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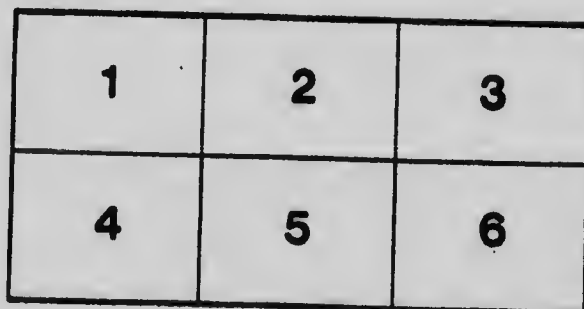
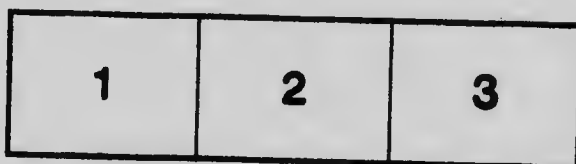
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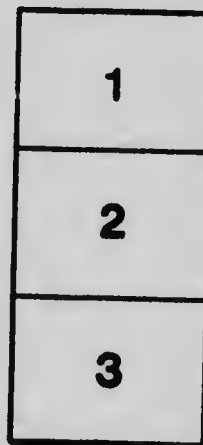
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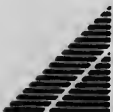
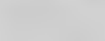
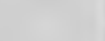
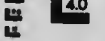
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# Diocese of Toronto

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## Seventy-Fifth Anniversary

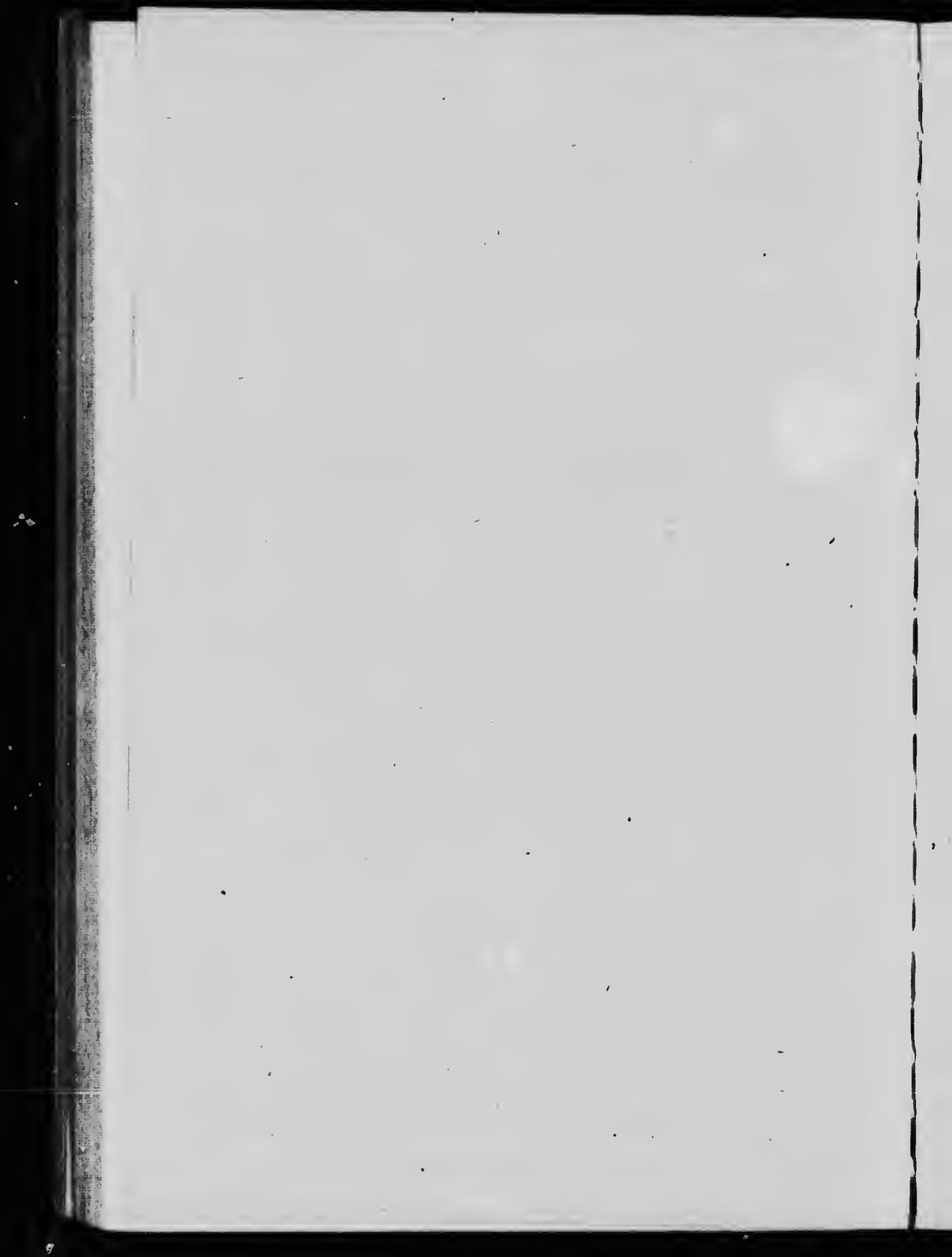
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*Bishop's Pastoral  
Forms of Service  
Historical Sketch*

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## Bishop's Room,

60 Front Street West, Toronto

OCTOBER 19TH, 1914.

*To the Clergy and Laity of the Diocese of Toronto:*

DEAR BRETHREN,—It had been hoped, as you are aware, that we should celebrate, on November 8th-11th next, the commemoration of the 75th anniversary of the founding of the Diocese, and arrangements and details for the occasion were far advanced before the outbreak of the war which has involved the Empire. As a consequence of present conditions, the result of this calamity, it has been decided by the Executive Committee to limit the observance to special historical thanksgiving services in the churches throughout the Diocese on Sunday, November 8th, to ask for no special thankoffering on the occasion, and to eliminate all the social gatherings which had been planned as features of the proposed programme. I am sure we all share in the disappointment that this means and yet have to concur in the wisdom of the decision. May I request, then, a general observance of Sunday, November 8th, the twenty-second after Trinity, as "Diocesan Anniversary Sunday," on which the Holy Communion—the Church's highest Thanksgiving office—shall be celebrated in every church; historical sermons preached; children's services held; and thanksgiving offered to God for mercies numerous and undeserved bestowed on the Diocese during the past three-quarters of a century? And may I also ask you to join with me in prayers and supplications for His guidance and blessing for the years to come? Enclosed please find:

1. Copy of special Forms of Service, authorized for use on the occasion;

2. Copy of Historical Sketch, prepared by Professor A. H. Young, M.A., Historiographer of the Diocese, on which sermons and addresses may be based.

Praying that God may abundantly pardon all that He has seen amiss in the long course of our Diocesan history, and abundantly bless us in the future, believe me, with sincere regards,

Your faithful friend and Bishop,

JAMES TORONTO.

## Diocese of Toronto.

### SEVENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE DIOCESE.

SUNDAY, NOVEMBER 8TH, 1914.

#### FORM OF SERVICE.

*To be used in all the Churches of the Diocese for the Commemoration of the Seventy-Fifth Anniversary of the foundation of the Diocese and of the consecration of its first Bishop.*

#### MORNING PRAYER.

*Proper Psalms:* 48; 84, 122.

*First Lesson:* Deut. xxxii. 1-14 incl.; or, Is. xlix. 13 to end.

*Second Lesson:* 1 Cor. xii.; or, Eph. iv. 1-16 incl.

#### EVENING PRAYER.

*Proper Psalms:* 24, 46, 87, 134.

*First Lesson:* Deut. xxxii. 29-43; Is. lx.; or, Is. lxi. 1-6 inc.

*Second Lesson:* Acts xx. 17-35 incl.; or, Rev. i. 10 to end.

#### PROPER COLLECTS.

*To be used at Morning and Evening Prayer and at the Celebration of the Holy Communion, after the Collect for the Day, at the discretion of the Minister:*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

*Let us pray for this Diocese:*

O Merciful God, let Thine especial blessing rest upon this Diocese in which Thou hast cast our lot, and upon all the congregations within its bounds. Bless Thy servants the Bishops, and all those who minister amongst us. Bless also the other members of Thy Church and daily increase their number. Make us sound in the Faith, and holy in our lives. Pour out more largely upon us the gifts of Thy Holy Spirit. Revive Thy work in the midst of us; awaken the careless; arouse the impenitent, and lead many souls to Christ. Build up Thy people in their most holy Faith. Make us as a people to be more earnest, more



holy, more heavenly-minded. Grant that a spirit of harmony and good-will may ever prevail among us. May we live together in brotherly peace and concord, and shew by the consistency of our lives that we desire to glorify Thee. And, O Lord, do Thou enable us so to serve Thee here that we may at length be received into Thy Kingdom above, for the sake and through the merits of Jesus Christ our blessed and only Redeemer. *Amen.*

*Let us pray for the Ecclesiastical Province of Ontario, the same in extent as the original Diocese of Toronto:*

Almighty and Most Merciful Father; look down, we most humbly beseech Thee, upon this Ecclesiastical Province and all the Dioceses and congregations within its bounds. Give Thy grace, we beseech Thee, to the Bishops and Curates who minister in Thy name, and endue them, by Thy Holy Spirit, with gifts to preach Thy Word and feed Thy flock. Build up Thy Church in Holy Faith; knit all its members together in the bonds of unity and love; make them fruitful in good works for the promotion of true religion and the extension of Thy Kingdom both at home and abroad; and so lead them forward in the knowledge and obedience of Thy Word, that in the end they may attain to life everlasting through the merits of our Lord and Saviour Jesus Christ. *Amen.*

*Let us pray for the Cathedral of this Diocese:*

Almighty God, our Heavenly Father, we ask Thee to bless the efforts undertaken by us on behalf of the Cathedral of this Diocese. Grant to our workers purity of intention, courage and faith, perseverance and humility, with always unquestioning trust that Thou wilt help them in the work Thou givest them to do, through Jesus Christ our Lord. *Amen.*

Almighty and Eternal God, who in time past didst instruct Moses in the building of the Tabernacle and Solomon in the building of the Temple, and who hast taught us by the example of Holy Men in all ages of Thy Church to provide places where we may meet with Thee in Meditation of Thy Word, in devout Prayer and in Holy Sacrament; guide and bless the work of building the Cathedral to Thy honour and glory. May every member of the Church feel a deep and personal interest in it; move them to give willingly and liberally of their Substance towards it; watch over all who shall be engaged in the work. And grant, we beseech Thee, that as the building goes on to completion, we also may be growing in grace and approaching

nearer to that perfection of spiritual worship, which in time to come we shall offer before Thee in Thy heavenly temple. All which we ask in the name of our Lord and Saviour Jesus Christ.  
*Amen.*

COLLECTS TO BE SAID AFTER THE GENERAL THANKSGIVING.

We render especial thanks to Thee, O God, who dost direct and govern Thy Church by Thy Holy Spirit, for all the blessings and protection vouchsafed to this Diocese throughout the past seventy-five years, for its growth and increase to six Dioceses, and for the continued prosperity which it enjoys at Thy Hand.

We thank Thee for the labours of the faithful ministers and stewards of Thy mysteries, the Archbishops, Bishops, and other Clergy who have entered into their rest, and for the fruits of their diligent preaching and holy example in multitudes gathered into Thy Church of such as shall be saved. And for those who still serve in the same ministry of souls, we make our supplications, that in their generation, they may set forward the salvation of all men, and extend the Kingdom of Christ, to the glory of Thy Holy Name.

Keep us from pride, vainglory, and hypocrisy, and give us grace to follow the good examples of those who through faith and patience now inherit the promises.

Fill our hearts, we pray Thee, with joy and thankfulness for the inestimable benefits of Thy Church and of the means of grace afforded to us; and vouchsafe to accept our offerings of praise and thanksgiving for the sake of Jesus Christ our blessed Saviour and Redeemer.  
*Amen.*

Lord of all power and might, from Whom every good gift doth come: We thank Thee that Thou hast put it into the hearts of so many from this Diocese and land to go forth to battle in the cause of righteousness and liberty, and for those Thy servants, who minister to them in spiritual things; we thank Thee also that, by Thy good hand upon them, they have thus far escaped perils by land and sea. Have them, we beseech Thee, in Thy holy keeping; enable them to put on the whole armor of God, to quit them like men, and to be strong in Thee. May Thy presence go with them, to comfort them in the hour of danger or of death. May those whom Thou shalt bring home again in peace serve Thee in their vocations to the honour of Thy Name and the benefit of their fellow men, through Jesus Christ our Lord.  
*Amen.*

## HISTORICAL SKETCH

WRITTEN FOR THE

### Seventy-Fifth Anniversary of the Diocese of Toronto

BY

PROFESSOR A. H. YOUNG, M.A., Diocesan Historiographer.

On the 8th of November next the Diocese of Toronto celebrates the seventy-fifth anniversary of its creation by Royal Letters Patent—one of the results of Lord Duhham's Report—there having been a choice of three dates for the occasion. On Sunday, August 4th, 1839, the Honourable and Venerable John Strachan, D.D., Archdeacon of York, was consecrated Bishop of Toronto, in the Chapel of Lambeth Palace; on Saturday, November 9th, he arrived in Toronto after a long and stormy journey of three weeks; on Sunday, December 22nd, he was enthroned in old St. James's Cathedral, then being re-opened, with improvements, after the fire.

It may be noted as a coincidence that the present St. James' Cathedral had been re-opened, after beautification, in the autumn of 1889, just before the celebration of the Jubilee of the Diocese. This year, too, which brings around the seventy-fifth anniversary, it has undergone further decoration and improvement.

In 1839 the Diocese comprised all of the Province of Upper Canada as it was then, including the Diocese of Algoma, at least as far as Sault Ste. Marie. It had formed from 1787 to 1793 a part of the Diocese of Nova Scotia under its first Bishop, the sturdy U. E. Loyalist, Dr. Charles Inglis, who exercised episcopal jurisdiction over Newfoundland and Bermuda, together with the Canadas and the Maritime Provinces. With the erection in 1793 of the Diocese of Quebec, taking in both of the Canadas, Upper Canada, which two years before had, under the Constitutional Act, been given a political existence separate from that of Lower Canada, was joined ecclesiastically to the latter. This was done notwithstanding the plea of Governor Simcoe that the Upper Province should be made into a Diocese by itself, and his offer to forgo a part of his own salary in favour of the Bishop, if one should be appointed. Moreover, he even went so far as to mention to Government a Loyalist clergyman from Connecticut who, in his opinion, was suitable for the office.

The appointment as first Bishop of Quebec went to the Right Reverend Jacob Mountain, a friend of Pitt, who is described in a contemporary letter as "a very good and a very proud man." He brought with him a goodly number of relations, the men of whom were for the most part clergymen who served in various parts of British North America—St. John, N.B.; Cornwall, U.C.; Quebec, Montreal, and St. Armand, L.C. His visitations and his confirmation tours were magnificent progresses; and some of them were made in spite of the dangers of naval warfare in the

years 1812, 1813, and 1814. According to all accounts, he was a great preacher. He was deeply interested in education, but he accomplished little in that department of his activities, because his plans were ill-suited to a new country, rich only in prospects and possessed of neither primary nor secondary schools. Anxious though he was to promote the spiritual welfare of those committed to his charge, he found it difficult to adapt himself to their "American" ways and manners.

His successor in the bishopric, the Right Reverend and Honourable Charles James Stewart, a member of the noble house of Galloway, had distinguished himself as a truly apostolic missionary in the Eastern Townships, paying his own way when he was in charge of Dunham and St. Armand, and transforming the whole district by his unwearied self-sacrifice, devotion, and goodness. By his influence in Great Britain he had, even before his elevation to the See, interested many in his work and had obtained funds for building churches and parsonage houses in both of the Canadas and for instituting travelling missionaries. These men itinerated in districts more or less extensive and sought out the lonely settlers in the woods, baptizing their children and preparing them for confirmation, marrying their sons and daughters, burying their dead, comforting and cheering those who were left behind to face the hardships of daily life. This beneficent work had been made possible mainly through the liberality of an invalid Yorkshire clergyman, the Reverend W. J. D. Waddilove; and in the work Dr. Stewart himself had taken the chief part, still paying his own expenses.

Even during the ten active years of his episcopate (1826-1836) he maintained the same simplicity of life and conduct that had distinguished him before he became Bishop; and he shewed himself a real Father in God to his clergy and to his people. The pomp of office did not appeal to him; nor did the political opportunities afforded by his seat *ex officio* in the Executive Council of each of the Canadas.

Prior to the withdrawal of Dr. Stewart to England in the Autumn of 1836, he going home, worn out in body and mind, to die (July, 1837), Government had again refused, as it had done in 1825, to divide the Diocese of Quebec. Instead, the Bishop was to have a coadjutor in the person of the Venerable George Jehoshaphat Mountain, a son of his predecessor, who on his consecration assumed the style of Bishop of Montreal and who, under that title, continued from 1836 to 1839 to administer the undivided Diocese.

Closely associated as he had been with his father, Dr. Mountain was well acquainted with the duties of a Bishop. He was likewise an astute diplomat, who would appear to have been able twice to prevent the Diocese from being divided, although it was too unwieldy to be efficiently administered and too far-spreading to be adequately visited. To him belongs, however, the credit of taking, in 1844, a trip to the Hudson's Bay Territory which resulted in the establishment of the Diocese of Rupert's Land in 1849; of founding Bishop's College, Lennoxville; and of making to Lord Durham, in 1838, a valuable and statesmanlike report on the condition of the Church in the Canadas.

Had it not been for the capable "Officials" (or Commissaries), the first and second Rectors of Kingston, who, from 1787 to 1825, represented the first and second Bishops of Quebec in Upper Canada, that portion of the Diocese would have fared far worse than it did. The former of these Officials, the Reverend John Stuart, D.D., is a man to be held in the highest esteem as "the father of the Church in Upper Canada"; and a shame it

is to all members of the Church that his grave in St. Paul's Churchyard, Kingston, is overgrown with burdocks and nettles, and presents a deplorably neglected and desecrated appearance.

From Point au Bandet in the east to the Onondaga Reserve on the Grand River, was his field from 1785 till he was joined in 1787 by the Reverend John Langhorn, the eccentric and faithful missionary of the Bay of Quinte. Together they journeyed in a canoe to Quebec, to be present at the first visitation held in that city by Dr. Inglis in 1789. To Mr. Official Stuart especially that was a joyous event, because at Fort Hunter, in his early mission to the Indians by the Mohawk River, in the Province of New York, he had looked in vain for the appointment of a Bishop to ordain and confirm, and generally to direct the affairs of the Church. And none was sent to the new Colonies that had remained British till after the old ones that rebelled had already obtained three—Seabury, White, and Provost.

Armed with a commission from his Bishop (Inglis), whom he had known in pre-rebellion days in the colony of New York, Mr. Stuart returned to Kingston in 1789 to represent him in the Upper Province, having only one missionary (Langhorn) under his jurisdiction. Another who had come into the country before himself lies under the suspicion of having been self-ordained, but he left the country soon after the Official was appointed. In 1791-2 a second was sent out from England, the Reverend Robert Addison, who settled at Niagara and itinerated as far as Dunnville, Brantford, the Head of the Lake (as Hamilton then was called), and York (Toronto), which, in spite of his labours, was for some years afterwards as "wide open" a town as any now to be found in the west.

Cornwall, Sandwich, and York were next provided for. The Official's son, the Reverend George Okill Stuart (whose middle name is usually misspelled "O'Kill"), became incumbent of York in 1800 and found his task most difficult. In 1812 the son was glad to be translated to Kingston as his father's successor in the cure and in the Officialship. In both offices he displayed the same urbanity, if not the same energy, that had characterized the father; and in Kingston he is still affectionately spoken of as "the old Archdeacon." In 1825 he was made Archdeacon of Kingston at the same time that Dr. Strachan became Archdeacon of York; and with the latter he from that year divided the duty of overseeing the work of the Church in Upper Canada till it became the Diocese of Toronto in 1839.

In that year the clergy, not counting the new Bishop himself and the Assistant Minister of St. James's, numbered 53, according to the admirable report of the S. P. G. for the year 1840. This was a gratifying increase from the two whom Dr. Inglis had found in office at his visitation in 1789. In 1793 three owed obedience to Dr. Jacob Mountain on his consecration; at his decease in 1825 there were 26; at Dr. Stewart's, in 1837, 43, with five catechists, two of whom were stationed at Toronto.

Dr. Strachan's first care in 1839 was to secure more missionaries, sixteen in number. Within three years, as stated in the S. P. G. Report for 1843, the total was 102. This happy state of affairs he was able to realize owing largely to the greater interest being then manifested in Canadian affairs and to the movement for the increase of the episcopate which was getting under way in England. Nor must mention be omitted of the great generosity of the S. P. G., which, from 1733 down to the present time, has spent hundreds of thousands of pounds on missionary undertakings in this country with the same unstinted lavishness that for eighty years characterized its efforts in the colonies which are now the



United States of America. Of its work in eastern lands in the nineteenth and twentieth centuries and of what it is still doing in Canada, too much cannot be said.

Believing in itinerancy, as Dr. Stewart had done, the new Bishop expanded the system of travelling missionaries and followed the settlers as speedily and as persistently as he could into the farthest corners of the province, which he had already visited as Archdeacon, notably in 1828. He and his predecessors were not solicitous for townspeople alone, but they always kept looking after country folk, as is shewn by their letters and by the fact that the early churches and parishes took their names from townships.

For the Indians, too, he cared, a flourishing mission at the Sault being conducted for years by the Reverend Dr. McMurray, afterwards Archdeacon of Niagara, and the Reverend Dr. O'Meara, father of the present Principal of Wycliffe College. The New England Society took charge of the Onondagas, in the neighbourhood of Brantford, a revised edition of the Prayer Book being brought out by one of the missionaries, the Venerable Archdeacon Nelles, to use his latest designation.

Notwithstanding the arrival from time to time of missionaries from the Mother Land, it had been early perceived that the supply would always be unequal to the demand unless means of training the native-born were found. One clergyman and another had taken students into their homes and had taught and trained them; but, first of all, through King's College, Toronto, and, about the same time, the Theological Institution in Cobourg, the Bishop made possible a still more thorough and systematic education. The Theological Institution was merged in Trinity College, Toronto, in January, 1852, consequent upon the secularization of King's College in 1849.

A few years subsequently occurred the most heroic event of Dr. Strachan's episcopate. The clergy, when the Clergy Reserves were abolished, agreed, with almost complete unanimity, to commute the stipends to which they were entitled for life and to take in exchange for them their share of the interest on the capital sum thus obtained. This capital sum has formed ever since one of the endowments of this Diocese and of the others into which the original Diocese of Toronto has been divided. In a worldly sense, it would have been easier for the clergy to stand upon their rights and to continue to receive their undiminished income for the term of their lives. But unselfishly they looked to the future and to the good of the Church.

The Church Society, the forerunner of the Diocesan Synod, did much service in connection with the Clergy Reserves and with missions to whites and to Indians alike. It was affiliated with the S. P. C. K. as well as with the S. P. G.; and for a time it maintained a book depository in Toronto.

Another agency of importance to the work of the Church was "The Church," a newspaper published, mainly at Cobourg, under the general editorship of the Rector of that Parish. Mr. Kent, a master at Upper Canada College, was another editor, the Reverend J. G. D. Mackenzie, afterwards of St. Paul's, Toronto, also giving his assistance in large measure.

Besides planting the Church more securely, Dr. Strachan took measures for its more effective organization. Obligated himself to retain the Archdeaconry of York and the Rectory of Toronto down to 1847, because till

that year there was neither episcopal stipend nor episcopal endowment, he early took steps to revive the office of Rural Dean, so that the work of the Church should not suffer. His great achievement, however, was bringing about the meetings of Synod with lay as well as clerical representation of the parishes, after the American model.

This same principle of representation he worked out when he was founding Trinity College between 1850 and 1852. He provided that, on the division of the Diocese, or of any part of it, every new Diocese should have the same right as the original one to elect, or to have its Bishop nominate, representatives on the College Council. This right is fully exercised at the present day, thus making the College representative of the whole Church in the Ecclesiastical Province of Ontario, which is practically co-extensive with the old Diocese of Toronto.

To keep pace with increasing population, the Diocese was twice divided in the Bishop's lifetime. Huron was set off in 1857 and Ontario in 1861-2, the Bishop of the former being the first Bishop to be elected by members of a Synod, and the Bishop of the latter being the first to be consecrated in this Province. Algoma was established by the Provincial Synod of Canada in 1872 and its first Bishop was consecrated in 1873. Niagara was erected in 1875, an event foreshadowed, perhaps, in the choice of Bishop of Niagara as the title for Archdeacon Bethune when he was elected in 1867 to be coadjutor to Dr. Strachan. Since that date the boundaries of the Diocese of Toronto have remained unchanged.

When Dr. Bethune became Bishop of Toronto on the death of Dr. Strachan, on All Saints' Day, 1867, he was returning from the first Lambeth Conference, which in large part grew out of a resolution adopted in 1865 by the Provincial Synod of Canada on the motion of Dr. Lewis, the first Bishop of Ontario. Notwithstanding the inspiring nature of that gathering and the influence which might have been expected to flow from it, divisions, which were probably inevitable, broke out, causing the Bishop of Toronto great anxiety and undoubtedly weakening the Church.

While still Archdeacon of York, Dr. Bethune had had much to do with training the Clergy, having been Principal of the Theological Institution at Cobourg throughout the whole ten years of its existence. Thus he had a considerable number of clergy who knew his excellence and were ready to follow his leading. One of his students was the late Dr. Fauquier, first Bishop of Algoma, and two who still survive are Canon Tremayne, of Mimico, and Canon Worrell, of Oakville, the father of the Chancellor of this Diocese.

Under Dr. Bethune's editorship, as well as that of other men already mentioned, "The Church" newspaper rendered good service in the discussion of Church questions during a period of twenty years, notably in connection with the Clergy Reserves, as has been already stated. Dr. Bethune had been sent to England as a representative of the Church to give information on this subject to the authorities there; and, judging from a statement contained in his "Life of Bishop Strachan," he had at the same time made an important suggestion as to the settlement.

When Dr. Sweatman, who, after coming to this country, had been Second Mathematical Master at Upper Canada College, Principal of Hellmuth College, and Rector of New St. Paul's, Woodstock, was consecrated in 1879, he found that his work had to be one of conciliation and healing. To this he devoted himself patiently, unweariedly, and, as he was able to say at the celebration of the Jubilee of the Diocese in November, 1889,

not without success. If "Blessed are the Peacemakers," he can assuredly claim the blessing.

At the celebration of the Jubilee he promulgated the Cathedral establishment, but at the same time it was stated that "It is provided that to St. James's Church shall be reserved its right to the designation of St. James's Cathedral. It was also provided that "The office of Sub-Dean shall be annexed to the Rectory of St. James's Cathedral." As an act of piety to Dr. Sweatman's memory and to that of the other Bishops his predecessors, the present Bishop has continued the building of St. Alban's. At the moment the work is at a standstill because of the financial stringency, but with the return of good times it will be resumed and carried on to completion, to be a centre for the activities of the Diocese.

The outstanding event which marks Dr. Sweatman's episcopate is the unification of the Church from the Atlantic to the Pacific and the establishment of the General Synod at Trinity College in 1893. With that most fitting mode of celebrating the centenary of the consecration of the first Bishop of Quebec, Dr. Sweatman and Dr. Body, then Provost of the College, had very much to do.

By reason of his abilities, no less than of his seniority, Dr. Sweatman became Metropolitan of Canada and Primate of All Canada in 1907. In these offices he displayed to the full his great administrative ability for the remaining portion of his life.

Owing to the demands made by the higher offices, some measure of relief had to be found for him in the discharge of his ordinary episcopal functions. Fortunately Dr. Reeve, who had done splendid work in Mackenzie River, which he has since supplemented by securing an endowment for that Diocese, was able to become Assistant Bishop. Happily too he continues to fill that office, to the benefit and advantage of the Diocese, which, with its great extent, could not be so well looked after, if the Bishop were compelled to visit it alone, vigorous, active, and zealous though he is.

During the five years of the present episcopate much attention has been paid to the extension of Diocesan Missions, to perfecting the organization of chaplaincies for public institutions, and to the prosecution of moral and social reform. New Parishes have been created and old ones amalgamated. St. Alban's Cathedral, as already noted, has been carried further toward completion.

With the arrival of large numbers of immigrants, both British and Foreign, serious problems are pressing upon the city Clergy in particular; more new Parishes have to be created in both town and country; and care has to be taken to prevent the Church from becoming the Church only of the city. All of these things call for the expenditure of money and, still more, for expenditure of time and thought and sympathy intelligently directed.

The Diocese possesses no charitable institutions of its own, but the Sisters of St. John the Divine deserve all possible praise for their conduct of their Hospital for Women, their externe clinic, and their Home for Aged People. The Training Home for Deaconesses provides a supply of women well trained for social service and for parish work. Georgina House cares admirably for working girls, but only for a fraction, after all, of the number of wage-earners away from home. The Girls' Friendly Society is doing admirable work.

Educational institutions of its own the Diocese does not possess, al-



though it has, through the Bishop and his nominees, a share in the government of Trinity College and of St. Hilda's College. As President of the Corporation of Trinity College School, Port Hope, his Lordship has a very real share in the oversight of that School, which will next year celebrate its Jubilee. In a similar relation the Bishop stands to the Bishop Strachan School, Toronto. Other excellent institutions of the same character situated within the Diocese are Havergal College, Toronto; St. Mildred's College, Toronto, and Bishop Bethune College, Oshawa. The Lakefield Preparatory School and St. Clement's College, though private Corporations in a still more definite sense than those just mentioned, have as their Headmasters two well-known clergymen of the Church.

Also situated within the city and Diocese is Wycliffe College, founded some forty years ago under the name of the Protestant Episcopal Divinity School. It has had three homes, the first of which was St. Jan's Schoolhouse, when the Very Reverend Dean Grasett was Rector. It is federated with the University of Toronto under the provision made in the several University Acts of the Provincial Legislature in regard to theological colleges. And, like the University of Trinity College, it has sent forth many foreign missionaries.

The form of this commemoration of the seventy-fifth anniversary of the erection of the Diocese of Toronto has of necessity been much altered and contracted because of the war in which the Empire is engaged. Yet this brief sketch shews that there is abundant cause for thanksgiving for the increase of the Church within three-quarters of a century. The original Diocese has grown into an Ecclesiastical Province containing six Dioceses. Instead of one Bishop there are eight, one being Archbishop and Metropolitan, one a coadjutor, and one an Assistant. In 1839 there were in the old Diocese of Toronto but 55 Clergymen; in 1843, 102; in 1859 (not counting Huron or superannuated clergy), 135; in 1862 (without Huron or Ontario or superannuated clergy), 104; in 1872 (without Huron, Ontario, Algoma, or superannuated clergy), 139; and in 1877 (not counting Huron, Ontario, Algoma or Niagara), 119. There are in the present Diocese 231, not counting superannuated clergy, with a total of 654 in the whole Ecclesiastical Province of Ontario. In 1839 there was no College; now there are three—Trinity, Huron, Wycliffe—employing respectively 23, 8, and -- professors and lecturers.

Looking further afield, there were in 1839 only four Bishops and Dioceses of the Church of England all told in the whole of British North America, including Newfoundland and Bermuda. Now in Canada and Newfoundland there are twenty-five Dioceses, with twenty-four Diocesan Bishops, including the Primate of all Canada and the Archbishop of Ottawa. There are four Ecclesiastical Provinces, the most westerly of which, British Columbia, will soon contain six Dioceses. And, comprehending all the Provinces and Dioceses, there is the General Synod dating from 1893, the work of men like Machray and Lewis and Sweatman and Body.

The Foreign Missions of the Church have been extended and more fully organized, there being in addition to the twenty-five Dioceses in Canada, those of Honan and Mid-Japan. In the sister Church of the United States several Bishops and presbyters are sons of the Canadian Church, as also are the Missionary Bishops, Dr. Rowe of Alaska, and Dr. Brent of the Philippines.

Because of the great things that have been done for us, we ought to take courage and go forward in the strength of our Lord and Saviour Jesus Christ to spread further throughout our Dominion the Kingdom of God.

### CHRONOLOGY.

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- 1733—S. P. G. begins operations in Quebec.
- 1759—Taking of Quebec.
- 1763—Treaty of Paris. Roman Catholics to have their own religion. Operations of the S. P. G. in the Canadas are not encouraged.
- 1774—The Quebec Act.
- 1783—Independence of the United States acknowledged by Treaty. S. P. G. definitely committed to expansion of its work in British North America.
- 1785—Settlement at Cataraqui (Kingston) of the Reverend John Stuart, D.D., from 1770 to 1781 Missionary to the Mohawks at Fort Hunter, N.Y.
- 1787—Erection of the See of Nova Scotia and consecration of Dr. Charles Inglis, formerly Rector of Trinity Parish, New York, with ecclesiastical jurisdiction over the whole of British North America.
- 1789—Dr. Inglis' first visitation at Quebec.  
Appointment of Dr. Stuart as Bishop's "Official."
- 1791—Provision for "a Protestant Clergy" under the Constitutional Act, which separated Upper and Lower Canada (Ontario and Quebec) politically.
- 1793—Erection of the Diocese of Quebec (Upper and Lower Canada) and consecration of Dr. Jacob Mountain.
- 1799—Arrival of Mr. John Strachan, M.A., as a schoolmaster, in Kingston (December 31st).
- 1803—Mr. Strachan made a deacon by the Bishop of Quebec and settled at Cornwall.
- 1804—Mr. Strachan ordained priest.
- 1811—Death of Dr. Stuart.
- 1812—The Reverend George Okill Stuart removes from York to Kingston as Rector and "Official."  
Dr. Strachan becomes Rector of York.
- 1825—Death of Dr. Jacob Mountain.  
Mr. Official Stuart and Dr. Strachan made Archdeacons.
- 1826—Consecration of the Right Reverend and Honourable Charles James Stewart as Bishop of Quebec.
- 1836—Consecration of Dr. George Jehoshaphat Mountain as titular Bishop of Montreal and coadjutor to the Bishop of Quebec. The former was to oversee Lower Canada, the latter Upper Canada.
- 1836-1839—The Bishop of Montreal administered the whole Diocese.
- 1837—Death of Dr. Stewart.
- 1839—Consecration of Dr. Strachan in the Chapel of Lambeth Palace. August 4th.  
Return of the Bishop to Toronto. November 9th.  
His enthronement in St. James's Cathedral on Sunday, December 22nd.

- 1840—The Act of Union.
- 1842—Establishment of the Cobourg Theological Institution.  
Opening of King's College, Toronto, for lectures.  
Organization of the Church Society.
- 1849—Secularization of King's College.
- 1851—The first Diocesan Synod held, with lay representatives.
- 1852—Opening of Trinity College.
- 1854—Secularization of the Clergy Reserves.
- 1857—Erection of the Diocese of Huron and consecration of Bishop Cronyn.
- 1861—Formation of the Ecclesiastical Province of Canada (Quebec, Montreal, Ontario, Toronto, and Huron). Nova Scotia, Fredericton and the subdivisions of Toronto and Ontario were added later.  
Erection of the Diocese of Ontario.
- 1862—Consecration of Dr. Lewis as Bishop of Ontario.
- 1867—Consecration of Dr. Bethune as Bishop of Niagara and Coadjutor to the Bishop of Toronto.  
The first Lambeth Conference held. It was suggested by the Provincial Synod of Canada, the resolution having been moved by the Bishop of Ontario.  
Confederation of the Provinces of the Dominion.  
Death of Bishop Strachan, All Saints' Day.
- 1872—Erection of the Diocese of Algoma.
- 1873—Consecration of Archdeacon Fauquier, of Woodstock, as Bishop of Algoma.
- 1875—Erection of the Diocese of Niagara and consecration of Dr. Fuller.
- 1877—Foundation of Wycliffe College.
- 1879—Death of Bishop Bethune and consecration of Dr. Sweatman.
- 1889—Celebration of the Jubilee of the Diocese of Toronto and promulgation of the Cathedral establishment.
- 1893—Formation of the General Synod at Trinity College. Archbishop Machray, of Rupert's Land, Primate of All Canada, and Archbishop Lewis, of Ontario, Primate of Canada.
- 1902—Formation of the M.S.C.C.
- 1907—The Bishop of Toronto (Dr. Sweatman) becomes Primate of All Canada.
- 1908—Dr. Reeve, Assistant Bishop.
- 1909—Death of the Primate and consecration of the Venerable James Fielding Sweeny, D.D., Archdeacon of York, as Bishop of the Diocese.
- 1912—The corner stone of St. Alban's Cathedral laid by H.R.H. the Duke of Connaught, Governor-General of Canada.
- 1912—Constitution of the Ecclesiastical Province of Ontario, with the Archbishop of Ottawa as Metropolitan.
- 1914—Celebration of the seventy-fifth anniversary of the Diocese of Toronto by services in the parish churches on Sunday, November 8th.

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