

"One still more important step taken by the association I must note. Having condemned the entire administration of the diocese, they resolved to withhold their contributions from its Mission fund on the ground that the missionaries appointed by the Bishop were Romanisers, and they opened in opposition to it a fund of their own, from which they offered to contribute to the support of Missions in the diocese whose clergymen they might approve of. At the Synod of 1878 an arrangement was made by which their contributions were accepted, without any direct recognition of the association. Their denunciation of the Mission fund of the diocese had the effect of so seriously crippling its income that for two quarters in succession last year the poor missionaries only received one moiety of their promised stipend. Finally, in 1876, they gave up the issue of "Occasional Papers," and established a weekly news-paper, for the propagation of their principles.

Your readers will readily understand what a formidable obstacle to the election of Provost Whitaker this association constituted. Besides, they had at their disposal the leading Conservative newspaper of the province, whose editor is a Roman Catholic, but whose religious articles are written, it is said by a clergyman of the Church (IF SO THEY ARE AN INDELIBLE DISGRACE TO HIM); and this paper, for a month before the election, ceaselessly pelted the Provost with every missile which could excite Protestant prejudice or create alarm.

"The Canons of Toronto allow only an interval of four weeks to elapse between the voidance of the see and the election of the new Bishop. During this interval each party held a meeting, and selected a candidate—the church party, of course, choosing Provost Whitaker; the Associationists, the Rev. Dr. Sullivan, Bishop Bond's successor at St. George's, Montreal. The latter well knew that they could not elect their man; their great aim was to frustrate the election of the Provost.

"On Thursday, 27th February, the Synod was opened with the usual service, and, after organizing in the adjacent schoolroom, re-assembled in the cathedral at 4 p.m. for the election. The first ballot was immediately taken, with the following result: Number of votes cast—clergy, 107; parishes, 96; necessary to a choice, 54 and 49 respectively. For Archdeacon Whitaker, 80 clergy, 89 parishes. For Dr. Sullivan, 25 clergy, 54 parishes. (The rest were scattering and lost votes.) The second ballot, taken that evening, increased the Provost's lay vote to 41 parishes, and the third, the next morning, to 44 parishes out of 51 required, Dr. Sullivan's lay vote going down to 51. Thus the Provost was within 7 votes of an election, and his friends' hopes were high. The balloting was kept up uninterruptedly from ten in the morning till ten at night, with intervals of half an hour between each ballot, through Friday, Saturday, and Monday. On Monday night eighteen ballots had been taken with scarcely any alteration from those above given—the Provost's clerical vote rising to 88, but his lay vote never above 44; Dr. Sullivan's clerical vote never above 26. Thus the Provost had in his favour an overwhelming majority of the clergy, and almost one-half of the parishes; but it became evident long before Monday night that the few required lay votes could not be gained. On Monday night the Provost urged his friends to permit him to withdraw his name, and to this they reluctantly consented, only asking him to permit one ballot more to be taken. So, after the nineteenth ballot on Tuesday morning, which indicated no change,

the Provost publicly requested that his name should not be used again. In the meantime his supporters met and appointed a committee of twenty to select for them a new name. This committee, after solemn invocation of the Holy Ghost and much deliberation, agreed to recommend the name of the Rev. Dr. Lobley, Principal of the University of Bishop's College, Lennoxville, and the recommendation was at once accepted by their friends. The Associationists had intimated that they were prepared to accept any moderate man; and it was supposed that as Dr. Lobley was a man of the most marked moderation, who had never been connected with any party proceedings in the Church, and moreover a man of conspicuous ability and eminently qualified for the post (indeed, two colonial bishoprics were offered him before he left England), the Low Churchmen would have been glad to accept him. But this proved to be a mistake. The Associationists would vote for no man whom they had not themselves nominated; and their lay delegates were told that Dr. Lobley 'held the same unsound theories of clerical absolutism as the Provost,' that "his extreme teaching in the Theological College at Montreal had caused the greatest dissatisfaction," &c. These were simple falsehoods, invented to poison men's minds against him. I regret to have to say this of some of our clergy, but it is necessary to say it. Every one who knows Dr. Lobley knows that 'clerical absolutism' is the thing most of all opposed to his mind. And the fault found with him in Montreal was not that his teaching was 'extreme,' but that it was moderate. What the Low Church party there desired and demanded of him in vain was extreme teaching—of the Church Association type. Well, the twentieth ballot disclosed the name of 'Principal Lobley,' the same vote being cast for him as for Provost Whitaker. Three ballots more were taken without further change, Principal Lobley receiving the votes of seventy-nine clergy and forty-two parishes, Dr. Sullivan's vote continuing as before. It was now evident that Dr. Lobley could not now be elected. When news of this was received at Lennoxville the rejoicing was great that their beloved Principal was not to be taken away from them, and equally deep was the indignation at the insults gratuitously heaped upon so eminent a man by an aggressive and unprincipled faction. After the balloting was over on Tuesday night, the supporters of Dr. Sullivan approached the Church party and proposed a conference of representative men from both sides. This was acceded to, twelve from each side being appointed. These met on Wednesday morning, and, after four hours' conference, they agreed to join in recommending the name of Archdeacon Sweatman, a moderate Low Churchman, the High Churchmen stipulating that the Church Association should be dissolved. Each delegation then reported the result of the conference to its constituents. The Low Church party accepted the terms with unconcealed joy. Well might they do so. They had gained not only all they had been contending for, but much more than they could have dared to hope. They were themselves, though a minority (adding the votes of the two orders, but 80 to 137,) electing as the Bishop of the diocese a man of their own school. And as for the concession of dissolving the Church Association, it really was none; on the contrary, as there could be no excuse for keeping it up under a Bishop of their choice, they must have been only too glad of the excuse thus afforded them of retiring from it with applause and covered with glory. The delegates

of the church party attempted, it seems, to obtain what would have been a substantial advantage towards the peace of the church—the abandonment of the association's Divinity school and newspaper; but to this their opponents would not listen. The church party assented to the recommendation of the joint delegation, it may be well believed, not without much hesitation, and not till after several hours' deliberation. They had the mortification of feeling not only that they were defeated in failing to elect the best man, but that the minority were electing the Bishop; and that the balance of power and influence for many years was being seriously transferred into an inferior school of thought and teaching. However, the dissolution of the Church Association, which so long had harrassed and crippled the church work of the diocese, was hailed as an immense relief; and then, too, they had every reason to believe that Archdeacon Sweatman would prove a just and fair, and in no sense a partisan, Bishop; and so their consent, too, was given.

"At half-past seven, in the evening, the synod assembled once more for the last ballot. The interest and excitement, throughout the city, and indeed over the whole of Canada, was intense. The cathedral was crowded in every part. At nine, the twenty-fourth and last ballot was announced. It gave Archdeacon Sweatman the votes of 88 of the ninety six clergy voting, and 98 of the ninety-four parishes, his election being thus practically unanimous. The Dean after formally declaring Archdeacon Sweatman elected, requested all to kneel in silent prayer. Then the Hundredth Psalm was sung, the Benediction given and the vast crowd dispersed. This morning, 6th March, the Synod reassembled to receive Archdeacon's acceptance which he promptly telegraphed.

"After all was over, Provost Whitaker met his friends, and, in a most beautiful address, which quite melted them—an address such as one hears but once in a lifetime—thanking them for their devotion to him, and their unparalleled constancy. As one looked at his noble countenance, usually sternly impassive—then beautiful, all moved and softened as it was with deep and tender and refined feeling—and listened to the words of true Christian humility and goodness which came out of his mouth—and then compared him with the poor pigmies, whose ignorant, narrow-mindedness had deprived the Church's Episcopate of such a man, one could not but feel deep indignation. But from such feelings his own words recalled us to better and wiser thoughts—to better hope, more self-denial, and more earnest labours for the future.

"I have spoken of the interest which this exciting contest awakened in the country. Indeed, the excitement of those outside the Church was scarcely less than that of Churchmen themselves; and much wonder and admiration was expressed at the spectacle presented by so many of the most prominent statesmen, professional men, judges, merchants, of half a province, giving up for eight unbroken days everything else in devotion to a religious object. The noble devotion of the High Church clergy, and even more of the laity, to Archdeacon Whitaker was spoken of, too, as doing them infinite honour, as, indeed, it did. The daily papers of Toronto had leading articles on the subject nearly every day during the struggle. The *Globe*, the ablest paper in Canada, once the bitter enemy of the Church, now ever fair and markedly kind in its references to her, published several able articles, and one especially wise and full of good counsels after all was over.