Annals

of the

Parish of S. Alban the Martyr

Ottawa, Canada

1942

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PARISH OF S. ALBAN THE MARTYR

OTTAWA

BEING A BRIEF HISTORY OF A

CELEBRATED CANADIAN CHURCH

1865-1942

by

A. LINTON DAVIDSON

FORMER CHURCHWARDEN

OTTAWA

1942

PREFATORY NOTE

In compliance with the resolution of the vestry meeting held on S. George's Day, 1942, an attempt has been made in the following pages, to present in brief and readable form, the story of the Parish of S. Alban the Martyr, Ottawa, from its inception until the present day. In preparing this, I would like to thank many of my fellow-parishioners for information unstintingly given and for the free use of many cherished old papers. Material has also been drawn largely from the Memoirs of the late Archdeacon Bedford-Jones, from minutes of past vestry meetings and from the souvenir booklet published by Canon Whalley in 1927. Finally, I must not omit to express my gratitude to the Rector, the Reverend C. L. G. Bruce, to Mr. Henry H. Wilson, my fellow-Churchwarden for a number of years, and to Mr. A. J. Baxter, of the Department of Mines and Resources, Ottawa, for their kindness in reviewing the manuscript and in suggesting important amendments.

A. Linton Davidson.

All Hallows' Eve, 1942.

ANNALS OF THE
PARISH OF S. ALBAN THE MARTYR, OTTAWA

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CHAPTER ONE

INTRODUCTORY

Confirming the selection of Ottawa by Her Majesty Queen Victoria in 1858 as the capital of Canada, Section 16 of the British North America Act, 1867, provided that "Until the Queen otherwise directs the seat of Government of Canada shall be Ottawa." The actual transfer was not carried out until 1865 when, under the arrangement familiarly known as the "Double Shuffle", government headquarters were in the City of Quebec. In the autumn of that year, a fleet of barges carrying the belongings of the various officers, clerks and employees sailed up the Ottawa River to dock near the mouth of the Rideau Canal and English-speaking civil servants in the group favoured Sandy Hill as the site of their new homes.

Sandy Hill in the Sixties

Sandy Hill is that section of the city of Ottawa between the Rideau River and the Rideau Canal and bounded by Rideau Street on the north and Laurier Avenue East on the south. Originally it was virgin forest, but by the time the civil servants of the infant Dominion had arrived, all traces of the forest had disappeared except for huge stumps, some of which made the eastern end of Daly Avenue impassable. Besserer and Wilbrod Streets had been laid out over what had been described as "a tract of sandy, unproductive land 130 miles from anywhere." The eastern end of the district near where the cemeteries of the settlement were located was a swamp. Stewart Street had not been opened up beyond King Street (King Edward Avenue) to the east, but streets west of that were dotted with houses whilst the first Knox Church, a white-painted wooden building, stood on the present site of S. Paul's-Eastern United Church and not far away was Bytown Grammar School, forerunner of Lisgar Collegiate Institute.

A creek carrying the bywash of the Rideau Canal followed the course of Mosgrove Street across Rideau Street and zig-zagged through Lower Town to fall into the Rideau River near the present S. Patrick's Bridge. Ten years earlier, the railway first reached Ottawa, with trains running over the old Black Bridge into the Bytown terminal between Redpath and Mactaggart Streets, near the Ottawa River, whilst the canal was an inland waterway to Kingston and Lake Ontario.

Shortly after the arrival of the newcomers, a single tram line ran from Pooley's Bridge at the Chaudiere to Wurtemburg Street over which horse-drawn cars plied in summer, bob-sleighs in winter and, on account of pot-holes, busses in the spring.

At that time, Ottawa boasted only one Church of England and a chapel-of-ease. Christ Church, on the bluff above the LeBreton flats, was built over 30 years before on land presented by Mr. Nicholas Sparks and was entirely rebuilt on a larger scale some time later. The chapel-of-ease was situated on land now occupied by the Connaught Building and was under the jurisdiction of the Rector of Ottawa, at that time the Reverend J. S. Lauder. Later the chapel became S. John's Church.

A Second Parish in Ottawa

For some time previous to 1865 there had been a demand by Churchpeople in Lower Town for the creation of a new parish in Ottawa as Christ Church was so far away. Archdeacon Patton had surveyed the district and had provisionally marked out the boundaries of the proposed new parish. It was to be east of a line drawn through the bywash of the canal at Rideau Street to the Rideau River. However, the Rector of Christ Church was unwilling to resign the pastoral care of that part of the city. Early in 1865, preparations for the removal of the seat of Government being under way, a settlement of this question became one of urgency. Eventually the Rector yielded and in July of that year the boundaries were finally agreed upon whilst the Bishop himself added New Edinburgh to the parish because he considered it undesirable for one rector to pass through another rector's parish in the course of pastoral work. The Rector of Ottawa objected strongly to losing New Edinburgh but the Bishop was adamant and so Government House was included in the new parish.

CHAPTER TWO

THE DAY OF ARCHDEACON BEDFORD-JONES

The first Rector of the new parish was the Reverend Thomas Bedford-Jones, M.A., LL.D. An old schoolfellow and lifelong friend of the young Bishop of Ontario, Dr. Bedford-Jones at that time was Senior Curate of S. Peter's Church, Cork, Ireland, and had been invited by Bishop Lewis to come out to Canada and help him build up his new diocese. It had been his Lordship's intention to appoint Dr. Bedford-Jones to Ottawa immediately on his arrival in this country, but the diffidence on the part of the Rector of Ottawa to consent to a division of his cure of souls delayed the step for nearly three years.

Dr. Bedford-Jones, then in his 35th year, eventually took up his charge in Ottawa in October, 1865. He was a priest of great courage and of large faith, for he had no guaranteed stipend, no subscription list, no settled congregation, no Church, only a section of the city assigned to him under the terms of the Bishop's license. There had been opposition to the appointment; the people wanted a former curate of Christ Church who had been very popular but they could not have him. In consequence, the lay promoters of the parish withdrew from their stipulated arrangement, thus leaving the young Rector to depend entirely upon his own resources, make his own friends and form his own congregation.

Another difficulty lay in the rules that had been drawn up for the conduct of the Church and its services. It may be recalled that at this time, the influence of the Oxford Movement was radiating throughout the Anglican Communion and was being viewed with no little suspicion by Churchfolk of the old school. In the new parish the rubrics of the Book of Common Prayer were to be followed in letter and in spirit; the offices of Mattins and of Evensong were to be said daily; the Holy Eucharist was to be offered every Sunday and Saint's Day and not merely once a month as was the current practice; Sunday services were to be on cathedral lines, i.e., choral, and the choir was to be properly vested. Moreover, the Church was to be free and open; that is, there were to be no pew rents and the building was to be open throughout every day for rest, meditation and prayer. The idea of the free church was unpopular with old-fashioned Churchpeople and the financial risk involved was no small one. It was the subject of bitter controversy on more than one

occasion, but the Rector was resolute because he had obtained contributions in the Old Land upon this express understanding.

Early Days in the Court House

The arrival of Dr. Bedford-Jones in Ottawa more or less coincided with the coming of the Civil Service from Quebec City to their new homes. Finding accommodation at the old Russell House on Sparks Street, he was able to make contacts with other strangers to the city. One of his first acquaintances was Colonel Hewitt Bernard, Deputy Minister of Justice and brother of Lady Macdonald, who introduced him to many high public officials, including Mr. Frank Badgley, Mr. William Dickinson, Mr. William A. Himsworth, Mr. J. Fennings Taylor and Mr. Norris Godard, one of the first Churchwardens. Moreover, the Rector of St. Matthew's Church, Quebec, the Reverend Henry Roe, who was a strong advocate of the free-seat church, recommended many of his Civil Service parishioners who had been transferred to Ottawa, to associate themselves with the new parish. His friendly influence proved very helpful indeed in starting this undertaking.

The first service was held in the court room of the Court House on Daly Avenue on XIX Sunday after Trinity (22nd October), 1865, at which 186 persons were present. This service was announced by the posting of printed handbills on telegraph poles throughout the city. The Rector preached on the value of the Cross, taking as his text Ephesians III, 18-19.

The first celebration of the Holy Communion took place on Advent Sunday (3rd December) in the same year. There were 28 communicants. At this service the name of the new parish was announced for the first time. Three names had been submitted to the Bishop, namely, S. Alban the Martyr, All Saints' and S. Saviour's. The selection of the first seems to have been a happy one. The new Church was to be built on the brow of a low hill on the outskirts of a city, thus carrying the mind back to that low Hertfordshire hill across the brook from the old Roman city of Verulam upon whose brow England's first martyr, Saint Alban, received the crown of martyrdom on 17th (or 22nd) June, 305, and where his blessed memory is for ever perpetuated in the glorious cathedral that bears his name. It was the very first church in all of what is known now as the Dominion of Canada to be dedicated to S. Alban and perhaps the first so designated on this continent.

Nevertheless there was an unfortunate association in the minds of some with S. Alban's, Holborn, London, where, at the time, the

Reverend H. Mackonochie was becoming notorious for advanced ritual. This suspicion led to much gossip about the infant parish being a hot-bed of Romish practices, which was preposterous. At the same time, certain customs carried out at S. Alban's were strange and novel to the good burghers of Ottawa. There was an early Celebration every Sunday, colours were changed for ferial seasons, the officiating priest was properly vested in cassock and surplice and alms were reverently presented and placed on the altar instead of being bundled in a handkerchief into the churchwarden's pocket as was the prevailing custom at Christ Church.

An old manuscript tells us that "the court room was a dirty dingy chamber, with windows on the western side and brightened only by a large portrait of the Queen (Victoria) over the judge's bench which served both as prayer desk and pulpit. Underneath was the officials' desk, all splashed with ink. On the right was the jury box and on the left the sheriff's, and behind this the judge's chamber which was used as a vestry. There was a little board on which was illuminated the text: 'I am the Bread of Life', the rest being covered with a crimson embroidered cloth. It stood on the floor below the clerk's desk and served as an altar. Then there was a little free space between this and the dock which was an enclosure surrounded with spikes, rather a favourite place for certain male worshippers. And then behind the dock and reaching nearly to the ceiling were narrow seats which, when court was held, were occupied by the great unwashed. During divine service, the elite sat in the jury and sheriff's boxes and on chairs at the sides. The bulk of the congregation climbed into the gallery, and among them, Sunday after Sunday, Lord Monck took his place, kneeling upon his knees during the prayers and joining in the singing and responses." There being neither organ nor choir at this time, the singing was led by the Rector, who writes that the singing and responding was as hearty as he had ever heard.

During Lent, the red altar cloth was replaced by a black one embroidered with a gold cross. Decorations for Easter in that dingy courtroom were quite a problem. However, white damask tablecloths were borrowed to cover all the desks. Two young lady parishioners, who were very clever at making wax flowers. provided what could not be procured naturally then in Ottawa at that time of year. They had borrowed an array of potted plants which they adorned with waxen blossoms of roses, fuchsias and geraniums, all of which looked absolutely real and won the admiration of everyone. Then there

were a number of banners illuminated with texts on stiff paper, all of which helped to emasculate the essentially secular character of the place of meeting.

The Daily Offices

The room being occupied on week-days, it was necessary to secure other accommodation for the daily services. The first such services were held in the back room of a wool store on Sparks Street kept by two ladies of the congregation. The room, which was rent-free, was fitted up as a chapel. The small group of worshippers increased so much that larger quarters were necessary. Accordingly the loft of a carpenter's shop on Daly Avenue was rented and fitted up by the Rector and the late Frank Badgley, Sr., with desks and benches and the walls papered. These were the first daily services held in the Diocese of Ontario outside of S. George's Cathedral in Kingston.

The New Church

Early in 1866 plans were being formulated for the building of a church. A building committee had been formed, composed of leading parishioners and including Mr. Thomas Fuller, the designer of the Parliament Buildings, and said to have been at one time the best Gothic architect on the continent. Mr. Fuller prepared plans for a beautiful, well-proportioned church in the Early English style, with transept, chancel, tower and spire. It would have been a great ornament to the Capital. The site on King Edward and Daly Avenues had been purchased in mid-winter when the ground was deep in snow from the Besserer estate per Mr. Henry Bate for the sum of $600.

With the coming of spring, the contractors, Messrs. Painter and Taylor, got to work and discovered, to the chagrin of all concerned, that at the very edge of the street there was a sudden dip in the blue clay into a great pit of sand. This upset everything. The committee who contemplated a church costing $20,000, were terrified at the additional debt inevitable, and disappointment was general. Had the condition of the site been known, the lots would never have been purchased. It made a large amount of excavation necessary as well as the construction of a costly basement so as to bring the church level with the street. In the circumstances the committee was obliged to give up the building of Mr. Fuller's exquisite church with all its attractive features and be content with a very much more modest building, consisting only of a nave, so as to keep the cost below $20,000. Furthermore, Mr. Fuller was so disgusted that he declined

to have anything more to do with it and advised the committee to employ his pupil, Mr. King Arnoldi. Mr. Arnoldi used as much as he could of Mr. Fuller's design in his new plans, which included a basement to extend under the entire building, but chancel, transept, tower and spire were omitted for the time being.

After all those grievous delays, work finally got under way and on Thursday, 9th May, 1867, the cornerstone was laid. Meeting at the Court House where the Litany was said, clergy and people marched in procession to the site, preceded by the band of the 100th Regiment. Arrived there, Archdeacon Patton blessed the cornerstone which was then well and truly laid by the Most Worshipful T. D. Harington, Esq., with other brethren of the Masonic order taking part. Work then proceeded rapidly throughout the summer and on the Feast of the Nativity of the Blessed Virgin Mary (8th September) the same year, the opening services were held.

These services included an early celebration of the Holy Eucharist with the Rector as celebrant and the Reverend T. D. Phillips as deacon, and 32 communicants. At 11 a.m., there was also a Celebration at which the Rector preached from S. John VI, 37. He was assisted by the Reverends Charles Codd, H. N. Phillips, T. D. Phillips and Charles Badgley. There were 60 communicants at the second offering of the Holy Eucharist and total collections and gifts for the day amounted to $887.60. The preacher at Evensong was the Reverend J. S. Lauder, who by this time had outlived his previous feelings towards the new parish.

The first financial statement relating to the building of S. Alban's was dated 14th November, 1867, and signed by Norris Godard and Thomas Starmer, Churchwardens. It showed subscriptions of $3,439.21 and four notes amounting to $2,117.64, a total of $5,556.85, to set against an outlay of $10,588.54, thus involving a deficit of $5,031.69. In considering these figures, it should be borne in mind that the intrinsic value of the dollar was much greater then than it is today. Besides canvassing subscriptions from relatives and friends in Ireland and elsewhere, Dr. Bedford-Jones organised an interesting group of boys and girls, called S. Alban's Volunteers. These children, wearing pretty silk badges, collected ten-cent contributions regularly.

Difficult Years

The years following 1867 were years of difficulty and of uphill work for priest and people alike in a parish burdened with a heavy debt. The "free-seat" church was a novelty of which many people

took a mean advantage. There being no pew rents, it was but fair and proper to expect that worshippers should contribute by free-will offerings the equivalent of that charge in addition to the customary alms, but the Rector in his memoirs speaks with pain and sorrow of wealthy persons attending the services and contributing next to nothing toward the support of the Church. As a result, the stipend was ridiculously low for one of Canon Bedford-Jones' calibre. For years it did not exceed $500 per annum and one year it was just over $300. One report a few years later, indicated that $240 arrears was due the incumbent.

Many loyal parishioners resented this bitterly and urged the Rector time and time again to change the policy and impose pew rent. But Dr. Bedford-Jones was adamant; he had sought and obtained contributions upon representation that the Church was to be free and he felt that any change in policy would constitute a breach of good faith. One notable vestry meeting, specially called to consider this matter, broke up with every person except one leaving the hall in indignation because the Rector would not accept the virtually unanimous vote of the people to introduce pew rent. That solitary exception was Colonel Bernard, a close friend of Canon Bedford-Jones from the beginning.

Another difference of opinion on financial matters between priest and people helps still further to illuminate the lofty character of the first Rector of S. Alban's. He had an ingrained objection to raising money for Christ's Church by means of bazaars. He felt that a gift to Almighty God meant a free gift, prompted solely by heartfelt love and without any thought of a return for money so expended. Still more strongly did he object to such questionable undertakings as "raffles".

Circumstances rendered it necessary for Canon Bedford-Jones to visit his native Ireland in the summer of 1872. During his absence the people took matters into their own hands and organized a bazaar which was held early in 1873 during the parliamentary session. The affair was a huge success as doubtless it would be with Lady Macdonald at the head of it, and produced the $5,000 necessary to pay off the existing debt on the Church.

But differences were not confined to temporal matters alone. This new Prayer Book Church, if it may be so called without irreverence, was in a way strange to many who had been brought up on the old Evangelical lines. Moreover, the Ritual Controversy was raging in England at the time and the name of the Church being

associated in so many minds with S. Alban's, Holborn, then a storm centre in the movement, every supposed change or innovation was viewed with grave suspicion, and the Rector was, as one gentleman chose to express it, "the best abused man in Canada." But it had been the instruction of the Bishop as well as the desire of the Rector of Christ Church that the services in the new parish should be reminiscent of those in the great cathedrals of England, a type appropriate to the seat of government in Canada, and calculated to meet fully the refined spiritual tastes and devotional feelings of the best Churchpeople. Therefore all the rites and ceremonies of the Book of Common Prayer were to be observed and all its rubrics followed to the letter, an obedience alas all too uncommon in the Church of England of the mid-Victorian era. It may be added that this practice has persisted to this day so much so that of all the many Anglican Churches in Ottawa, S. Alban's is most closely associated in men's minds as the "Church of England."

Naturally this was not all achieved overnight. The first objective after having constructed a building for divine service was to pay for it. At the end of 1872, the Church consisted only of a nave and basement; there was neither chancel nor vestry. The cost having been met by the bazaar in 1873, the congregation was in a position to go further forward. The choir first appeared fully vested on New Year's Eve, 1873. About this time, too, the foundations for the chancel, tower and vestry were laid at a cost of some $1,200, but time was to elapse before they were completed. Indeed, the tower has never been completed. The Women's Guild was also organized in 1873 with the object of hastening the completion of the Church. This organization prospered, for in two years it had a membership of 70 and had raised $650 for the fabric funds. The Rector speaks warmly of its benign influence in cultivating a much needed spirit of sisterly concord and goodwill among the various social classes. Later (1876), a men's branch was formed.

During the years from 1865 to 1875, the services seem to have been well attended: even the recital of the daily Offices never lacked devout worshippers. As one index of progress, the Easter Communions may be cited: in 1866 (the first) there were 91 communicants; in 1867, 100; in 1874, 157; and in 1875, 210 out of a small congregation of 350 to 400 persons of all ages.

Nevertheless, a spirit of disunity and suspicion was abroad in the parish. Not only were there criticism and misrepresentation regarding spiritual things, especially the ornaments of the Church

and the ordering of its Services, but apathy and even hostility were rampant in the sphere of temporalities. Men opposed steps being taken to complete the building, encouraging others to support them, because they feared the possible introduction of some new-fangled form of ritual. The decaying foundations of the uncompleted portions stood as a silent reproach to a congregation who would not put its back into the task before it. Matters got so discouraging that on Trinity Sunday evening, 23rd May, 1875, Canon Bedford-Jones, in the course of an incisive sermon, announced his resignation of the living.

The Completion of the Church

That memorable sermon served to bring matters to a head. A deputation waited upon the Bishop forthwith, urging him not to accept the resignation. The outcome was that, at his Lordship's earnest request, Dr. Bedford-Jones consented to remain at S. Alban's upon the express condition that the people would work for the completion of the Church. Construction got under way in 1876, and on Quadragesima, 18th February, 1877, the Church was re-opened, now all completed, save for the tower and spire. It was a red-letter day in the history of the Parish. Although the season was ferial, the keynote of the Services was one of joy and thanksgiving. The Most Reverend the Metropolitan, Dr. Ashton Oxenden, Archbishop of Montreal, was the special preacher, morning and evening, and the offerings were exceedingly liberal. The Women's Guild presented the Lectern Bible, the Prayer Desks, the Chancel furniture and Sedilia, together with $700 in cash. These devoted women, under the presidency of Mrs. Grant Powell, had raised some $1,500 from the sale of needlework. The Altar Vessels, consisting of two patens, two chalices and a flagon, of a very beautiful old English design, were given by the Rector and his wife in memory of their parents. The Ottawa press of that day pays tribute to the perseverance of the people and the noble self-sacrifice of their Rector.

In those days, the Altar was of English design, over which was a handsome reredos, pure white, divided into three sections, the centre one bearing the inscription "I.H.S." and the side ones Alpha and Omega. Surmounting it stood a plain stone Cross in white marble about three feet high. The reredos and Cross were the handicraft of a Mr. Somerville in Rideau Street. The choir had been re-organized for the re-opening of the Church and it is interesting to record that the church population was then 600 and the Sunday School roll 90.

Evil Days

The Church had been completed at a cost of some $8,000 of which $3,000 had been paid, thus leaving an indebtedness of about $5,000 which had to be raised by loan, bearing interest at $520 per annum. The ordinary weekly offerings were quite insufficient to pay nominal running expenses and meet the interest, to say nothing of repayment of principal. Interest got behind. Foreclosure was imminent. Buyers of the property were said to be ready and waiting to step in. The situation seemed utterly desperate and, in the end, a special vestry meeting was called to deal with it. Before proceeding to that meeting, the Rector spent half an hour in his study upon his knees, imploring Divine guidance, when two thoughts came to his mind: (1) that there ought to be 100 families each willing to give ten cents per week to reduce the debt; and (2) that ten collectors might be recruited from the Guild who would give their time to the work. When these figures were committed to paper, it was discovered that the total represented exactly the amount of the interest. At the meeting, no one seemed to have anything constructive to offer until the Rector put forward his simple decimal collection plan. Everyone was satisfied with the proposal, the collectors were appointed there and then, and the meeting broke up with the singing of the Doxology. The work of collection did not prove onerous and the scheme saved S. Alban's from disaster.

Some Celebrated Worshippers

In order to show the position S. Alban's held in the life of Ottawa in the seventies of the past century, it seems well to give the names of some celebrated parishioners. First of all, there were Canada's first Prime Minister, the Right Honourable Sir John A. Macdonald, and Lady Macdonald of Earnscliffe. Her brother, Colonel Hewitt Bernard, Deputy Minister of Justice, was one of S. Alban's earliest and most loyal supporters. He lived in the end house of S. Alban's Terrace, a part of Daly Avenue, diagonally opposite the Church at the corner of King Edward Avenue. Then there were two successive adjutants-general, Sir William Macdougall asd Colonel Robertson Ross. At one time there were six Cabinet ministers in the congregation, in addition to Sir John A. Macdonald. They were Sir Francis Hincks and his family, his son being Superintendent of the Sunday School; Sir Charles Tupper and family; Sir Leonard Tilley and family; Sir Alexander Campbell; Sir Henry Joly de Lotbiniere; and Senator Bourinot. Others that might be mentioned include Sir Henry Strong, Judge Irvine, Mr. Justice Day and Mr. Thomas Reynolds, proprietor of the Prescott and Ottawa Railway.

Before passing on, an interesting incident may be recounted which sheds some light on Sir John A. Macdonald's religious life. It was in March, 1875, on the occasion of the death of Lady Macdonald's mother. Sir John had been brought up in the Methodist Church at Hay Bay, Ontario, and remained a Methodist until his marriage in 1867. A service for the whole household had been held on the evening preceding Mrs. Bernard's funeral and a private celebration of the Holy Eucharist had been arranged for the next morning. Following that evening service, Dr. Bedford-Jones had a private interview with the Prime Minister, who was a well-read theologian. Next morning, in the room prepared for the purpose, draped with white and with an improvised altar in front of which Lady Macdonald was kneeling, her son Hugh John apart and behind, and Colonel Bernard at the other end of the space, the Celebrant being ready to begin the Office, there was a delay. Presently Sir John came in and knelt beside his wife, there to receive for the first time the Bread of Life and the Cup of Salvation. Then, to the astonishment and satisfaction of the good folk of S. Alban's, on Easter Day, 1875, Sir John drew nigh to the Altar of his parish church and publicly received the Holy Sacrament. To the end of his life, Sir John was a frequent and devout communicant.

Dr. Bedford-Jones Leaves S. Alban's

In the spring of 1881, Archbishop Lewis appointed the Rector of S. Alban's Archdeacon of Kingston and offered him the parish of Napanee. Archdeacon Bedford-Jones accepted the new living and on 6th June, the congregation met to bid farewell and God-speed to one who for nearly 16 years had been its pastor and its friend.

The Venerable Archdeacon Lauder occupied the chair and in his opening remarks bore witness to Dr. Bedford-Jones' zeal and effort in building what he described as "perhaps the most neat and complete Church in the Diocese of Ontario." The retiring Rector was then presented with a golden cross and chain from his Thursday Bible Class, a butter-cooler for his wife from the teachers of the Sunday School, a silver-salver bearing a purse containing $130 and a communion service from the parishioners. The Ottawa Clerical Guild at the same time presented an illuminated address.

In his reply, Archdeacon Bedford-Jones took the opportunity of presenting his successor, the Reverend James John Bogert, M.A., in whom he had the fullest confidence. Until his life's end in 1901, Dr. Bedford-Jones ever held in the kindest remembrance the parish he had given up so much of his holy and useful life in bringing into being. May he rest in peace and may light perpetual shine upon him!

CHAPTER THREE

THE DAY OF ARCHDEACON BOGERT

That same month of June, 1881, the Reverend James John Bogert, M.A., assumed the Rectorship of the Parish. A native of Brockville, Ont., Mr. Bogert was educated at Guelph and Trinity College, Toronto, and was ordered Priest in 1859. He came to Ottawa after a ministry of 19 years in Napanee, during which the beautiful stone Church of S. Mary Magdalene was built. Although ably supported by two splendid Churchwardens, Messrs. Grant Powell and Martin Maynard, Mr. Bogert's new charge was no sinecure. Not only was the Parish heavily in debt resulting from the completion of the building, but the retiring Rector's stipend was $530 in arrears, which sum had to be raised by increasing the mortgage on the Church. The new Rector was to have the same uphill fight his predecessor had; people had to be educated in their duty and responsibility in the maintenance of the temporalities. Church attendance was good but there was to be for many years a failure to realize the special obligations of the worshippers in a free-seat church. However, the vestry made a good start by guaranteeing a stipend of $25 a week which, significantly, was to be paid each Monday morning.

The same year, the pulpit was given by Mr. Frederick A. Wise and constructed by the E. B. Eddy Company. The pulpit rail and desk were given later by Major H. A. Wicksteed as an Easter Offering in 1902.

The Installation of a New Organ

In 1883, the Women's Guild presented the Church with a fine new organ; in those days it was considered very much up to date, for the services of an organ-blower were dispensed with in favour of a water motor. All Holy Week of that year, except on Good Friday, the organ builders from Messrs. Warren's plant in Toronto were busy getting it ready for the greatest of our Christian festivals. On Easter Day, under the guidance of Mr. Charles A. E. Harris, the newly appointed organist from England, it pealed forth its notes of joy and gladness to the thrill and pleasure of crowded congregations. It was a memorable day for S. Alban's for the music was of full Cathedral type, rarely in those days heard in Ottawa. There was an entirely new choir which had been organized and trained by

Mr. Harris, and at Evensong, the Magnificat and Nunc Dimittis were sung to settings specially composed by the organist himself for S. Alban's choir. The Church, too, was decorated with the choicest of flowers sent by Lady Macdonald, Mr. Sanford Fleming and others.

This new installation proved to have had a beneficial effect upon the Church, in things material as well as spiritual. At the Easter vestry in 1884, the Churchwardens were able to report that the collections during the previous year were $500 in excess of any former year and that they were able to increase the stipend to the level they had contemplated two years earlier. Unfortunately, however, this was not sustained.

Consideration of a Parsonage

In 1887 the Church was made the offer of the Himsworth property on Daly Avenue for a parsonage at a cost of $7,750. As the offer was open only for a short time, a vestry meeting was hurriedly called and adjourned to permit of a full review of the parish finances in order to discover whether it would be expedient to accept the offer. Whilst the offer was declined in due course, the incident reveals some interesting statistics. At this time the debt on the Church was $3,550, covered by mortgage. The annual expenditure for maintenance was $2,727, or $52.44 per week. Against this, the Churchwardens had to draw on a collection of $42.25 a week or $2,200 per annum. The collections consisted of 36 duplex envelopes yielding an average of 53¼ cents weekly per contributor whilst the open offerings represented some nine cents per worshipper per week. In the face of this, the reluctance of the people's warden, Mr. G. W. Jessup, to recommend acceptance of the offer can be well understood, and so, for another 12 years, the Rector, like S. Paul of old, had to live in his own hired house.

The Passing of Sir John A. Macdonald

On a summer evening in 1891, the sixth of June to be exact, the greatest of the Fathers of Confederation, Sir John A. Macdonald, entered into rest at the advanced age of 76. As the news spread through the Capital, the bells of the city gave expression to the unfeigned sorrow of every citizen. Four days later, the good burghers of Ottawa crowded into and around the little Church of S. Alban the Martyr to take part in the burial service which was conducted by the Archdeacon of Ontario, assisted by other clergy. On the

following day, the Feast of S. Barnabas, he was laid in his last resting place in Cataraqui Cemetery, Kingston. The committal service was also conducted by Dr. Bedford-Jones, who had been instrumental in first bringing him to God's Holy Table.

Shortly afterwards, his widow presented the Church with its glorious east window in memory of her mother who died in 1875. Its three lights depict the three great events in our Blessed Lord's life, His Incarnation, His Crucifixion and His Ascension.

S. Alban's in the Nineties

During the early nineties, the Parish seemed to be carrying on an uphill fight not only to get out of the morass of mortgage debt, but indeed to make its income meet its necessary running expenses. The ravages of time naturally made repairs necessary, the poor had to be cared for, and, above all, a movement was on foot to form a new diocese with the Bishop's seat in the Dominion Capital. This last involved the creation of an episcopal endowment fund to which all loyal Churchmen were expected to contribute. Meantime the Parish had its own problems. Canvasses of the people with urgent appeals to adopt the envelope system for regular giving were made year after year. Apparently there was some result for the 36 subscribers of 1887 had grown to 143 in 1893.

In the midst of these rather dull proceedings, there are one or two interesting items to set down in this chronicle. The minutes of a special vestry meeting in 1891 contained the first reference to ladies being present at such gatherings. At that same meeting, a proposal was put forward and carried in spite of opposition from the Chair, that entertainments should be held to reduce the debt on the Church. This seems to have been a revival of the literary reading and musical evenings held during Archdeacon Bedford-Jones' rectorship. They were held in the Parish Hall during the winter months and were attended by the elite of Ottawa. At times, too, distinguished persons, such as Principal Grant of Queen's University, the Hon. Colonel Grey and the Hon. Adams Archibald, were present. Collections were taken up during the evening, which, in the aggregate, represented a considerable sum of money.

The same year, an anonymous person presented the Church with a carpet and the following year, when electricity was introduced, another kind person gave the electric lights, a library for the choir and funds to purchase new cassocks.

The introduction of electricity enabled the organ motor to be run by that form of energy and, according to the vestry records, the old water motor was sold to the Earl of Aberdeen for $50. In 1896, an attempt was made to open the choir to ladies of the congregation, with accommodation in the chancel, but, on strong objection being voiced by Canon Bogert, the proposal was withdrawn.

That same year of 1896 was a banner year in the Church-life of Ottawa. The new Diocese of Ottawa came into existence, extending from Cornwall in the east to Rutherglen in the west, taking in the towns and communities on the Ontario side of the Ottawa Valley and reaching southwards to Maberley, Perth and Smith's Falls. The first bishop was the Right Reverend Charles Hamilton, D.D., who had been translated from the Diocese of Niagara. In organizing his new See, Bishop Hamilton appointed Dr. J. S. Lauder, who had been Archdeacon of Ottawa, to be Dean of the Pro-cathedral and promoted Canon Bogert to the vacant archdeaconry. The first delegates from S. Alban's to the Synod of the Diocese of Ottawa were Colonel C. A. Eliot, for many years a member of the Executive Committee, Mr. Grant Powell and Mr. W. Lake Marler.

A Mission and Its Sequel

A very successful mission was held in S. Alban's Church in November 1898 by the Reverend Lewis T. Wattson. On the suggestion of the missioner that a new altar be placed in the Church as a memorial of the mission, the congregation raised the sum of $1,000 before its close and purchased the present beautiful altar of quarter-cut oak with reredos and tabernacle, the work of Geissler of New York. It was dedicated by the Bishop of Ottawa in June, 1899.

The vases on the altar were the gift of the late Miss Alice Kingsford, who directed that a gold bracelet of hers be sold and the proceeds used to purchase some article or articles for the Church. As a result four pairs of vases, one pair richly jewelled, were procured and dedicated by the Rector on Christmas Day, 1901.

The Rectory Is Built

The Archdeacon brought up the question of building a rectory before the Easter vestry meeting in 1898. More money was available and things seemed to be going better. The financial report for that year showed revenue for general purposes, $3,166, and expenses $2,931, with $485 in the bank; in addition there was an endowment

fund of $636. The Archdeacon's proposal was to build a parsonage for about $5,000. The cost would be met by the endowment fund, $636, $200 contributed by the Rector, 50 per cent to be raised by mortgage and the balance by subscription, which would be in the neighbourhood of $2,000. A committee was appointed who reported favourably upon the project and at a special meeting in October of the same year, authorization was given to proceed with the undertaking. The lot was selected and a mortgage of $3,500 arranged, the interest on which would be met by the Rector. The mortgage was to be on the Rectory alone, without any lien on the Church itself. So the Rectory was built, but over 20 years were to elapse before it was free from debt.

All Saints' Church

The next year an event occurred in the Church-life of Ottawa which had a damaging effect upon S. Alban's Parish. Mr. Henry Bate, actuated by the highest motives, felt that a new church was needed on Sandy Hill and, being a wealthy man, secured the permission of the Bishop to build All Saints' Church in 1899. Had the results been foreseen, there is no doubt that the plan would have been vetoed both by the Bishop and the Archdeacon of Ottawa, for the day All Saints' opened, nearly 100 families left their old parish church. At that time the debt on S. Alban's Church was $3,550, bearing interest at six per cent, and, in addition, there was the mortgage on the Rectory of an almost equal sum.

Lean Years

Such a blow indicated the need for increased effort. Accordingly the vestry in 1900 appointed a special committee to go thoroughly into the state of the Parish and confer with Bishop Hamilton if necessary. It was found possible to exchange the existing mortgage for one bearing five instead of six per cent interest. Emphasis was laid on improving the musical portions of the services and, to this end, Dr. Charles Harris was re-engaged as organist and choirmaster. Another step taken was the formation of a Men's Guild, analogous to the Guild of S. Alban for the purpose of promoting the work of the Church.

Some Memorials

On the alternative date assigned to the martyrdom of S. Alban (22nd June), 1901, the Venerable Archdeacon Bedford-Jones passed

to the rest he had so richly earned. In his will, he bequeathed a sum of money to each of the four Canadian Churches in which he had ministered "as a memorial of my ministrations". The money given to S. Alban's was expended on the brass Altar rail which was dedicated at Christmas, 1901.

A few weeks later, a brass mural tablet given by former parishioners in memory of Dr. Bedford-Jones and placed on the east wall of the nave, was unveiled by Mr. Grant Powell and Major H. A. Wicksteed.

Just about the same time, the noble eagle lectern supported by figures of four lions and jewelled with jasper stones was placed in the Church as a memorial to Edward Compton Allen Mackintosh, a former chorister and a bugler in Lord Strathcona's Horse, who died in the South African War.

It is interesting to record that, in 1902, the University of Trinity College, Toronto, awarded Archdeacon Bogert the honorary degree of D.C.L.

Progress

The events of previous years at length bore fruit. The financial statement for 1903 was the best the Parish had had for years; indeed, it so pleased the vestry that they sang the Doxology. The strengthening of the choir by the introduction of paid vocalists was proposed but not carried through at the time, whilst the behaviour of choir boys came under censure, which goes to show that the oldsters in their day were just as naughty as the youngsters of today. The minutes record the gift of a handsome Litany Office Book by Mrs. T. Bedford-Jones. In 1904 it was decided to put a new metal roof on the Church, costing some $650, which was met by special subscription. Some two years later, a brass processional cross jewelled with amethysts, was presented in memory of Mrs. R. J. Reiffenstein.

Apparently the Archdeacon had to be away from time to time on Church affairs and his place was taken by the Reverend C. E. Sills, M.A., as priest-vicar. Things seemed to continue to go well, although the Churchwardens found it necessary to keep the envelope system before the people, and, on one occasion, about this time, the ladies of the congregation kindly volunteered to participate in the canvassing.

In 1908, Mr. Sills left Ottawa for England and the vestry agreed that a permanent curate should be engaged. Consequently the Reverend G. H. Duder was appointed by Archdeacon Bogert and remained until early in 1910. He was followed by the Reverend F. H. Wimberley, B.D., who continued until the close of the Archdeacon's ministry.

About this time, S. Alban's lost by death one of its earliest Churchwardens, Major Horatio A. Wicksteed, at the advanced age of 95. A memorial tablet has been placed in the Church in remembrance of him. In his will, he left $500 which was used to reduce the debt on the Church. In 1909, a new bell, with an E flat note, was presented to S. Alban's in memory of Mrs. J. J. Gormully, for many years a faithful member of the Parish.

A Five-Year Plan

At the annual vestry meeting in 1910, Mr. E. F. Jarvis, Rector's warden, called special attention to the old mortgage on the Church and proposed the formation of a mortgage debt committee whose duty it would be to provide for paying off the mortgage debt on the Church at the rate of $550 the first year and $500 each succeeding year until extinguished. In addition to the mortgage, there were a number of notes outstanding, amounting in all to about $1,000. The committee put its back into the work and, in the first of the five years, succeeded in raising $1,489, out of which they paid the miscellaneous notes and reduced the mortgage by $500. It was hard work because the Churchwardens had to face the tendency to raise the special fund at the expense of ordinary givings. The second year yielded $338, the third $546, by which time the mortgage had fallen to $1,600. There was, however, in that third year, 1913, a deficit in current account which the Churchwardens suggested meeting by inviting each parishioner to contribute one day's pay or income to the Church, a proposal which was carried unanimously by the vestry.

Archdeacon Bogert Retires

In 1914, after a ministry of 33 years in S. Alban's Parish, Archdeacon Bogert realized the time had come for him to lay down the burden he had so long and so bravely carried. As soon as the tidings of his resignation were noised abroad, a member of the congregation and his family pledged themselves to contribute $500 to the mortgage

fund if the people would find the rest. Support was instantly forthcoming and by the end of April, 1914, this was an accomplished fact: indeed, there was a credit balance of $62. The wiping-out of so long-standing a debt was regarded as a testimonial to the love and affection of the people for their Rector, who wished for nothing more at the end of his long career of service and self-sacrifice than to see his beloved Church free from debt. At the same time, the Curate, the Reverend Mr. Wimberley, severed his connection with the Parish and, on his departure, was tendered a generous gift of money.

Another Red-Letter Day

So, on the Archdeacon's last Sunday of office at S. Alban's, Third Sunday after Easter, 3rd May, 1914, the Most Reverend Charles Hamilton, Archbishop of Ottawa, pronounced and decreed the Sentence of Consecration. This took place at the Choral Eucharist, at which the Archbishop was celebrant, Archdeacon Bogert deacon and the Reverend T. J. Stiles, the new Rector, subdeacon. Mr. Stiles preached the sermon. At Evensong, the new Rector sang the Office and the retiring Rector gave his valedictory address. Large and reverent congregations were present and it was indeed a red-letter day in the history of the Parish.

CHAPTER FOUR

AN ADVANCING CHURCH UNDER MR. STILES

The third Rector of S. Alban's was the Reverend Thomas J. Stiles, who was a graduate of S. Augustine's College, Canterbury, and had held a number of charges in the Dioceses of Ontario and Ottawa, having come to Ottawa from Holy Trinity, Cornwall. Supported by two zealous and experienced Churchwardens, Messrs. E. F. Jarvis and J. H. Reiffenstein, he very soon made his influence felt in his new parish. The S. Paul's Guild, an organization of young men, formed some years earlier to be useful around the Church, was quite active in having repairs and improvements carried out whilst a chapter of the Brotherhood of S. Andrew had been formed in the Parish.

A Splendid Record of Progress

At this point some statistics taken from the Rector's charge at the Easter vestry meeting in 1916 may be of interest:

Church Population	500 (145 families)
Communicants	300
Sunday Services	162
Week-day Services	382

For that year, contributions for maintenance and missions averaged $94 per Sunday. Considerable repairs had to be met, not only at the Rectory, but the Parish Hall and the walls of the Church, which also had to be painted and decorated inside. This outlay represented over $1,500.

The next year, the Rector was able to report an increase of 100 persons and 20 families, whilst his figures show that the daily services first started by Dr. Bedford-Jones were still being maintained. The general financial statement indicated the Church's position as being strong and progressive.

It was no mere matter of a new broom sweeping clean for in January, 1918, the Church's financial year having been changed from Easter to coincide with the calendar year, Mr. Stiles reported 181 families (668 souls), 100 more communicants and 142 pupils and 18 teachers in the Sunday School. He also paid tribute to the "splendid spirit of unity and concord, the absence of any friction, and a congregation devoutly attached to the worship of the Church."

During 1917 the Chapel had been completely renovated by the Women's Guild at a cost of approximately $450. In spite of all these

substantial outlays, the Churchwardens, Colonel A. Z. Palmer and Mr. E. S. Houston, were able to pay small instalments on the Rectory mortgage, thus reducing the annual interest charge.

At this time, the First World War was at its critical period with Canada writing a noble page in the history of the campaign. Times, too, were hard for Ottawa citizens, particularly for those who were members of the Civil Service. The financial advisers of the Government were inclined to be parsimonious in the matter of remuneration, a circumstance which was reflected in the Church as well as in other walks of life. So the year 1918 passed quietly although it may be recorded that, early in 1919, it was found possible to pay off $400 of the mortgage on the Rectory.

Several memorials were added to the Church, among them a window to the memory of Flt. Lieut. Alex. F. McCullough, R.F.C., another to Mrs. Grant Powell and brass tablets to Major Alan T. Powell and to L. Cpl. Robert I. Baxter, son of our faithful Sunday School Superintendent. A new carpet was presented to the Church by Mrs. C. A. Eliot.

The Last Days of the Third Rector

These were very hard years in the midst of a terrible war followed by a severe epidemic of influenza which put a strain on an otherwise busy rector of a scattered city parish. An arthritic complaint commenced early in 1919 and developed into a serious condition shortly after Easter which rendered it necessary for Mr. Stiles to seek treatment at Clifton Springs, N.Y. He showed some improvement there, but there was a relapse and this dynamic personality entered into the nearer presence of his Master on 27th June, 1919, at the age of only 58. There is little doubt that Thomas Stiles gave his life in the service of the Parish of S. Alban the Martyr, Ottawa.

Then followed a difficult interregnum for it was not until November that a new incumbent was appointed. The Sunday services were maintained during summer and autumn by more or less casual supply. Parochial visitation was naturally limited to the very sick and was done by other kindly-disposed city clergymen. The heavy financial strain following the conclusion of hostilities, accompanied by a precipitous rise in the cost of living, was reflected in church finances and so it was not surprising that this year should terminate with an adverse financial balance, which was to create quite a problem for Mr. Stiles' successor.

CHAPTER FIVE

THE DAY OF CANON WHALLEY

On All Saints' Day, 1919 (incidentally his birthday), the Reverend Arthur Henry Whalley assumed the pastorate of the Church. He was a priest of long and varied experience, having been educated at Merton College, Oxford, and Trinity College, Toronto. He came to Ottawa after a 13 years' ministry at Arnprior, Ont. Shortly after his arrival in Ottawa, he was appointed a Canon of Christ Church Cathedral by Bishop Roper.

In the problems that faced Canon Whalley when he took over the Parish, he had the able assistance of Colonel A. Z. Palmer and Mr. Edward S. Houston as Churchwardens, both of whom had been in office for some years. Canon Whalley appreciated the difficulties under which the congregation had been labouring, for in his first charge to the vestry he paid tribute to the "faithfulness and *esprit de corps* of the congregation during a period of unforeseen and unexpected trial."

The Early Twenties

An important duty facing the people early in 1920 was the placing of a memorial in the Church to those of the congregation who had made the supreme sacrifice in the recent war. They were R. I. Baxter, L. C. Code, A. F. McCullough, W. J. Meister, C. Peace, F. J. Sievers, A. J. Staples and W. H. Waller. A committee headed by Dr. A. C. Boyce, K.C., recommended temporary postponement but eventually the Women's Guild provided the memorial, which consists of a bronze cross placed in the west end of the Church in 1921.

In 1920 a mission of Spiritual Healing was conducted by Mr. Hickson, which was very successful and which led to the formation of a Prayer Circle. This organization is still active; it has done a devoted work of mercy and intercession over the years as a result of which many sick folk have been restored to the blessings of health.

Canon Whalley was instrumental in organizing the Men's Club to enable the men of the congregation to know each other better by

meeting in a social atmosphere as well as to aid in bringing newcomers into the family of the Church.

The accounts at the close of 1920 showed liabilities of some $5,000, among which was the mortgage on the Rectory of $3,000, whilst $1,225 was owing to the bank. The total contributions (parish and mission) were approximately $5,900. The Rector's report to the vestry contained the following statistics:

Families	217
Souls	741
Communicants	438

An effort was made about this time to increase the use of duplex envelopes and a partial canvass of the Parish brought in $500 per annum in increased pledges.

Death of Archdeacon Bogert

Meantime Archdeacon Bogert had been spending his years of retirement in the Parish and on 10th February, 1920, entered into rest at the ripe old age of 85. In an obituary memorial presented to Synod, Canon Elliott, of Carleton Place, sums up his personality in the following words: "A tall handsome man, with a keen intellect and a child's heart, beloved of all, he was a veritable benediction among us."

Discussion then arose in the Parish as to a suitable memorial for one who had guided the destinies of S. Alban's for so long, so conscientiously and so devotedly. In the end it was felt that what the beloved pastor would probably like best of all would be that the debt on the Rectory should be wiped out. A campaign was started and in 1925 the object was accomplished. In addition, a memorial window was placed in the sanctuary depicting the Archdeacon in Eucharistic vestments and the legend, "I was the King's cupbearer". In the lower light, the scene at Emmaus is depicted.

Next to the Bogert window is another to the memory of his successor, the Reverend T. J. Stiles. It depicts S. John the Evangelist with the prayer, "R. I. P. Make them to be numbered with Thy Saints."

During the years just recounted the Church advanced under the able leadership of Canon Whalley, as shown by increases in Church population and givings, and also in reverence and devotion for the Blessed Sacrament.

The Sixtieth Anniversary

S. Alban's approached its 60th anniversary free from debt of any kind. It was thus an occasion for joy and thanksgiving to Almighty God, unalloyed with any special appeals for money. As a souvenir of the event, Canon Whalley prepared and published an attractive brochure, giving the highlights of the history of the Parish, an account of the various memorials in the Church, lists of former Churchwardens and Synod delegates and obituary records of the first three rectors. The compiler of this history has drawn extensively from this publication.

In order to meet the convenience of many parishioners who spent the summer out of town, the observance was put off until XXII Sunday after Trinity (13th November), 1927. The services were: (1) Celebration of the Holy Communion at 8 a.m., as a special act of thanksgiving, at which as many parishioners as possible made a point of being present; (2) Mattins (Choral) at 11 a.m., at which the Reverend H. H. Bedford-Jones, M.A., D.D., then Rector of Perth, a son of the first Rector of S. Alban's, was the special preacher. Many distinguished visitors, including the Lord Bishop of Ottawa and the Prime Minister of Canada, the Right Hon. W. L. Mackenzie King, as the living successor of Sir John A. Macdonald, and numerous former parishioners were present in a congregation which completely filled the Church; and (3) Evensong, when a former Curate, the Reverend F. H. Wimberley, B.D., then Rector of the Church of the Ascension, Ottawa, preached the sermon. The music for the day was in charge of Lorne H. Matthews, B.A., as choirmaster, with Hugh H. M. Huggins, B.A., LL.B., organist.

Changes in the Population of Sandy Hill

As the years passed by from 1920, the older parishioners were dying off and it was found difficult to replace them. The close of the First Great War in the 20th century ushered in an era marked by a

laxity in the old standards of Christian duty and worship. The vogue of the automobile took people to the woods and the lakes and the hills in preference to God's House on God's Day; and Sunday came to be regarded by many otherwise good folk as a holiday rather than a holy day. This movement was felt all through the Church of England as well as by dissenting religious bodies. But another influence was at work in S. Alban's Parish. Ottawa had been extending westwards and southwards, with desirable villas and bungalows going up in the newer districts. Not only did newcomers to the Capital settle down there, but many of our own people moved away from Sandy Hill, into which was gradually filtering a mixed population, the great majority of whom did not owe allegiance to the Church of England. Many kept up their association with the old parish, whilst others, especially those with young children, found the journey to S. Alban's too great and not a little costly, and so began to attend the Church nearest their homes, where their little ones could attend Sunday School without difficulty.

The old Church of S. Alban the Martyr was not at fault. The policy laid down by Archbishop Lewis in 1865 and put into practice by Dr. Bedford-Jones was still being loyally maintained. The services were as they had always been; there was the same atmosphere of reverence; the music was devotional and of a high order of excellence; indeed, in the decade 1930-1940, S. Alban's choir, still consisting only of men and boys, was the envy of every church in the Diocese, and had few, if any, rivals in the whole Dominion of Canada. No, the people who moved from Sandy Hill hated leaving S. Alban's; it was economic considerations alone that compelled separation.

Still the historic Church has been able to carry on though set in the midst of many difficulties. Year by year, the means necessary to maintain Christ's work here have been forthcoming. All the repairs required to keep the property in good order have been duly made. In 1930, the vestry unanimously agreed to raise the stipend of the incumbent from $2,400 to $2,900, the highest ever paid. A special canvass was organized to make this possible and resulted in increased pledges of $1,400 per annum. It was a splendid tribute to the affection and esteem in which Canon Whalley was held.

Then came the depression of 1932. Following the lead of the government of the day in cutting the salaries of public servants, the

income of all citizens began to shrink. The Church, too, felt the pinch and Canon Whalley, on his own initiative, requested that his stipend be reduced to its former level. Nevertheless, the congregation responded splendidly to the appeal for replacing the lost endowments of the Province of Rupertsland as well as to other calls from the West during these distressful years.

In the late fall of 1933, a ten-day mission was held at S. Alban's. It was conducted by the Reverend Fathers Palmer and Serson of the Society of S. John the Evangelist, Bracebridge, Ont. Many look back upon it as a time of refreshing of their spiritual lives, a re-dedication of themselves to God's service. The Church was crowded every evening and early Celebrations were held daily and were well attended. From it, many good Churchpeople gained a new vision of the life which is hid with Christ in God.

The Seventieth Anniversary

So things went on until 1937. The Church was still free from debt or liability, almost the only Parish in the city so placed. The organizations were all strong and healthy; indeed two new ones had made their appearance: the Evening Guild, a group of ladies who found it more convenient to meet in the evening to work for the Parish; and a branch of the Mother's Union, whose object was to improve and deepen the spiritual life of the home.

At the 69th annual vestry meeting, the Rector announced the forthcoming 70th anniversary of the opening of the Church and laid before the people a proposal that, as a thankoffering to Almighty God for His Providence and His Guidance, they should modernize the organ and install a new lighting system.

By this time, the organ had seen over 50 years of service. Being a good instrument to begin with, its tone had become mellow and rich with the passing years. But the old mechanical equipment was wearing out and although a good deal of money had been spent from time to time in keeping it in repair, there was a definite possibility that it might stop dead any moment. So the instrument was entirely rebuilt by Casavant Frères of Ste. Hyacinthe, P.Q., and adjusted so as to be operated entirely by electricity, with easier control by the

organist. As the work proceeded, Mrs. Robert Gormully expressed a desire to defray the cost of nearly $2,000, in memory of her husband, one of the first choristers of the Church. This work was completed in time for the celebration of the anniversary.

When electricity replaced gas illumination in the Church, the old chandeliers had been adapted as far as possible for the new medium. These were now pulled down and discarded and an entirely modern system, free from glare and shadows, installed. The nave was illuminated by eight handsome lanterns and the chancel and sanctuary with a battery of concealed lamps. In carrying this out, the Churchwardens had the advantage of the experience of a former warden, Mr. Gilbert J. Doane, who was associated with the Canadian General Electric Company. The cost was some $900 but the installation was not in use until the midnight Celebration on Christmas Eve, 1937. The actual observance of the anniversary took place on XXII Sunday after Trinity (24th October), 1937. The services were as usual: Holy Communion at 8:00, Sung Eucharist at 11:00 and Choral Evensong at 7:00, there being special preachers at the last two services. The following evening, an organ recital was given by Dr. J. W. Bearder, F.R.C.O., organist of S. Matthew's Church, which was followed by a parochial reception in the Parish Hall.

For some time, there had been signs that all was not well with the foundations of the Church, particularly in the south-east corner of the nave. In April, 1937, a serious crack occurred in the chancel arch and some plaster and masonry fell down, fortunately doing little damage. Mr. L. Fennings Taylor made an examination as a result of which he was able to assure the congregation that the danger of collapse was remote. The repairs were placed in the hands of a competent builder who, in the following year, had to rebuild both chimneys, repair the bell gablet, grout several of the buttresses and point the stonework. These items cost about $1,300 which would have had to be met by special appeal had Mrs. Gormully not defrayed the cost of rebuilding the organ.

Eucharistic Vestments

A note about the gift of a red chasuble by the Evening Guild in the financial statement of 1939 brings up a point that was nearly

overlooked. In spite of the rubric in the Book of Common Prayer, that "such Ornaments of the Church and the Ministers thereof—shall be retained—as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth," it had been customary at S. Alban's for the priest to celebrate the Blessed Sacrament vested in a surplice. Although chasubles were in regular use by the clergy of the Church of England in 1549, the date of the first Book of Common Prayer, the use of such "ornaments" were regarded by pious Churchpeople in the 19th century as decidedly "Romish". However, Canon Whalley, after long and serious thought, decided to use a white chasuble at early week-day Celebrations and then on Sunday mornings also. Later he acquired a green one, whilst Miss E. Bogert presented a violet one. Now the red one completed the set. After people had become used to the correct vestments of the clergy at the Lord's Own Service, the white chasuble was worn one Christmas Eve and finally, after explaining the propriety of the Eucharistic vestments, their use became an established custom at every offering of the Holy Sacrifice.

Canon Whalley Bids "Farewell" to S. Alban's

The time was now come for our beloved Rector, Canon Whalley, to lay down his burden and spend his sunset years free from the gruelling responsibilities of a city parish. On IV Sunday after Easter (7th May), 1939, he announced his impending retirement, to take effect on 30th September. He had been Rector of S. Alban's for almost 20 years and was in his 77th year. Both Celebrations of the Holy Eucharist on the last Sunday of his ministry (XVI Sunday after Trinity) were very well attended by present and former parishioners who desired to receive the Holy Sacrament from his hands for the last time as their Rector.

The following Thursday evening, there was a congregational reception in honour of Canon and Mrs. Whalley at which many local clergy were present. The Rector was presented with a purse

containing over $400 and Mrs. Whalley with flowers from the congregation and a brooch from the Women's Guild, of which she had been Honorary President. In presenting the purse, Mr. Henry H. Wilson, people's Churchwarden, spoke feelingly of the Canon's long and faithful service and of the love and esteem in which he was held by all. The following week, the Whalleys left Ottawa to reside in Halifax, N.S., where Canon Whalley has been a tower of strength to the Cathedral Church of All Saints' and indeed to the whole Diocese of Nova Scotia.

CHAPTER SIX

THE PRESENT TIME

The new Rector, the Reverend Charles Lionel George Bruce, L.Th., then in his 44th year, had been translated from S. James' Church, Carleton Place, Ont., and opened his ministry on XVII Sunday after Trinity (1st October), 1939. Mr. Bruce was born in the Diocese of Norwich and came to Canada as a boy. He was educated at Great Yarmouth Grammar School, England, and at the University of Trinity College, Toronto, and received Holy Orders at the hands of the late Archbishop Roper of Ottawa in 1919. In his first sermon, Mr. Bruce pledged loyalty to the traditions of the Parish and has maintained a definite standard of Catholic practice as laid down in the Book of Common Prayer and as contemplated by the late Archbishop Lewis. A week or two later, a congregational reception was held to welcome the new Rector and his family, who were received with the utmost satisfaction and friendliness.

It was a month, however, before the Bruces got settled because the Churchwardens, Messrs. A. Linton Davidson and Henry H. Wilson, had found it expedient to carry out an extensive renovation of the Rectory. Hardwood floors were put in downstairs, the plumbing and lighting were modernized and the whole house re-decorated. The following year, a new roof was put on. These repairs cost roughly $1,500, but the Guild of S. Alban defrayed the cost of redecorating and of the new roof, amounting in all to nearly $750.

Finance Again

The opening years of Mr. Bruce's ministry were marred by anxieties over finance. Continued losses by death and separation, added to the effort made by the Parish in connection with the 70th anniversary and the renovation of the Rectory, proved to be quite a burden to a congregation whose members were slowly extricating themselves from a severe financial depression. The parish debt in 1939 was $540, in 1940, $1,636, and in 1941, $1,881, with things improving slightly in 1942, when the deficit was reduced to $1,530. New members were not coming in well and older members had to increase their pledges so that things might be kept going. It was the inevitable ebb-tide that follows an exceptional effort. On top

of everything else, the country was embroiled in a costly world war in which patriotic appeals were confused in men's minds with their primary duty to God and His Church in things material. Nevertheless, in spite of ruinous taxation, the people bore their burden bravely, and in 1941, for the first time in years, if ever before, S. Alban's paid every cent of its apportionment to extra-parochial funds. In all these undertakings, the Churchwardens were greatly assisted by an advisory committee which had been set up under canon. At the vestry meeting in 1942, opportunity was taken of the forthcoming 75th anniversary of the opening of the Church to make an effort to liquidate the debt as a thankoffering.

The Seventy-fifth Anniversary

The next month, May, 1942, the advisory committee formulated plans for the celebration of the Church's 75th birthday. Although it was actually opened on the Feast of the Nativity of the Blessed Virgin (8th September), 1867, it was thought well, in view of the summer habits of many people, to defer the observance until the Octave, XVII-XVIII Sundays after Trinity (27th September-4th October). Special preachers were to be invited and distinguished persons and former parishioners were to be asked to attend. A canvass for funds with an objective of $2,000 was to be made early in September. First of all, the debt was to be paid off and the remainder was to form the nucleus of an endowment fund for the maintenance of the fabric of the Church.

As a preliminary to the general canvass, a visitation of the parish was carried out during the summer by laymen and laywomen with the object of checking the accuracy of the names and addresses on the parish list. The canvass itself was conducted with great enthusiasm and proved most successful. The objective of $2,000 was passed by $300 in cash alone, with deferred pledges amounting to over $700, in all over $3,000.

The commemoration, too, was a very happy event in the life of the parish. Although the first Sunday was inclement, the rain did not deter a large congregation from attending Mattins, for which Mr. L. H. Matthews, the choirmaster, had chosen very appropriate and beautiful music. The preacher was the Reverend A. H. McGreer, D.D., D.C.L., Principal and Vice-Chancellor of the University of

Bishop's College, Lennoxville, Que. His sermon on the Eternal Christ will not be easily forgotten. Among the worshippers was the Right Hon. W. L. Mackenzie King, Prime Minister of Canada, who attended as a tribute to the memory of Sir John A. Macdonald; and Miss Boulger and Miss Z. H. Brown, whose association with S. Alban's went back to the Court House days, were also present. At Evensong, the sermon was preached by the Reverend C. A. Bender, Rector of the Church of the Ascension, Ottawa; in the course of his remarks, Mr. Bender stated that the name of Bedford-Jones was famous throughout Canada.

On Monday evening, 28th September, a goodly company of parishioners and friends met in the Parish Hall for supper. The principal speaker was Mr. Percy J. Philip, foreign correspondent to The New York Times, whilst His Lordship the Bishop, who was unavoidably absent, was represented by Venerable Archdeacon Johnston, Clerical Secretary of the Diocese.

The commemoration closed on XVIII Sunday after Trinity (4th October). The principal service was Sung Eucharist, which was very well attended, owing doubtless to the fact that our old friend and former Rector, Canon Whalley, was the preacher. Warning that Christianity was on trial today and that lives based on the teaching of the Sermon on the Mount were required, the Canon expressed the hope that the Rector and people would be greatly blessed and that S. Alban's would go on in the future as it had in the past, in a spirit of faith and self-sacrifice.

The record of this anniversary brings the history of our Church up to date. The approach of All Hallowstide must surely prompt a thankful remembrance of the long list of faithful parishioners who have finished their course and are now at rest in the nearer Presence of the Master they served so well on earth. And as this writer lays down his pen, the words of Ellerton's familiar hymn appeal to him as significantly appropriate to the little Church dedicated to England's Protomartyr:

"The voice of prayer is never silent,
Nor dies the strain of praise away."

APPENDIX A

LIST OF CHURCHWARDENS

Year	Rector's	People's
1865	N. Godard	T. Starmer
1866	N. Godard	T. Starmer
1867	T. Starmer	N. Godard
1868	H. A. Wicksteed	T. Starmer
1869	H. Chepmell	T. Starmer
1870	H. A. Wicksteed	T. Huckle
1871	T. Huckle	H. A. Wicksteed
1872	G. H. Perry	R. Sinclair
1873	G. H. Perry	R. Sinclair
1874	D. Erskine	R. Sinclair
1875	R. Sinclair	F. Toller
1876	H. J. Gibbs	J. Irvine
1877	F. White	T. Starmer
1878	F. White	J. Irvine
1879	G. Powell	H. J. Gibbs
1880	M. W. Maynard	G. Powell
1881	M. W. Maynard	G. Powell
1882	H. A. Wicksteed	M. W. Maynard
1883	H. A. Wicksteed	M. W. Maynard
1884	H. A. Wicksteed	M. W. Maynard
1885	D. T. Irwin	G. W. Jessup
1886	W. Plummer	G. W. Jessup
1887	L. Fortescue	G. W. Jessup
1888	G. W. Jessup	W. L. Marler
1889	R. V. Sinclair	W. L. Marler
1890	R. V. Sinclair	W. L. Marler
1891	C. C. Chipman	W. L. Marler
1892	M. W. Maynard	W. L. Marler
1893	M. W. Maynard	W. L. Marler
1894	J. F. Shaw	H. MacLeod
1895	J. F. Shaw	H. MacLeod
1896	J. F. Shaw	H. MacLeod
1897	J. F. Shaw	H. MacLeod
1898	J. F. Shaw	H. MacLeod
1899	J. F. Shaw	E. F. Jarvis
1900	J. F. Shaw	E. F. Jarvis
1901	J. F. Shaw	E. F. Jarvis
1902	J. F. Shaw	E. F. Jarvis
1903	J. H. Reiffenstein	J. F. Shaw
1904	J. H. Reiffenstein	J. F. Shaw
1905	H. J. Bronskill	J. F. Shaw
1906	H. J. Bronskill	E. F. Jarvis

Year	Rector's	People's
1907	E. F. Jarvis	F. Beard
1908	E. F. Jarvis	F. Beard
1909	E. F. Jarvis	F. Beard
1910	E. F. Jarvis	J. G. S. Hudson
1911	E. F. Jarvis	H. MacLeod
1912	E. F. Jarvis	H. MacLeod
1913	E. F. Jarvis	J. H. Reiffenstein
1914	E. F. Jarvis	J. H. Reiffenstein
1915	E. F. Jarvis	J. H. Reiffenstein
1916	E. F. Jarvis	J. H. Reiffenstein
1917	A. Z. Palmer	E. S. Houston
1918	A. Z. Palmer	E. S. Houston
1919	A. Z. Palmer	E. S. Houston
1920	A. Z. Palmer	G. S. Orde
1921	A. Z. Palmer	G. S. Orde
1922	A. Z. Palmer	G. S. Orde
1923	A. Z. Palmer	G. S. Orde
1924	A. Z. Palmer	R. L. Jones
1925	F. G. Bronskill	R. L. Jones
1926	F. G. Bronskill	H. N. MacAdam
1927	F. G. Bronskill	H. N. MacAdam
1928	F. G. Bronskill	H. N. MacAdam
1929	F. G. Bronskill	H. N. MacAdam
1930	J. H. L. Bogart	W. J. F. Pratt
1931	J. H. L. Bogart	W. J. F. Pratt
1932	A. B. Lambe	W. J. F. Pratt
1933	A. B. Lambe	W. J. F. Pratt
1934	A. B. Lambe	W. J. F. Pratt
1935	A. L. Davidson	W. J. F. Pratt
1936	A. L. Davidson	G. J. Doane
1937	A. L. Davidson	H. H. Wilson
1938	A. L. Davidson	H. H. Wilson
1939	A. L. Davidson	H. H. Wilson
1940	A. L. Davidson	H. H. Wilson
1941	A. L. Davidson	H. H. Wilson
1942	J. H. H. Nicolls	W. J. F. Pratt

APPENDIX B

LIST OF GIFTS AND MEMORIALS

I. In the Sanctuary

Item	Donor	In Memory of
The East Window	Lady Macdonald	Theodore Foulkes Bernard, her Mother.
The S.E. Window	The Congregation	James John Bogert, Priest and Archdeacon.
The S.W. Window	The Congregation	Thomas James Stiles, Priest.
The High Altar	The Congregation	Parochial Mission, 1898.
Altar Cross and Candlesticks		Georgina Caroline Reiffenstein.
Altar Vases	Miss Alice Kingsford	
Altar Vessels (2 patens, 2 chalices and flagon)	Archdeacon and Mrs. Bedford-Jones	Their Parents
Ciborium	Mrs. A. Z. Palmer	Allan Zouch Palmer, Col., her Husband.
Bread Box	Her Family	Mabel Pears Hill.
Altar Desk	Major H. A. Wicksteed	
Bishop's Prie Dieu	Anonymous	
Chasubles: White	Canon Whalley	
Green	Canon Whalley	
Violet	Miss E. M. Bogert	
Red	S. Alban's Evening Guild	

II. In the Chancel

Item	Donor	In Memory of
Chancel Furniture, Sedilia, Stalls, etc.	Guild of S. Alban	
The Organ	Guild of S. Alban	
The Organ (Renovation, 1937)	Mrs. Edith Gormully	Robert Gormully, her husband.
Processional Cross		Rhoda Julia Reiffenstein.
Prayer Book		

III. In the Nave

Item	Donor	In Memory of
The Eagle Lectern	His Parents	Edward Compton Allen Mackintosh.
Holy Bible	S. Alban's Evening Guild	
The Pulpit	Frederick A. Wise	
Pulpit Rail and Desk	Major H. A. Wicksteed	
The Litany Desk		Thomas Bedford-Jones, Priest and Archdeacon.
Litany Office Book	Mrs. Bedford-Jones	
Litany Office Book (illuminated)	The Rev. G. A. Bousfield	
Hymn Board (S.E. corner)	Mrs. J. J. Bogert	
The Font	Friends	Mrs. T. Bedford-Jones.
Font Cover	L. C. Pereira	

Windows (from S.E. corner clockwise around Nave)

I. Sanctus Paulus		George C. Reiffenstein and his wife.
II. S. Michael the Archangel		Paul Gormully Fleming.
III. S. John Baptist		Carolus Parke Bliss, Presbyter.
IV. Our Lord as the Sower		James Alfred Clayton and his wife.
V. S. Katherine, A.D. 307 VI. S. Margaret, A.D. 275 VII. S. Alban, A.D. 305		John George Irvine, Lt. Col., and his daughters, Margaret and Katherine.
VIII. Our Lord, bearing His Cross		Alex F. McCullough, Flt. Lt.
IX. S. John the Evangelist	Friends	John Fennings Taylor.
X. Jonathan	Friends and Comrades	Edward E. Fennings Taylor, Major.
XI. Our Lord appearing to S. Mary Magdalene		Elizabeth Mary Powell.
XII. An Angel		Grant Powell and Philip Gormully.
XIII. Our Lord as the Good Shepherd		Frank H. Badgley.
XIV. Hope		William Henry Eliot, Captain, and his wife.
XV. Faith		Caroline Elizabeth Wicksteed.
XVI. Isaac and Rebecca		A. George Denison Taylor and his wife.
XVII. The Rock of Ages	Miss Maria Taylor	John Fennings Taylor, his wife and youngest son.

Tablets (from S.E. corner clockwise around Nave)

I. Brass	The Congregation	Thomas Bedford-Jones, Priest and Archdeacon.
II. Brass		Rhoda Julia Reiffenstein.
III. Brass		Edmund Allen Meredith, his wife, son and daughter.
IV. Brass		Ernest Frederick Jarvis.
V. Brass		John George Irvine, Lt. Col., and his daughters.
VI. Brass		Robert Isaac Baxter, L. Cpl.
VII. Brass		William Marshall Matheson and his wife.
VIII. War Memorial	Guild of S. Alban	Those who fell in the Great War, 1914-1919.
IX. Brass	Archdeacon Bogert	John Bogert, his father.
X. Brass	Friends	John Fennings Taylor.
XI. Brass		Alexander McCullough and his wife.
XII. Brass		Joseph G. S. Hudson and his wife.
XIII. Brass	Friends and Comrades	Edward E. Fennings Taylor, Major.
XIV. Brass		Alan Torrance Powell, Major, and Gladys Wynyard Anderson.
XV. Brass		Elizabeth Fisher Torrance.
XVI. Brass and Alabaster		Horatio Asprey Wicksteed, Major.
Honour Roll (Great War, 1914-1919)		Those who served.
The Church Bell	J. J. Gormully and family	Margaret Elizabeth Gormully, his wife.

IV. In the Chapel

Item	Donor	In Memory of
The Altar	Gen. John Cotton	
Altar Posts and Dorsals	Lady Drummond	William D. Parker
Holy Bible	Bible Class, 1897	
Renovation of Chapel	Ellen Elliott Patterson	

V. In the Choir Vestibule

Item	Donor	In Memory of
Organ Motor	Guild of S. Alban	