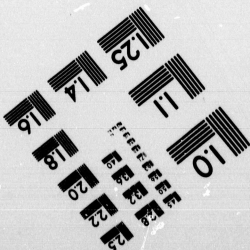
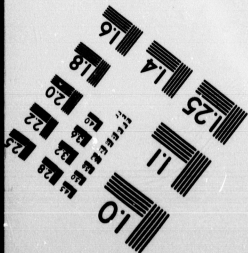
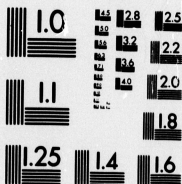


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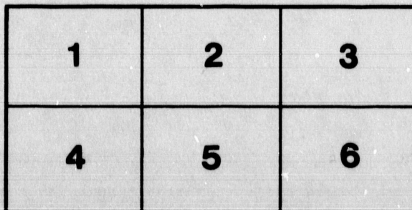
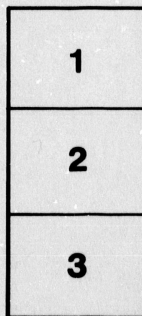
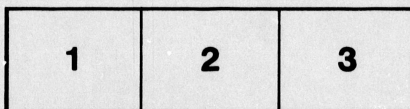
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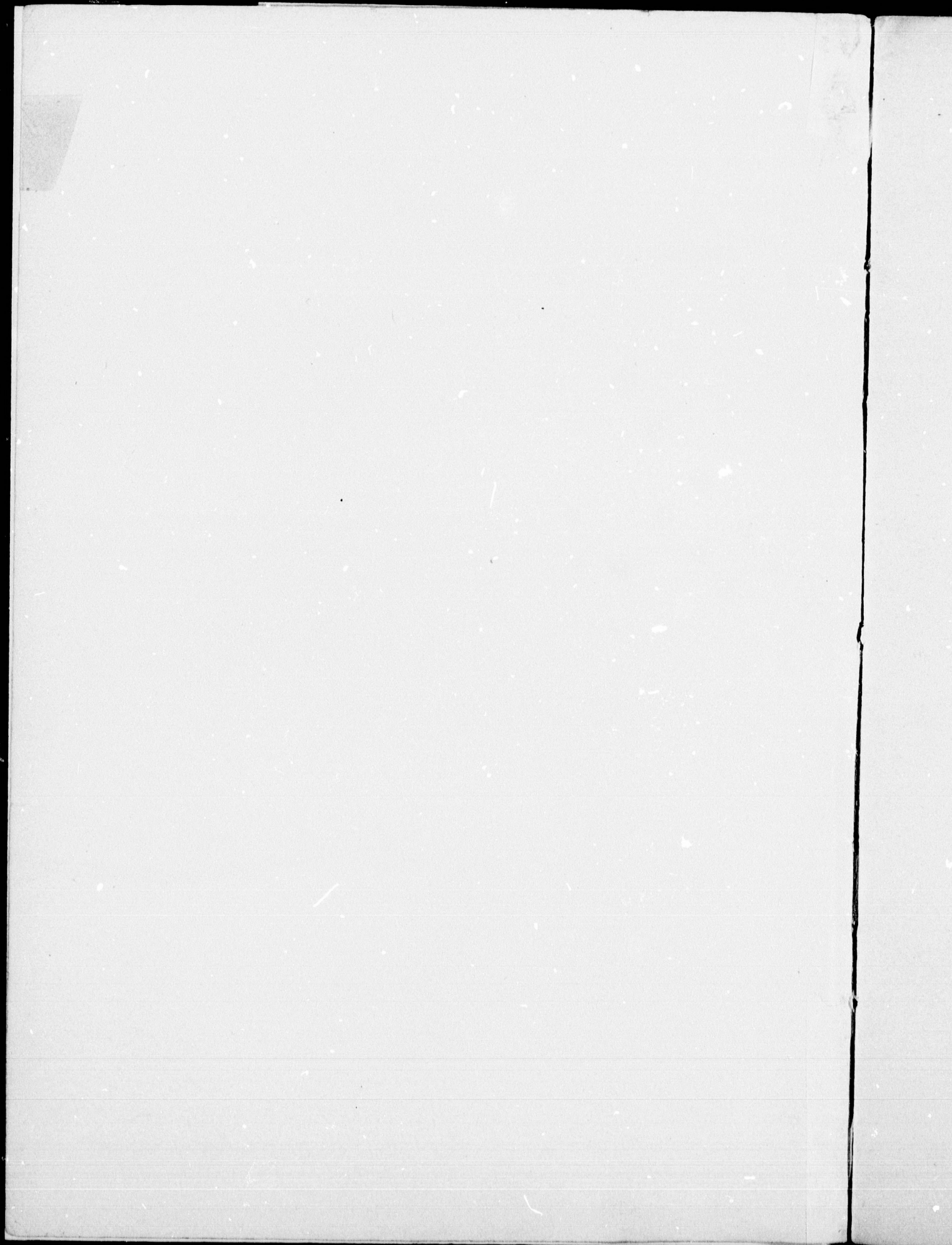
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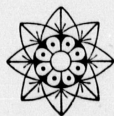




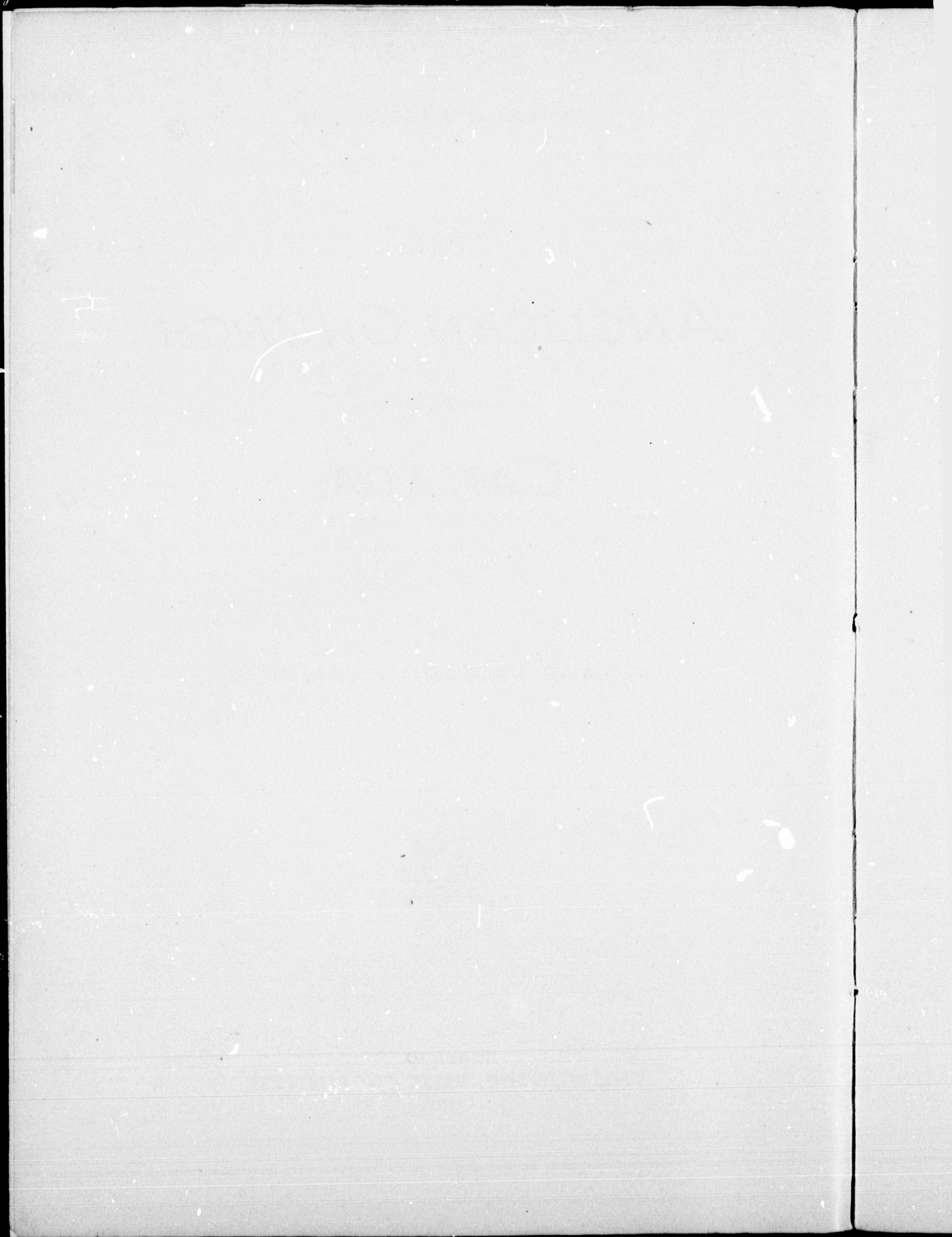
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IN  
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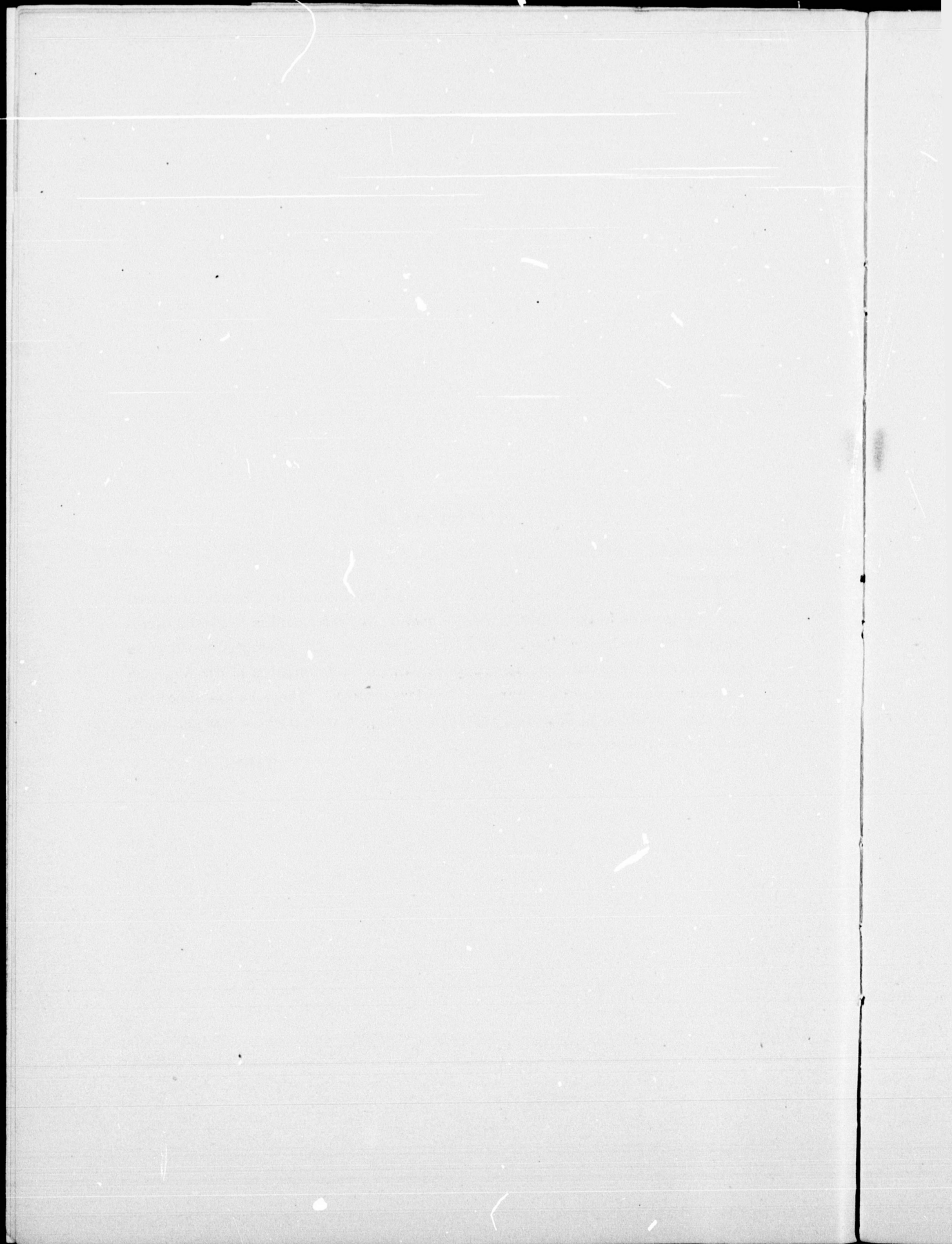


## PREFACE.

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THIS short historical sketch of the Anglican Church in Canada appeared originally in the pages of *The Canadian Magazine*, and is reprinted therefrom with scarcely any alterations. The author has not attempted to do more than refer to the leading incidents connected with the foundation of the Anglican Church in Canada and its progress in the last century. These he has sought to portray faithfully, to deal with controversial topics with fairness and accuracy, and to speak bitterly of none.

THOS. E. C.



# THE ANGLICAN CHURCH IN CANADA.

## CHAPTER I.

AS IT WAS AND AS IT IS. THE S.P.G. AND THEIR MISSIONARIES.

THE history of the Anglican Church in Canada, presenting as it does that body in several different phases, is a somewhat curious study, but one which will amply repay any one interested in ecclesiastical history. The knowledge to be gained will more than compensate any Canadian for any trouble that he may take.

In this year of grace, 1898, the Anglican Church in Canada is one united body divided into twenty-one dioceses, which include the whole of the Dominion, besides the island of Newfoundland, in their jurisdiction. Each diocese is presided over by its bishop, and the whole church has for its Metropolitans the prelates who preside over the sees of Rupert's Land and Ontario. The title of Archbishop was given to these prelates in September, 1893, at the first General Synod which met in Toronto in that month. It must be borne in mind that the title of Archbishop is confined solely to the prelate bearing it for the time being. Neither the sees of Ontario or Rupert's Land are archbishoprics *de jure*; on the decease or retirement of the present occupants of either diocese the bishop who succeeds to the see will not necessarily be Archbishop.

It was in 1713 that Acadia, now known as Nova Scotia, was ceded by the treaty of Utrecht to the Crown of Great Britain, and thirty six years later, in 1749, the city of Halifax was founded by Colonel (afterwards Lord) Cornwallis. From 1713 to 1749 the seat of Government had been at Annapolis, but in 1749 it was transferred to Halifax, though a few troops were kept at the former place and were continued there until about 1850.

Up to 1749 the colonists and settlers

in Acadia were ministered to either by naval or military chaplains, or by missionaries sent from England by the Society for the Propagation of the Gospel in Foreign Parts. There were practically no resident clergymen supported by the people amongst whom they worked.

At the annual meeting of the S.P.G., held in London, England, on February 20th, 1713, a resolution was proposed and duly carried that General Francis Nicholson, who was then leaving England to assume his duties as Governor of Nova Scotia, "should be requested to take cognizance of and make enquiry concerning all the Society's missionaries, schoolmasters and catechists; as also of the churches, glebes, parsonage houses and libraries sent by the Society in the plantations within the verge of his commission (as a person who has deserved well of the Society, in his several stations, for his love to the ministry, and for his laying the foundations of churches); accordingly a deputation has been given him under the common seal of the Society, for the purposes mentioned, with a salvo to the Queen's prerogative, and the jurisdictions of the Lord Bishop of London.

When Nicholson was appointed Governor of Nova Scotia the S.P.G. had in the whole of America about a score of missionaries, and half-a-dozen schoolmasters who were laymen. On the foundation of Halifax a marked improvement had taken place. "In thirty years," says Eaton in his admirable history, "the list had so increased that in 1749, when the Cornwallis fleet sailed into Chebucto Bay, bringing two clergymen and one schoolmaster for Nova Scotia, there were already working in America no less than sixty-three



clergymen, twelve schoolmasters and six catechists, of which number New England had nineteen clergymen, New York two, South Carolina ten, Pennsylvania eight, New Jersey five, Georgia five, North Carolina two, Newfoundland two, and the Bahama Islands two."

There is no more discreditable page in the history of the Mother Church in Great Britain than her grievous, almost criminal, neglect of the spiritual interests of the North American colonists. The marvel is, not that Episcopacy as it is understood by Anglicans, is so weak in the United States and in Canada, but that it is so strong. If the prelates and laymen of the English Church at home had desired to prevent the growth of Anglicanism in the colonies, if they had wished to foster dissent, Romanism and infidelity, if they had sought to utterly estrange English emigrants to America from the church of their fathers, they could not have adopted better means to accomplish their purpose than those they pursued.

From the period of the Reformation until 1784, when the North American colonies had become the United States of America, every Anglican clergyman officiating in North America had to be ordained in England! Though from the Elizabethan period until that of George III.—more than two hundred years—

there had been a constant and ever-increasing emigration from Great Britain and Ireland to America, not one effort, except a half-hearted one by Archbishop Laud, was made by the Archbishops of Canterbury to send missionary bishops to America. True it is that missionaries were badly needed during the greater portion of the period referred to in all or nearly all the English sees, to arouse the bishops and clergy to a sense of their duty and to the spiritual destitution which prevailed on all sides of them. This, though, makes their conduct all the more reprehensible; they were not content to neglect their own people, who could to a certain degree call them to account, but were also utterly disregardful of those of their faith beyond the sea who had no means of obtaining redress.

Governor Nicholson, who had been Governor of Maryland from 1694 to 1699, during his term of office wrote to the Archbishop of Canterbury telling him plainly: "Unless bishops can be had the church will surely decline." Yet nearly a century elapsed before any bishops for America were consecrated, and even then it was the Scotch prelates who ordained them, and not the Archbishop of either Canterbury or York.

## CHAPTER II.

### THE FIRST CANADIAN BISHOP AND THE EARLY CLERGY.

AS has been mentioned in the last chapter, the first bishop for America was consecrated in 1784. He was a native of Connecticut, named Samuel Seabury, who was chosen by a small company of clergymen who met secretly at Woodbury, in Litchfield County, Connecticut. To again quote Eaton, these clergy "were not even certain that whoever might be consecrated would be permitted to live in the United States; but they said, 'if he is not, then we can establish him across the border, in Nova Scotia, and send our candidates to him for ordination there, until better times shall dawn.'" Dr. Seabury accepted the nomination, and, "in Admiral Digby's returning flagship, sailed to England, where he vainly tried for a year to get consecration. At last, finding that further attempts in England would be useless, he went north to Scotland, and by these bishops of the 'obscure and broken,' non-juring Scottish Episcopal Church, Robert Kilgour, Arthur Petrie, and John Skinner, on the 14th November, 1784, was consecrated the first bishop for the continent of America."

It has been necessary to deal thus fully with the history of Episcopacy in the United States, because it is indissolubly connected with that of the same institution in Canada. About the same time as the Connecticut clergymen met in Woodbury a number of clergymen, eighteen in all, met in New York to discuss their plans for securing to America the historic Episcopate; but, as says the historian already quoted, their "scheme had not direct relation to either New England, the Middle States, or the South; but rather to the remote province of Nova Scotia, where already many of the church's warmest supporters in the now independent Colonies had taken

refuge, and whither some of themselves contemplated soon removing." The names of these clergymen were: The Reverends Charles Inglis, D.D., Rector of Trinity Church, New York; H. Addison, of St. John's, Maryland; Jonathan Odell, Missionary at Burlington and Mount Holly, New Jersey; Benjamin Moore, D.D., Assistant Minister of Trinity Church, New York; Charles Mongan; Samuel Seabury, D.D., Missionary at Staten Island, New York; Jeremiah Leaming, Missionary, late at Norwalk, Connecticut; I. Waller; Moses Badger, S. P. G. Itinerant Missionary in New Hampshire; George Panton, Missionary at Trenton, New Jersey; John Beardsley, Missionary at Poughkeepsie, New York; Isaac Browne, Missionary at Newark, New Jersey; John Sayre, Missionary, late at Fairfield, Connecticut; John Hamilton Rowland, Missionary in Pennsylvania; Thomas Moore, of New York; George Bissett, Rector of Newport, Rhode Island; Joshua Bloomer, Missionary at Jamaica, Flushing, and Newtown, Long Island; and John Bowden, of Newburgh, New York.

Exactly one-half of these clergymen very soon after this meeting went to Nova Scotia, while three of them became bishops in the newly-organized church on this continent. These three were, Dr. Seabury, consecrated 1784; Dr. Inglis, consecrated 1787; and Dr. Moore, consecrated 1801.

The first result from this meeting of clergymen was a petition to Sir Guy Carleton (afterwards Lord Dorchester, then Governor-General of Canada) dated New York, March 26th, 1783, asking that Dr. Thomas Bradbury Chandler, a clergyman doing duty in New Jersey, but at the time on a visit in England, should be consecrated the first bishop of Nova Scotia. The request of the



clergy was complied with in so far as offering the office to Dr. Chandler was concerned, but he, being in very bad health, was obliged to decline the honour; but on being asked by the Archbishop of Canterbury to name a suitable person, he at once named Dr. Charles Inglis, sometime rector of the historic Trinity Church, New York.

Dr. Inglis was at this time about fifty years of age and had had a most arduous and eventful career. He had been a schoolmaster in Lancaster, Pennsylvania, in his early manhood, and when he had attained the canonical age was, in 1758, ordained in England by the Bishop of London, and licensed to the mission of Dover, Delaware. He entered on his duties in the summer of 1759, and for twelve years pursued them with unabated energy. About 1765 his health broke down and he accepted an invitation to become assistant minister of Trinity Church, New York, of which parish on the death of Dr. Auchmuty, the rector, in 1777, he became the incumbent. Eaton relates the story of Dr. Inglis' induction thus:

"The church had been burned the year before in the terrible fire in which nearly one thousand buildings in the western part of New York City were destroyed, and Dr. Inglis was inducted into office by placing his hands on a portion of the ruined wall, in presence of the wardens, and taking the usual obligations. From letters of various missionaries to the S.P.G., we learn that when General Washington assumed command in New York, desiring to attend Trinity Church, he sent word by one of his generals that he would be glad to have the rector omit the customary prayers for the King and the royal family. To this request Dr. Inglis paid no attention at the time, but when later he saw Washington, he remonstrated with him on its unreasonableness. Soon after, he was insulted and threatened with violence in the streets by Whig sympathizers, who called him a traitor to his country, his great offence being his persisting to pray for the king. At

last, one Sunday morning, during service, about one hundred and fifty men entered the church with bayonets fixed, drums beating, and fifes playing, and after standing for a few minutes in the aisle were given seats in the pews. The congregation were terrified, but Dr. Inglis went quietly on with the service and as usual offered the offensive prayers, the soldiers listening, however, without remonstrance." \* \*

"His letters during the progress of the Revolution show him to have been very pronounced in his sympathy with the Crown, and correspondingly bitter against the Whigs. 'The present rebellion,' he writes to the Society, in the autumn of 1776, 'is certainly one of the most causeless, unprovoked, and unnatural that ever disgraced any country. Not one of the clergy in these provinces (he says) and very few of the laity who were respectable, or men of property, have joined in the rebellion. I have no doubt, but with the blessing of Providence, His Majesty's arms will be successful and finally crush this unnatural rebellion.'"

In 1783, the year in which New York was evacuated by the British troops, Dr. Inglis, who, with his wife, had been included in the New York Confiscation Act, went to Nova Scotia, and about eighteen months later proceeded on a visit to England, where, on August 12th, 1787, he was consecrated at Lambeth the first bishop of Nova Scotia, his diocese including Upper and Lower Canada, New Brunswick, Prince Edward Island, Newfoundland and Bermuda!

The names of the missionary clergy, with navy and military chaplains, whom Dr. Inglis found throughout the entire diocese, were as follows:

In Nova Scotia—Reverends Jacob Bailey, John Wiswell, J. Eagleson, Roger Viets, P. De la Roche, J. W. Weeks, Dr. Mather Byles, B. H. Howseal, R. Money, T. Shreve, William Walter, Rana Cossitt, W. Ellis, Isaac Brown.

In New Brunswick—Reverends S. Cooke, R. Clarke, J. Scovil, John

Beardsley, S. Andrews, George Bissett.

In Lower Canada (now Quebec)—Reverends David C. De Lisle, James Tunstall, David F. De Montmollin, Philip Toosey, John Doty, L. J. B. N. Veysière.

In Upper Canada (now Ontario)—Reverends John Stuart, John Langhorne.

In Newfoundland—Reverends J. Bal-

four, John Harris, Walter Price, J. Clinch.

Among all these it will be noticed that there were but two clergy in Upper Canada—Mr. Stuart, at Kingston, who was father of the Rev. G. O'Kill Stuart, sometime "missionary at York," and who in 1812 succeeded his father as rector of St. George's, Kingston; and Mr. Langhorne on the Bay of Quinte.

## CHAPTER III.

### THE GROWTH OF THE EPISCOPATE. THE LABOURS OF THE EARLY PRELATES.

DR. CHARLES INGLIS, on his consecration to the Bishopric of Nova Scotia in 1787, found three churches in his cathedral city of Halifax, namely, St. Paul's, which had been opened for divine service September 2nd, 1750, the Reverend William Tutty being the incumbent; the Garrison chapel, and the chapel of St. George, which had been built by the German emigrants as a Lutheran place of worship. This congregation, though, eventually joined the Anglican body, and their building was devoted to the services of that church. St. Paul's Church just referred to, is the oldest Anglican place of worship in British North America.

In addition to the churches in Halifax, there were in 1787 Anglican churches in Annapolis, Granville, and, possibly, in Cumberland County, N.S. These last were exceedingly primitive structures, and had been erected by the exertions of the S.P.G. and its missionaries. In the "Ancient Capital," the far-famed and historic city of Quebec, there was no English church, nor was there one in Montreal or at Cataraqui, now known as Kingston. West of the latter place the whole country was a wilderness of forest and prairie. There was a mere handful of settlers at Newark, the present Niagara, and one or two families at what we now know as Grimsby.

In December, 1789, Christ Church, Shelburne, N.S., was opened for service, and on the 20th of the same month and in the same year, Christ Church, Montreal, formerly a building belonging to the Jesuits' College, was also opened. The corner-stone of Quebec cathedral was laid on August 11th, 1800, and the church consecrated August 28th, 1804. St. George's, Kingston—not the present building, but its predecessor—was erected in 1793; St. Marks, Niagara, about the same date;

St. John's, Bath, on the Bay of Quinté, in June, 1795; and St. James', in Toronto, or, as it was then known, York, in 1807. Such was the beginning of Anglicanism in Canada.

Bishop Inglis had been but a very brief period in his diocese when he found that there was work enough not alone for one bishop, but for a dozen. Emigrants had poured into the country, and the western portions of his vast diocese were being quickly opened up by the exertions of the U. E. Loyalists on the Bay of Quinté and around Kingston, and by the steady influx of emigrants from Great Britain and other parts of Europe. After six years had elapsed, in July, 1793, when Governor Simcoe had arrived in Upper Canada, the bishopric of Quebec was founded, the new diocese including the whole of Upper and Lower Canada, the present Provinces of Ontario and Quebec. At this time the capital of Upper Canada was Newark (Niagara), while York (Toronto) had, perhaps, fifty inhabitants, in addition to the military.

There was no extension of the episcopate after this for forty-six years, it being on August 4th, 1839, when the Venerable John Strachan, D.D., Archdeacon of York, and the Venerable Aubrey George Spencer, Archdeacon of Bermuda, were, in Westminster Abbey, consecrated to the see of Toronto and Newfoundland respectively.

After this date, though, the progress of the Church was somewhat more rapid. On May 4th, 1845, the Rev. John Medley was consecrated by the Archbishop of Canterbury to the newly formed see of Fredericton, while four years later, on May 29th, 1849, the Rev. David Anderson was consecrated to the missionary diocese of Rupert's Land.

The diocese of Montreal was created



in 1850, and Dr. Francis Fulford was on July 30th, 1850, consecrated the first bishop. This latter creation was a very great relief to the Bishop of Quebec, but it afforded none to the then aged and greatly overworked Bishop of Toronto, Dr. Strachan. In 1857, though, Dr. Strachan's labours were greatly lightened by the Diocese of Huron being formed, with Dr. Benjamin Cronyn as its diocesan, to which office he was consecrated on October 28th, 1857, by the Archbishop of Canterbury.

Here it is necessary to give a few words of explanation respecting the status at this date of the Anglican Church in Canada. As in the Motherland, so had it been in Canada, the Anglican was the State Church and her bishops had been appointed by the Crown. It is not necessary here to dilate on the vexed question of Church and State. That the dissolution of the bond which bound the Church to the State in Canada all, or nearly all churchmen, are now agreed was absolutely necessary; whether the connection was ever worth having is a point that it is useless to discuss; it is a thing of the past and can never be resuscitated. Referring to the election by the clergy and laity of Dr. Cronyn as Bishop of Huron, Dr. Mockridge in his biography of that prelate remarks: "A new state of things had set in for the Church in Canada. The Crown was to have nothing more to do with matters ecclesiastical. The people must learn to support the clergy and the clergy must learn to govern the Church as best they might. Bishops were no longer to be Government officers."

"A free Church in a free State" was the ideal of Count Cavour the great Italian statesman, and Bishop Cronyn was the first bishop appointed in the emancipated Anglo-Canadian Church.

The next diocese to be formed was that of Columbia, in the North-west,

the consecration of the Rev. George Hills taking place on February 24th, 1859.

Toronto diocese was again sub-divided in 1861, when the see of Ontario was created with Kingston as the Cathedral city and John Travers Lewis as its first bishop. Dr. Lewis was consecrated on March 25th, 1862 (Lady-day), in St. George's Cathedral, Kingston, his being the first episcopal consecration which had ever taken place in Canada, marking, as his biographer aptly remarks, that "the Church had thus attained to a new era in her history."

Four new missionary dioceses were the next to be created, namely, Moosonee, Dr. John Horden, bishop, consecrated December 15th, 1872; Algoma, Dr. Frederick E. Fauquier, bishop, October, 28th, 1873; Saskatchewan, Dr. John McLean, bishop, May 3rd, 1874, and Athabasca, Dr. William Carpenter Bompas as bishop, May 4th, 1874.

The very names of these dioceses will be sufficient to show the progress that the Church was making in the extension of her work.

The diocesans of Toronto and Huron were both considerably relieved in their work in 1875, when the diocese of Niagara was formed and Dr. T. B. Fuller consecrated to the bishopric on May 1st.

Three more missionary bishoprics followed the creation of the last named diocese: they were Caledonia, Dr. William Ridley, bishop, July 25th, 1879; New Westminster, Dr. A. W. Sillitoe, bishop, November 1st, 1879, and Qu'Appelle with the unselfish and devoted Adelbert J. R. Anson as bishop, consecrated June 24th, 1884.

The last see created has been that of Ottawa, thereby greatly relieving the Archbishop of Ontario. The first prelate to preside over the see is the Right Rev. Charles Hamilton translated from Niagara.

## CHAPTER IV.

THE CHURCH AND EDUCATIONAL PROJECTS. LENNOXVILLE COLLEGE, TORONTO AND TRINITY UNIVERSITIES.

THE first bishops of Nova Scotia and of Toronto were both pioneer teachers and educationalists and each one of these distinguished ecclesiastics exercised a vast influence in the spread of religious education in what is now the Dominion of Canada, while the Reverend John Stuart, the first rector of St. George's, Kingston, who was the first Anglican clergyman who came to Upper Canada, now the province of Ontario, also established the first academy in the same province at Catarqui (Kingston), in 1786.

Dr. Inglis on his appointment to the see of Nova Scotia in 1787, found no educational facilities existing, and among his first acts was an attempt to remedy this state of affairs. Dr. Mockridge in his biography of Inglis says: "One of the first concerns of the bishop was with regard to the establishment of a Public Grammar School and College for the education of the youths of the country, chiefly with a view to procuring men properly qualified for the sacred ministry of the Church."

In October, 1787, the Legislative Assembly of Nova Scotia granted, by an all but unanimous vote, the sum of £400 in aid of Bishop Inglis' scheme of a grammar school or academy, the head-master of which was to be a "clergyman of the Established Church, with a salary of £200 sterling, and to have under him a professor of mathematics and natural philosophy, to receive £100."

The place selected for the location of this school was the village of Windsor, on the Bay of Fundy, about forty miles from Halifax. The school was opened on November 1st, 1788, the head-master being the Reverend Archibald P. Inglis, a relative of the Bishop's. There were less than twenty pupils in attendance when the academy open-

ed, but the numbers soon increased.

In the year 1789 the Nova Scotian Legislature passed an Act providing for the establishment and maintenance of a provincial college, and this was the beginning of what has ever since been known as King's College. The building was situated at Windsor, close to the academy already existing, the Reverend William Cochran being appointed principal provisionally.

There never was any question about King's College being under the control of the Church of England, and this ought to have been sufficient for all fair-minded and rational men; but, alas, it was not! With a fatuity such as distinguished the policy of Charles I., of Laud or of James II., the statutes of the new university were so framed by the governing body as to exclude anyone from its benefits who was not a member of the Church of England. More than this, in addition to being adherents of the Anglican communion they had to be prepared to "give their unfeigned assent and consent to the XXXIX. Articles" (so the terms of subscription ran in those days), as set forth in the Book of Common Prayer.

Bishop Inglis strongly objected to any such cast-iron constitution; he wished, and wished very naturally, that King's College should be under Church influence, and that students for the ministry should there receive their theological training, but he saw very plainly that to make the university sectarian, instead of national, was the certain way to impair its usefulness and mar its chances of success. Not only would all non-conformists or dissenters refuse to become matriculants, but many Churchmen would decline to give their subscription to the rigid theological test exacted. Unhappily, though, the extreme party prevailed,



and the statutes were enacted with all their obnoxious provisions, which were not modified for many years—after the university had been all but wiped out. This policy was, as the great Earl of Derby, in the House of Peers, said the conduct of the Southern anarchists was, on the conclusion of the War of Secession, "not only a crime but a blunder."

Clerical education for many years continued in a most backward state, for in 1815, twenty-one years after the opening of King's College, there was no theological college whatever in the diocese of Quebec, although the S.P.G. each year after that date, placed £200 at the disposal of Bishop Mountain in aid of students in theology who were reading with learned clergymen of experience. To understand how much this means it must be remembered that in 1815 York was a town of about 1,200 inhabitants, that Kingston had about the same population, and that from the east to the west, on the northern shores of Lake Ontario, the whole of Upper Canada had been to a certain extent settled. How great the want was can thus be understood.

In the year 1828 King's College, Fredericton, was granted a Royal Charter, but after a time this ceased to be in any sense an Anglican institution, as in it all theological tests were absolutely abolished. The next attempt to provide for higher education under the auspices of the Anglican church in the diocese of Quebec was in 1842, when what is known as Bishop's College was established at Lennoxville. But great changes had taken place in the western portion of Quebec diocese three years previous to this date, by the separation therefrom of the diocese of Toronto, under the episcopal supervision of Dr. John Strachan.

Bishop's College, Lennoxville, has a Royal Charter as a university, with faculties of Arts, Divinity and Medicine. The Divinity school, which is separate from the university, trains students for two years after they have graduated under the supervision of the Professor of Pastoral Theology. There are generally about sixty students in

arts and divinity. The endowments of the college, which belong equally to the dioceses of Montreal and Quebec, amount to about \$160,000, with scholarships and prizes of nearly \$21,000, and property valued at nearly \$100,000. There is also a Grammar School at Lennoxville in connection with the University, with six masters and about ninety pupils.

When Governor Simcoe came to Upper Canada, in 1792-3, among the many projects he had in view for the benefit of the province was the establishment of a university, on the model of Oxford and Cambridge, in the new land. This object was not carried into effect during Simcoe's term of office, nor, indeed, for many years after. In 1826 Dr. Strachan, then Rector of York, was promised by the Imperial authorities that a university should be established in York under the name of King's College, and that it should be in connection with the Church of England. Despite this promise, though, it was not until 1842 that the foundation of the University was laid\* in Queen's Park, Toronto, on the site where now stand the Parliament buildings, by the Governor-General, Sir Charles Bagot.

From the very first, King's College and its constitution was a source of contention between the rival political parties in the province; nor is this much to be wondered at. The University was supposed to be for the whole province, but one of the clauses in its constitution, as originally framed, provided that all of the professors must be members of the Church of England, and its first principal was a clergyman of that Church, the Rev. John McCaul. Very soon after the University was opened, many of the provisions in its constitution, which were distinctly in favour of the Anglican Church and inimical to other religious bodies were repealed, but the University still retained its divinity school for the benefit of Church of England students, and ignored, as it could not help but do, all other denominations. At last, though,

\* The University was opened for students on June 8th, 1843.

this too came to an end, and it was enacted by Parliament that the University of King's College should be absolutely and entirely unsectarian, and that no provision whatever should be made in its course of instruction for religious teaching. That this decision was fair to all parties as regarded the future of the University can not be gainsaid; the fault was not that such a decision was arrived at, but that the University was ever founded upon the lines it was. It was endowed not by private generosity but with public funds, and such being the case, it should have been open to all, whether Jew or Gentile, Anglican or Non-conformist, Romanist or Protestant.

But, while one admits all that has just been stated respecting King's College, it can not be denied that the new departure was a breach of faith with the Anglican body, and when the University Charter was annulled some compensation ought to have been given the former. Such, though, was not done.

Dr. Strachan, the Bishop of Toronto, was, as was natural, a strong opponent of the secularisation of King's College, and with his voice and his pen did all he could to avert what he looked upon as a calamity to the Church and a still greater injury to the State, but when once the fiat had gone forth that King's College was no longer to have anything to do with the Church, the stout-hearted prelate set himself to work with a will to remedy the evil.

In the early part of the year 1850 the Bishop paid a visit to England for the purpose of raising funds to found an Anglican university in Toronto, and succeeded in obtaining from different sources a large amount of money. These donations in addition to the sum of £1,000 given by Dr. Strachan himself, and other large amounts contributed by the Canadian clergy and laity, enabled the Bishop to found Trinity College, Toronto, the first sod of which was turned by the Bishop himself on

March 17th 1851. The corner stone was laid with great ceremony on April 30th following by the Bishop in presence of a great gathering of clergymen and laymen from all parts of the Province.

Under the superintendence of the Rev. George Whittaker, M.A., the first Provost, Trinity College began its duties early in 1852, and has ever since continued its beneficent educational work. Primarily, Trinity is, of course, a theological school, but its classes in arts and medicine are open to all irrespective of creed. The original endowment is stated to have been nearly \$200,000 and to this about \$95,000 has since been added. A Royal Charter was granted to Trinity almost simultaneously with its opening.

Among other distinctively Anglican schools in Ontario and the North West, there are Wycliffe College, in Toronto, which is supported by fees and private subscriptions; Huron Theological College, in London, founded in 1863; St. John's Theological College in Manitoba University; Toronto Church School for Boys; Trinity College School for Boys, at Port Hope; and several schools for girls, notably St. Hilda's College and Bishop Strachan's School, both in Toronto and Oshawa College.

In Quebec and the Maritime Provinces are to be found, in addition to those institutions already mentioned, the Diocesan Theological College, at Montreal, and the Lakeview College. In the Fredericton diocese are the Davenport School and the Rothesay Colleges, both for boys, besides the Rothesay School for girls. The Compton Ladies' College, in Quebec, and the School at Edgehill, Windsor, N.S., are also under the management of the Anglican body. There are many smaller schools scattered throughout the Dominion under Church auspices, but they are, though doing good work, purely local and of only limited influence.



## CHAPTER V.

### CHURCH AND STATE IN CANADA. THE CLERGY RESERVES AND THE RECTORIES.

AMONG the members of the Anglican Church in Canada as it now exists, probably only a very small percentage in number know that for nearly sixty years after the creation by the Imperial Parliament of the two Provinces of Upper and Lower Canada, the Church in Canada, as in England, was the State Church and that the whole of her bishops, besides some of the clergy, were appointed to their charges not by the Church's spiritual rulers, but by the Crown. For instance, Dr. Inglis was in 1787 appointed to the bishopric of Nova Scotia by the English Government, as were his successors in the see down to the time of Bishop Binney in 1851. So it was with the whole of the bishops, twelve in number, appointed prior to the consecration of the last named prelate; Bishop Binney being the thirteenth and last of the State bishops.

As it was with the bishoprics so it was with the rectories of York, Kingston, London and many other places. These were filled in the first place by nominees of the political party in power at the time the vacancies occurred, while the most surprising thing in connection with the early system of patronage in the Anglo-Canadian Church is that on the whole such faithful and zealous men were appointed. To Charles Inglis, John Stuart, George O'Kill Stuart, the last two father and son, John Strachan and Jacob Mountain, the first bishops of Toronto and Quebec respectively, Alexander N. Bethune, Benjamin Cronyn, Henry James Grasett, besides others who can not now be named, all pioneer clergymen and appointed under State patronage, Canadians generally and Canadian Churchmen especially owe a debt of gratitude that can never be repaid.

Though, except upon the assumption that the Church is the creature or ser-

vant of the State, it is impossible to defend State patronage in spiritual matters, it must nevertheless be confessed that had it not been for that patronage and consequent material support the Anglo-Canadian Church could not in its early days have made the progress that it did in extending the parochial system throughout the various provinces. That in later years this connection with the State did the Canadian Church great harm in many ways is unhappily too well known to require to be commented on. The system came to an end in 1856. No one now regrets its termination less than the great majority of thoughtful Churchmen.

It is ancient history now when one comes to speak of the Clergy Reserves in connection with the Anglo-Canadian Church, but the question was one that sixty years ago divided political parties in Upper Canada far more rigidly than even the Manitoban School question or any other subject has done since. By an Act of Parliament passed in the 31st year of the reign of George III., one-seventh of all lands in Canada were to be devoted to the support and maintenance of "a Protestant clergy," though it was not specified that this meant the clergy of the Church of England only, as there is little, if any, doubt was the intention of the framers of the Act.

In the first quarter of the century the possession of these lands solely by the Anglican Church was allowed to pass unchallenged, but about 1826 the Presbyterian body asserted, and with a show of justice that is apparent to everyone, that their ministers were "a Protestant clergy" and that consequently they, too, were entitled to a share in the "Clergy Reserves," as these lands were called. Soon other denominations, on similar grounds, claimed

their share, and a heated and bitter controversy arose.

Dr. Strachan, both as Archdeacon of York and as Bishop of Toronto, strongly supported in the press and on the platform the claims of his church to the lands, and brought down upon himself much unmerited abuse and obloquy in consequence. From his point of view, the Church of England was meant to be the sole beneficiary from these lands, the term "a Protestant Clergy" meant the clergy of the Church of England who did not owe allegiance to Rome, and was not intended to include the ministers of all the various dissenting denominations. Dr. Strachan was willing to make concessions to the Presbyterians, but beyond that he was not prepared to go.

Now, it is perfectly clear that when an Act of Parliament comes to be interpreted the plain words of the Act must be taken, despite the supposed intention of its framers. If the "Clergy Reserves" were to remain at all, they would have to be the property of all Protestant denominations, and this was, of course, almost as absurd a conclusion as an impossible one. The end came after more than thirty years bitter controversy, and untold injury to the Anglican Church, by the Reserves being withdrawn altogether and a sum of money, nearly \$1,000,000, being given to the Anglicans by Government ment in settlement of all prospective claims.

During the period that Sir John Colborne was Lieutenant-Governor of Upper Canada there were founded by him the Upper Canadian Rectories, each

with an ample endowment in land. This act on the part of Sir John caused, when it was proposed, great heart-burning and discontent, though it was eventually carried into law. Taken on the whole, the policy has proved a beneficial one, as, had it not been for these rectories, there are many parts of Canada where there would have been no religious teaching whatever. It was an act of expediency, if not one of strictly logical justice as regards religious equality.

The rectories created by Sir John Colborne were as follows: Adelaide, Amherstburg, Adolphustown, Ancaster, Barrie, Bath, Belleville, Beckwith (now Carleton Place), Cobourg, Cavan, Chippewa, Cornwall, Darlington, Elizabethtown, Erie (Fort Erie), Fredericksburg, Grimsby, Guelph, Kempville, Kingston, Louth, London (Township), London (St. Paul's), Malden, Mimico, Markham, Newcastle, Napanee, Perth, Peterborough, Port Hope, Picton, Prescott, Richmond, St. Catharines, Stamford, Thornhill, Thorold, Woodhouse, Woodstock, Warwick, Williamsburg, York, York Mills.

These, as will be seen at a glance, extend from the extreme east to the extreme west of the Province of Ontario, and the rectories have retained their glebe lands up to the present, leaving to them an indefeasible title.

In a necessarily very much condensed paper it has only been practicable to give the more salient points as to Church and State in Canada, much having to be omitted which in a fuller history could be inserted.



## CHAPTER VI.

THE GENERAL WORK OF THE CHURCH. THE OXFORD MOVEMENT AND OTHER MATTERS.

"Tempora mutantur et nos mutamur in illis" ("The times change and we change with them"). So runs the old Latin proverb, and in nothing is the truth of the proverb so apparent as in the state of the Church, her mode of work and the conduct of her services as it is now, and as it was fifty years ago.

For the first forty years of the Church's history in Canada her bishops and clergy for the most part belonged to the school of thought now known as "Evangelical," and they would have looked with horror on any one of their number who had ventured to assert that he disclaimed the title of Protestant. They were generally faithful preachers, and where it was at all possible visited their widely-scattered parishioners with more or less frequency. In very few of the churches was there more than one service on the Sunday, and that in the morning or in the afternoon, the reason being that the parishes were of such very great extent that the clergyman had often to hold his service in the morning in the parish church, near which he generally resided, and then ride, drive, or even walk several miles to hold a second service, perhaps, in the open air in summer, or, at best, in a parlour of a more than usually commodious farmhouse, or in the farmer's barn. This is no fancy picture; there are many Anglicans still living in and near Toronto, Kingston, and London who can remember when their only place of worship was the open air, or a private room, or barn, in the first and last cases the seats consisting of newly-sawn boards resting on rough trestles. The person officiating was generally a clergyman, but not always, as laymen were, not infrequently, licensed to read prayers and a sermon to the scattered congregations where the services of a clergyman could not

be obtained. The Holy Communion, where there was a church erected, was administered generally on the first Sunday in the month, and baptisms, when they took place in the church, after the reading of the second lesson at morning or afternoon prayer. Marriages were often solemnized in the church, but just as often in the house of the father or guardian of the bride, or in the clergyman's own house. These latter customs have even yet by no means fallen into desuetude.

In the days spoken of, evening services, even in the towns, were unheard of; it was not until the "forties" were well advanced that they were introduced in Toronto, though they are now all but universal in towns and country alike. Choral services, surpliced choirs, harvest festivals, Easter decorations, were undreamt of, and by the vast majority of Church people, both lay and clerical, would have been looked on with suspicion as being in a direct tendency towards Rome.

But gradually a change came in the feelings of Anglicans towards more frequent services and more elaborate ritual. In 1835 commenced in England what has been variously described as the "Oxford movement," the "Tractarian movement" and "Puseyism." This latter ill-timed appellation has now happily wholly died out. The leaders of this religious revival were Hurrell Froude, John Keble, the saintly author of *The Christian Year*, John Henry Newman (afterwards Cardinal Newman), Robert Wilberforce, and some others of lesser note. Their object was, as Newman himself has stated: "The vital question was, how were we to keep the Church from being liberalized?" Just prior to the appearance of the *Tracts for the Times*, the Home Government of the day had suppressed ten of the bishoprics in the Irish Church,



in defiance of the expressed wishes of both the prelates and clergy of the English and Irish Churches. This thoroughgoing display of Erastianism alarmed the more thoughtful among English churchmen and was one of the causes which led to the Oxford movement and the publication of the *Tracts for the Times*. It is a mistake to suppose that the doctrines Dr. Pusey and Mr. Keble taught in the famous *Tracts for the Times* were unknown to the Anglican Church up to that date. They were the teaching of the Fathers, of pre-Reformation teachers, who were not Romish, of Laud, of Ken and of others. Pusey and his fellow-labourers did but resuscitate, in a time of religious indolence, apathy and indifference teaching that is as old as Christianity itself. True, some of the Tractarians in seeking to set before the public what they regarded, and what the great majority of Anglicans now regard, as Catholic truth, lost themselves, and forgetting or renouncing their own teaching, embraced a system of theology which is as distinctly Romanism as it is opposed to Catholicism. But with Pusey and Keble it was not so; they taught the Divine inspiration of the Scriptures, the absolute truth of the Incarnation and Atonement by the Saviour, a Church founded by Him with a Divinely appointed threefold ministry, the supreme importance of the Sacraments of Baptism and the Lord's Supper, and contended that the Anglican Church was the Catholic Church, the only one which fulfilled, or sought to fulfil, the commands of its Divine Founder. In addition to this, the Tractarians insisted on more frequent services, on more elaborate ritual, and on a close adherence to the instructions contained in the Book of Common Prayer.

Clear dogmatic teaching of this sort at a time when latitudinarianism was prominent in the teaching of many of the leading Doctors at Oxford University, and when the Evangelical party—whom the Tractarians taught had only set forth a part of the Truth, though doing so most earnestly—were beginning to lose touch with their people, caused,

as was to be expected, a great stir in Church circles. Counter tracts were published, sermons were preached, some of the Bishops' "charged" against the Tractarians, but all to no avail, the mind of the people had been awakened and the ultimate result was as is seen in the Church of England to-day throughout the world, an enormously extended episcopate, a multiplied clergy and a vastly greater number of church members.

The Oxford movement was at first received but coldly in Canada, but Dr. Strachan, the Bishop of Toronto, gave it not a little sympathy, though he was no friend to some of the extravagances in ritual by which, in some few isolated cases, it was afterwards accompanied. Among the earliest advocates and earnest teachers among the High Church party in Canada was the Rev. W. Stewart Darling, of Toronto, and the Rev. A. Townley, D.D., of Paris, Ont. Later, Bishop Binney was a pronounced adherent of this school, as was also Bishop Bethune, Provost Whitaker of Trinity College and James Bovell, M.D., afterwards a clergyman in the West Indies.

Less than forty years ago in Canada, as has already been stated, the church services were confined almost wholly to the Sunday, and the ritual and mode of conducting public service was calculated to repel rather than attract worshippers. Now there are bright, hearty services in every church, early celebrations of the Holy Communion, as well as a mid-day celebration, are the rule, and not the exception, and the congregations are well visited, not only by the clergy, but by scores of willing workers. As regards their numbers, it is hard to obtain reliable statistics, but in the twenty dioceses into which the Dominion is divided there are twenty bishops, more than 1,300 clergy, with about 1,500 churches and mission stations. By the last census the numbers of adherents of the Anglican body was given as 646,059, a little more than one in seven of the population. The probability is that the same proportion has been main-

tained since 1891, the date of the census, possibly been slightly increased.

This short history must now come to a conclusion. In it the author has

sought to give a concise history of the Anglican Church in Canada. It is for his readers to say how he has succeeded.



