



REV. F. J. B. ALLNATT, D.D., D.C.L.

*Now he wins, withdrawn from human Eye
A good man's two-fold immortality :
To live forever near the Father's Throne
And here in lives made better by his own.*

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FOREWORD

IN getting together this memorial, it is not our intention to publish anything like a biography. It is rather to be a slight memoir of our late Dean, contributed to by friends who hold him in loving memory.

We have endeavoured to make the contributions as varied as possible, but nevertheless there is a certain amount of overlapping in thought, if not in actual words and sentences. This of course is inevitable, when the contributors are so varied; certain predominate impressions of our late Dean will force themselves forward, and are worked into whatever phase of his life or character is taken up. We have thought it best however to leave the slight redundancies for fear of spoiling the beauty of thought and expression which each contribution gives.

To the words contained in this little memoir, we need add nothing; not that much more could not be said re our dear friend, but we feel the inadequacy of our words to convey a better impression than has been given already.

The Editor feels that he has undertaken this little work as a work of love, a token of the high esteem in which he holds the beloved memory of Dr. Allnatt. A greater influence was never exerted on his life, than that of Dr. Allnatt during his three years acquaintance. That this is true of all other students as well, he is also positive for a Christian Saint of greater exemplary character has never crossed their path, and the quiet influence of his life and teaching will live in memory.

Who can forget the words of counsel and practical exhortation which Dr. Allnatt gave? One could go to him with any difficulty. He was always ready no matter how busy to devote time to those under his care. Matters were looked at from every point of view, prayer for guidance always preceded any discussions, and the advice given could always be relied on. Many a time have students remarked how delightful it was to have spent a few moments with him, and those of his divinity class always felt the better for a short spiritual talk with their revered teacher. He held before them, in his own quiet way, high ideals, and could give them always practical hints by which these ideals could be attained.

Those who were privileged to attend his Wednesday afternoon talks during the last Lent he spent with us, can never forget the interesting, spiritual, and very fatherly talks which Dr. Allnatt gave. He seemed as a person who felt

his end to be near, and was leaving with those present a perpetual reminder. All of that class certainly came into closer touch with the true personality of their dear spiritual father, and must have taken away instruction to stand them in good stead in their own spiritual life.

We refrain from further comment on a life about which volumes could be written. We recommend this little memorial to all students and friends as one well worth treasuring in remembrance of him who has been so much in the life of each individual who ever came in contact with him.

Editor.



DR. ALLNATT'S LIFE HISTORY

The thoughts of all Bishop's sons and Dr. Allnatt's friends have, I am sure, gone back into the past many times since that worthy saint's death, to try to picture for themselves the native heath of such a man, conjecturing quite logically that such an apostle and lover of nature must surely have been born as close to nature as one can be, surrounded by all her beauties in their natural and untamed glory. But no, not to the little village nestling in the wooded valley nor to the lovely country manor surrounded by hedges and country lanes must we look. Rather to the opposite, the crowded bustling streets of Clapham, one of London's busiest suburbs, must one's mind turn to perceive the scene of his birth in 1841. During his younger days his father became Rector of a parish in Northern England and there in England's 'Little Switzerland', among the lakes of Cumberland, Dr. Allnatt spent his youth. There it was, we must believe, that he acquired that wonderful love of the world beautiful which permeated his whole being and caused him to take such a loving interest in anyone and anything deserving of it. He received his education at St. Augustine's College, Canterbury, and, on the completion of his course, came to Canada. He was ordained Deacon in 1864 and Priest in 1865 and was immediately appointed Rector of Drummondville. He was not satisfied to remain there while duty called elsewhere, and in 1872 he volunteered for work on the cold shores of the Labrador. In the midst of the hardships of his work there, he found such joy as to make those two years stand out as among the happiest of his life. In 1884, his Book "The Witness of St. Matthew" was published. In 1885, he was appointed Rector of St. Matthew's Church, Quebec, and ten years later he came to Bishops as the First Professor of Pastoral Theology to be appointed. In 1892, when Ven. Archdeacon Roe resigned the Har-

old Professorship of Divinity, Dr. Allnatt was appointed to the Chair, acquiring with it the positions of Dean of Divinity and Vice-Principal. In 1906, he was made a Canon of the Cathedral Church of the Holy Trinity, Quebec. For many years previous to his death, Dr. Allnatt acted as Examining chaplain for both the late Bishop and present Bishop of Quebec, and also during the summer months he held the chaplaincy at Cap à l'Aigle where his personality and loving devotion to his God did so much to create a spiritual atmosphere which is quite unique. In 1874, he was married to the daughter of the late Wm. Robins, for many years Registrar of Drummond and widow of Ignace Gill Esq., M.L.A. Mrs. Allnatt predeceased her husband by three years. Up till within a few days of his death, Dr. Allnatt carried on in the full soldierly sense of the term, fulfilling not only the duties of his Professorship but also those in connection with his office of Acting-Principal which he filled since Dr. Parrock's resignation in 1919. Right till the last, his life was one of self-effacement and full-hearted attention to the interest of others, linked with devotion to his God. On the Sunday previous to his death, Easter Sunday, he assisted in a celebration of Holy Communion in the College Chapel at 7.30 a.m. Then he was seen to spend fully fifteen minutes looking at all the old familiar windows in the chapel and standing in reverent devotion before the altar. It would seem as if he knew of his approaching death and was taking his farewell of the House of God in which he had spent so much of his time. And that devotional communion with his God and Redeemer was the guiding spirit of his whole life. Death to him, when it came on the Saturday in Easter week, was but a transition to a fuller communion and a greater happiness, the reward for one who had done well and who has entered into the joy of his Lord.

R. H. W.



A RESOLUTION BY CORPORATION

That this corporation desires to express and to place on record its profound sense of the irreparable loss sustained by Bishop's College in the death of its highly revered and much beloved Vice-Principal the Rev. Francis John Benwell Allnatt, D. D.

To the long and faithful service rendered by Dr. Allnatt, in the different positions which he has occupied here, it would be difficult if not impossible to find a parallel in the annals of the Canadian Church. After twenty-three years of devoted service in the Diocese of Quebec, he resigned, at a distinct

pecuniary sacrifice, the rectorship of St. Matthew's Church to occupy the new chair of Pastoral theology at Bishop's University, in response to what he considered a clear call of duty. Five years later he succeeded to the Harrold Professorship of Divinity and was made Dean of the Faculty, in which capacities he has served the University and College without intermission for twenty-eight years. During all that time Rev. Dr. Allnatt has been the outstanding personality in Bishop's College, and it is difficult adequately to estimate and almost impossible to overstate the value of his influence in the life and work of the university. His profound and accurate scholarship, clearness of insight and breadth of vision, his openness of mind, and youthfulness of viewpoint, his sympathetic understanding of difficulties whether intellectual or ethical in character, and his rare modesty and selflessness won for him not only with his own students but with a host of friends both clerical and lay, a respect which was peculiarly unique.

To his untiring service, his stern sense of duty and his unceasing watchfulness, is due in a very great degree, the maintenance of efficiency in the work of Bishop's College during the past thirty years.

This Corporation therefore in voicing its sense of the loss which it has sustained, would also record its gratitude to Almighty God, for the benefit it has so long enjoyed in the faithful service of this devoted priest and servant of the Lord, and would convey to her on whom the bereavement, shared by all who knew him, falls most heavily, their deep and sincere sympathy.



AN APPRECIATION

The brief obituary notices which appeared recently in our papers of a life that passed by a decade the allotted span of man's years, gave only a very faint idea of one who was a most remarkable man. Dr. Allnatt was a very rare character. He possessed a mind of extraordinary range of sympathy and power and, coupled with it, a simplicity of nature so exquisitely childlike that it drew all hearts to him by very subtle bonds. A scholar, he could recite passages from Homer and Aeschylus with the greatest ease, imparting to them a fresh colouring from the delight he felt in their beauty. A Hebraist, he could open up the treasures that lie hidden from ordinary eyes in the writings of the poets and prophets of Israel. Ever underlying his educational activities, was a keen, eager mind, extraordinarily susceptible to the power and love of nature. To walk with Dr. Allnatt in the woods, to listen to his descriptions of experiences

and thoughts which came to him during his lonely rambles through mountain forests or along the bleak shores of Labrador, was to catch a glimpse of that elusive spiritual cosmos behind the material which was to him an extension of the Incarnation. Nor were his sympathies, as is so often the case with scholars and deep thinkers, confined to books and seeking relaxation in the beauty and changing moods of the world of nature; the great world of humanity touched him even more deeply and vitally; nay, he ever saw the former through the latter. Absolutely devoid of all pedantry, he was familiar with all our great writers, and apt quotations from them were always on his lips. Shakespeare was a living world to him and Dickens an unfailing joy. His deep love and sympathy for human beings and his innate courtesy did not prevent his intense enjoyment of the humour that is blended with the pathos of life. His eyes would twinkle with irrepressible laughter as he would sit back in his chair and give a vivid character-sketch of some individual whose curious personality or erratic career had come under his observation, and at the next moment he would touch the deep things of disappointment or sorrow or loneliness which underlay it. In his early years he had made many a walking tour in the English Lake District and his descriptions of the storms which he had seen there and the wonderful cloud effects filled one with memories of Wordsworth. Dr. Allnatt was not at his best in Synod or debates. A slight hesitancy of speech, caused largely by the flood of ideas which poured upon him as he was speaking and broke off his sentences before they were completed, gave him a disadvantage among those who had not the patience or insight to dig out the pure gold which was sometimes obscured by the superficial drawback in his utterance. At times however when by enthusiasm or deep feeling he was lifted out of himself, he was very fine and carried his hearers with him. This I fancy, though the writer was not one of his students, was true of his work in the lecture room, where his power of opening up visions and aspirations in the minds of his pupils was very great. As a parish priest, his humility and sympathy and absolute brotherliness, free from all taint of professionalism, made him a true minister of the things of God. He will be missed not only in Bishop's College and by his friends in the Diocese of Quebec, but among the hosts of Summer visitors at Cap a l'Aigle where he has acted as Chaplain for many years and extended to all that unbounded geniality and hospitality which made his home so delightful a place to visit. To these visitors who came from all parts of Canada and the United States, Dr. Allnatt was a living part of the beauty and exhilaration of the mountains and the sea. His presence added a touch to the sea-side resort which can never be replaced. As his body at the funeral lay in the chancel of the College Chapel

which he loved so well, surrounded by those who were filled with love and gratitude to one who had enriched their lives and uplifted their ideals, one felt more than ever the true value of a single Christian life. While other men had ambitions, he had aspirations, while other men sought riches, he yearned for the knowledge of the Holy One, while other men sought fame, he was content to lose himself in the service of mankind. The flowers that covered his coffin were the tribute from loved ones to a victor and a hero. His influence will live for ever in the lives of those who knew him, to whom he opened up the path of duty and the glorious visions of everlasting life.

F. G. S.



SOME RECOLLECTIONS OF DR. ALLNATT FROM THE NOTE-BOOK OF ONE OF HIS "BOYS".

The substance of these notes is taken from a common place book in which, about a year after leaving College, I attempted, entirely for my own satisfaction at the time, to describe certain aspects of Dr. Allnatt's character as they had impressed themselves upon me during eight years of comparatively close association with him as pupil and friend. I have in some places made slight alterations and additions, but, in the main, I have preferred to give the impressions as recorded at the time, rather than to trust a very imperfect memory looking back through an interval of more than twenty years. One of the most striking and beautiful traits in Dr. Allnatt's character, as it impressed itself upon me during my years of residence in the College, was the rare combination of gentleness and restraint which marked his relations with others. The most tenderhearted and humanly sympathetic of men, there was in him an utter absence of any unmeaning outward semblance of cordiality. The most truly fervent, in his appreciation and presentation of the great truths which were the subject of his thought and teaching, there was never in his manner or speech the slightest trace of religious affectation or sentimentality. His sincerity was so complete as to produce in the minds of some the effect of severity and reserve. His conversation was at times almost painfully blunt in its unconcealed and impulsive frankness, and yet always marked by the most delicate consideration for the feelings of others and the most obvious desire for sympathetic relationship with them. Where it was impossible for him to speak his mind without giving pain which he did not feel it his duty to inflict, I have known him abruptly to change the subject rather than avoid the embarrassing point of difference

by any ordinary conventional subterfuge. In his relations with me as a student, whenever he felt bound to speak upon personal matters, it was always evident that each word had been most carefully weighed, and, I often felt, made the subject of prayer. To me personally, and, I believe, to many others, his lectures were an ever increasing inspiration and help. I have never had the privilege of listening to one who could draw his hearers by so subtle an intellectual sympathy into the contemplation of the great mysteries of the Faith. He made us feel that he had indeed lived up to the Words of St. Paul: "Tauta meleta: en toutois isthi," which he inscribed in the copies of a devotional work which he gave to some of us on our leaving college. It was often most touching and beautiful to see how his face would lighten with the radiance of some new thought suggested by the reconsideration of a well known truth. He seemed like St. Paul to be led by his subject rather than to be merely giving us the conclusions at which he had previously arrived in any prearranged or stated form. This trait in his mind, though it caused occasional perplexity to some, in their efforts to follow the sequence of his thoughts and their relation to the main subject under consideration, was to me a source of genuine delight. And yet, in spite of this sensitive correspondence of his mind to the delicate proportions of the subject, there was ever, in his lectures and in his conversations on such themes, an entire absence of mere emotionality. His mind, with all its delicacy of thought and feeling, seemed so perfectly adjusted and controlled, that, like the needle of a compass, it would instantly return to its normal direction, that of the most practical devotion to the duties of life. He always seemed to me the pattern of a veteran Christian in the Christian's two-fold relation to his master and his fellow men. One of his favourite classical quotations, and one which he used frequently in his Divinity lectures, was the famous line of Terence: "Homo sum, et nihil humanum a me alienum puto." It was certainly characteristic of his life. Scholar and student and mystic as he was, having a natural vocation for the contemplative life; gifted by nature as a writer, rather than as a speaker, he was the most human, the most brotherly, the most catholic of men. No one was outside of the range of his sympathy, and no human interest was beyond his horizon. He was loved and trusted by many who were quite incapable of entering into his higher intellectual pursuits because he was capable of entering into the things for which they cared. He was a lover of nature as well as of books. He was quite at home climbing Orford with a party of students or joining in the harmless revelry of a "football supper". There were of course heights in his character which were beyond our vision but we all knew him, not merely as pattern of utter devotion to duty, a

great Christian, a great scholar and thinker, but as a brother man, and as such we all loved him, and love him still. And yet, with all his sympathy, we knew him as one whose eyes were fixed upon the Stars and whose ears were attached to melodies not of Earth. As we followed him to his resting place under the trees on the hillside near the old College and the home which he loved so well, there came to one's mind the noble words of Browning in "A grammarian's funeral".

"Here's the top peak; the multitude below

"Live, for they can, there:

"This man decided not to Live, but Know—

"Bury this man there?

"Here—here's his place, where meteors shoot, clouds form,

"Lightnings are loosened,

"Stars come and go! Let joy break with the Storm,

"Peace let the dew send!

"Lofty designs must close in like effects :

"Lofty lying,

"Leave him—still loftier than the world suspects,

"Living and dying".

B. WATSON.



DR. ALLNATT AS A SCHOLAR

It is difficult in a short memorial to do justice to Dr. Allnatt as a scholar, because his reading was unusually wide and deep, and his interests in the scholastic field most varied.

The foundation of his education was laid well and truly in his early home, by his father, who was master of six languages besides English, and under his scholarly guidance his son began Latin and Greek at the age of eight.

At 17 Dr. Allnatt was a tutor, assisting a clergyman at Bathford who prepared boys for the University, some of the pupils being older than the young tutor. In this work he showed extraordinary aptitude. His father had intended him for a business career, but by his own desire and encouraged by the advice of the Vicar of Bathford he went for his missionary training to St. Augustine's Canterbury, that venerable institution, which, as Dean Stanley remarks, antedates by many years the earliest foundations at Oxford and Cambridge.

Even before, in middle life, Dr. Allnatt began his great work at Bishop's College, he had considerable experience in education, as a University examiner, as an Inspector of schools, and in work which he particularly loved—the preparation of prospective students for Matriculation.

Thus when he came to Lennoxville, he was able at once to apply the results of his own wide reading, and practical experience of the office of Pastor to the duties of the new Professorship of Pastoral Theology, and later to the more important responsibilities of Dean of the Divinity Faculty.

Dr. Allnatt was in the first place a great Hebrew Scholar, and had a masterly knowledge of the original text of the Old Testament: in his earlier years at Bishop's College he loved to teach his men Hebrew in that thorough and scholarly way which was characteristic of all his work, and it was a great grief to him that the study of Hebrew gradually dwindled almost to vanishing point owing to the increasing claims of other subjects: but he always kept himself up to date in theological requirements, and the energy he would have continued to put into Hebrew was used in wider fields. Not only was he an accurate and widely-read classical Greek scholar, never was there a better or more inspiring teacher of Hellenistic Greek—whether he was dealing with the elements of the language or with its higher development in the text of the New Testament, or the Fathers of the Early Church.

He was also deeply read in Dogmatic Theology and Apologetics and was always ready to place the wealth of his reading and experience at the service of his students, whether in Lecture Room or private conferences. He devoted particular attention to the systematic study of Homiletics, and his lectures and practical drill in this important subject, combined with an analysis of the best models, was of inestimable benefit to his students. His own sermons were always scholarly and filled with matter, though somewhat marred by a hesitating delivery, due largely to a wealth of ideas that sometimes defied clear expression, a very rare difficulty in modern sermons.

Dr. Allnatt's mind was distinctly analytic and he sometimes carried analysis almost to extremes, reminding one of the late Bishop Westcott, but when students began to review their notes they realized how profound and far reaching this analysis was.

But the great point both in lectures and sermons was the personal life of the well-beloved Teacher, the knowledge that brought a divinely inspired message, and this always produced a wonderful reaction in those who knew him.

It was marvellous to see how in his later years, far from remaining stationary, he kept abreast of the best thought of the time, and his constant aim was to add new subjects to the course without weakening the great central supports. His only fault in this respect was that he kept too much of the teaching in his own hands, owing to his self-sacrificing sense of duty.

In language Dr. Allnatt was a purist, for he had drunk deeply and wisely of "the pure well of English undefiled" and was familiar with the best English authors from Shakespeare to Dickens and he was rightly intolerant of modern slang and loose and inaccurate expressions. Yet he was not uninterested in the vagaries of the language of modern youth, and he always had a saving sense of humour.

Unfortunately the last half of Dr. Allnatt's life was so busy that he had little, if any, time for authorship: his one and only published work "The Witness of St. Matthew" shows what a loss we have suffered from this want of leisure which should have been his. No one of whom I know was better qualified to bring out a critical and exegetical edition of the New Testament, which would supply that great want of the modern student's library, "A Wordsworth up to date."

All who knew Dr. Allnatt had fondly hoped that in his declining years he would have had time to make the world richer by further authorship. Fortunately there is a prospect of an unfinished work on Pastoral Theology, which has been pronounced most valuable by experts who have examined it, being prepared for publication later, and it is hoped that the prospect will be realized.

No one probably had had a wider experience as an Examiner than the subject of this sketch. Not only was his examining work as a Professor particularly heavy, but as Examining Chaplain to the Bishop of Quebec and as a very active member of the Board of Examiners for Divinity Degrees, his duties were very onerous. He brought to this work the same self-sacrificing energy, minute and scrupulous care, and strict impartiality which were characteristic of the man in other spheres, and in this and other departments of the work of the Church in Canada, his place will be difficult, if not impossible, to fill.

Thankfulness to Almighty God for our beloved friend's great and long-sustained Christian example as Scholar, Teacher and Priest, will I think, be the predominant thought in the hearts of those who knew and loved him best.

R. A. P.

June 17th. 1920.

Colgate University, Hamilton, N. Y.

A FEW TYPICAL EXTRACTS FROM THE 400 LETTERS OF SYMPATHY RECEIVED BY MISS GILL.

FROM THE BISHOP OF ONTARIO:—

“You will, I am sure, have the sympathy of almost countless friends, for he was known to so many, and all who knew him could not but be his friends.

It is difficult to write about such a blameless, one may say really saintly life. I don't think I have ever known a man whose saintliness was so attractive to all, I suppose because he was so intensely human with it all. There must be numbers of clergy working in the church today who owe their inspiration and ideals to his quiet influence.

My mind goes back to those conferences we used to have on the verandah at Cap-à-l'Aigle. How keen in the defence of the Faith he was, and yet not afraid to probe a question to the depths. I shall never forget those “Ecumenicals” nor his and your delightful hospitality.

Many will be saying now “I am proud that our Church could produce such a man, and I am glad I knew him.” The utterly unselfish service and devotion he gave to the cause of his Master and the Church, and withal so unobtrusively and as a matter of course, will be long remembered. Lennoxville seems unthinkable without him. May Light Eternal ever shine on him in Paradise.”

FROM DR. PATTERSON SMYTH:—

“You know how fond we were of him. To me myself, he had greatly endeared himself. He was so friendly and affectionate with me always—ever since I first met him, and the chief pleasure of Cap-à-l'Aigle was that he and you were there. We have often talked laughingly and affectionately of the old days and the troubles about Kelpie and the amusing things that often happened. I am thinking of the “Ecumenical councils” in the porch and the learned discussions and the jesting in which he joined so pleasantly. Because he was usually rather reserved, I valued so much the friendship he gave me, and down at the bottom of the lighter side of our intercourse was the deep respect for a scholar and a righteous man. Cap-à-l'Aigle will be a lonesome place for many people without him.”

FROM CHANCELLOR HAMILTON:—

“I write to assure you of my very deep sympathy with you in your great loss, in the passing from us of our very dear friend Dr. Allnatt.

I feel that I can most truly offer you my sympathy in this regard at least that neither of us have ever known anyone on earth—I do not except my own father or my uncle—for whom we had a higher regard or in whom we had a more implicit faith than in him who has now entered into his (so well earned) rest.”

FROM THE REV. DR. CAMPBELL, EX-MODERATOR OF THE PRESBYTERIAN CHURCH IN CANADA:—

“We sympathize with you most deeply in the great loss you have sustained. I was not prepared for the event, having received a letter from him which evinced vigour and deep interest in current events, not many weeks ago.

We all had a great admiration for Dr. Allnatt, he was so sincere and godly a man, holding forth the Word of Life in all its purity and simplicity. We had further reason to think highly of him, because, of the manifestation he gave of sympathy with us in the time of our own sad loss at Cap-à-l’Aigle, in 1892.”

FROM THE REV. R. A. PARROCK D. C. L:—

You know the deep admiration I had for Dr. Allnatt’s sterling character, an admiration that grew stronger year by year as I witnessed his unselfish devotion to duty day by day. When the history of Bishop’s College and of the Diocese of Quebec comes to be written, I hope that full justice will be done to the great and splendid part he has contributed through a long and most honourable career. I feel that personally I have lost a true friend who has helped me for many years by his Christian example, guidance and sympathy. He has died, as he desired, in harness, and the wonderful influence for good he has exercised on so many generations of students will be a lasting memorial of his great work for his Master and his Church.

FROM THE REV. J. P. WHITNEY:—

It was a wonderful life and I hope his death was not clouded by pain or suffering. Indeed I gather from the notice it was not. What a happiness it must have been to work so long in one sphere until you grow into a part of it and it becomes part of you.

I had heard from him about last August in connection with the new Lecturers needed. He said that once again he was Acting Principal as he was before I came out in 1900. But, **the only difference**, he said was that he was 20 years older. He must have had wonderful energy, and through it all his saintly devotion of life and soul was his great characteristic. I never knew anyone who, being so long in one place, had yet kept such an open mind (I was thinking of Higher Criticism). But his firm hold on faith was something to admire.....

What changes he had seen, and what a change his removal will make.I am so glad that I had correspondence with him again before the end. But he wrote just as firmly and clearly as ever."

FROM A GRADUATE AND FORMER DIVINITY STUDENT:—

Every graduate of Bishop's College, learning of the passing of Dr. Allnatt, will feel that he has lost a personal friend and benefactor, that the College has lost one whose life and teaching has been the most tremendous example of real piety and scholarship. He was one of the few who appeared to always try, at least, to practice as he taught. Thinking of the scores of men whose lives were thrown into daily contact with that saintly life, it seems to me that possibly no single individual has done more for the Church of God in Canada than he. Forgive the personal reference when I say that I feel in myself a debt I can never hope to repay. His faith and love shone through a life of transparent Christian goodness. I shall never forget what he has been to me since I first was privileged to know him. In our hearts we all loved him, and now that he has entered into the Greater Life, to receive the "well done, thou good and faithful servant", we can revere the memory of a great saint of God. His work lives after him, through the hundreds of men who bear his impress;—none could help being impressed, for good, nor be other than better than before, nor better than he would otherwise have been. And though his familiar voice is silent, though his well remembered figure moves no longer in the University he loved, he lives in the lives and precepts of those he trained.

FROM W. DE M. MARLER, ESQ:—

"How well I remember our first meeting! The picture of it is as fresh as if it had occurred yesterday. It was at a reception at the Rectory that you and I know so well. He had gathered about him all the young people of the village, Anglicans and Romans, and there he was, radiant with happiness and

such a charm of manner. You probably do not remember him as he was then. He was beautiful rather than handsome, with his lovely eyes, curling hair and Grecian beard. He was the first Englishman of refinement I had then met, some years older than myself, and he inspired me with a sincere admiration of him, which has lasted ever since. I have since met many men of the same kind, and have loved and been loved by them, but I always regarded him and spoke of him to mutual acquaintances as my dearest friend.

Nor can I forget our many summers passed together, when we were inseparable, our readings in the classics, our talks over the fireside, our excursions on the river, our travels together abroad, and his constant kindness. Often when in Italy I longed for his companionship and thought of him and what delight we would have taken together over the historic monuments and works of art."

FROM A DIOCESAN OFFICER OF THE W. A.:—

"Everyone loved dear Dr. Allnatt—his life has been a beautiful example of Christian endurance and service and his presence was always a benediction. His memory will be an inspiration always.

I think of him as I last saw him at "Harrold Lodge" when I met the girls. He was so alert—full of interest—and so encouraging, it always did one good to talk to him. His great learning yet utter simplicity and humility always made a deep impression upon one. I have seldom known a life more utterly devoted to the service of the Master and its influence will be felt through generations. It shews in the lives of those students who had the privilege of studying under his instruction. All this you know, but I had to say it once more.

Yet we cannot mourn for dear Dr. Allnatt, no matter how much we miss him, for one feels that his splendid work was ended and the time had come for the faithful soldier and servant to enter into his rest.

If only we can be faithful in our small lives, as he was in his great sphere, how blessed it will be to be called to pass into that Paradise and the Presence of Christ as he has done."

THE WITNESS OF ST. MATTHEW

By F. J. B. Allnatt, B. D., Rector of Drummondville,
Quebec. London: Kegan Paul, Trench and Co. 1884.

In the full and strenuous life which Dr. Allnatt lived during his years at the university, there was but little opportunity for literary work. Throughout these thirty-three years of Academic duty, his class work was more than is often assigned to two or even three members of a collegiate staff. And outside this routine work his time was always ungrudgingly given to his pupils, for tuition, consultation and advice. The output of these years is therefore mainly to be sought in the "living Epistles, known and read of all" to whom men from Bishop's bearing more or less the impress of their revered preceptor's influence and teaching, have ministered in holy things for a generation past. A modicum will also be found in those letters, now doubtless treasured by those who have any specimens of the characteristic missives which he penned in choice, terse and vigorous English, full of felicitous phrasing, reminiscent of a time when letter-writing was still an art.

A later issue of the "Mitre" will, it is hoped, give some account of a work of peculiar value and interest to which Dr. Allnatt had devoted much of the scant and precious leisure of several years and to the final preparation of which he had intended to give what time could be spared from his chaplaincy duties during the coming summer. But God willed otherwise, calling him to higher service, and it remains for other hands to do what can be done for the vicarious issue of this work in form for publication.

Meanwhile, the only considerable literary output of Dr. Allnatt's able and busy pen is the fruit of some of his studies during the quiet years which he spent as a country parson in Drummondville from 1864 to 1885.

The Exegetical studies which form the subject of this article were published just one year before the end of that period. But while they therefore represent an earlier phase of his thought and an earlier stage of the development of a mind ever keen to discern and adapt all that was best in modern thought than that maturer stage which was familiar to his more recent pupils, these studies reveal that quality of mind and those methods of thought which will be found delightfully familiar to all who knew the writer and who valued his rare powers of analysis, his sane and discriminating mysticism and his deep and devout insight into spiritual mysteries and their bearing upon human life. For in

these respects, to those who knew him best, he held a place in the first ranks of the church's teachers, and to them it is little wonder to hear that latterly his theological classes in curious opposition to the common reputation of their kind are said to have hung upon his words and to have begged for lectures additional to the considerable number already provided for them.

The book begins with a thorough and systematic analysis of the First Gospel—well worthy to stand beside Bishop Westcott's masterly analysis of the Fourth—pursuant of the plan set forth in the sub-title as "an inquiry into the sequence of inspired thought pervading the First Gospel, and into its result of unity, symmetry and completeness as a Perfect Portrait of the Perfect Man."

This plan assumes "the existence in each Gospel of a connected sequence of spiritual meaning." "It is doubtful", says the writer, "whether a sufficient degree of attention has been devoted to the work of tracing this sequence for the benefit of the general reader, of attempting to indicate the thread of spiritual teaching which pervades the apparently unstudied arrangement of the gospel details, to note the progressive stages which carry the believer onward from height to height of heavenly knowledge, and the links by which those stages are connected, and to show the unity, symmetry and completeness of each gospel as a Picture (from its special point of view) of Jesus Christ, His Person and work."

St. Matthew's gospel is particularly well adapted to a study of this kind. For this Evangelist's love of grouping and classifying his material apart from chronological considerations, has always been noted. But when, as in this little book, there are brought to bear upon such study the sound learning, wise judgment, and deep and luminous spiritual experience of a "scribe instructed unto the Kingdom of heaven," who brings "out of his treasure things new and old", the result is full of edification for the reader.

In a work whereof the various parts are treated as organic portions of a complete whole, it is difficult to illustrate the method by isolated extracts. The treatment, moreover, is such as to require for its intelligent reading a constant use of the sacred text itself.

Equally difficult is it, in an exposition of uniform excellence throughout, to choose out passages of particular value and interest. It may suffice to mention the writer's treatment of the Visit of the Magi, his elucidation and analysis of the Sermon on the Mount, the classification and application of the parables, the signification and teaching of the various acts of healing, and perhaps, above

all, the mystical meaning and spiritual import of the different phases of the Mystery of Redemption, especially in the "Seven Scenes of the Sacrifice," culminating in the Resurrection and the farewell charge to the church.

For a critical treatment of the gospel there was no place in this work, and it is therefore the more valuable as an aid to supplement the use of other commentaries in which this particular feature is apt to overbalance the devotional. For the treatment here is devotional throughout and designed to apply the teaching of the gospel to the upbuilding of the spiritual life. But, to those who knew the writer, his devotional teaching is obviously a reflection of his own experience, a setting forth of the treasures garnered in his own spiritual pilgrimage.

To take, almost at random, a passage on which one's eye falls at the present moment. It is from the study of "Jesus walking on the sea" (pp. 164f.).

"And thus the ship of the Kingdom toils, tempest-tost through the long night of its earthly course,—“until the day breaks, and the shadow flee away.” But its mariners are not left to battle through the terrors of the storm, uncheered by the light of their Master's countenance. While the gale is at its height, and the darkness seems deepest, He is drawing near. Our Saviour's miraculous appearance to his apostles on this occasion is a beautiful illustration of the manner in which He is pleased to vouchsafe to the spiritual perception of His people, for their comfort in times of extreme trial and discouragement, a vivid manifestation of His succouring presence. (Compare Acts XXIII, 11, XXVII, 23). Such moments are necessarily few in number; but they are the token and pledge of His perpetual unseen presence and unfailing protection, and are without doubt the brightest spots in the Christian's life. “He went unto them **walking on the sea**”—on the raging waves,—thus manifesting His dominion over the trials which were permitted to disquiet His servants.

“The first glimpse of His approaching form only increased their alarms. They said, “It is a Phantom!” Thus, in the troubles of life, the very object which the “painting of our fear” distorts into a shape of terror may be the approaching form of Jesus Himself, about to reveal His Presence as our Deliverer. It is a comforting thought that when trials are sorest, Jesus is nearest, and will at length, by those who wait and watch for Him, be seen and recognized.”

No one who had the privilege of knowing Dr. Allnatt with any degree of intimacy could fail to note that to him, the presence and love of his Master was a very real thing. Highly appreciative of all that was good and wholesome in

Nature, in Art and in Life, with a keen sense of humour, a ready wit, and a kindly interest in all that was human, he was ever ready to introduce, when called on, in the simplest and most natural way, into a conversation on any mundane topic, a reverent allusion to those things which abide and which were to him the ever-present realities of life.

Some readers of these pages may have heard one of the beloved Padre's last sermons in the little church of St. Peter-on-the-Rock at Cap a l'Aigle last summer, a sermon on the love of God, in which he quoted the following lines: "What seek ye, "mid the ebbing and the flowing of Life's Wild Sea, where nothing is secure? Ye seek, amid the coming and the going, A Love most sure."

The reality and the supreme significance of the Divine Love as manifested in and assured by the "Perfect Man", and as an abiding and all-pervading fact of spiritual experience, was witnessed simply, faithfully, consistently and without ostentation by him whose own eternal gain seems for the present the irreparable loss of those who knew and loved him, yet now, this side of the veil, can see his face no more.

Some of these will doubtless wish to secure for themselves, if they do not possess it already, this little book, which, while perhaps it lacks something of the fulness and richness of his maturer thought, reflects in no small degree the familiar teaching of the Doctor Amabilis whose memory lives in the minds as his influence in the lives of all who knew him.

Cap-à-l'Aigle, 7 June 1920.

G. ABBOTT SMITH.



**ADDRESS DELIVERED AT THE MEMORIAL SERVICE FOR
THE REVEREND CANON F. J. B. ALLNATT, D.D., D.C.L.,
IN ST. MARK'S CHAPEL, UNIVERSITY OF BISHOP'S COLLEGE,
ON ST. MARK'S DAY, 1920,**

By the Reverend Professor Frank G. Vial, B.D.

**Henceforth there is laid up for
me a crown of righteousness.**

2 Timothy IV, 8.

You will notice that this crown is the reward of service, of effort, of striving to reach a goal, of fighting to achieve victory. The soldier and the athlete were blended in the Apostle's mind as he endeavoured to describe his feelings and convictions when confronted with the certain prospect of early and violent dissolution. And you will further notice that the reward is in keeping with the service. It is of the same character. When a Commonwealth wishes to reward distinguished public service, it is forced to bestow some material gift, and the greater the service rendered, the greater, generally, the richness of the gift. But higher spirits have always felt the futility and inadequacy of such rewards. Consequently the gifts most highly prized and jealously coveted by such are those of least material intrinsic value—a medal, for instance, or a bronze cross with the simple words inscribed, "For Valour".

Although this is the case in regard to worldly affairs, in the spiritual sphere the reward is commensurate with, and appropriate to the service rendered. The reward of righteousness is something in kind. The service is the service of Christ, therefore the reward is to be with Christ, to enjoy uninterruptedly converse with Him, to receive into oneself the Christ-Spirit and the Christ-Life, so far as human limitations will allow, and to find one's capacity of love and of service widened and deepened, until the human spirit is fully 'clothed upon', and ushered into the Perfect Day, the Full Light of the Presence of Christ and of God.

Does it seem incongruous to draw an illustration of Dr. Allnatt's work and spirit from military service? Here was a priest of the Church of God living apart from the noise and clamour of busy cities, living the life of a scholar and a semi-recluse, a Doctor of Divinity and a Professor of Theology, holding a chair in a small Canadian University, living in the midst of surroundings famous for rural charm and quiet beauty. Thus perhaps would a casual observer draw the outline and the background of the picture and proceed to paint the central figure in keeping with the rest; an amiable, retiring student of folios

'and parchments, gathering gentleness with years, appreciated and beloved by 'a gradually narrowing circle of friends, who as they pass on cannot be replaced, 'until he reach'.

"An age that melts in unperceived decay,
"And glides in modest innocence away."

Dear friends, that is a picture painted in accordance with preconceived ideas. It has points of contact with the truth, but is seventy-five per cent a fancy picture. It is true that Dr. Allnatt was a student, a profound student; it is true that a character always lovely and winning deepened its sympathies and, if possible, grew more tender as the years passed by. These touches are true but by themselves convey a totally wrong impression. For one thing his spirit drew more from, and had greater affinities with the mystic awe and strength of the Cumberland hills in the midst of which his youth was nourished than with the scenes of quiet loveliness in which his later years were passed. And how he loved the mountains and the rugged hills! Then again, the circle of his friends and loving admirers did not diminish but increased. There was no decay. "His eye was not dim nor his natural force abated." His friends did note a growing frailty of body—he seemed to etherealize, and his end was more like a translation than a death in the commonly accepted sense of the term. He "walked with God, and he was not, for God took him." Yet up to that earthly end the power of his soul was great and eager, ever pressing on. And he died, so to speak, with a sword in his hand, "the Sword of the Spirit."

Yes, he was a soldier, a soldier of the Cross. We are all called to that service; but how many in a generation carry out their vocation as he did whose name we commemorate today, whose place can never be filled, whose personality was so strong and so distinctive that it will linger about these sacred walls, and the College corridors, while lesser men will come and go? After all, how little there is in outward circumstance to those whose souls have been touched with Divine Fire. Men thus kindled will turn scenes of carnage to ends of love, and quiet university life into an effective means of fighting the battle of the Lord. A task truly receives its character more from the spirit in which it is undertaken and carried through than from its outward form.

Scores and scores of men have passed under Dr. Allnatt's fatherly care, have received his wise spiritual counsel, have been inspired by his noble example. Have they ever been self-seeking, or boastful, or unkind, or cowardly, or indolent without feeling that they have fallen short of the standard set up for them in their College days by precept and example alike?

But he was more than a soldier. He was a leader—a captain in the spiritual conflict under the great Captain of our Salvation. And as a leader he never asked for a valour, or an energy, or a sense of duty which he did not himself possess. Did anyone ever know our dear father in God shirk an irksome task, or be daunted by difficulties, or seek needed repose until his work was done? And withal, so gentle and considerate of the infirmities of others!—so eager to relieve others by placing burdens upon himself! His position of honour and influence was used by him simply as a means of wider service for his Master, of greater helpfulness to his fellows. Like a gallant captain his sense of honour was unerring, no meanness ever touched him, no sordid aim he ever had, his chivalry was undimmed by any stain. A beautiful soul tempered to finest uses by the discipline of Christ and by the guiding of His Spirit.

Now, my dear friends, this is no formal eulogy. I mean every word I say, and I say it with a full consciousness of my responsibility. From early boyhood have I known and loved this servant of Christ and helper of men, and through these many years I have never seen anything which was inconsistent, or insincere, anything which modified respect, or deflected love. Faults he had, but, to speak paradoxically, they were beautiful faults, defects which rather enhanced than otherwise the attractions of a character so tender and yet so strong as was his. You who knew him well as teacher, friend or colleague realize that I speak the utter truth.

And now we come to the reward. Dr. Allnatt was the last man to think of reward, of personal gain, or personal aggrandizement. But in forgetting, he was gaining, and shall gain eternally, the great reward. "He that loseth his life for my sake shall find it." Yet there are things inferior to that great reward, though partaking of the same character and caught up and glorified in connexion with it, which our dear friend and father valued. And they were the love and appreciation of those on whose behalf he laboured and for whom he spent himself. That reward he had and I think he knew that he had it, though there is that strange English characteristic,—that innate, or habitual reserve, which prevents us from getting as close to our dear friends as we might. But I think he knew that those among whom he fought his good fight and ran his course revered and loved him as none other—that his beloved students, for whom he was so eager to sacrifice his own comfort, leisure, and periods of rest, recognized and appraised not only the kindness of his actions but the Christ-like spirit behind them—that people with whom he only had casual intercourse felt the goodness of his personality and were the better for that intercourse—that the University, the Diocese, the whole Canadian Church, as represented by its

Episcopate and its councils, looked upon him as a leader of religious thought, and a guide in spiritual things. His firm convictions, his noble ideals, his broad tolerance, his everwidening sympathies, his devotion to duty, his lofty-patterned conduct, his spirituality of outlook and of aim powerfully affected for good those most unlike himself. He must have realized this influence which he exerted and recognized the love and appreciation which surrounded him although his humbleness of heart prevented him from dwelling upon them.

He has passed on; yet the influence of that gracious spirit remains, and will remain. The power of his teaching, and the example of his life extends, and abides, wherever students of his have carried the message of Christ, vitalizing and empowering because it was not from books alone, or chiefly, but from the heart and spirit of the teacher. We all have learnt from him that,—

“Our souls should widen ever, not contract,
 Grow stronger, and not harder, in the strife,
 Filling each moment with a noble act;
 If we live thus, of vigour all compact,
 Doing our duty to our fellow men,
 And striving to exalt our race
 Than our poor selves, with earnest hand or pen,
 We shall erect our names a dwelling-place
 Which not all ages shall cast down again.”

Yes, his beloved memory has found its dwelling-place in many a heart and cannot be dislodged therefrom. But above, all the crown of righteousness is his, that communion with Christ and with God which in sacrament, in meditation, and in prayer he sought throughout his life, and in large measure seemed to gain—that is now, and growingly, forever his.

“Tis no palm of fading leaves
 That the conqueror’s hand receives,
 Joys are his serene and pure
 Light that ever shall endure.”

There has passed from the ken of our earthly senses, but not from our spiritual consciousness, the soul of Francis John Benwell Allnatt, man, gentleman, scholar, priest, and saint. He has passed from the arena of conflict and the state of service into the condition of reward, where true and loyal soldiers of the Master, when the Perfect is come, rejoice without end in the Presence of God; and, being transformed from brightness into brightness, behold His Glory face to face.



DR. ALLNATT, (CIR. 1869)

AFTER SUNSET

By Grace Hazard Conkling

I have an understanding with the hills
At evening, when the slanted radiance fills
Their hollows, and the great winds let them be,
And they are quiet and look down at me.
Oh, then I see the patience in their eyes
Out of the centuries that made them wise.
They lend me hoarded memory, and I learn
Their thoughts of granite and their whims of fern,
And why a dream of forests must endure
Though every tree be slain; and how the pure,
Invisible beauty has a word so brief,
But few may ever snare it in a song,
Though for the quest a life is not too long.
When the blue hills grow tender, when they pull
The twilight close with gesture beautiful,
And shadows are their garments, and the air
Deepens, and the wild veery is at prayer,
Their arms are strong around me; and I know
That somehow I shall follow when you go
To the still land beyond the evening star,
Where everlasting hills and valleys are,
And silence may not hurt us any more,
And terror shall be past, and grief and war.

(The above is a poem of which Dr. Allnatt was very fond and expresses the feelings which he himself entertained for Nature).

A TRIBUTE FROM "CHURCH TIMES"

It is impossible to speak too highly of Dr. Allnatt's devotion both to his religion and his special work. The college chapel was indeed his spiritual home, for there he received in Holy Eucharist and frequent prayer the grace of God. It was his custom to walk from his house to the college about one o'clock every night (the sight of his cassocked figure passing across the snow is not easily forgotten), and then he invariably visited the chapel. Those who watched him walk at all hours across the college court would often see him stand still for some minutes, he did so in silent communion with God. He was first and foremost a man of devoted prayer.

In such a spirit he tried to train those who came under his charge—some sixteen generations of divinity students passed from Bishop's College to the ministerial field, and all kept a warm affection for him. Hebrew was perhaps his special work, although he had also a wide knowledge of New Testament exegesis and of dogmatics. His theology was rightly formed on the seventeenth-century Anglican model, and there was no weakness either in the way he held it for himself or taught it to others. For this reason he was able to do a great work for the Church, and his religious influence was all the stronger because it was chiefly exerted within the walls of his University and not frittered away in miscellaneous ways outside. Everybody understood that he set severe discipline before himself as part of the Christian life, and expected others to do the same. It was small cause for wonder, therefore, that he might have looked with pride (had pride occurred to him) upon his long line of pupils; it would be impossible to name the many in it who have made their mark as vigorous parish priests and in posts which some would wrongly describe as higher, but one must recall he was the teacher of the late Harold Hamilton and of C. W. Mitchell, whose death as a war chaplain cut short a life of promise, given in Canada and at Cambridge, in the field of Oriental reesarch. Dr. Allnatt's work will abide, and it is good to think that, as the appointment of his successor rests with the Bishop of Quebec, the best traditions of the place he made his own are sure to be carried on.

Dr. Allnatt seemed so firmly the one continuous part of a college which has seen great changes; he was so deeply fixed in the college life, where all the Arts as well as the Divinity students came under his teaching, and where he had twice, first in 1890—1900, and now before the appointment of the new principal, been acting principal, that it might be supposed his interests had become narrow.

Such was far from the case: he was a canon of Quebec and he thoroughly understood what the episcopate meant to his own Dominion and the world at large; in synodal life he took a regular and devoted part, and his defence there of a reverent and restrained Higher Criticism carried the Canadian Church into the future just as his conservative theology kept it firm to the past.

Much else might be said of his life, his work, his friendships, his knowledge of Canada, and the pupils he had trained for the highest of labours. But those who knew him best, and loved both him and his strong characteristics, will think above everything else of the piety and the fragrance of his spiritual life. He ever moved in the unseen, and his life was truly "hid with Christ in God." The Communion of Saints was dear to him while he was here on earth, and now he knows it in another sphere. He worked and lived in the very presence of God, and so death must have been to him the gate of life.

J. P. W.



AN APPRECIATION FROM A MEMBER OF HIS DIVINITY CLASS

The editor having asked me to write a little appreciation of Dr. Allnatt from the student's standpoint, I gladly do so, under a deep sense of my own and my fellow-students, debt of gratitude to a great personality. No doubt many others will give their reminiscences of Dr. Allnatt, practically covering the whole of his life, but I can only testify of him during the last 18 months of his career. In that period I learned to love and respect him as a wise, kind, generous-hearted teacher and friend, and feel sure that this has been the case with all who came into intimate contact with him. There was a kind of sanctifying influence all around Dr. Allnatt and one immediately felt conscious of this on entering his presence. His teaching embodied deep Christian humanity with true manliness and one of his most remarkable characteristics was, that, in spite of his advanced age, he was able to look at things from the standpoint of a young man. This, I daresay, was one reason why he was so successful a teacher and trainer of young men. Together with his saintliness of character, he laid great stress on devotion to duty. Dr. Allnatt, although a strict disciplinarian, was endowed with a truly loving disposition which was ever ready to give advice or help to others. The charm of his personality was enhanced by the possession of a rare gift of humour which was often brought into play. He was a man of mighty intellect and he had a marvellously retentive memory, frequently making quot-

ations from Shakespeare, Milton, Scott and other writers when wishing to emphasize a particular point. The generality of his knowledge was amazing and his command of English was simply wonderful. One could not be under Dr. Allnatt's guidance very long before learning the grace of tolerance to other Christians outside the Anglican Church. He had a strong dislike for the term "Protestant" applied as a name to the Church of England, declaring that it is one thing to protest against an abuse and quite another to protest against the holding of certain beliefs by others. Dr. Allnatt held very definite opinions regarding the Church's mission and authority and in my opinion was a real High-Churchman, but he believed that there is some degree of glory attainable for those who have never heard Christ preached and that we cannot limit God's mercy to the visible Church. Time and again he would direct attention to the inadequacy of our Authorized Version of the Bible to give the true meaning of the original. St. John 5.29 is a case in point, where the A.V. uses the word "damnation", when "judgment" would be a better rendering. On one occasion, when reading this passage for the 2nd lesson at Evensong in the Oratory, he came to the words "and they that have done evil, unto the resurrection of"(and here he supplied the word) "judgment". I was much impressed and a day or so afterwards he brought up the subject and said:—Do you know, I could not resist changing that word, for there will be no resurrection to damnation; it will be a resurrection to life for some, but to judgment for others". I mention this, because I realize how deeply Dr. Allnatt was filled with a sense of God's loving forgiveness and infinite mercy. He told me one day that the older he grew the more he was convinced of the truth of Christianity and when one considers what an acute capacity for reasoning Dr. Allnatt possessed, one recognizes this as a tribute to the genuineness of the Christian religion. He was a type of fine gentlemanliness which is all too rare in these stirring times. The relationship between him and his students was along the lines of affectionate personal friendship, and his sympathetic interest could always be enlisted in times of difficulty or trouble. He was an indefatigable worker, ever ready to give instruction or help, in or out of lecture hours, not even sparing himself on Sundays. It is no exaggeration to say, that he lived for the sake of his work and his long life was consecrated to the noble task of preparing men for the Sacred Ministry, and faithfully he performed his work. There was nothing of the "dry as dust" about Dr. Allnatt, his teaching being characterized by a perennial freshness and the somewhat dull periods being brightened by flashes of his brilliant wit and humour. On one occasion, advising us to procure a certain dictionary which was very up-to-date, he told us that it even contained

the very latest "slang" words. One of the students announced his intention of purchasing a copy, saying that he used plenty of slang himself, whereupon Dr. Allnatt rejoined:—"Oh, well, in that case Mr....., you will not need it!" He had quite a gift of versification and was able to compose little verses on the spur of the moment. In this connection it will be interesting to recount the following instance, the facts of which were given to me by Miss Gill. Some years ago, while she and Dr. Allnatt were on a walking tour in the English Lake District, Miss Gill had worn a pair of old boots while proceeding through the rough places. On reaching Lodore, which is quite close to Keswick, Miss Gill felt that the need for the old shoes was past and was about to throw them away when Dr. Allnatt remonstrated with her for leaving them amid such lovely scenery and urged her to bury them. This was done and Miss Gill, finding a piece of smooth board, requested Dr. Allnatt to compose an epitaph and without any hesitation, he wrote the following words:—

“Traveller, pause and lend a tear
Two toil-worn soles lie buried here,
Earth’s stony paths long time they trod
And now they rest beneath the sod.
They well deserved a happier fate,
Of other’s loads they love the weight
Nor fee, nor gratitude they gained
But ne’er lost patience, ne’er complained.”

If one could recall the numberless instances of his great humour, one could fill many pages. Dr. Allnatt was a wonderful combination of Christian gentleman and scholar and it has been a great privilege to have come into contact with such a truly great man. Few men knew their Bible better than he, and his whole life and teaching was permeated with Christ’s love for His people. Like the great Apostle whose mind he interpreted so ably, he has fought a good fight—he has finished his course here on earth—he has earned the crown of righteousness. Of him it may truly be said “His citizenship was in heaven.” Bravely and loyally he stuck to his post of duty. Holding on at his work while his faculties remained, he spent and was spent for the sake of others. A noble self-sacrificing life peacefully ended—his work done—he has entered into “the rest which remaineth for the people of God” and his good works will undoubtedly live after him. The inspiration given to the host of his past students is one that will remain and his memory will be reverently and affectionately cherished by all who knew him.

W. R.

CANON ALLNATT

As I listened to the convocation sermon by Canon Scott and heard him emphasize those two most important duties of the Christian—to be a witness for Christ—and to be constant in service—I felt how appropriate the theme was in connection with the absence for the first time of the revered figure which had for so many years occupied the stall of the Dean of the Faculty of Divinity. Was there ever at the College anyone who more constantly and beautifully exemplified those important christian traits—serving and witnessing? With his habitual meekness and humility I can understand his joining in our general Confession.—“We have left undone those things which we ought to have done and we have done those things we ought not to have done”—but I can picture St. Peter smiling down upon him and saying “Father Allnatt, this prayer is not for thee”—Others will speak of him as Priest and Professor, whilst I knew him as a fellow member of Corporation and of General Synod. If he differed from you in opinion he never said anything to hurt you, and when the meeting was over there was almost a caress in his kind invitation to be a guest at his table. When I happened to differ from him (not knowing any better) I almost felt like prefacing my remarks with an apology for so doing. And sometimes did. It is not my practice. I meet so few Dr. Allnatts. When he lost his dear wife, whom I was privileged to visit in her retirement and who radiated wit and brightness from her invalid’s couch, he acknowledged my message of sympathy in terms of such beauty and christian appreciation and submission that I read his epistle from time to time as I do those cherished missives to which a man turns for comfort and encouragement when clouds darken the sun and there is moaning at the bar. It is hard to measure the service he rendered his Master or the effect of his daily witnessing for Christ—for what bounds can be placed on the far-reaching influence of a consistent christian gentleman?—May it not recently be said of him, as was said of one of olden time, also exceptionally good—“And he was not for God took him”.

LANSING LEWIS.



A LAYMAN'S IMPRESSION

The first time that Dr. Allnatt can be recalled as a definite personality in the memory of the writer, although his name, office and reputation were familiar enough before that, was a Good Friday nearly twenty years ago. He was taking the Three Hour Service for the Incumbent of the Parish. His peculiarities of manner, his complete indifference, or unconsciousness rather, of those who were coming or passing, as he paced up and down before the church were obvious to all, and have always remained as quite vivid features of his personality. One remembers that he wore a light coat cloak-wise over his shoulders, for it had been raining, and carried his hat in his hand. But in the church, as he conducted the prayers and meditations, everyone forgot entirely the mannerisms in the deep earnestness and devotion of the man. But it is hardly necessary to enlarge on that for those who knew him.

The next distinct recollection, whether of the same year or not is doubtful and not important, is of his speaking in the Synod of the Diocese. A question had arisen which was tending to divide the members on the party lines that unfortunately so frequently raise misunderstanding and ill feeling in the church, and it had taken a particular turn in raising certain questions as to the course laid down for the divinity students at Bishop's College, which questions appeared to carry certain implications if answered, as apparently they had to be, in the affirmative. Dr. Allnatt waited until the critical moment, the animus of the interrogations had become unmistakable, and then he rose, and with his quaint stammering utterance put the whole affair into an utterly ridiculous light, yet in so kindly a fashion that none could take offence. So skillfully was it done that the controversial matters that lay behind this skirmish were completely put out of court; it was found impossible to bring them up again to disturb the peace.

These two incidents seem to the writer typical in every way of the man,—the saintly life and the keen mind. The former is possible without the latter, perhaps the combination is even rare, for intense religious feeling, not unnaturally, seems often enough to narrow the mental outlook and to deepen prejudices. One of the characteristics most marked in Dr. Allnatt seems to the writer to have been his willingness to receive new ideas and judge them on their merits and not solely by their conformity to the ideas he had received and held years before. This capacity in most is a mark of youth, and in this respect it would seem that he never grew old, any more than he did in matters of faith.

Such a man could not fail to make a deep impression on all who came in contact with him. Naturally, from the nature of his work, he did not come so much into intimate relations with laymen as with the clergy. Indirectly his influence on the laity will last for many years, and be far more widely diffused than if it had been more direct. Humanly speaking, there was in it less glory, but more usefulness, and being what he was he would be well content.



EXTRACTS FROM SOME OF DR. ALLNATT'S LECTURES.

APOLOGETICS:—

Re Our Lord's Body after Resurrection,—

If Our Lord's Body after resurrection had been merely the ethereal and impalpable substance of body, which is the real permanent body of all men, it could not have been perceptible to the senses. Therefore the body in which he appeared must have been that which was laid in the tomb. No doubt it was retained for evidential purposes until the ascension.

His explanation of KENOSIS,—

Ordinary view is that Christ's Godhead emptied itself of:

- (1) Some of its attributes.
- (2) The exercise of those attributes.

But a little thought shews both impossible. The true meaning is that He emptied the manhood which He assumed of that degree of glory, dignity and beauty, which naturally and ideally belonged to it, and assumed it in its lowest and humblest form.

His reply to Hackel's "The whole sorrow of humanity oppresses me"

The physical evil however severe and prolonged is compressed within a space which in comparison with eternity to follow (for which we may suppose it to be a preparation) is like the twinkling of an eye, compared with the whole duration of human life. Our utter ignorance of the character of the future state makes us utterly incapable of judging what may be the necessary means of preparation for its conditions and activities.

A Thought on Evolution.-(Shewing how much could be put in a few words) Our idea of evolution is not of gaps as the materialist's. It is a process by which any organism, animal or vegetable, advances in the way of development by a regular system of sequence, which from its regularity we term Law, the procedure being unbroken and continuous, although its action may be varied by the combination also in regular sequence, of many varying forms of the one great process of Law.

CREEDS AND ARTICLES:—

Thoughts on,—

(1) **The Atonement.**

It is the removal of the barrier of the whole of the old nature in Christ and its perfect presentment before the throne of God as an act of intercession and thus is a guarantee of the pardon of every sin brought into union with the act, by the individual sinner, and brought before God. The Blood of Christ is the blood presented in the Holy of Holies on the day of atonement.

We need no pious fiction, the death of Christ was for all. "In Christ all died". Every sin needs to be brought into that great act of death. The reconciliation of God to man has been effected once for all in the death of Christ. The free-will of every person is to claim or refuse the possession already made good.

(2) **Ascension**

Not regarding Our Saviour as being removed to some definite solar planet, etc. The direction to "Seek these things that are above where Christ sitteth" has no doubt a moral significance rather than a physical one.

The Ascension represents the character of this departure and so His return will be, not so much the coming from a distance as the coming into view of that which is here already. We are to regard His presence as everywhere.

EXEGESIS OF ST. JOHN'S GOSPEL:—

Chap. II "Water turned to wine",—

Christ came to change the lifeless water of our humanity to the richer life of His own Incarnation.

Chap. V, 24 and 29.

Resurrection of judgment' (not 'damnation' as in A. V.) Those who belong to Christ, who have trusted themselves to Christ and died in His faith, will rise not to judgment (V.24), there will be no judgment for them. The others who have not been brought to that position and lived other lives, they rise not to resurrection of life, but to judgment, to be dealt with according to their own various deservings.

"Cometh not into judgment",—

We trust and depend in Christ, therefore we have accepted his offer. Though unworthy, Christ sees in those so trusting their good intentions and they come not into judgment.

(or again)

Our Saviour's words are plain, the life acquired through true faith in Him exempts the professor from judgment, including that of the "last Day". He is passed from 'death unto life'.



A FEW EXTRACTS FROM HIS LECTURES ON 'THE PERSONAL LIFE OF THE CLERGY'

(It is hoped soon to have these lectures in book form, and it will be a book well worth having by all clergy especially.)

On Prayer,—

(1) Private devotion is the only fuel that can maintain the fire of the divine life, and its outcome in the form of external activity, as an offering acceptable to our Master.

(2) Axiom of Prayer, "No act of prayer can be of any real avail unless it is a definite putting forth of actual will power."

(3) Prayer is to be regarded not only as a means of rendering service, and of effectual approach to our Father's presence but also as an instrument capable of attaining definite results, as such it is imperatively necessary that we should learn ourselves and also teach others to use it, for the capacity of turning to account this means of grace will not come of itself. Its acquisition demands careful study and diligent practice.

Fasting Communion,—

On the ground of reverence, provision should be made for due vacancy in the physical frame for the reception of the sacred Body and Blood.

A further consideration that would seem to make this practice desirable is that of the suitable mental frame thus produced, the faculties being certainly clearer and more vigorous when a certain interval, though not too long an interval, has elapsed after a full meal. The interposition therefore of such an interval would seem to be not only right or seemly but actually called for by the needs of the case.

MEDITATION:—

(1) Demands or implies a condition of actual nearness to the life of Christ as well as direct and effectual consciousness of His presence.

(2) It is a dialogue between the soul and its God. "The man who habituates himself to address his inmost thoughts directly to God in this manner will soon discover that the very act of so doing has the effect of introducing into his mind as response to his utterance thoughts which are certainly not originated there in his mind, thoughts deeper and higher than any of which he would be capable of by his own personal mental efforts.



A FEW TYPICAL EXAMPLES OF THE BEAUTIFUL SYMBOLISM OF WHICH DR. ALLNATT WAS SO FOND:—

1. **The Ark** represents the heart of man, as consecrated to be the receptacle of God's Law.

2. **The Burnt offering**,—"The shedding of blood"—laying down of the old life.—Why should that old life be laid down? Represents the removal of the barrier between man and God—that means reconciliation .

There must also be the **fire** of the Holy Spirit to bring new life.

In the Holy Communion what we present to Christ is the old life, what Christ gives us back is the new life.

3. The thunder and lightning of Sinai represent man's conscience when he comes into the presence of God.

4. The lights or lamps of the tabernacle represent the consecrated heart by light of the Holy Spirit.

5. The Cherubins which bent over the Ark in an attitude of worship represent the totality of intelligent Creation in its essential attitude of worship towards God.

6. The four actions in feeding the 5000,
 Taking,—Christ taking our nature to Himself.
 Blessing,—Christ conveying the Holy Spirit.
 Breaking,—Crucifixion.
 Giving,—Bestowal of the risen life on those who are made partakers of it.

A FEW TYPICAL SAYINGS:—

Greek,—*Me chronon tribeson.*

Latin from Terence "*Homo sum et nihil humanum alienum puto.*"

When one of his class was liable to fall into heresy—with uplifted hand he would say,—"*But stay, stay.*"

As preface to any remarks. "*If I may so say.*"

Order is heaven's **first, last,** and only law.

Re Catholic faith:—

Quod semper, quod ubique, quod omnibus creditur.



LAST TRIBUTE

The funeral of the Rev. F. J. B. Allnatt, D. D., D. C. L., Vice-Principal and Dean of the Divinity Faculty of the University of Bishop's College, and Canon of Quebec Cathedral, took place at Lennoxville, on April 13th.

A memorial celebration of the Holy Communion was held in the College Chapel at 7.15 a.m., at which a large number of Dr. Allnatt's friends and colleagues, and of students of the University were present. In the afternoon, devotions were conducted at the Harrold Lodge by the Rev. Canon Scott, of Quebec, and the funeral service held in the College Chapel under the direction of the Principal. The Lesson was read by the Lord Bishop of Quebec, and the prayers

by the Rev. R. W. E. Wright, Rector of Lennoxville, while the musical portion of the service was rendered by the choirs of St. Peter's Church, Sherbrooke, and St. George's Church, Lennoxville, with Mr. A. E. Whitehead at the organ—the hymns sung being "Jesus Lives," "Cast Thy Care on Jesus," and "For All Thy Saints."

From the Chapel the funeral procession passed to Malvern cemetery, where the Committal sentences and the Blessing were pronounced by the Lord Bishop of Quebec. The pall-bearers were six of Dr. Allnatt's own Divinity students.

The service was attended by the Chancellor, (Dr. Hamilton,) J. Mackinnon, Esq., D. C. L., and W. Morris, Esq., D. C. L., representing the Corporation of the University, and a large number of the clergy of the diocese of Quebec and Montreal, among whom were the Dean of Quebec, the Rev. G. Abbott Smith, D. D., of the Montreal Diocesan College, the Rev. H. R. Bigg, Rector of Sherbrooke, and the Rev. A. H. Moore, of St. Johns.

The Chapel was filled to overflowing with Dr. Allnatt's friends and pupils and those who had come to render a last tribute to one who had for nearly thirty-five years been such a prominent figure in the life of the Province and of Canada, while the number and beauty of the floral tributes testified to the widespread feeling of personal loss.

To those who have known Dr. Allnatt intimately the service in the College Chapel was the last of many shared in the sacred building, the fitting completion of a great work done, and a perfect life lived in our midst, before he passed on to the higher task to which he has been called.

The mourners were Miss Gill, step-daughter of deceased, accompanied by Rev. G. H. Parker, a life-long friend; Mrs. J. G. Smith, Richmond; Mr. R. N. Robins, Mr. George Robins, Lieutenant Norris W. Robins, M. C., M. M., and Mr. Philip M. Robins, cousins, and a few personal friends. The Chancellor of the University came next in the procession followed by the Professors in a body, and the students.

Those attending included the Lord Bishop of Quebec, the Dean of Quebec, Rev. Canon F. G. Scott, Quebec; Rev. Dr. Abbott-Smith, Montreal; Rev. H. M. Little, Westmount; Rev. J. Agard Butler, B. C. School; Rev. Professor Vial; Rev. H. R. Bigg and Rev. O. G. Lewis, Sherbrooke; Rev. George Pye, Rev. E. Watson, Melbourne; Rev. E. K. Wilson, Waterville; Rev. I. M. Kerr,

Hatley; Rev. H. B. Husband, Magog; Rev. A. H. Moore, St. Johns; Rev. C. G. Stevens, Coaticook; Rev. H. E. Plummer, Megantic; Rev. I. Love, Marbleton; Rev. C. Bown, Fitch Bay; Professors Call, Boothroyd, Richardson, Rae and Morgan, all of Bishop's College, and members of Corporation; Chancellor Hamilton, of Quebec; Messrs. Jas. Mackinnon, William Morris, William A. Hale, James Cochrane, A. McMurray, W. J. McKindsey, Colonel Ward and many others.

Telegrams regretting their inability to be present were received from the Lord Bishop of Montreal, the Right Rev. the Bishop of Ottawa, and many others.

The following is a list of the floral tributes: Members of Corporation of Bishop's College, cross; Alumni Association, wreath; Alumni of Montreal, wreath; Colleagues and Faculty, wreath; Students' Association, wreath; Divinity Students, cross; lady students wreath; lady graduates, spray; boys of Bishop's College School, cross; Dr. and Mrs. Parrock, cross; Mr. and Mrs. Tyson Williams, wreath; Prof. and Mrs. Vial, spray; Prof. and Mrs. Burt, spray; Mr. and Mrs. Wm. Morris, sheaf lilies; Rev. and Mrs. J. Henning Nelms, laurel wreath and roses; Dr. and Mrs. Abbott-Smith, cross; Miss E. S. Crawford, cross; Mrs. Lucke and Mrs. Willis, sheaf lilies; Mr. and Mrs. and the Misses Cochrane, sheaf roses; Col. and Mrs. Worthington and Mrs. Craft, sheaf roses; Mr. and Mrs. D. Thomas and family, cross; Rev. and Mrs. R. J. Shires, roses; Miss Hampson, cut flowers; Mr. and Mrs. C. Peterson, spray; Mr. and Mrs. Earle Walley, spray; Mr. and Mrs. F. Main, spray; Dr. and Mrs. Winder, spray; Mr. and Mrs. Sydney Francis, spray; Mr. and Mrs. D'Arcy, cross; Mrs. McDougall, sheaf of wheat and cut flowers; Mrs. Newton, wreath; Mr. and Mrs. S. R. Newton, wreath; Mr. and Mrs. David MaGown, wreath; Canon and Mrs. F. G. Scott, cross; Mr. and Mrs. Wilkinson, spray; Mr. and Mrs. Walter Spanswick, spray; Rev. and the Misses Parker, roses; Miss Marie Gill and Miss McDougall, cross; Members of the W. A., cross; Girls' Auxiliary, spray; Mr. and Mrs. Philip Robins, spray; Mrs. and the Misses Greenshield, cut flowers; Miss Gill, lilies of the valley; Mrs. Molson, cross; Mrs. Champion, spray; Mr. C. C. Chaddock, spray.

It is regretted that several flower tokens had no cards attached, hence the inability of making due acknowledgements.

F. J. B. A.

We scarcely can believe that he is gone
Gone, leaving us to face the empty years
Without his guiding hand and cheering voice,
To spur our lagging hopes and check our fears.
To teach us still to give the best we have,
And having given, count the gift too small,
And give again in vain attempt to match
The gift of him who gave his God his all.

HENNING C. NELMS.

EXTRACT FROM A LETTER FROM THE ARCHBISHOP OF ALGOMA.

It was a shock to me beyond words.....His loss will be widely felt. It will come home to me keenly. I held my dear friend in deep and revered regard. He filled a place in College and Church and the hearts of his many friends which was indeed unique. It will not be easy to find another Dr. Allnatt—or even approximately to fill his place.

EXTRACT FROM A LETTER FROM A FORMER MASTER IN B. C. SCHOOL:—

The news of his (Dr. Allnatt's) death was a very real grief to me, for I did so look forward to seeing him again and having one of those remarkable talks.

There are so many of us who almost owe our souls to him. He had a very remarkable gift of teaching, and a personality that simply gripped you and held you.

Through all the years he has been Lennoxville to me, for he typified all that was best there.