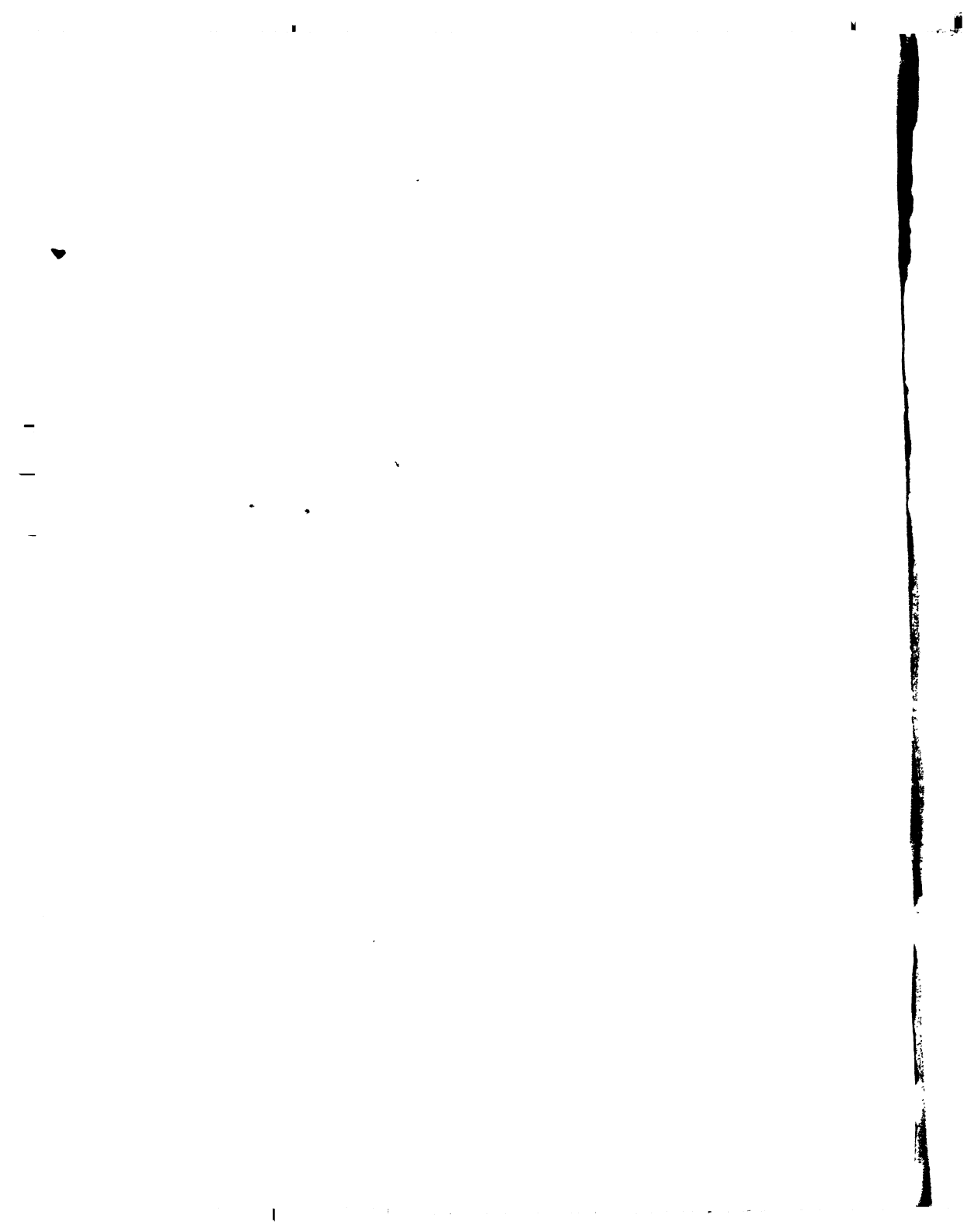
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CENTENNIAL



ST. MARK'S CHURCH

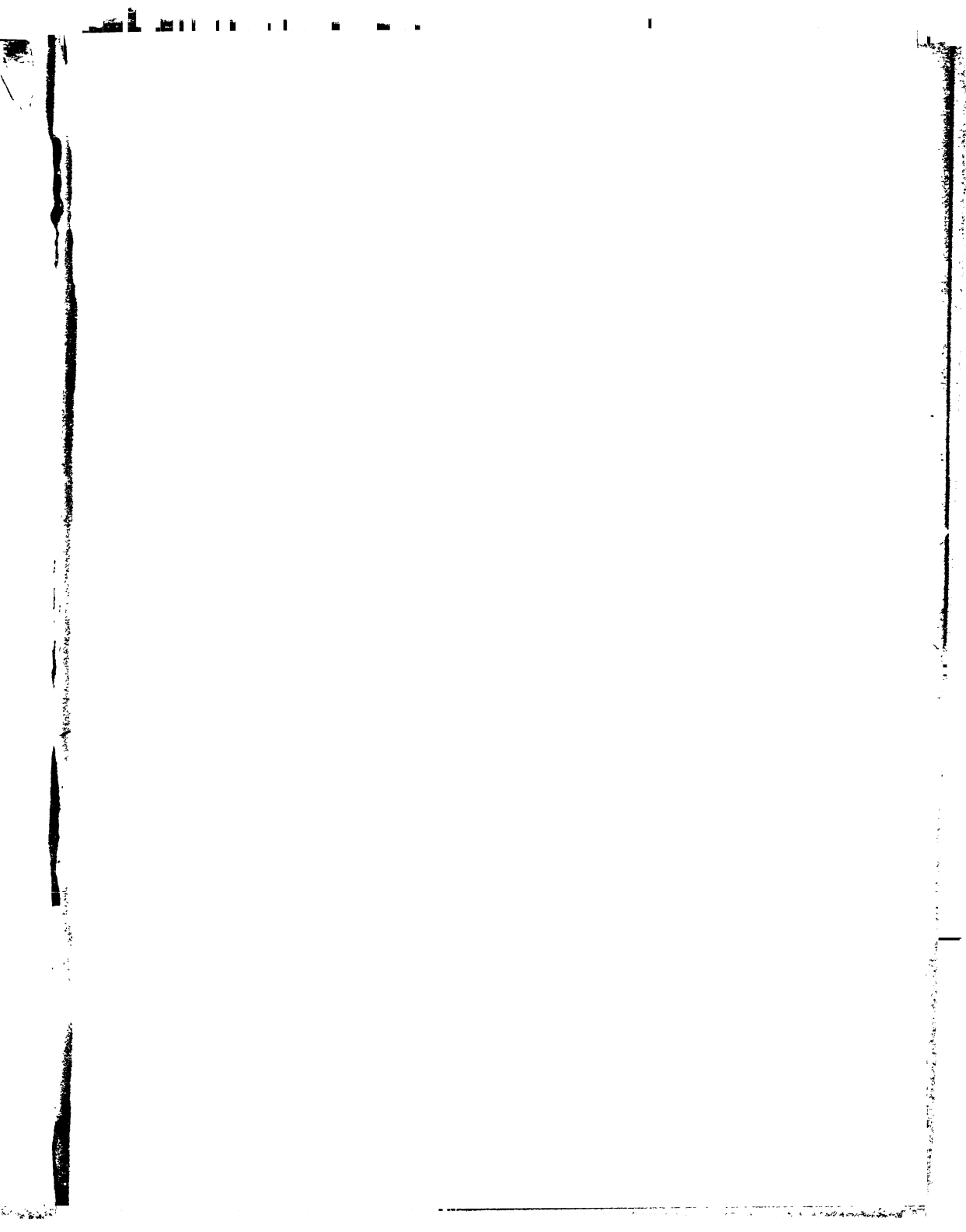
NIAGARA

1792 - - - - 1892



Toronto:  
JAMES BAIN & SON.  
1892.

1892  
(55)





*Smith & Johnson*

ST. MARK'S CHURCH.

## Preface.

Church Centennials, thus far, are among the rare events in the history of Canada. It would, therefore, have been remarkable had the church of St. Marks', Niagara, passed through a century of its existence without commemoration of the fact. More remarkable still had it proved, after the event's celebration, had no record or memorial of the proceedings of the time been kept. That we might not be in such a case, the publication of a memorial volume was asked for, and the small book before us is the issue. The work of compilation and writing was committed to one of our best local historical writers, and all will concede that Miss Janet Carnochan has faithfully performed her part, and we would add has done so gratuitously. Part of the matter was taken from her very able paper read before the Canadian Institute in 1890; but the major portion is quite new and hitherto unpublished. To all intents and purposes, therefore, it is a new history. The photo. illustrations were done especially for this work by two gentlemen amateurs, whose names we are not at liberty to publish. The corporation of St. Mark's hereby tender

Miss Carnochan, and the above-mentioned gentlemen, their heartiest thanks for their trouble, and hope that they may find some little gratification in the measure of permanency given their work, as also in its general appreciation.

To all interested, to those who took part in the celebration, and to the general public, we commend this brief memorial, which is in reality but a partial narration of the events in the lives of three successive rectors, the last of whom, comparatively free from infirmity, still lives to pursue these pages.

JOHN C. GARRET, *Curate in charge.*

RUSSEL WILKINSON, }  
D. B. MACDOUGALL, } *Churchwardens.*



# St. Mark's

1792 - - - 1892

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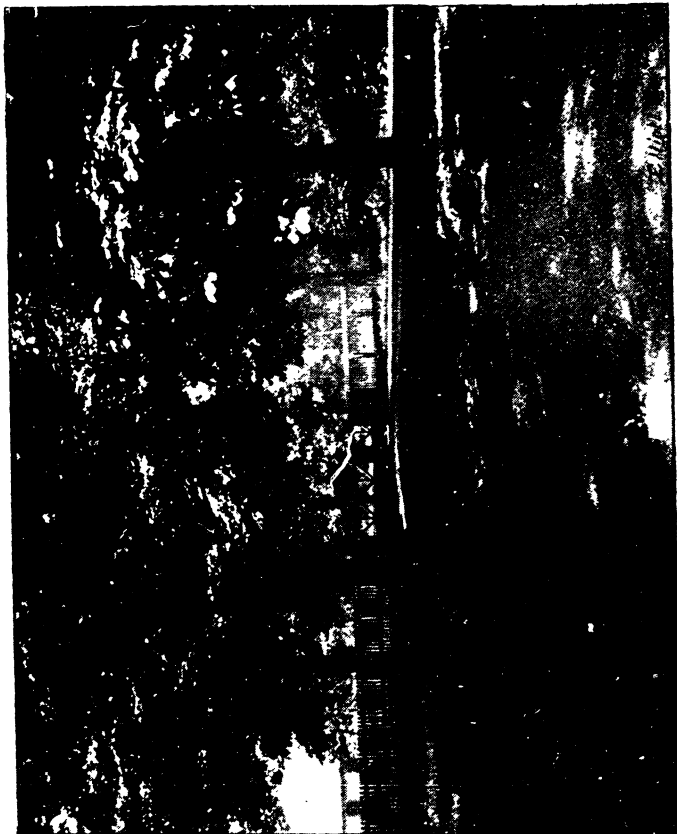


THE beautiful old church of St. Mark's, Niagara, forms in itself an ample refutation of the statement, sometimes sneeringly made, that Canada has no history; for the edifice and its surroundings form a history in themselves.

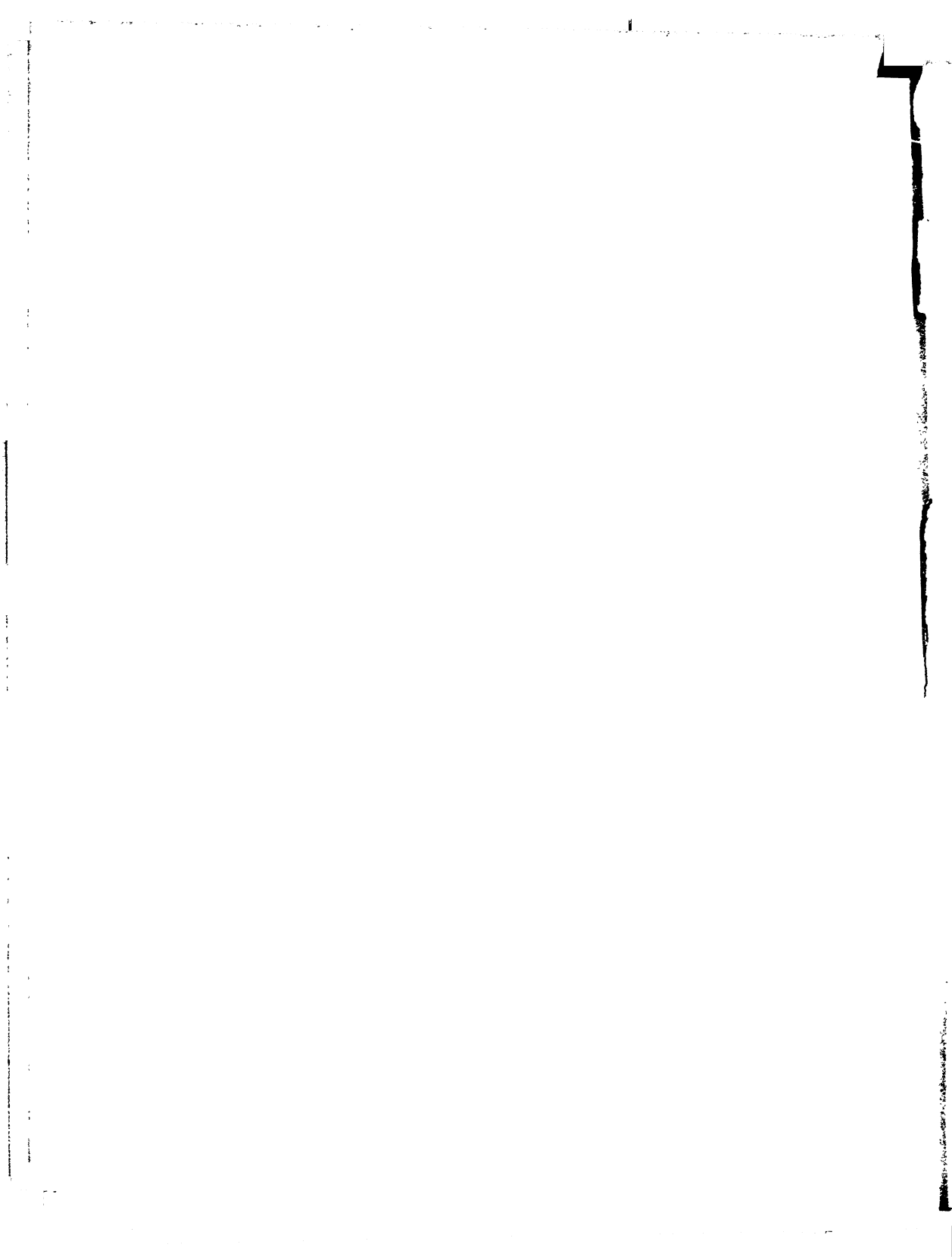
It has been said, and well said, that were one to study the history of this church—its tablets, its register, and all that may be seen from its square tower—he would be tolerably familiar with a great part of the history of Upper Canada. In attempting to sketch the story, we find an

ample store of different materials—a picturesque grey stone church, with projecting buttresses and square tower, peeping through the branches of magnificent old trees, many tablets inside and out, tombstones hacked and defaced by the rude hand of war, an old register, dating back to 1792, kept with scrupulous neatness, its pages giving an ever-shifting kaleidoscopic view of different nationalities, of pioneer life, of military occupation, of the red man, Britain's faithful ally, of the poor slave, here freed by legal enactment, of waifs and strays from all lands, while the surroundings tell of French occupation two hundred years ago, of booming cannons and blazing rooftrees a century ago.

Long before the modern tourist had invaded our quiet town and learned of the beauties with which we are so familiar, oracularly telling us what to admire, some of us are pleased to remember that it was our ideal of an old English parish church and churchyard. When the late lamented Dean Stanley visited St. Mark's, he said: "This is a piece of old England." The parish of St. Mark's is unique in this particular, that in the century which has elapsed there have been only three incumbents, with a record of 37, 28, and 35 years respectively. The value of its register is shown by the fact that permission was obtained some years since to copy all the earlier pages, and this record has been placed in the archives of the Historical Society of the city of Buffalo. The Rev. Robert Addison, the



CHURCHYARD.



first rector, who had been sent out by the Society for the Propagation of the Gospel, must have had a vein of quiet humor, as shown by the quaint remarks interpolated here and there at the notice of baptism, wedding or burial. He was evidently a scholar and a lover of books, for his library of several hundred volumes, now in the possession of the church, would bring from far and near the lover of rare and curious books. Here is a Breeches Bible and Prayer Book, in which is offered prayer for Henrietta Maria, wife of Charles I., and in dull, dusky leather many rare and valuable folio editions to rejoice the heart of the bibliomaniac.

The first entry is July 9th, 1792, a baptism, the first burial being July 31st, and the first marriage is in these words: "Aug. 23rd, 1792, Henry Warren, bachelor, to Catherine Aglor, spinster." "Aug. 16th, buried a soldier in the Fort on the other side of the river." "Aug. 24th, married Capt. James Hamilton to Louisa, his wife." The remark appended to this tells a tale of a new country: "They had been married by some commanding officer or magistrate, and thought it more decent to have the office repeated." "Buried Jan. 6th, 1793, Jane, a daughter of Martin, Col. Butler's negroe." "July 6th, a sergeant of the 5th Regt., shot for desertion. He was attended a good while before he suffered. He died well." "Prv. Wyndham, of the 5th Regt., shot himself Mar. 20, 1794." "Ap. 12th,

1794, William Dixon, bachelor, to Charlotte Adlem, spinster.”  
“May 15th, Col. John Butler, of the Rangers, buried (my patron).” Here is a pathetic entry: “July, 1794, buried a child of a poor stranger called Chambers.” “Sept. 9th, buried a soldier, surfeited by drinking cold water.” “Baptisms, Sept. 3rd, Cloe, a mulatto.” “Married John Jacks and Rose Moore, negroes.” These must have come to their new homes slaves, but, to the honor of Canada be it said, by Act of the Parliament which sat within sight of St. Mark’s, declared free long before Britain by many a hard-fought struggle in the House of Commons made her chattels free, or our neighbors in the United States, by the unstinted pouring out of millions of dollars and of a more costly treasure of tears and blood, did the same. “Dec. 15th, 1794, Mr. Barnham, a stranger, dropped down dead.” “Burials, Jan. 1st, 1798, an Indian child.” “May 7th, 1799, servant of Mr. Justice Powell killed in yd. well.” The next entry tells of the time when this was the capital. “Buried an infant child of the Atty.-Gen.’s servant.” “Oct. 10th, R. B. Tickell buried”; and the comment on some to us never to be explained tragedy, “Alas, he was starved.” “Sept. 24, White, the butcher from England, and an Indian child.” It is noticeable that the rector must have been indefatigable in his exertions, for we find him baptizing at Twelve Mile Creek, Twenty Mile Creek, Forty Mile Creek, Ancaster, Fort Erie, St. Catharines, Head of the Lake, Chip-

pewa, Grantham, The Falls, York, Long Point. On these occasions, and when people came from long distances to Niagara, there are often a great many baptisms recorded on the one day, the comment "of riper years" showing that many besides children were baptized. June 24th, 1799, occurs a well-known name: "Baptism, Allan Napier McNabb, from York"; as also occur the names of Ridout, Givens, Macaulay, from the same place. "Buried, worn out by excess at the age of 49." "Baptised, Amos Smith, of riper years." "Buried, old Mr. Doudle." "Baptised, 1801, David, son of Isaac, a Mohawk Indian." "Buried, Cut Nose Johnson, a Mohawk chief." "Poor old Trumper, Capt. Pilkington's gardener." These slight descriptive terms show a human interest, a kind heart, a humorous vein. In turning the yellow but well-preserved pages, we see such expressions as "fell in a duel," "French refugee," "boy drowned," "killed by lightning," "fell down the mountain," telling of tragedies which must have saddened many a home in this new country, but of which no one now can give us any further details. It is remarkable that in all the early notice of baptisms, there is nothing but the name and those of the father and mother; after some time come notices of god-mothers, and in 1806 this fuller notice: "May 3rd, Eliza Ann Maria Vigoreux, daughter of Capt. Henry, Royal Engineers, and Eliza; god-father, Rev. Louis Vigoreux; god-mothers, Dowager Lady Spencer and Anna

Maria Vigoreux." Here is the name of one who, justly or unjustly, received much blame in the war: "Baptism, Nov. 20th, 1808, Augusta Margaret Firth, daughter of Col. Henry Proctor, commandant of the 41st Regt., and Elizabeth." "Married, Dec. 11th, 1807, Lieut. Wm. Proctor, brother of Col. Henry Proctor, commanding at Fort George, to Joan Crooks." We still find buttons of the 41st Regt. on the slopes of Fort George. In 1808 very frequently occurs the record: "Buried, infant of the 41st Regt." "Nov., 1807, John Conrad Gatman, an old German, buried." "1810, Master Taylor, of 100th Regt., killed by lightning." "Old Amen Misner, May 5th, 1812." "Married, Thomas McCormack, bachelor, to Augusta Jarvis, spinster."

Here is the brief record of the hero of Upper Canada, who did so much, by wise counsels, prompt action, and undaunted courage, to save our country and repel the invaders, who, galloping away in the early morning, was in sorrow and gloom brought back, by his companions in arms, a corpse: "Oct. 16th, 1812: Burials, Gen. Sir Isaac Brock, Col. John McDonald, they fell together at Queenston, and they were buried together in the north east bastion of Fort George."

During the time of the occupation of the town by the Americans from May to December, the notices go on in the register, but it may be noticed that there are no marriages from May 2nd, 1813 to Jan. 18th, 1814, except those of two



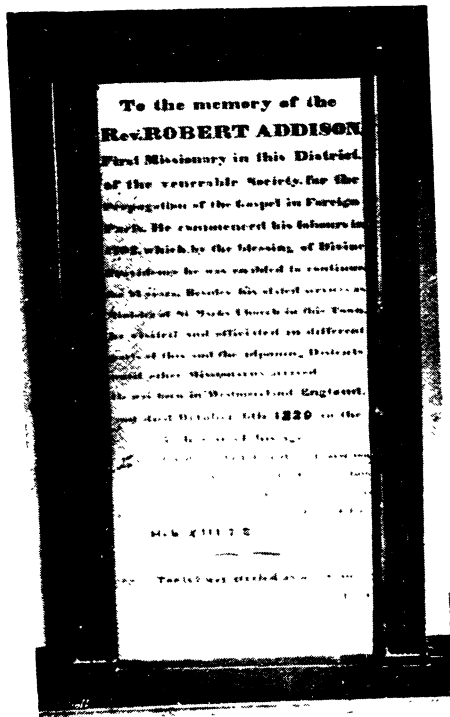
Indian chiefs, thus recorded : " Mohawk chief, Capt. Norton, to his wife Catherine, I think on 27th July, 1813, when she was baptized, and Jacob Johnson, another Mohawk chief, was married to his wife, Mary, on 21st Aug., this year." "Buried, July 17th, Col. C. Bishop, died of his wounds." As this brave young soldier was buried at Lundy's Lane, Mr. Addison must have been called on to ride all these miles to perform this service. The next item gives us another glimpse of warfare : "On the day on which the engagement between Sir James Yeo and Commodore Chauncy took place on the lake, our dear friend, Mrs. McNabb, was buried in Mr. Servos's burying ground, supposed to be 29th Sep., 1813." This history gives as the 28th Sept., but it is evident that during this exciting period some of the entries have been made from memory, "10th June, 1816 : Buried, George Lawe, Esq., Usher of the Black Rod." "Married, 1817, Rev. William Samson, minister of Grimsby, to Maria Nelles." "Buried, 1819, James Rogers, innkeeper," and the remark, "A bad profession for any but very sober men." "Sept. 23rd, 1822, Poor old Hope," "Feb. 23rd, baptized Agnes Strachan, daughter of Hon. Dr. J. Strachan, rector of York, and Ann his wife." Here may be seen the names of most of the regiments that have been quartered here, 41st, 8th King's, 100th, 99th, 70th Sappers and Miners, etc.

Rev. Mr. Addison was military chaplain for many years. In 1820 we find another name as performing baptisms in that

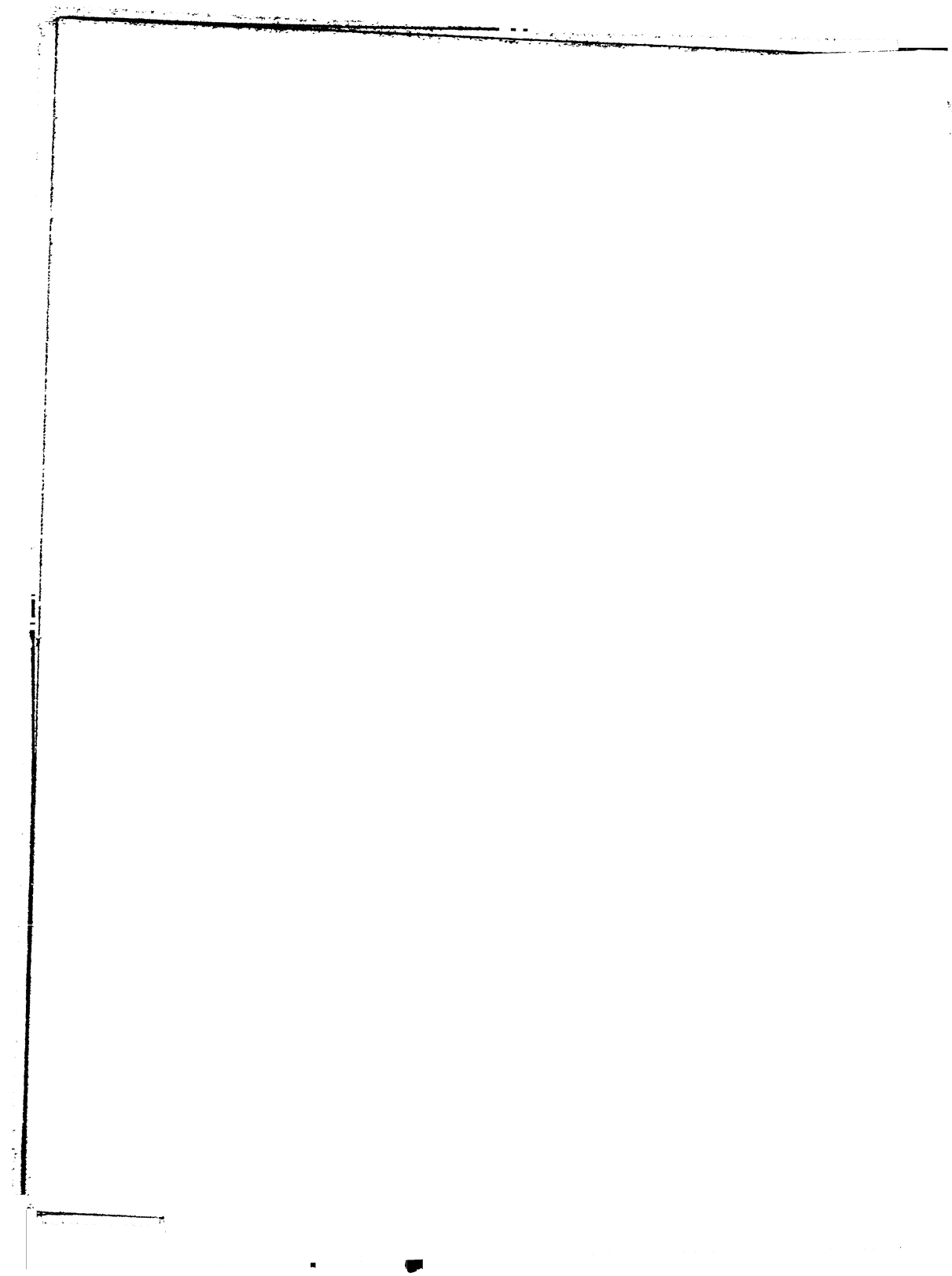
capacity, there being a very neatly kept little book, a military register of baptisms for Fort George, U.C., from 1821 to 1827, by R. W. Furney.

The Rev. Thos. Creen was appointed assistant minister of Niagara 3rd July, 1826. The last entry apparently in the hand of Mr. Addison is in 1827, in tremulous characters, signed, instead of full name, "R. A."; and here, in another hand, is recorded the burial of this venerable man, whose zeal, piety and kindness of heart we have seen told, all unwittingly, in these pages: "Oct. 9th, 1829, the Rev. Robt. Addison departed this life on the 6th, in the 75th year of his age." On the outside wall of the church is a large tablet to his memory, and another inside. It is remarkable that all the entries are signed "Minister of Niagara" by Mr. Addison. Mr. Creen was appointed assistant minister 3rd July, 1826, but in 1835 he signs his name "Thos. Creen, Rector." The last entry in his hand is, May 17th, 1854, a list of confirmations.

While the register thus affords a complete history of these years in so many respects, it is remarkable that no documentary evidence has been produced to show exactly when the church was built, or how long it was in process of construction, but the date generally accepted is 1802. Before its erection the congregation seems to have met in the Court House, near the site of the present one, and in the interval during the war of 1812, and for some time following, in the



TABLET TO REV. R. ADDISON.



old Indian Council Chamber, afterwards used as a military hospital, and lately burned down. After the battle of Queenston Heights the church was used as a hospital for our own wounded, and while the town was occupied, for seven months, by the Americans, it was used as a barracks by them. When the town was burnt, St. Mark's shared the fate of other buildings, only its stone walls remaining : the Indian Council Chamber and some of the buildings known as Butler's Barracks were not burned ; as the British troops were marching in, they were thus saved. Here are two letters brought to notice by our distinguished litterateur, Mr. Kirby, F.R.C.S., which have been lying forgotten, and now, after seventy-two years, throw a flood of light, giving us information, unexpected as it is invaluable. They were written by Col. Wm. Claus to Hon. and Rev. Dr. Stuart, asking assistance from the Society for the Propagation of the Gospel.

“NIAGARA, U. C., Jan. 18th, 1818.

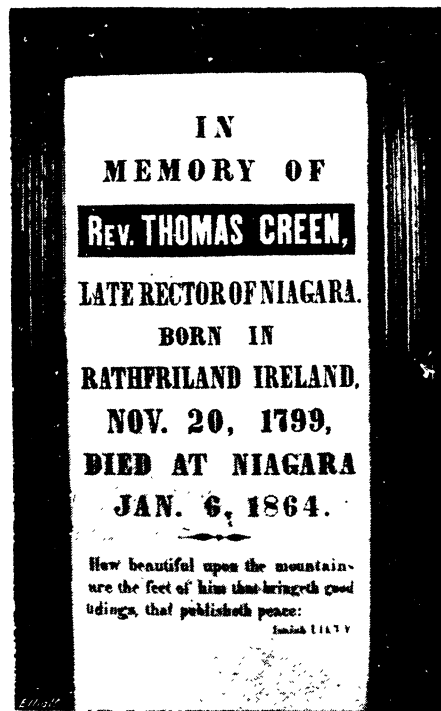
“Anxious that something should be done towards rebuilding our church which in the winter of 1813 was unfortunately destroyed by the enemy at the time our town was burnt, I would not take this freedom if there appeared the most distant prospect or steps taken to make it even in a state that we could attend divine service, but during this season it is hardly possible to attend. It remains in the state the Commissariat put it in for the purpose of storing provisions in after we repossessed

ourselves of the frontier, with the trifling addition of a temporary reading desk, and gallery for the troops. Your lordship saw the state it was in last summer. Nothing whatever has been done or likely to be done. It is not even weather-proof. The church was made use of in 1812 as our hospital for the wounded. We were deprived of our all and home, and have barely the means of getting covering for ourselves and families, to which must be attributed the melancholy state the church remains in."

The next letter is dated Niagara, 20th Sept., 1820, and first speaks of the visit formerly paid and goes on thus :

"It may not be amiss to recapitulate. Previous to war of 1812 the small congregation of Niagara erected, at their own expense, a church which cost £1200 cy. In October, 1812, it was taken possession of and used as a hospital for the wounded, and kept for that purpose until the place was evacuated by us in May, 1813. On our re-occupying of Niagara, in the winter of 1813 and 1814, it was again taken possession of by the public and made a provision store of, and continued so until, I think, 1816, when application was made to His Majesty's Government for some aid towards putting it into a state to perform divine service in, when His Majesty was graciously pleased to order £500 stg., which has been received and applied, but falls short of accomplishing our wish ; notwithstanding we are keeping the





TABLET TO REV. T. CREEN.



work going on. Our congregations are too poor to expect much from them. From their being within gunshot of the enemy's lines they suffered the loss of all they possessed, burnt out and plundered of everything, and they had really not yet recovered their misfortunes from the late unhappy events."

The answer to this letter, dated 25th Dec., 1820, mentions that the Society had lately placed money in the hands of the Bishop of Quebec for aid in building churches, and refers the writer to him.

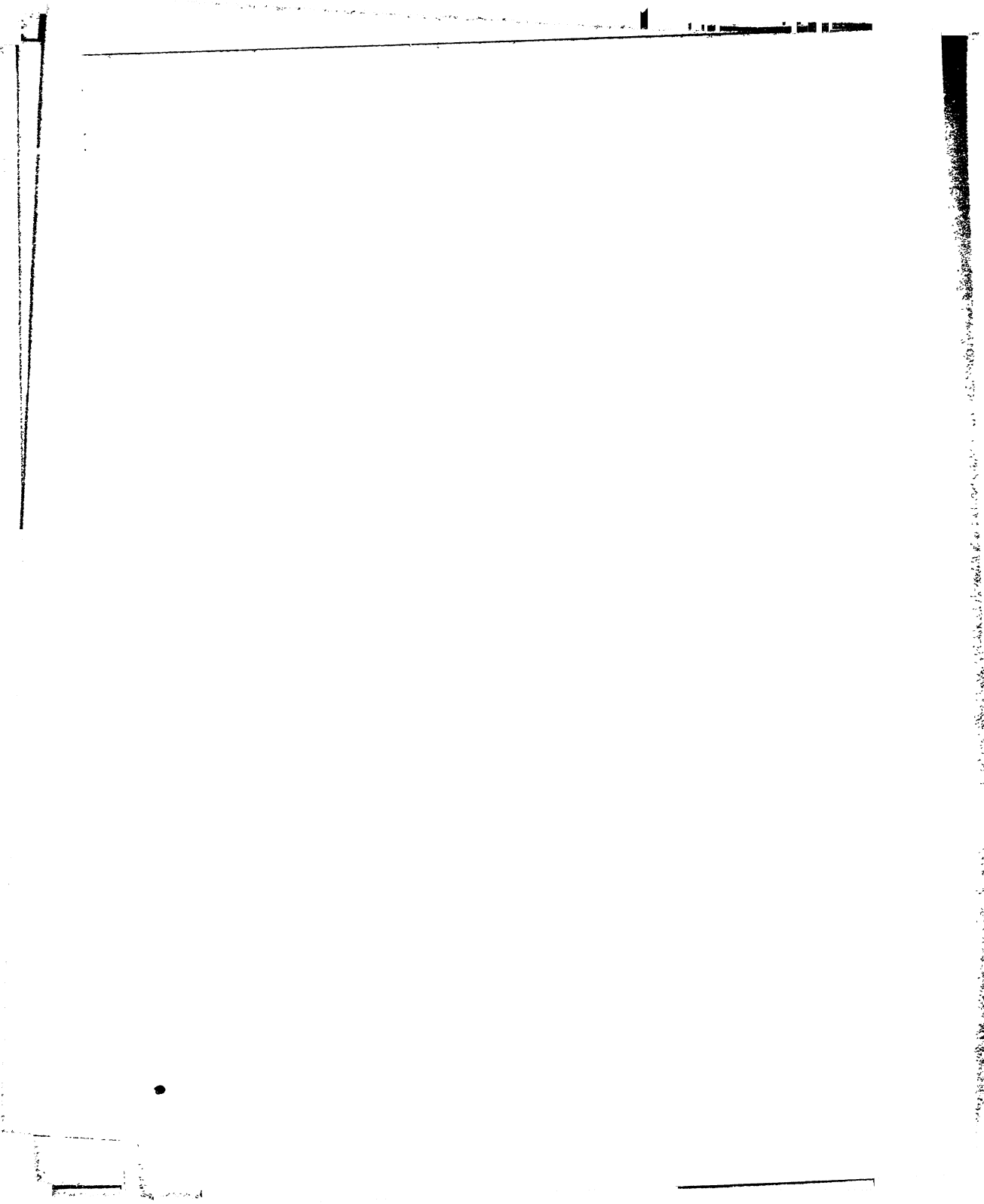
The rebuilding must have taken place between 1816 and 1828 and the addition in 1843, as the curiously carved pulpits have that date. The new part of the church added then, forming the transepts, can plainly be seen to be a different color from the old part, the nave containing the tower. Several pictures of the church before the transepts were built are in existence, having a spire instead of the four points as now. One water color bears the date 1834.

The church was consecrated in 1828, on Sunday, Aug. 3rd, by the Hon. and Rt. Rev. Charles James, Lord Bishop of Quebec, brother of the Earl of Galloway, in the presence of His Excellency Sir Peregrine Maitland, K.C.B., his staff and other dignitaries. Morning prayer was said by Rev. Robert Addison, the lesson and Litany by Rev. Thomas Creen, the assistant minister, the Bishop preaching.

During the incumbency of the second rector many munificent gifts were made to St. Mark's, showing what loving hearts worshipped within its walls. The beautiful tablets in the chancel with the Commandments, Creed and Lord's Prayer, were brought from England, the money to provide them being given by the widow of the Hon. Robert Dickson. The silver communion plate was presented by Mrs. Downs, and the Bishop's chair by the Hon. William Dickson, the font by Mrs. Hall and Mrs. Melville. The small crimson arm chair was presented to the sexton, John Ray, when a feeble old man, by the Sunday school children, who also erected the stone in the graveyard to his memory. The stained glass window in the chancel was the first of the kind in Upper Canada. Two chaste tablets of white marble commemorate the name of a family noted for liberality to the church, and this "gift of liberality" seems to have been inherited by their descendants, for the placing of the present fine-toned organ was largely due to the liberal contribution of Geale Dickson, Esq., and the beautiful chime of bells was a memorial gift from the same gentleman and his brother, Walter A. Dickson, Esq.

The visitor to St. Mark's may spend a profitable hour in reading the numerous tablets on the walls commemorating many who, during the last century, worshipped here, and whose memory is thus kept green.





The oldest record may be found inside the eastern door, having been brought from the graveyard, where it had been found partly covered, and placed here for safety. It is rudely carved and imperfectly spelled, by some hand unskilled in or all unused to such work :

LENERD BLANCK DESEACED 5 AUG. 1782.
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In the porch at the north door of the older part of the church is a stone which had fallen down in the graveyard, and now placed here forcibly brings back to us the rattle of musketry and rush of foemen the day when Niagara was taken :

“In memory of Capt. M. McLelland, aged 42 years, Charles Wright and Wm. Cameron, in the 25th year of their age, of the 1st Regiment of Lincoln Militia, who gloriously fell on the 27th day of May, 1813, also Adjutant Lloyd, of the 8th (King's) Regiment of Infantry.

“As lurid lightnings dart their vivid light,  
So poured they forth their fires in bloody fight ;  
They bravely fell and saved their country's cause,  
They loved their Constitution, King and Laws.”

At the north end of the church is the tablet erected by friends of the first rector to his memory bearing this inscription :

“ In memory of the Rev. Robt. Addison, first missionary in this district of the venerable the Society for the Propagation of the Gospel in Foreign Parts. He commenced his labors in 1792, which, by the blessing of Divine Providence, he was enabled to continue for 37 years. Besides his stated services as minister of St. Mark's in the town, he visited and officiated in different parts of this and adjoining districts until other missionaries arrived. ‘Remember them which have the rule over you.’ ”

Here we unroll a page of history, a name handed down to obloquy by the skill of the poet and the imaginative powers of the sensational writer, but no doubt time, which rights so many wrongs, will yet do justice to the memory of one so bitterly spoken of by English poet and American historian. The poet Campbell acknowledged his information on the subject had been incorrect, and we hope to see some histories we wot of revised, but how difficult to rectify such wrongs. Here is the inscription :

“Fear God and honor the King. In memory of Col. Butler, His Majesty's Commissioner for Indian Affairs, born in New London, Connecticut, 1728. His

*Honour the King*

**IN MEMORY OF**  
**COLONEL JOHN BUTLER,**

HIS MAJESTY'S COMMISSIONER  
 FOR INDIAN AFFAIRS.

BORN IN NEW LONDON PROVINCE  
 CONNECTICUT 1728 HIS LIFE WAS  
 HONORABLY IN THE SERVICE OF THE  
 KING

IN THE WAR WITH FRANCE FOR THE  
 OF CANADA HE WAS DISTINGUISHED  
 BATTLE OF LAKE GEORGE & SEEN  
 AT THE BATTLE OF FORT NIAGARA  
 ON SEPTEMBER 26 JULY 1759

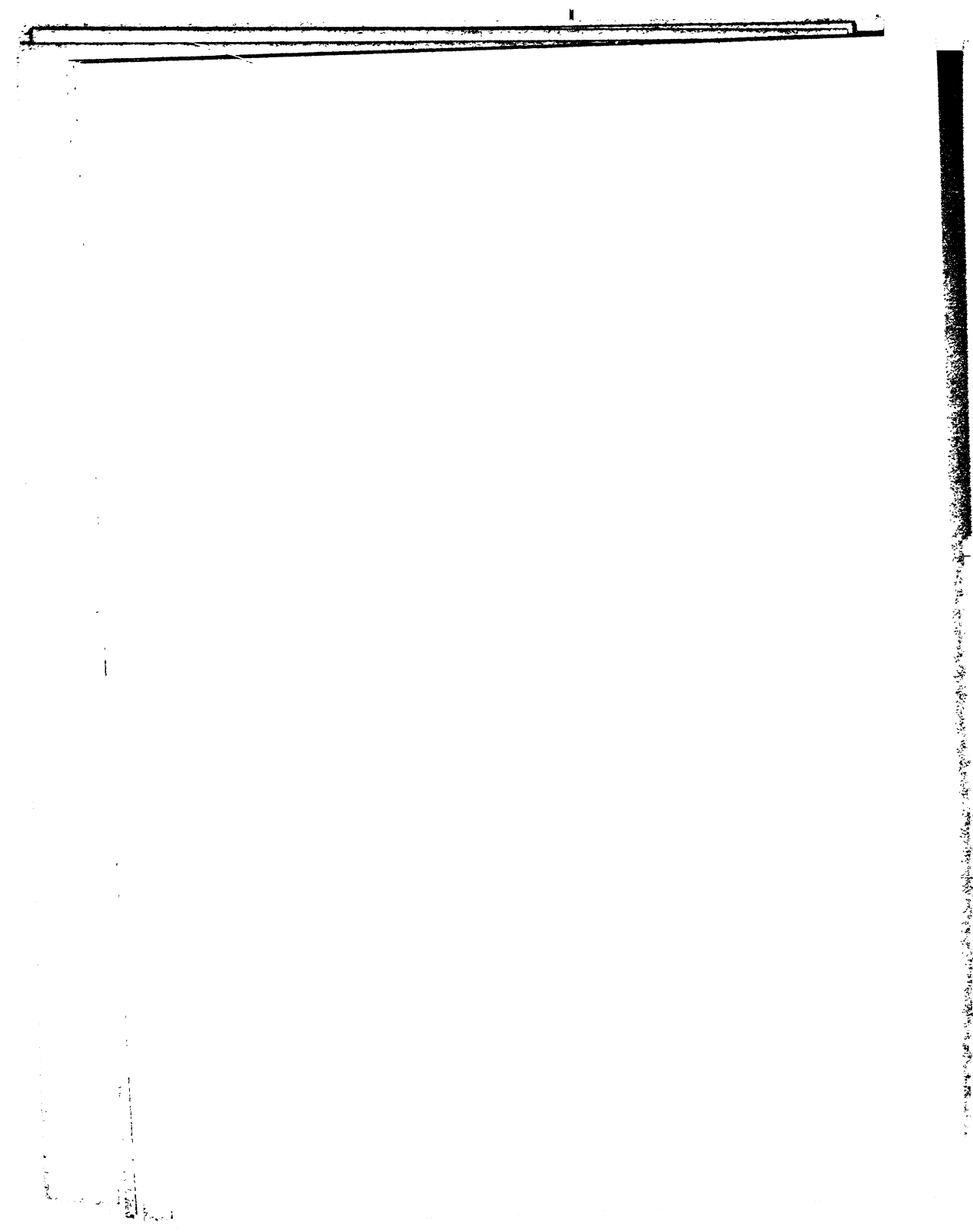
IN THE WAR OF 1776 HE TOOK UP ARMS  
 IN DEFENCE OF THE UNITS OF THE EMPIRE  
 RAISED AND COMMANDED THE FORTY  
**AMERICAN REGIMENT OF**  
**BUTLER'S RANGERS.**

A SINCERE CHRISTIAN AS WELL AS A BRAVE  
 SOLDIER HE WAS ONE OF THE FOUNDERS AND  
 THE FIRST PATRON OF THIS PARISH

HE DIED AT NIAGARA FALLS 1794 AND IS INTERRED  
 IN THE FAMILY BURIAL GROUND IN THIS TOWN

**ERECTED 1880**

TABLET TO COL. JOHN BUTLER.





life was spent honorably in the service of the Crown. In the war with France for the conquest of Canada, he was distinguished at the battle of Lake George, Sept., 1755 ; at the siege of Fort Niagara and its capitulation, 25th July, 1759. In the war of 1776 he took up arms in defence of the unity of the Empire, and raised and commanded the Royal American Regiment of Butler's Rangers. A sincere Christian as well as a brave soldier, he was one of the founders and the first patron of this parish. He died at Niagara, May, 1796, and is interred in the family burying ground, near this town. Erected 1880."

Near the tablet to the first incumbent is one to the second, the Rev. Thomas Creen. He was a graduate of Glasgow University, and, having good classical attainments, taught a private school in the town. He was distinguished for amiability of disposition, an unsuspecting nature, and unpretentious manner, his great benevolence to the poor being yet remembered. Many of his pupils became distinguished men, and some of them, in grateful remembrance, erected this tablet :

"In memory of Rev. Thos. Creen, late Rector of Niagara, born in Rathfriland, Ireland, Nov. 20th, 1799. Died at Niagara, Jan. 6th, 1864. 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.' Isaiah 52 : 7."

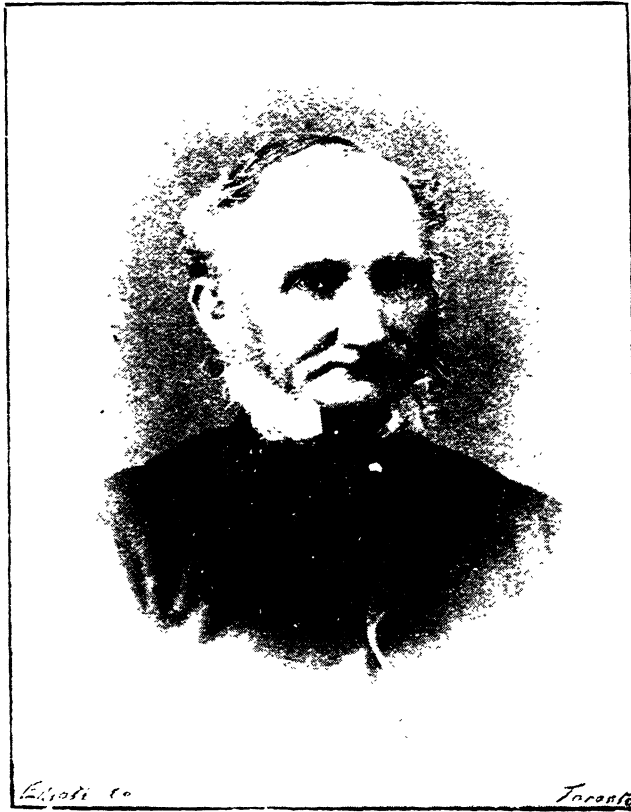
Among the names of the contributors may be mentioned Bishop Fuller, Judge Burns, Miles O'Reilley, Thomas Street, Hon. W. H. Dickson, John W. Ball, Henry Garrett, Robert Miller. Of these, scarcely any are now alive, the last one to join "the silent majority" being John W. Ball, Esq., a respected office-bearer and liberal supporter of St. Mark's for half a century, coming a long distance, often in inclement weather, to conduct the Sabbath school, faithfully for years.

Outside the eastern walls is the story of one who has been fondly remembered, and whose tragic fate, far from home and friends, is recorded also inside the church on a marble tablet :

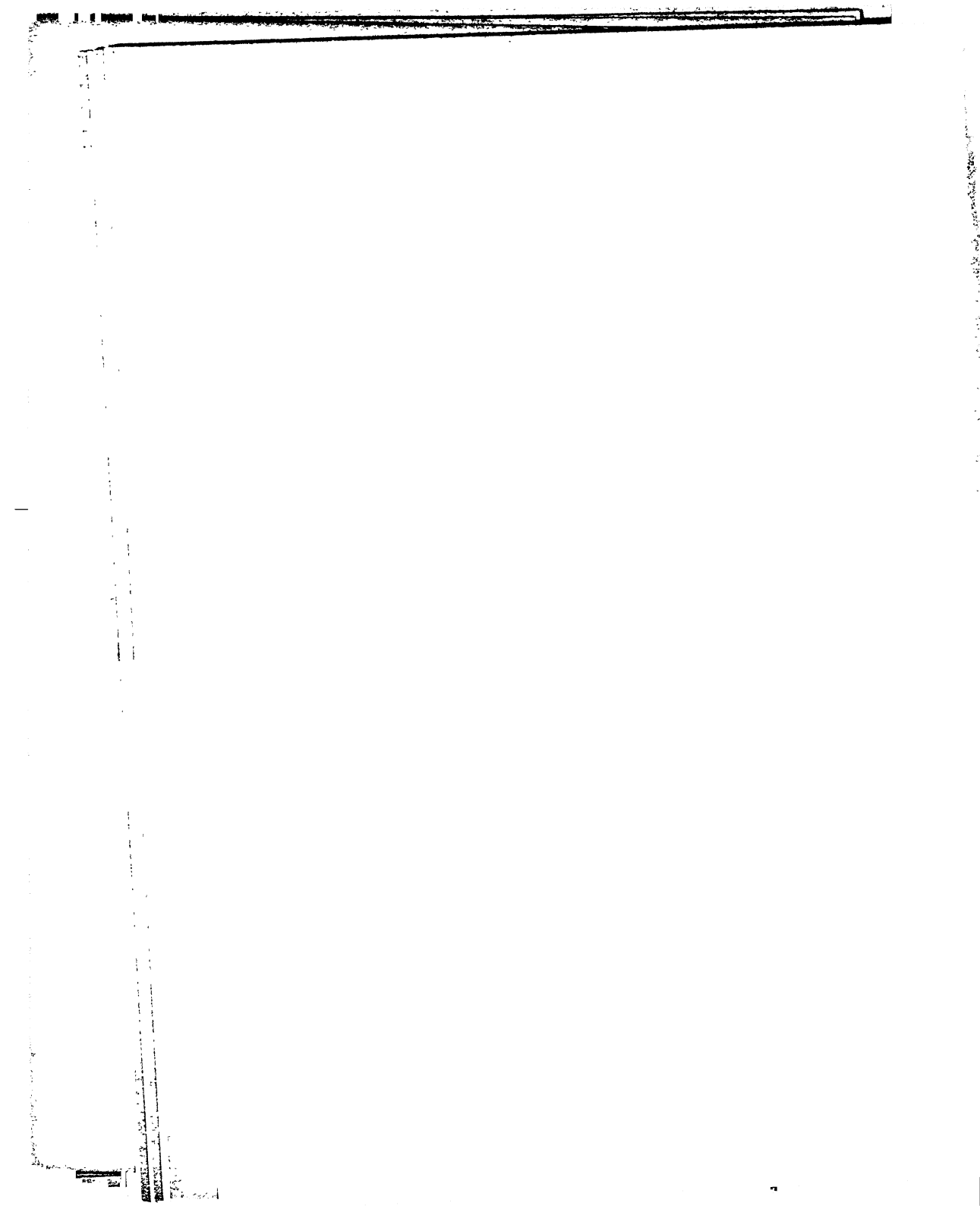
"Sacred to the memory of Capt. Copeland Radcliffe, of His Britannic Majesty's Navy, who fell while gallantly leading on his men to board one of the enemy's schooners at anchor off Fort Erie, on the night of the 17th of August, 1814."

One is erected at the request of brothers and sisters by his nephew, the other by Capt. Davies, R.N., at the request of his mother. Many a tear has no doubt been dropped to the memory of the brave young sailor. Another, near this, reads :

"Donald Campbell, Islay, Argyleshire, Fort Major of Fort George, died 1st Dec., 1812. Interred on west side of Garrison gate, Fort George."



JOHN. W. BALL, ESQ.



Also is found the name of Lieut.-Col. Elliott, K.C.B., who fought in the Peninsular War. Col. Kingsmill and a daughter of Chief Justice Sewell have tablets erected to their memory. In the church altogether are sixteen tablets ; two in the vestibules, and three on the outer walls. It may be mentioned that seven are to military and naval heroes, four to clergymen, and four women's names are here recorded.

The churchyard is also very interesting ; for here may be traced the rifle-pits constructed during the war. The lover of the curious may find many pathetic and sometimes strangely grotesque lines, the desire to be remembered being so strongly implanted within the human breast. Length of service seems to be the rule, for here is an inscription : " In memory of John Ray, 50 years parish clerk of St. Mark's, who died at an advanced age, Oct. 6th, 1846."

Not many feet from the church is the large flat stone so often visited, hacked and marred ; for to the ignoble purpose of a butcher's block was this sacred memorial put in 1813. The hatchet marks have almost obliterated some of the words :

" To the memory of Charles Morrison, a native of Scotland, who resided many years at Machilimackinac, as a merchant, and since the cession of that post, became a British subject by election. He was distinguished by loyalty to his sovereign. Died here on his way to Montreal, on the 6th day of September, 1802, aged 65."

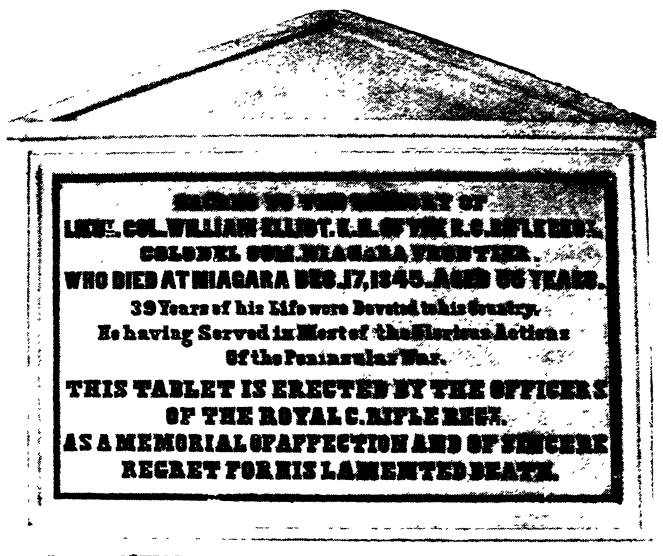
Another flat stone, but raised above the ground, also hacked in the same way, commemorates the name of "Geo. Forsyth, a native of North Britain, long a merchant and magistrate in the town, beloved for his mild manners and great worth. Died 1806."

Perhaps the most pathetic story told in the graveyard is that on a monument near the eastern door of the church, to seven young men lost by the sinking of the yacht Foam. They had left Toronto, no doubt gay and happy, on Saturday, 11th July, 1874. The vessel foundered near the entrance to the river, the fate of those on board not being known till Monday morning, when the captain of the steamer from Toronto saw the mast of the yacht above the water. The plot with the seven graves is carefully tended, and oft is the tragical story told. A beautiful old weeping willow waves its long slender branches over the graves, breathing a low, sad requiem.

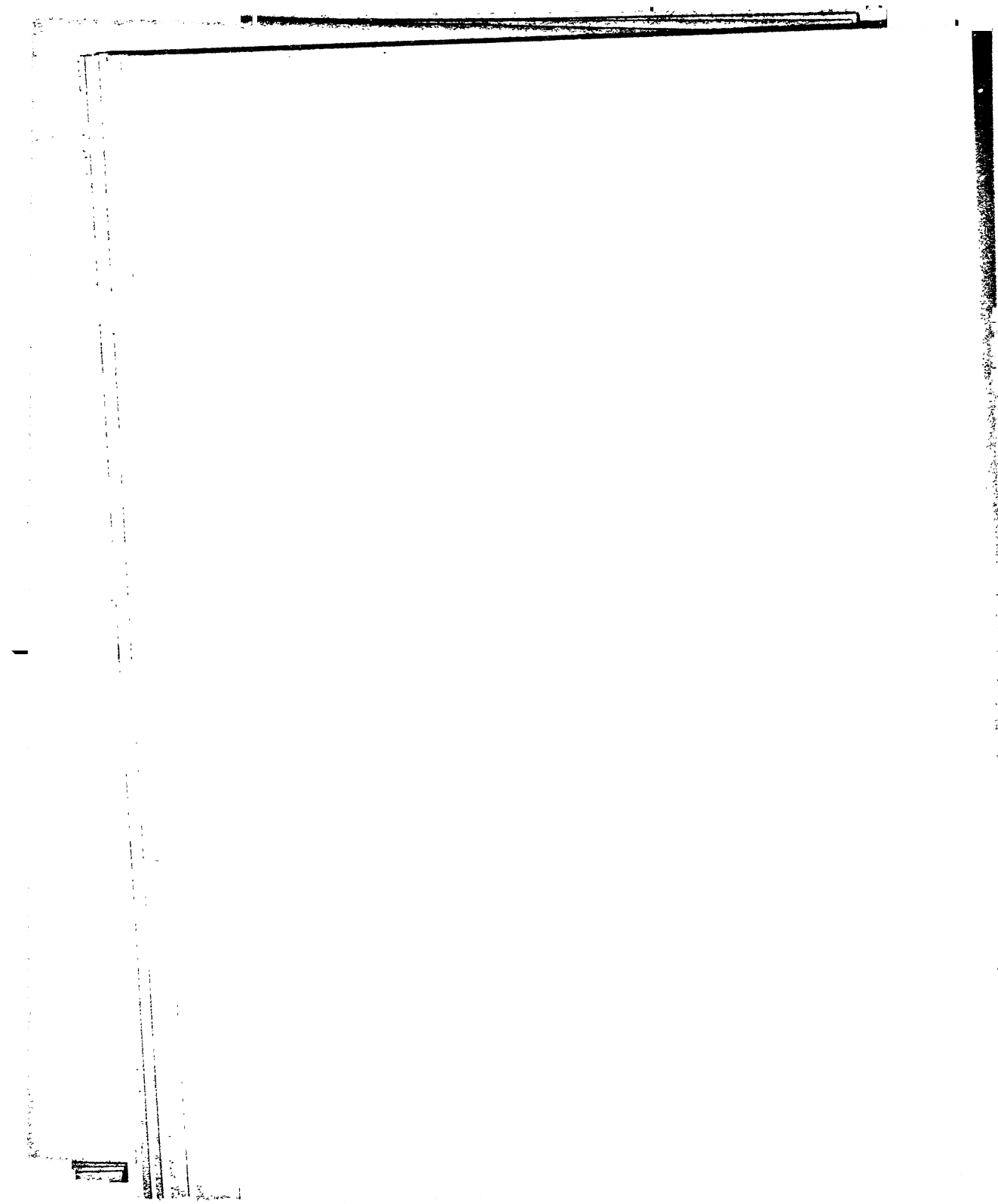
While so many inscriptions around are valuable and interesting from an historic point of view, other records are interesting and often entertaining as decidedly odd attempts at versification and orthography, no modern inscriptions attempting such lofty flights, but generally merely giving names and dates.

A child of four who died 2nd March, 1802 :

"My time is short ; the longer my rest :  
God called me hence because He thought it best.



TABLET TO COL. ELLIOT.





So weep not ; drie up your tears :  
Heare must i lie till Christ Apears."

Another reads :

" Filial affection, stronger than the grave,  
From Time's obliterating hand to save,  
Erects this humble monument of stones  
Over a father's and a mother's bones."

And :

" He's gone ! No more his infant smiles,  
The smile of innocence, shall dart  
His power electric to expand  
And warm a tender parent's heart :  
His lips which I kissed are faded and cold,  
His hands which I pressed are covered with mould,  
His form which I clasped is crumbled away,  
And soon by his side his weepers shall lay."

Here is an attempt to keep alive the memory of a soldier :

"Thomas Eastham, late Trumpeter of Her Majesty's Royal Artillery's Drivers, 1839.

" Here lies, within this silent grave,  
A Royal soldier, brisk and brave,  
Who suddenly was snatched away  
From off this sodden foot of clay."

The exigencies of rhyme, rhythm and syntax are boldly met and conquered ; metaphors and similes abound :

“ The fairest flower that nature shows  
Sustains the sharpest doom ;  
His life was like a morning rose  
That withers in its bloom :  
Weep not, mother, for John is at rest,  
His sins forgot and in Heaven blest.”

“ Ah, here they lie, as budding roses  
Blasted before their bloom,  
Whose innocence did sweets disclose  
Beyond that flower’s perfume.”

What higher praise could be given than this ?

“ Here lies as much virtue as could live.”

“ Man’s life ! What is it? ’Tis a flower  
Looks fresh and dies within the hour.”

It is doubtful if the following inscription meant all that is implied :

“ Sacred to the memory of the two infant children of Rev. R. U. Turney, chaplain to H. B. Majesty’s Forces, and Jane, his wife.”

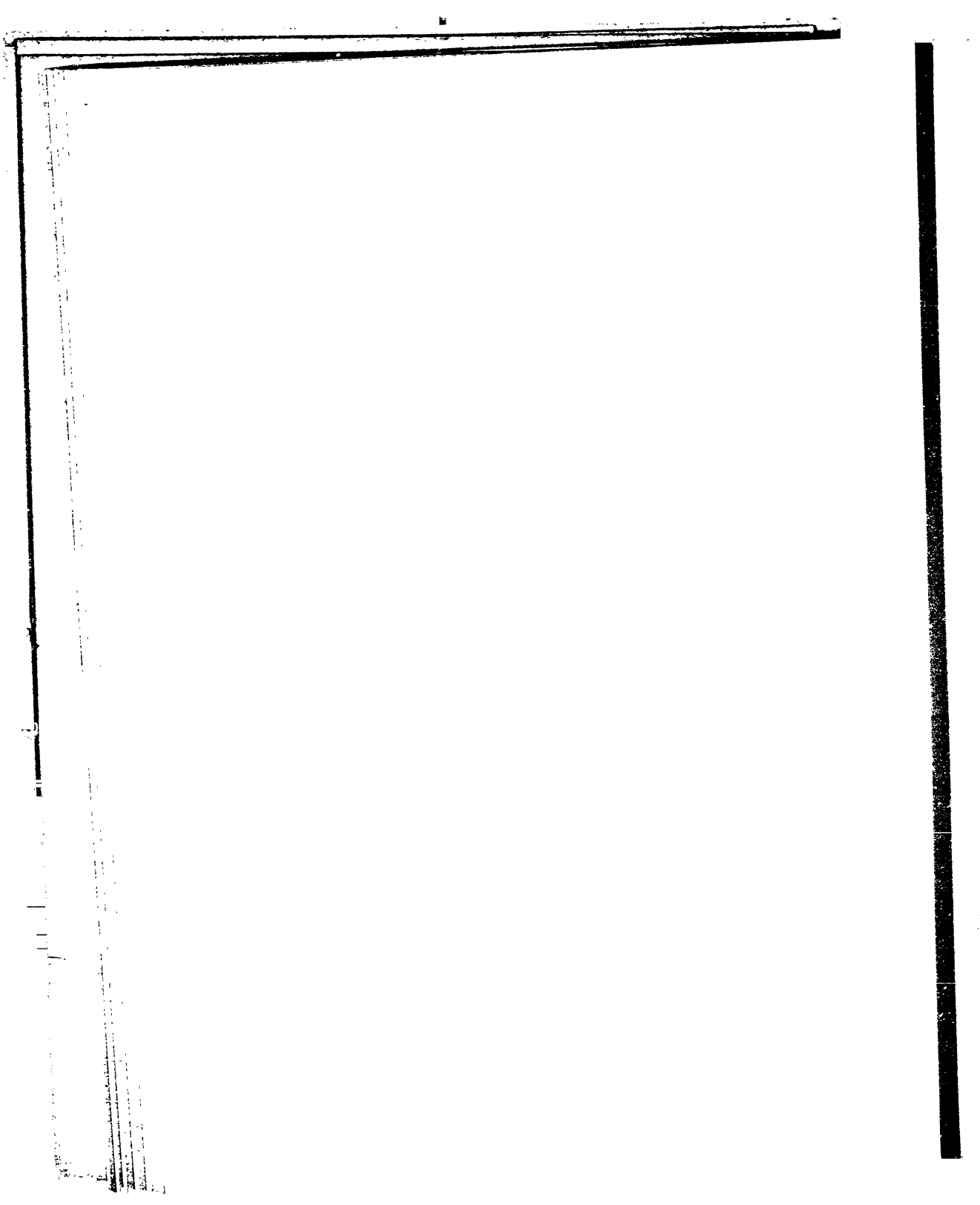
“ Dear, as thou didst in modest worth excell,  
More dear than in a daughter’s name, farewell.  
Farewell, dear Maria : But the hour is nigh  
When if I’m worthy we shall meet on high ;  
Then shall I say, triumphant from the tomb,  
Come to thy mother’s arms, dear Maria, come.”



CHURCHYARD.

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These are all of the first decade of this century, and form a contrast to the brief lines on two monuments of the last few years :

“The memory of a life nobly rendered is immortal.”

“Laid here in faith, hope and love, all that is mortal of——”

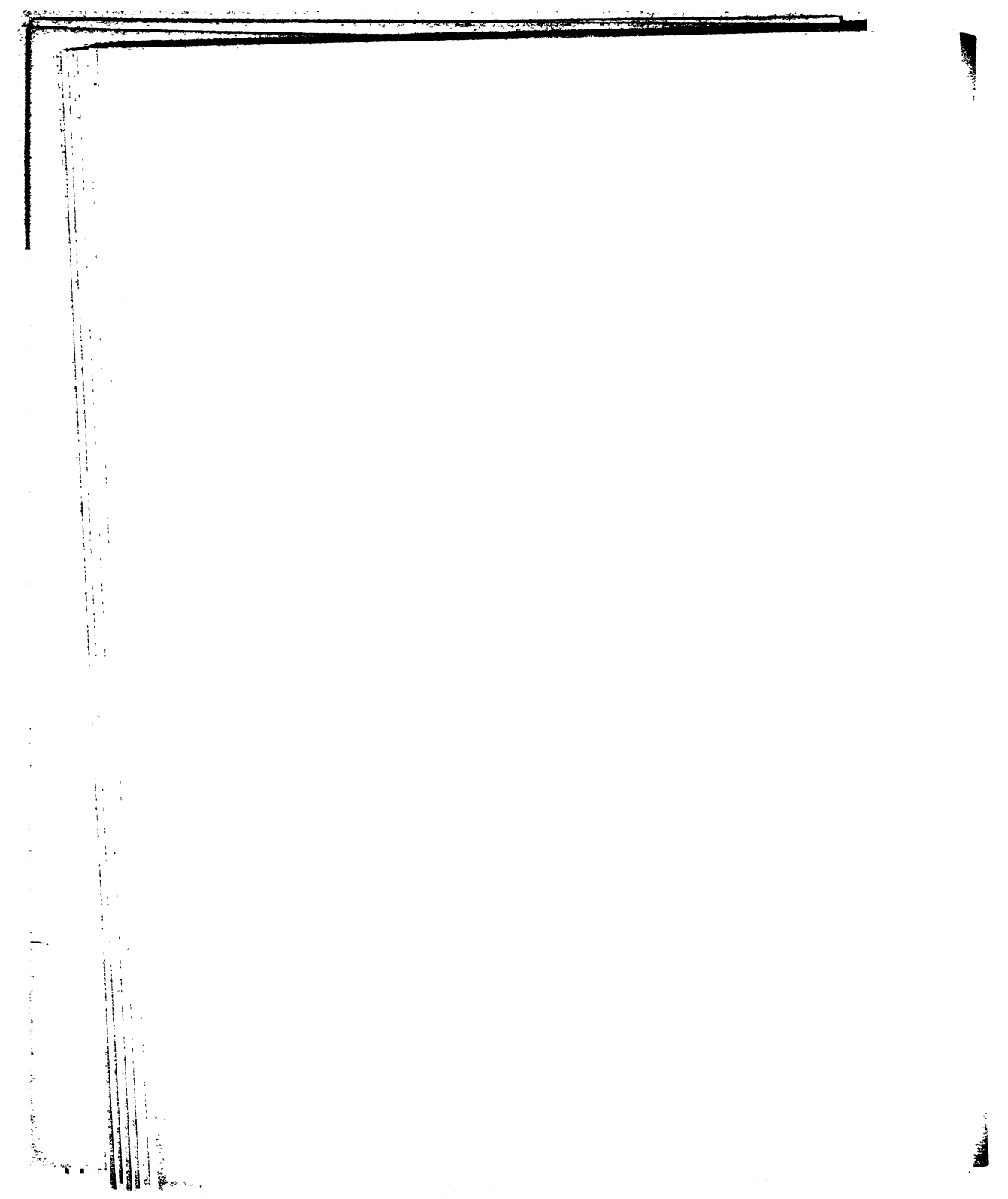
The missionary work of the first incumbent has been referred to, extending over so many miles, baptizing alike the dusky children of Africa and the red men of America. It is remarkable that the present incumbent, the Rev. Arch-deacon McMurray, labored among the Indians at Sault Ste. Marie, his first wife, the daughter of John Johnson, and his wife, an Indian maiden, was of great use as an interpreter in his ministrations. (In 1891 he paid a visit to the scene of his labors almost sixty years before, and met at the Shingwauk Home several whom he had baptized.) Returning to York to take orders, having been too young previous to this, he found Bishop Stuart had gone to Kingston ; following him, he was still disappointed on reaching that place and went on to the Eastern Townships to be ordained and then return to his work in the far West. In 1853 he was delegated to visit the neighboring Republic to ask assistance for Trinity College. In 1854 he visited Quebec with regard to the settlement of the Clergy Reserves, and in 1864 visited Great Britain in the interests of Trinity College.

During the last few years, since 1884, a curate has assisted in the work of the parish. First the Rev. E. Stewart Jones, who took a great interest in the young men of the congregation, helped to form the Order of United Workmen, also a Temperance Society, inducing many to join. Much grief was expressed at his untimely death. The Rev. Jas. B. Meade followed him, who also left many warm friends. The present curate in charge has worked faithfully since 1888, extending his labors to Virgil, where a mission church has been started which bids fair to become a permanent one.

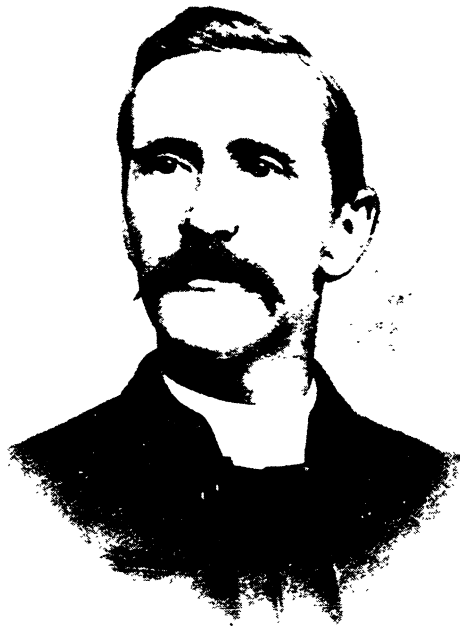
During the last few years, the question of holding a celebration on the hundredth anniversary of the founding of the Parish of St. Mark's, had frequently been discussed. As the time approached, another question came up for settlement which had often been mooted, namely, alterations in the interior of the church. Some preferred to keep the building with all its air of antiquity, its high, straight-backed, box pews, its gallery, etc. It was necessary, at all events, that the church should be thoroughly cleansed and renovated, and this, with painting, had already been decided on, but it was felt by many that reseating had become a necessity, more room being urgently required; the modern slips would give a much larger seating capacity, while the removal of the galleries would make the church much lighter and more airy. This question had been under discussion for three years, and it was finally decided that the alterations proposed should be



REV. JAS. B. MEADE.







REV. E. STEWART JONES.

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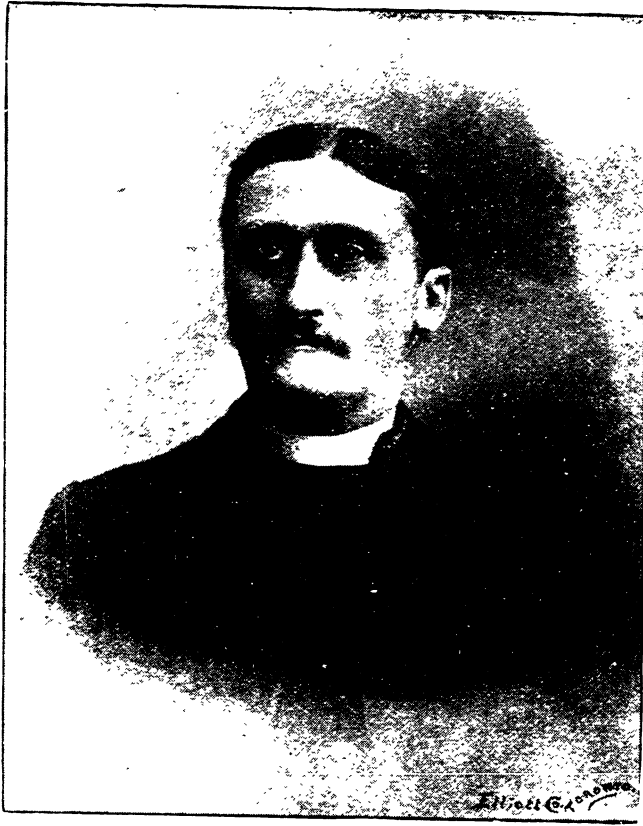
carried out, and that this was a suitable time. It was determined to keep intact the chancel with its stained glass window, also the quaint carved pulpits. The old galleries were removed, and there could be plainly seen the charred wood of 1813. New windows, partly of stained glass, comfortable oaken slips, the walls painted ornamentally, all add their quota to the appearance of St. Mark's. The sum required for the painting and carpeting, was raised by the Ladies' Guild of the congregation, and the rest of the alterations by subscriptions, thus leaving no debt on the church for the work done. The result has fully justified the action taken by the Vestry.

It was agreed upon that the services should be held in commemoration of the one hundredth anniversary on the 9th, 10th and 11th July. The clergy of the counties of Lincoln and Welland were invited, along with several others. Unfortunately, the Bishop of Niagara was not able to be present, nor were the bishops of any of the neighboring Canadian dioceses, but the Episcopate was ably represented by the Rt. Rev. A. Cleveland Coxe, of Western New York, representing not only the Episcopate in general, but the American Episcopate in particular, and right royally was it represented. It was matter of profound thankfulness that the whole programme was carried through so successfully, that the weather was so propitious, that everything united to add lustre to the occasion. It is felt that, however much praise

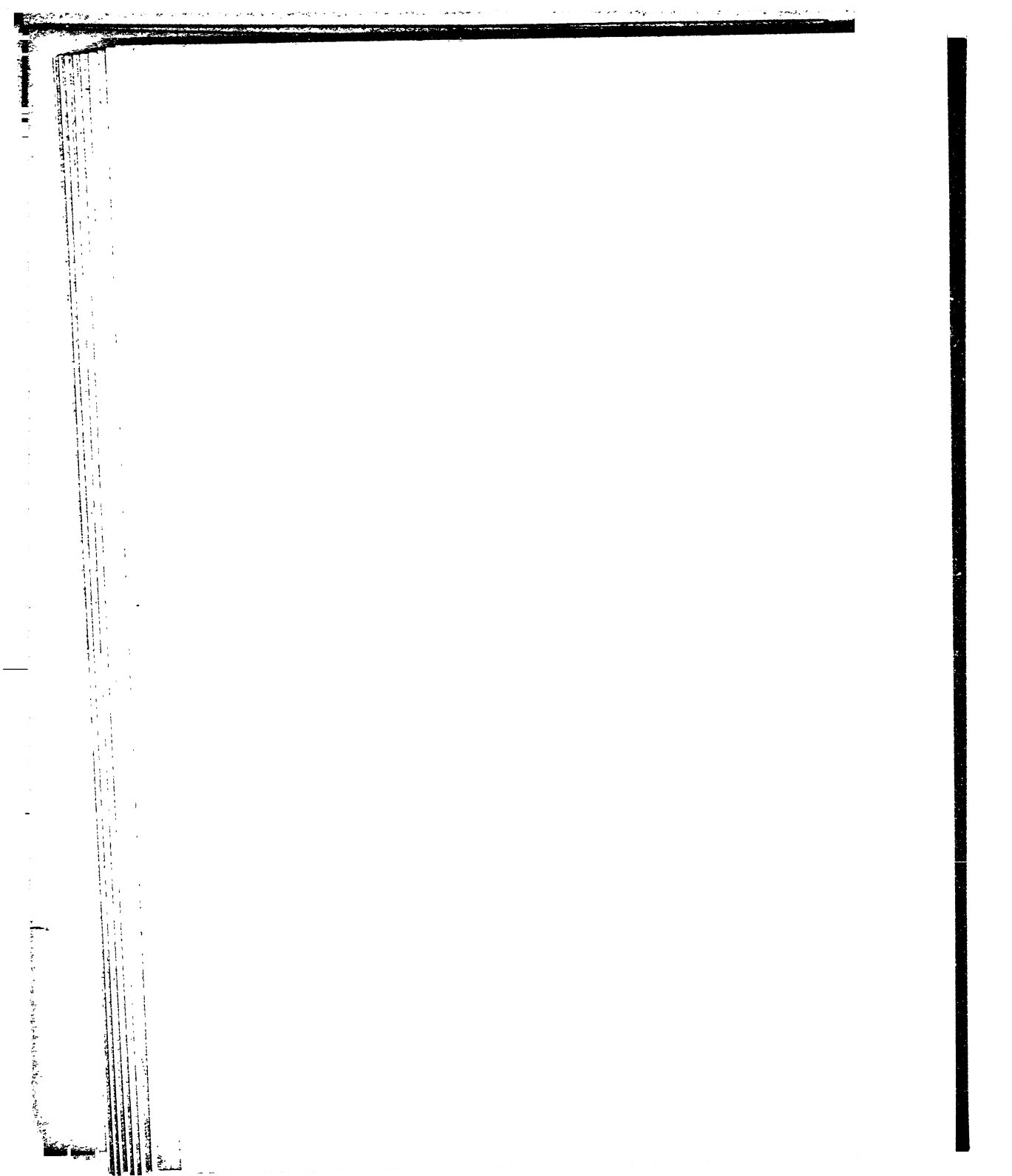
may be due to the churchwardens and the congregation for their efforts (and they merit much), the principal credit should be given to Rev. John C. Garrett, curate in charge, on whom the responsibility rested, as the programme was entirely his work, in which he showed the same zeal, judgment, and tact he had shown for the three previous years of his ministry here, and but for which continuous and zealous labor it is not likely such a successful centennial service could have been held.

Large congregations filled the church, and these were representative, there being children and grand-children of the three rectors, and many descendants of those who had worshipped here a century ago, who had borne the burden and heat of the day, so that now could be held in this beautiful building these thanksgiving services. The chancel, reading desks, etc., were dressed with flowers and ferns, the beautiful white water-lily of the neighborhood forming a conspicuous feature in the decoration of the font.

At the morning service, July 9th, eighteen clergymen were present in their robes, and the various parts of the service were thus taken: From beginning to Apostles' Creed, Rev. Canon Houston, M.A.; first lesson, Rev. Jas. Ardill; second lesson, Rev. Rural Dean Downie; from Apostles' Creed to end of third collect, Rev. Canon Bull, M.A.; Epistle, Rev. Rural Dean Gribble; Gospel, Rev. E. J. Fessenden, B.A.; the epistoler, gospeler and preacher, Rev.



REV. J. C. GARRETT.



E. A. Baldwin, M. A., assisted the Ven. Archdeacon McMurray in the administration of the Holy Communion.

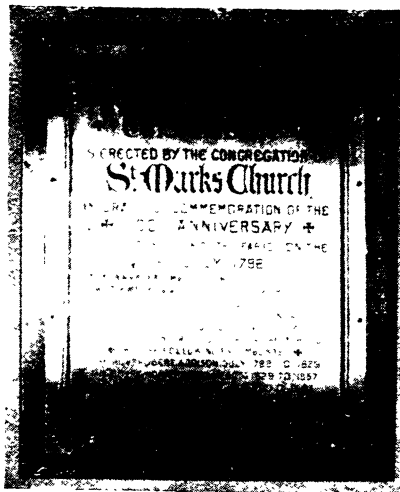
The Rev. A. H. Baldwin in beginning his address said he felt proud as a Canadian in taking part in the celebration. The past years had seen deeds and works done for Christ in the district of Niagara of which Canadians might be proud. The history of the establishment of this church was full of stirring and gallant deeds. The present generation could not realize the tremendous odds that had to be faced by the early missionaries in Canada, and it was to their heroic labors the Church in Canada owed its position to-day. A great nation lived to the south of them, and in the history of that nation was much that rendered the present occasion of vast importance. The revolution of more than a hundred years ago and the outcome of it in the revolution of France had been attended with far-reaching effects. Yet Christ's Church lived, as it must live. The application for missionaries to come to Canada was heard by Robert Addison, and since then many noble men had come out—at that time there were but five other ministers in Upper and Lower Canada. He desired to add a word of tribute to the faithful services performed by the Ven. Archdeacon McMurray. Well might the people here thank God for the grand and glorious privileges which they possessed in the beautiful opportunities of this church, and in the grandest and best of services, and the purest and holiest teaching that was known to the world.

They must have hard hearts that could not appreciate those glorious privileges, being still a dependency of the greatest nation of the world, and possessing perfect liberty. God keep it so, and ever preserve the ties that bind Canada to the Motherland.

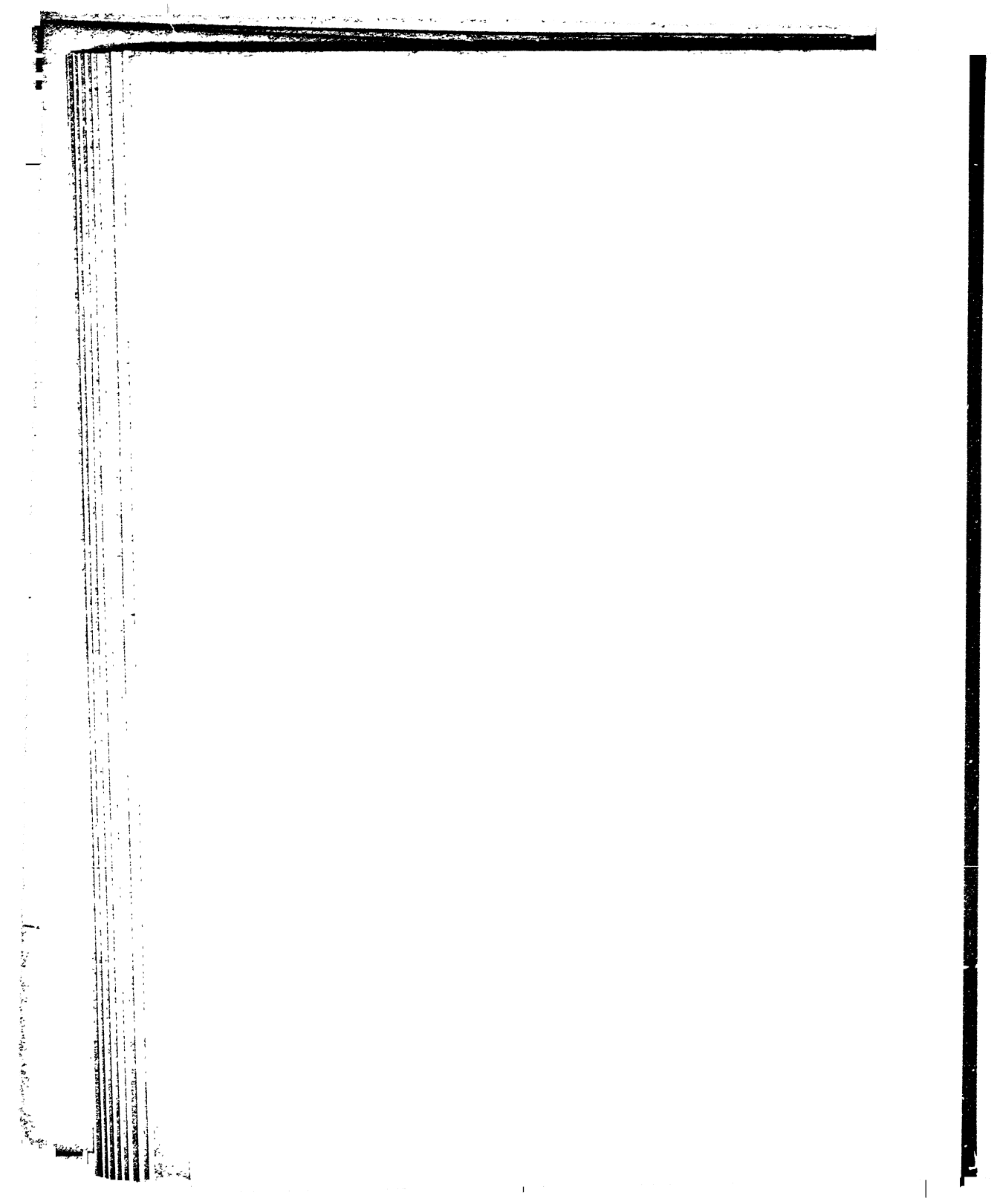
The resident and visiting clergy adjourned to the school room adjoining after the morning service, where luncheon had been prepared by the ladies of the congregation. The afternoon service was held at four o'clock, when the tablet to commemorate the centenary of the parish was unveiled by Rev. Canon Read, D.D., in the name of the Father, the Son, and Holy Ghost. The tablet is of brass, 32 x 27 inches, and contains the following inscription :

“To the glory of God. This tablet is erected by the congregation of St. Mark's Church, in grateful commemoration of the 100th anniversary of the foundation of this parish, on the 9th July, 1792. The nave of the church was built about 1807, and burned during the war of 1812, the walls only remaining. It was restored 1820, and enlarged to the present dimensions in 1843. During the century the living has been held by the following incumbents: The Rev. Robert Addison, 1792 to 1829; the Rev. Thomas Creen, 1829 to 1857; The Rev. Wm. McMurray, D.D., D.C.L., Archdeacon of Niagara, to the present time, assisted since 1888 by the Rev. J. C. Garratt as curate in charge.”





CENTENARY TABLET.



The lesson was read by the Rev. F. Baldwin, and the Rev. Canon Read delivered a brief address. The speaker said he felt highly honored in having been chosen to perform the solemn ceremony just completed. One of his maternal ancestors had been a personal friend and ardent admirer of Robert Addison, who came into these wilds to preach the Gospel to the early settlers and aboriginal tribes, and with her the name Niagara always called up a host of memories. He also paid a high tribute to the worth and excellent work accomplished by the second incumbent, the Rev. Thos. Creen, and concluded by referring to the worth and integrity of him who at present presides over the spiritual welfare of the parish, the third incumbent, the Ven. Archdeacon McMurray.

The Rev. W. Fessenden, B.A., followed. English colonization was a hardy, self-sacrificing work. To engage in it was to feel ourselves Christian men and women. The Church had been founded here by heroic effort and great self-denial. Robert Addison came from Trinity College, Cambridge. During the war, when the church was burned, he was plundered and made a prisoner, and endured great suffering. Notwithstanding great drawbacks, he maintained the membership of his congregation. In his travels, which extended over much of the country lying between Montreal, Niagara and Sault Ste. Marie, the zealous laborer had gained the warm attachment of many of the Indian tribes. He had been instrumental

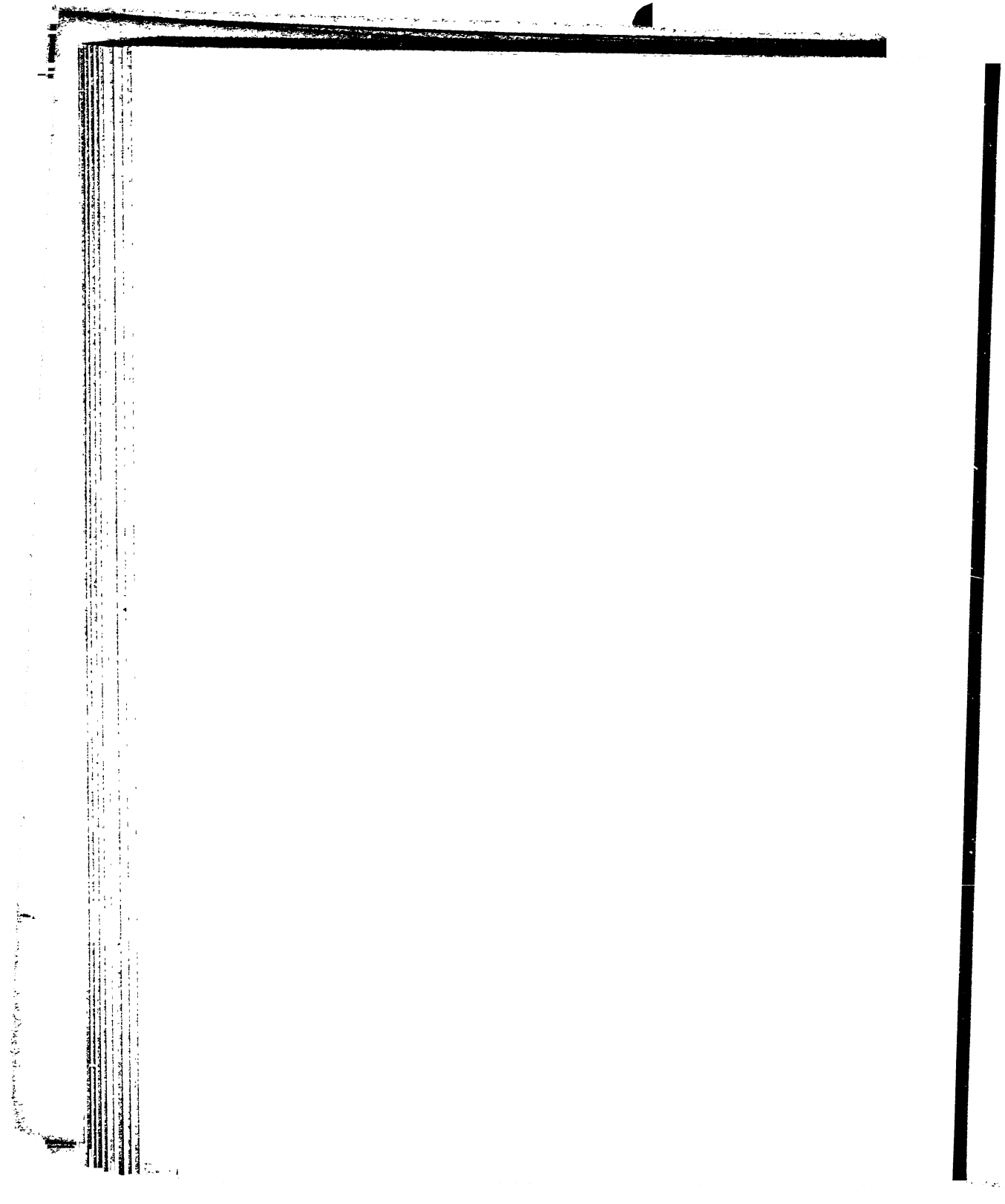
in negotiating several important treaties between the whites and the red men. In this respect the archdeacon's labors formed a parallel, as at one time much of the same territory was covered, so that the present incumbent was not only a successor in faithful work, but in his missionary footsteps. We could only develop in character by the doing of good work and constant efforts for the glory of God. The dreams that God gave us in the present, He gave us power to make realities in years to come.

The Venerable Archdeacon McMurray read a resumé of the doings of the last hundred years, which deserves to be given in full, but the exigencies of the hour oblige us to epitomize the first portion, but all the last part is given as read. He commenced by addressing "My dear parishioners and friends," explaining the steps that had been taken at the public meeting of the congregation, agreeing to hold meetings for three days to give expression to thankfulness to God, to have sermons and addresses, to place a brass tablet in the nave of the church to commemorate the day.

"The Rev. Robert Addison was appointed missionary of Niagara on 17th July, 1791, but did not reach this spot till June, 1792. The first entry in the register reads as follows: 'July 9th, 1792, baptized John McNab, of Colin and Elizabeth,' just 100 years ago to-day. Mr. Addison's ministry was marked by untiring zeal and incessant labors extending to the London district, officiating at Hamilton,



VEN. ARCHDEACON M'MURRAY.



Grimsby, St. Catharines, Jordan, Chippewa, Fort Erie, being first chaplain to the Parliament at Niagara and next at York, till the appointment of Rev. John Strachan. As many of the records were burnt in 1813, it is impossible to tell with certainty when the church was built. A meeting of all those friendly disposed was held, and it was decided that the stones should be hauled from the mountain by the farmers and those having teams, in the winter, and this, it is believed, took two or three years, and was begun in 1807. This was the nave of the present building. During the war of 1812-14 the church was used as a hospital, then a barracks, then by the commissariat. There are in possession of the church, two letters from Col. Claus to the Hon. and Rev. Dr. Stewart, dated 1818 and 1820, asking him for help to put the church in a state in which to hold public worship. St. Mark's Church, having after many and vigorous struggles been made fit for Divine worship, was consecrated in 1828 by the Hon. and Right Rev. Charles James Stuart, the Lord Bishop of Quebec.

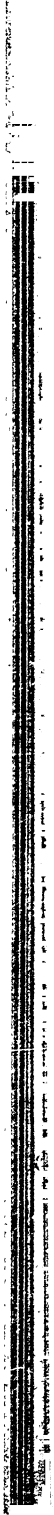
“The first incumbent, the Rev. Robert Addison, did not long survive the event, passing away, after 37 years of active and most laborious service in his Master's work, regretted by all who knew him, and his remains were deposited under the chancel of the church he so fondly loved.

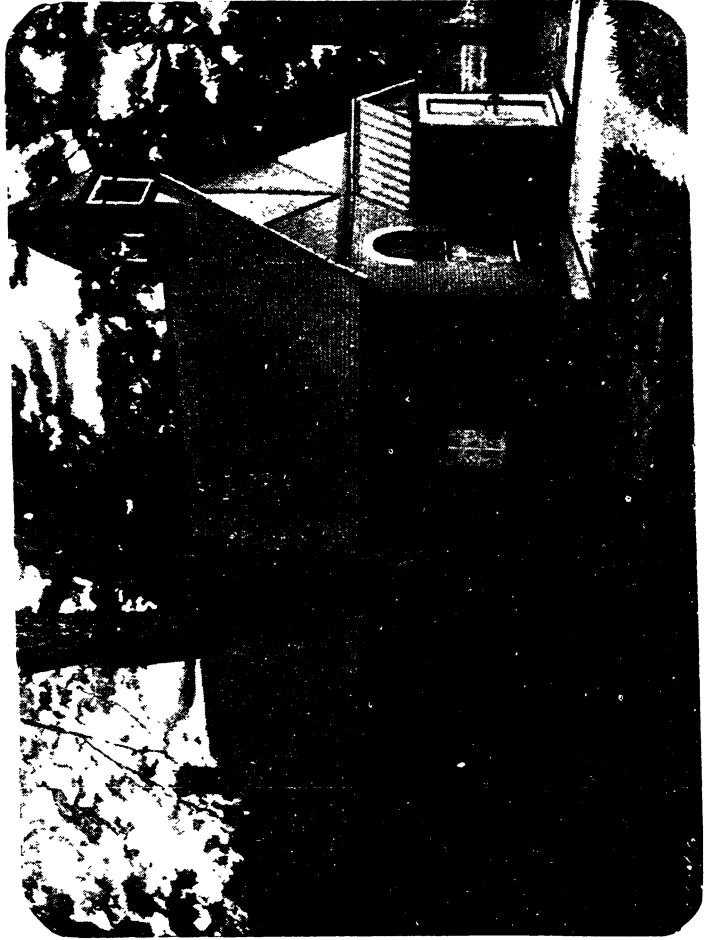
“He was succeeded by the Rev. Thos. Creen, who had taken charge of the parish and acted as his curate for three

years. He was a scholarly man and a good classic, and established a school of a superior character, at which several of the leading men of the day were educated. He was a clear and perspicuous writer, and his sermons give testimony of no ordinary talent. The Rev. Thomas Creen was presented to the Rectory of Niagara on the 26th of January, 1836, and was inducted on the 2nd May by Dr. Strachan, the Archdeacon of York, duly commissioned by the Hon. and Right Rev. Charles James Stuart, Bishop of Quebec. His health failing, he required assistance, and had at different periods as his curates the Rev. Edw. Baldwin, the Rev. Dr. Lundy, the Rev. W. Reynolds, the Rev. T. B. McKenzie. His health being still feebler he resigned the rectory in 1856. During Mr. Creen's incumbency the large transept was added to the nave, most substantially built, and at considerable cost. The tower with its massive buttresses was also erected, and the walls of the church tuck-pointed and laid out in squares, as they appear to-day. Galleries were added around the nave and transepts, two handsome structures were built, one to serve as a reading pew and the other as a pulpit, and the church entirely reseated.

“Mr. Creen having resigned, the parish was offered to me by Bishop Strachan, which I accepted, and was inducted on 3rd February, 1857, by the Venerable Archdeacon Bethune, of Cobourg. Thus the three incumbents, the third one still living, have filled up on this day, 9th July, 1892, the period







ST. MARK'S SCHOOL HOUSE.

of 100 years—Mr. Addison's term of office, 37 years; Mr. Creen's, 28 years; and the present one still in charge, 35 years, after having completed 61 years of service in the Church partly as catechiser, being too young for orders, in stations in and around the then town of York, afterwards at Sault Ste. Marie among the Indians, subsequently as rector of Ancaster and Dundas, and at the present time rector of St Mark's Church, Niagara.

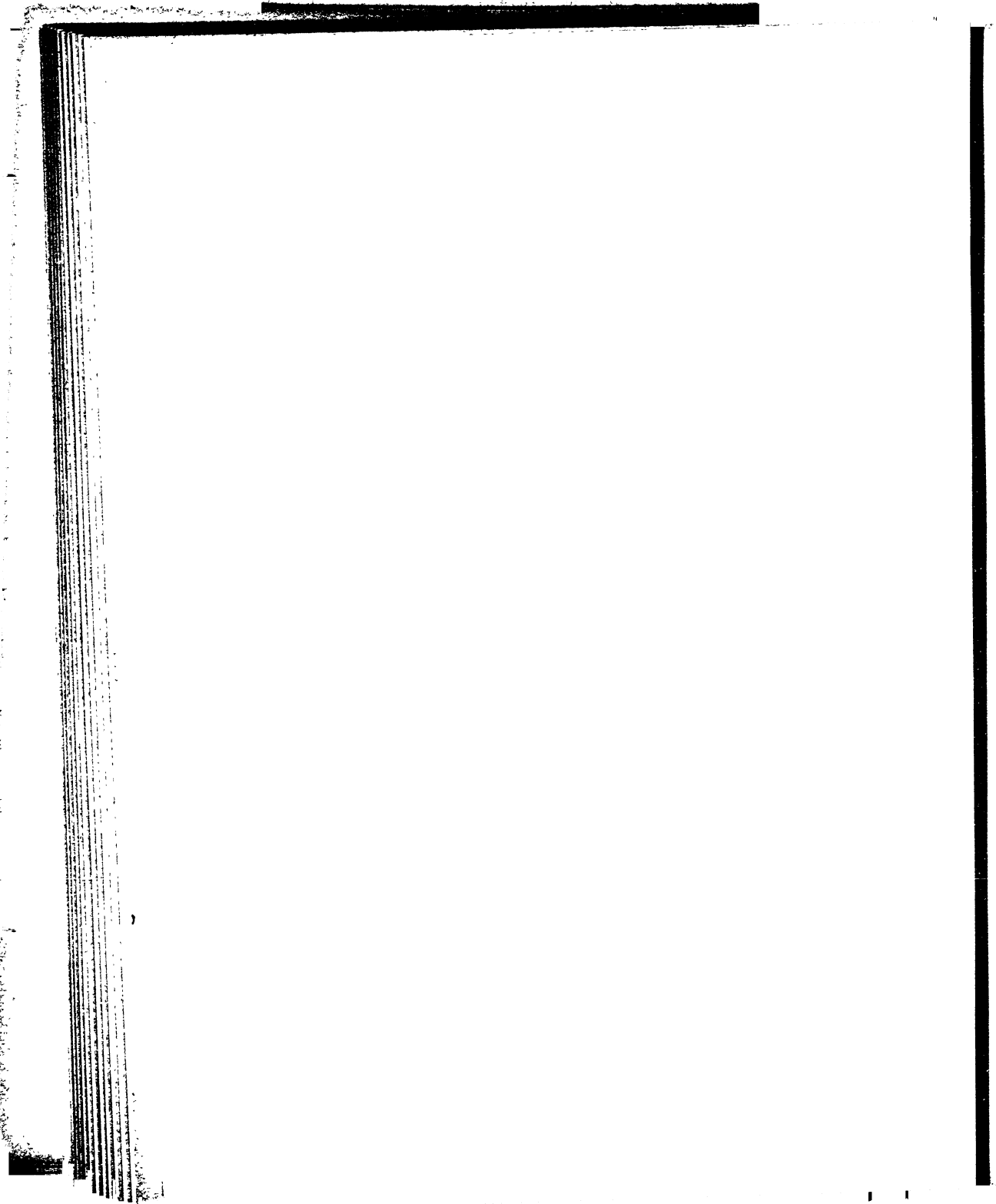
“During the incumbency of the present rector, the church has undergone extensive improvements and repairs. A large and full-toned organ has been purchased; a valuable and melodious chime of memorial bells, second to none in the province, has been presented by two members of the congregation. A handsome and commodious parsonage has been erected in the spacious grounds adjoining the churchyard. A suitable and neat Sunday school house has been provided; the churchyard regularly laid out by competent surveyors and kept in becoming order, the admiration of all who visit it. Few parishes in Canada can present such a history. St. Mark's reminds the visitor of some of the ancient chapels of the Motherland. The interior until lately was in style corresponding thereto. But, during the last year, the high-backed box pews and the useless and unsightly old galleries have been removed, and the entire inside of the church fitted up in modern style; neat oaken seats have taken the place of the cumbersome square seats; the

walls and ceilings have been ornately decorated ; in fact, the whole interior has undergone a thorough renovation. A few objected to these changes when they were proposed, but the Vestry thought it best to override the arguments of some, as they were merely of a sentimental character. It was decided to preserve as much of the ancient structure as was consistent with the plan for increasing the seating capacity of the church, which involved the removal of the old galleries, the box pews, the remains of which may yet be seen in the wainscot which lines the walls. It was the opinion of some, that the old pews were those that were built in the original building. This was not the case, as the whole of the interior of the church was burned in the war of 1812. In 1843 the church was enlarged and pews placed therein, and likewise the galleries.

“ Nor must it be omitted here to state that through the energetic and valuable services of the Rev. J. C. Garrett, the curate in charge, aided by the indefatigable and praise-worthy exertions of the churchwardens, D. B. McDougall and R. Wilkinson, Esqs., and a willing and generous congregation, the praise-worthy alterations and improvements have been brought to a happy conclusion. The history of this ancient church would be incomplete were it closed without adding that the heirs of the late Rev. R. Addison have presented his valuable and unique library of some 1,000 volumes to the rector of St. Mark's Church and his successors in per-



OLD INTERIOR.



petuity, and are now safely placed in the rectory for all time to come.

“Feeling, as I now do, that the end of my work in the ministry of Christ’s Church cannot be long delayed, after a servitude of sixty-one years, and having already exceeded the years allotted to man, permit me, as I may not have another occasion so suitable, to leave you, my dear parishioners, a memorial to which, I trust, you and your children may frequently refer when all that is mortal of your rector is placed in yonder grave awaiting the resurrection morn. And in what more appropriate language can I express it than in the words of the beloved Apostle St. Paul, which I have so frequently endeavored to press upon your minds, and now again : ‘Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved ; be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things and the God of peace shall be with you. Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.’ ”

In the evening, service was again held in the church, those who took part being Rev. Principal Miller, B.A., Rev. T. B. Hodgins, Rev. J. Lee, Rev. J. Ardill. The Rev. Robert Ker, rector of St. Catharines, preached from the words, "This shall be written for those that come after, and the people which shall be born shall praise the Lord." Psalm cii., 18. "The stream of time has carried us swiftly forward, when we find the shadows of the centuries have deepened about our path, and at this the time of the evening sacrifice, we can almost feel the dying pulse beats of twice a thousand years. The atmosphere we breathe to-night is laden with the perfumes of history. Here, there, and yonder, repose the actors in as great a drama as ever gave stability to a young nation—soldiers and citizens, patriots and heroes, who fought well, none better. Just one hundred years ago, the flag of English Churchmanship was formally planted on this Niagara peninsula, and a fairer heritage never fell to any people. Prose almost merges into poetry when we use the words of the great prophet and say, 'It is a great land, a land of brooks of water, a land of wheat and barley and vines,' etc. This Niagara peninsula is a gem set amid the sparkling waters of two seas, and looking over its homes of happiness, its vineyards and peach orchards, we are forced to exclaim with the psalmist, 'Yea, we have a goodly heritage.' But one hundred years ago the great Niagara cataract rolled forth its mighty *Te Deum* in all but eternal solitudes.



“Writers speak in glowing terms of the Mayflower, and of the memories that gather round Plymouth Rock, but without at all seeking to depreciate worth at the expense of truth, I have little hesitation in saying that when the whole story shall have been told, the United Empire Loyalists, in point of true heroism, of earnest devotion, and of unostentatious piety, are superior at every point to the Pilgrim Fathers. They were not only men of courage and devotion, but they were God-fearing men in an eminent degree, who adhered to their Church even when it was negligent in following them with its services. The exact date of the arrival of the Rev. R. Addison is not known, but his first official act recorded was on the 9th July, 1792, exactly one hundred years ago to-day. Had Mr. Addison kept a diary of his work and the progress of events, it would be of incalculable value to the future historian, but so far the only literary remains we have of this excellent man, is the unique parish register belonging to this church. He began his labors in 1792, but when the building of the church commenced is not clear. St. Catharines Episcopal Church, Twelve-Mile Creek, better known as St. George's Church, was begun in 1795-6, and it is probable this may have been begun in 1794. Again and again the storm of battle surged against these walls, and again and again the force of its angry waves was broken. The grass which grows so green to-day around this sacred edifice, was once dyed red with the blood of patriots and heroes. Outside, you

can trace the sinuous windings of trenches and breastworks and the tablet in the vestibule tells of men who fell gloriously ; let Fort George's lonely sycamore, so sweetly sung by your local poetess, tell of other heroes and patriots for whom story has reared no chaplets and of whose deeds mural tablets contain no record. Through all the awful and exciting events of war, the first rector of this parish pursued the even tenor of his way until the 6th October, 1829, when he was called to rest. He was followed in the rectorship by the Rev. Thos. Creen, another faithful minister of Christ, and then came the appointment of your present rector, who has faithfully ministered to you in spiritual things for well nigh forty years, and who is still as clear intellectually as when, in 1864, he had the distinguished and unusual honor for a colonial clergyman of preaching beneath the dome of St. Paul's Cathedral, London, to many thousands who gathered to hear him. On this centennial night we call up the men who fought and suffered, and would question them as to the part they played. But the horoscope of the future must be cast by ourselves. The full moon to-night looks down upon as peaceful a scene as man ever witnessed.

“Afar the lake spreads like a sea,  
And near the river, broad, blue, deep,  
Its waters flowing silently,  
As resting from their frantic leap ;

Nor distant far, the mountain, crowned  
With column pointing to the sky,  
While all forgot the humbler mound  
Where other heroes mouldering lie.

“For over a hundred years this land has been shadowed by ‘the meteor flag of England,’ and we desire in the future, as in the past, to remain a part of the British Empire, nor will we lightly throw away this privilege for a piece of bread or a mess of pottage. What we have to fear is the growth of a people whose god is self-interest, whose religion is of the earth, earthy. We dread to see the Bible ignored, Sunday disregarded; but, above all, we fear to see the sanctities of home impugned upon or the abominations of divorce popularized in this Canada of ours. I urge, then, from this historic pulpit, the constant religious and paramount duty of trust in God and an unswerving devotion to the high interests of Canadian nationality. In the meantime we ought to pray most earnestly for the revival of spiritual religion in our beloved Church.

“And now the forms of soldiers, of statesmen, of patriots, and of citizens that have to-night lent their mystic presence to this congregation, vanish. We bid them return to their peaceful rest.

“For us will dawn the new centennial day.”

On Sunday, July 10th, three impressive services were held, the beauty of the church and the beautiful weather all adding their quota to the auspicious occasion. There were over six hundred persons present at the morning service, among them children and grand-children of the three incumbents during the hundred years, there being two grand-children and ten great-grand-children of the late Robert Addison, the first rector. It was a strange coincidence that one of his grandsons, Vicar Stevenson, was ordained in Toronto on this day. There were also descendants present of Col. John Butler, the first patron of the parish. An item of interest in connection with the celebration of the Communion, was that the combined ages of four of the officiating clergymen reached 334, namely, Ven. Archdeacon McMurray, 83 ; Canon Arnold, 86 ; Canon Read, 85 ; Rev. Dr. Ker, 80. The following was the order of service : From beginning to Apostles' Creed, Rev. Rural Dean Gribble ; first lesson, Rev. Rural Dean Wade ; second lesson, Rev. A. Bonney ; from Apostles' Creed to end of third collect, Rev. Canon Bull ; Epistle, Ven. Archdeacon Dickson, D.C.L. ; Gospel, Rev. Canon Read, D.D. The beautiful anthem, " This is the day which the Lord hath made," was sung by the surpliced choir of St. Mary's-on-the-Hill, Buffalo. Mr. A. L. Andrews, organist of the same church, presided at the organ. The choir numbered thirty, the procession consisted of forty-three, there being thirteen clergy. The Rt. Rev. A. Cleveland Coxe,





RT. REV. DR. CONE.

D.D., LL.D., of Buffalo, Bishop of Western New York, preached the sermon, taking for his text 1 Cor., i., 26, "Whether one member suffer, all the members suffer with him, or if one member be honored all members rejoice." In opening, the eloquent preacher said that the Gospel of Christ overcomes those things which divide mankind, levels mountains, rises superior to circumstances and unites the races in one kingdom. In the absence of the bishop of the diocese, he, a representative of a sister church, was privileged to officiate at one of the services of this solemn festival. Coming from another land, but from where the bells of St. Mark's could be heard across the narrow firth calling them to Divine service, and from a daughter church which was proud to be a development of the mother church, he considered it a privilege to be present, not as a foreigner, but as one in the blessed brotherhood of the people of God, which the Apostles so wonderfully illustrated in the chapter of which the text is a part, teaching them the triumphing over all political agitations, and, if need be, over war itself. The Christian religion was one which threw its mighty influence into the world of men, hateful and hating one another, as a leaven which was worked and kneaded into a unified whole. But we complain that God in His providence had not wrought out His promise speedily enough. This church was one hundred years old, and you have had three rectors in that time whose history can be given with much accuracy, and if we went back eighteen such

periods we are at the time of the Apostles. Was that long in the eyes of Him in whose sight a thousand years was but as one day? We had this comfort if we looked beneath the surface. It was one of the grandest evidences of the power of the Gospel, that representatives of nations once engaged in bitter strife could now meet together for the worship and glory of the God of peace. The Gospel of Jesus Christ was one of peace, and through its beneficent influence wars were fewer and strife less bitter as each year passed away. When hearing complaints of the slow progress of Christianity, if we consider the ages that the Great Father's omniscient wisdom took to accomplish His wondrous purposes, we will no longer speak of the slow advancement of the teachings of Christ. Truly, in Canada during the last century the truths of the Word of God have spread with great effect. Science said that, in the clock-work of Almighty God, even the sun was revolving round a central star ; that since the creation of man the solar system had not completed a single revolution on the dial plate of the universe. Thus the period that had elapsed since Christ came into the world paled into insignificance.

His beloved brother who at present officiated in this parish had now labored fifty years, and who could say with what measure of good? He was laboring among the Indians at the Sault when he (the speaker) was at college, and he was glad yet to recognize him as leader, though he himself had



been created a father in the church. He (Dr. McMurray) had gone among the Indians when they in his own country thought he had gone beyond the pale of civilization. He thanked God for the history of this venerable parish, and rejoiced that he was able to take part in this centennial. Had not the Lord promised that those who honored Him, He would satisfy with long life? and there now remained for him but one thing, the crown of glory.

During the collection of the offertory the choir rendered the anthem "Lift up your heads, ye everlasting gates," with admirable effect. The Holy Communion was celebrated, on conclusion of the service, by the Rt. Rev. Dr. Coxe, assisted by the epistoler and gospeler, and the Ven. Archdeacon McMurray. The afternoon service, which consisted of Litany and sermon, commenced at 3.30 o'clock. The reader was the Rev. Canon Arnold, B.A., and the Ven. Archdeacon McMurray. Rev. Rural Dean Wade preached from the text, "I was glad when they said unto me, Let us go into the house of the Lord." Psalm cxxii. They should remember in the first place that David, the author of the psalm, actually enjoyed the experience of which he so vividly wrote. When the Israelites went to the house of God it was for the threefold purpose of receiving forgiveness, rendering worship and obtaining blessing. There were two principal parts about the rendering of worship to God, namely, the giving of ourselves and the giving of our substance to God. Alas, to many the

house of God in these days was more like a place of entertainment than a place of praise. David was glad, too, because the house of God was the place of communion and of fellowship. The promise made to the Jews stood as sound for us to-day as it did for them. "Where two or three are gathered together in my name, there am I." Pride and vain-glory too often interfered with the communion that God's people should enjoy. David also rejoiced to frequent the sanctuary because it was the place of hallowed associations. In conclusion, they would all pray, as they looked at the veteran minister who had so long presided over the parish, that God would grant him continued blessing in his old age.

The service in the evening was again largely attended, 384 persons being present; the choir of St. Mary's-on-the-Hill, Buffalo, assisting, as at the morning service. The following clergymen took part: Rev. Rural Dean Wade, Rev. Robert Ker, Rev. F. B. Hodgins, Rev. J. Lee, Rev. J. C. Garrett. The anthem, "Lord, we pray Thee that thy grace may always prevent and follow us." The sermon was preached by Ven. Archdeacon Dickson, D.C.L., from Deuteronomy xxxii., 2, "Remember the days of old; consider the years of many generations." The wanderings of the children of Israel were referred to, and a parallel drawn between this and the experiences of the United Empire Loyalists. He knew that there were many descendants of U. E. Loyalists here, and probably many of them were present. The action

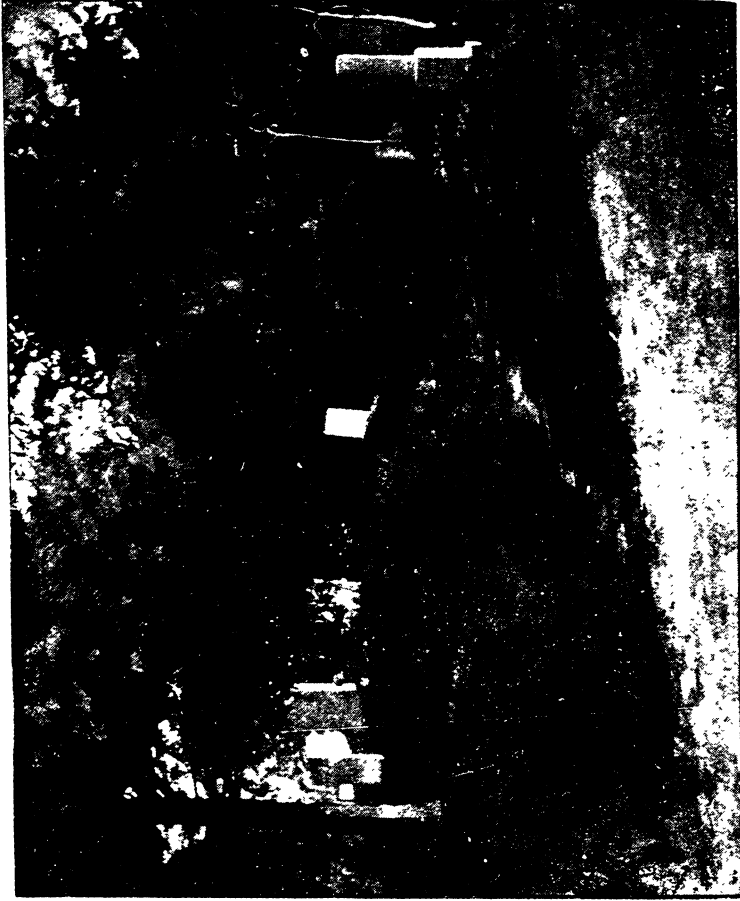
of these brave men was an exhibition of enthusiastic self-sacrificing loyalty never surpassed. We live in a sordid age, when greed and avarice almost obliterate our respect and memory for the brave men and hallowed associations of old. They owed a deep tribute to Robert Addison, who had ventured to Canada at much sacrifice. He (the speaker) had lived long among the people of Niagara district, and knew that the same fire as burned in their ancestors burned in them also. It was but a comparatively recent period since the connecting link between the past and the present existed in the person of the late Thos. Creen, who served under Robert Addison as curate, and afterwards as his successor labored so faithfully. A feature of the centenary celebration that clergy and laity delighted to observe was the presence of their venerable archdeacon with them.

On Monday morning at eight o'clock the sacrament of the Holy Communion was held in the church, the celebrant being the Rev. Rural Dean Gribble. At ten o'clock the regular quarterly meeting of the Ruri-decanal Chapter of the Deaneries of Lincoln and Welland was held in the Court House of the town. The Rev. Rural Dean Gribble presided. The Rev. John Evans, of the Diocese of Western New York, and Rev. Rural Dean Downie, of Berlin, were invited to take part in the exercises.

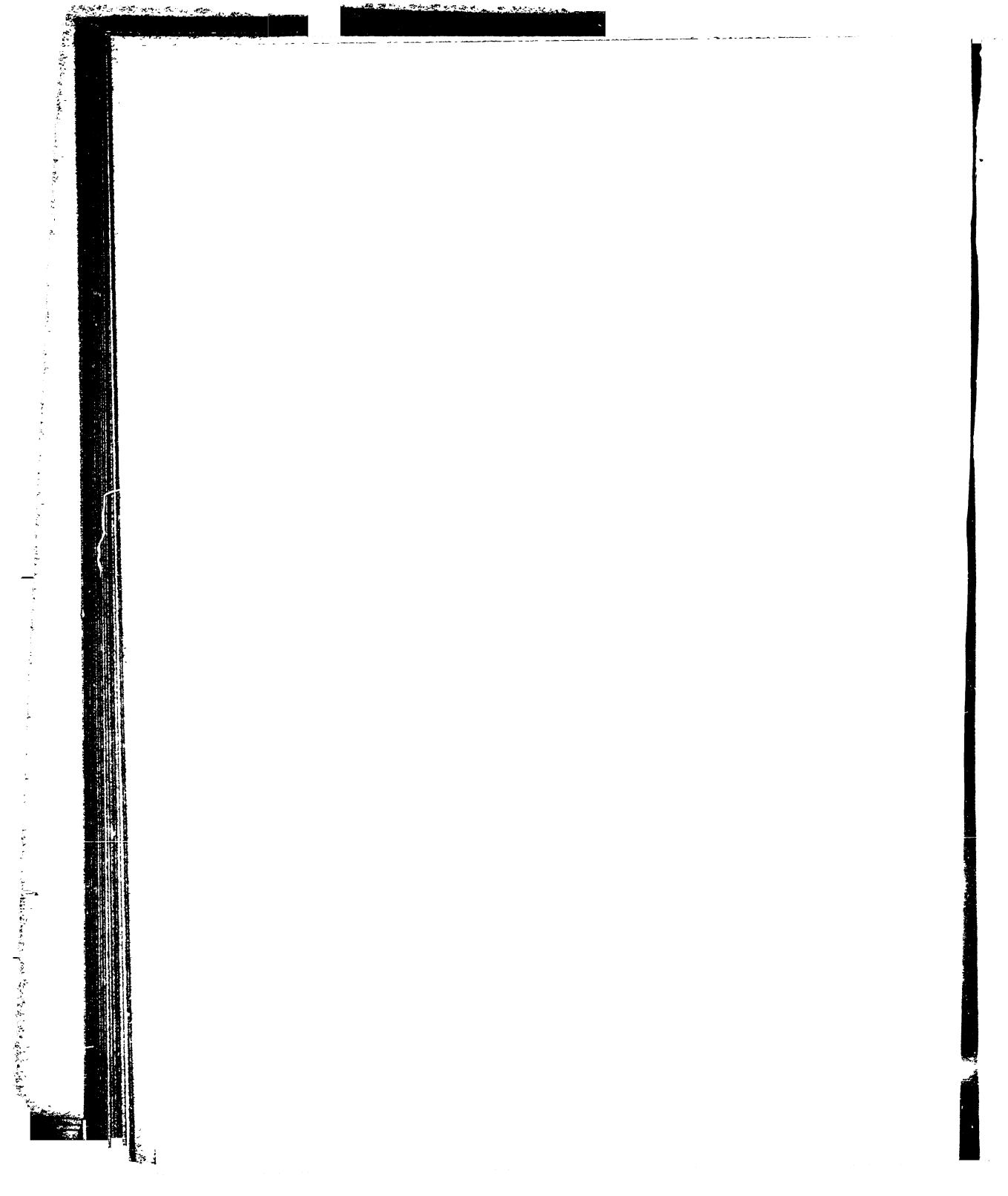
After prayer by the secretary, the Rev. P. L. Spencer, the reading and study of Acts vii. in the original Greek, from

verse 38, was taken up. This was followed by a discussion of the prayer book preface of ceremonies. At 12.30 p.m. lunch was served in the school room by the ladies of the congregation to the visiting and resident clergy and others, the Rev. Dean Langtry and the Rev. Septimes Jones being present.

At 2 p.m. an audience gathered in the church, when the Rev. C. B. Lee, of Hamilton, read a paper by the Rev. Dr. Scadding, entitled "Church Annals at Niagara, from A.D. 1792 to A.D. 1892." The paper was replete with valuable information of St. Mark's. The opening referred to this being a period of centennials and other celebrations in Canada, United States, and Europe. The following points in the history of St. Mark's were touched upon: The interest taken by Governor Simcoe in the establishment of church worship; the erection of the nave of the present edifice in 1807; the burning of the wooden portion of the structure in 1813; the utilization of the building as a hospital at one time for the British forces, and the occupancy of it as a barracks at another period by the American invaders; the rebuilding of the edifice and the additions thereto; the death of the first rector; the ministry of his successor, the Rev. Thomas Creen; and the arrival of the present incumbent, the Ven. Archdeacon of Niagara. In referring to Mr. Addison, he said: "I myself remember Mr. Addison very well, having when a boy heard him officiate in St. James' Church at York. His oval, intel-



GLIMPSE OF GRAVEYARD.



lectual countenance and finished style of reading made a strong impression. I particularly remember his walking, arrayed in his academic gown, bands, and clerical hat, after the service, down King street to the Quetton St. George mansion, still standing. He was chaplain to the House of Assembly, and remained at York during the session, often being entertained by Mr. J. S. Baldwin." The names of some of the old families which figure in the Church and State records with Mr. Addison are Dickson, Ball, Nellis, Crooks, Street, Keefer, Kerby, Macklem, Powell, Servos, Merritt, and Clench, the descendants of most of which families still reside on the Niagara peninsula. The Rev. Canon Bull thanked the ven. archdeacon and the Rev. J. C. Garratt for the kind reception given to the visiting clergy. He hoped that the valuable paper just read would be published in book form, and thought that the lives of Canadian missionaries should be placed in the Sunday school. It was the duty of Canadians to hand down the records of noble deeds, and thus instil patriotism into the hearts of the generations to come.

The Rev. Dr. Langtry said that missionary work had been done in the district as early as 1784 by the Rev. J. Ogilvie, and by the Rev. G. Stewart in 1794. The Rev. J. C. Garrett, curate in charge since 1888, closed the meeting with thanking the clergy for their presence, particularly Bishop Coxe, expressing regret at the unavoidable absence of the beloved bishop of the diocese.

At 7.30 in the evening the centennial celebration was brought to a close by a social re-union in the school house. The chief feature of which was the presentation of a handsome onyx clock, onyx vases, and an ornamental lamp with onyx shaft to Archdeacon and Mrs. McMurray. Mayor Paffard made a brief address, complimentary to the Ven. Archdeacon and Mrs. McMurray, and introduced the following ladies, who presented the gifts to the rector and his esteemed wife : Mrs. Morson, Mrs. H. A. Garrett, the Misses Waters, Best and Manning. The clock bears the following inscription : " Presented by the congregation of St. Mark's Parish, Niagara, to the Venerable Archdeacon and Mrs. McMurray to mark the centenary of this parish, and the very estimable part which the archdeacon has taken therein for 36 years. Niagara, 9th July, 1892." The archdeacon replied in words suitable to the occasion, showing deep feeling.

On every side were heard expressions of gratification at the admirable arrangement of the whole centennial gatherings and the successful carrying out of the well-matured plans, and too much praise cannot be given to those in charge of the programme. During the services the sum of \$350 was raised to help defray the debt on the school house. Large handsomely framed photographs of Rev. Thomas Creen and the present rector have been placed in the vestry, and it is hoped that a good portrait of the first rector may be secured to accompany them.



The following resolution, which explains itself, was sent to the archdeacon :

*Resolved*, "That we, the members of the Ruri-decanal Chapter of Lincoln and Welland in session assembled, desire to congratulate most heartily the Venerable Archdeacon McMurray, rector of St. Mark's Church, Niagara, upon his having been permitted to witness the centenary of his parish, and, while we acknowledge the Divine blessing which has rested upon his labors in the past, as evidenced by the erection of the rectory and school house, the improvement of the graveyard and the restoration of the church, the parish being made complete in all its arrangements, we pray that the same degree of peace that he has always hitherto enjoyed as rector of Niagara may be experienced by him until the close of his life."

Moved by Rev. P. W. Smith, seconded by Rev. Canon Houston, and carried unanimously by a standing vote at Niagara, on Monday, July 11th, 1892.



1792-1892.

NIAGARA, *June 15th, 1892.*

DEAR SIR :

With the enclosed Order of Services of the Centenary Celebration of St. Mark's Parish to be held on the 9th, 10th and 11th July, in St. Mark's Church, we hereby extend to you a most cordial invitation to be present and participate therein. The offerings will be devoted to the liquidation of Parish debt.

Yours faithfully,

WILLIAM McMURRAY, *Rector.*

JOHN C. GARRETT, *Curate in charge.*

Programme of Services to be held in the Church of St. Mark's, Niagara, Ont., on the 9th, 10th and 11th days of July, 1892, to celebrate the One Hundredth Anniversary of the foundation of St. Mark's Parish.

All the Reverend Clergy of the Deanery of Lincoln and Welland have been invited to take part in the exercises. The preachers are the Right Reverend A. Cleveland Coxe, D. D., LL.D., Bishop of Western New York, Buffalo, N. Y.; the Venerable Archdeacon Dickson, D.C.L., Guelph, Ont.; the Reverends A. Baldwin, M. A., Toronto, and Robert Ker, St. Catharines.

SATURDAY, JULY 9TH, 11 A. M.

Morning Prayer and Holy Communion. Celebrant—The Venerable Dr. McMurray, Archdeacon of Niagara, Rector. Preacher—The Reverend C. H. Mockridge, D. D.

MORNING PRAYER.

From beginning to Apostles' Creed—Reverend Canon Houston, M. A.

First Lesson—The Reverend James Ardill—1 Chron. xxix to v. 21.

Second Lesson—The Reverend F. B. Hodgins, B. A.—2 Peter 1.

From Apostles' Creed to end of Third Collect—The Reverend Canon Bull, M. A.

Epistle—The Reverend the Rural Dean. Gospel—The Reverend E. J. Fessenden, B. A.

The Epistoler, Gospeler and Venerable Archdeacon Dickson will assist the Venerable the Archdeacon in the administration of Holy Communion.

SATURDAY, JULY 9TH, 4 P. M.

Unveiling Tablet erected to commemorate Centenary of Parish.

UNVEILING TABLET.

Collect (Prevent us, etc.) and Scripture Lesson—The Venerable Archdeacon McMurray—Gen. xxviii. 10 to end.

Unveiling Tablet—The Rev. Canon Read, D. D.

Brief Addresses—Canon Read, W. Fessenden, B. A., and the Venerable Archdeacon of Niagara. Closing exercises—Venerable Archdeacon Dickson.

SATURDAY, JULY 9TH, 7.30 P. M.

EVENING PRAYER.

Preacher—The Reverend Robert Ker.

EVENSONG.

From beginning to Apostles' Creed—The Reverend Principal  
Miller, B. A.

First Lesson—The Reverend T. Shutt, M.A.

Second Lesson—The Reverend W. J. Pigott.

From Apostles' Creed to end of Third Collect—The Rev. J. Evans.

Third Collect to the Grace—The Reverend J. Ardill.

SUNDAY, JULY 10TH, 11 A.M.

Morning Prayer and Holy Communion. Celebrant and Preacher—  
The Right Reverend Dr. Coxe, Bishop of Western New York

MORNING PRAYER.

From beginning to Apostle's Creed—The Reverend W. J. Armitage.

First Lesson—The Reverend Charles Scudamore—2 Chron. v.

Second Lesson—The Reverend E. J. Fessenden, B.A.

From Apostles' Creed to end of Third Collect—The Reverend G  
Johnston, B.A.

Epistle—Venerable Archdeacon Dickson. Gospel—The Reverend  
Canon Read, D.D.

The Epistoler, Gospeler and Venerable Archdeacon McMurray will  
assist the Bishop in administering Holy Communion.

SUNDAY, JULY 10TH, 3.30 P.M.

Litany and Sermon. Reader—The Reverend Canon Arnold, B.A.  
Preacher—The Reverend Arthur Baldwin, M.A. Collect and  
Blessing—The Reverend P. L. Spencer.

SUNDAY, JULY 10TH, 7 P.M.

EVENING PRAYER.

Preacher—The Venerable Archdeacon Dickson, D.C.L.

From beginning to Apostles' Creed—The Reverend J. J. Morton.  
First Lesson—The Reverend A. Baldwin, B.A.  
Second Lesson—The Reverend F. B. Hodgins.  
From Apostles' Creed to end of Third Collect—The Reverend M.  
Ker, D.D.  
From Third Collect to the Grace—The Reverend J. C. Garrett.

MONDAY, JULY 11TH.

MEETING OF DEANERY.

8 a. m.—Holy Communion. Celebrant—The Reverend the Rural  
Dean.  
10 a. m.—Meeting of Chapter.  
12.30 p. m.—Lunch in School House.  
2 p. m.—Paper by Reverend Dr. Scadding, to be read by the Rev-  
erend Arthur Baldwin, M. A.  
Short addresses by the Reverends P. L. Spencer; Canon Bull, M.A.;  
W. J. Armitage, and others.

MONDAY, JULY 11TH, 7.30 P. M.

Parish Re-union, School House and Grounds.

In what better words than those of Geo. Macdonald, in describing an old church in the Sea Board Parish, can this imperfect sketch of an old church be concluded: "And when I saw it, I rejoiced to think that once more I was favored with a church that had a history, for, to give the full idea of the building, it is necessary that it should be one in which the hopes and fears, the cares and consolations, the loves and desires of our forefathers should have

been roofed ; where the hearts of those through whom our country has become that which it is—from which not merely the life blood of our bodies, but the life blood of our spirits has come down to us—whose existence and whose efforts have made it possible for us to be that which we are. Therefore, I would far rather, when I may, worship in an old church whose very stones are a history of how men strove to realize the infinite, compelling even the powers of nature into the task.”

