

# The Church

TORONTO, CANADA, THURSDAY, DECEMBER 28, 1848.

[WHOLE NUMBER, DXXIV.]

## Poetry.

### THE SEA! THE SEA!

(From the Maple Leaf)

Ωθάρα, Ωθάρα—  
For the light of thy waves we bless thee,  
For the foam on thine ancient brow,  
For the winds, whose bold wings sweep these,  
Old Ocean! we bless thee now!  
Oh, welcome thy long-lost minstrel,  
Thy thousand voices, the wild, the free,  
The fresh, cool breeze o'er thy sparkling breast,  
The salt foam on each billow's crest,  
Thy joyous rush up the sounding shore,  
Thy song of Freedom for ever more,  
Thy glad waves shouting "Rejoice, rejoice!"  
Old Ocean! welcome thy glorious voice!

Ωθάρα, Ωθάρα—  
We bless thee, we bless thee, Ocean!  
Bright goal of our weary track,  
With the Exile's wrapt devotion,  
To the home of his love come back,  
When gloom lay deep on our fainting hearts,  
When the air was dark with the Persian darts,  
When the Desert, ringed with the cooling sea,  
And the wild's foam and the foam star,  
In Memory's dream—in Fancy's air,  
The chime of thy joyous waves was near,  
And the last fond prayer of exiled truth  
Was for thee and thine islands of love and light.

Ωθάρα, Ωθάρα—  
Sing on thy majestic psalm,  
Leap up in the Dorian smiles;  
We will dream of the blue Aegean—  
Of the hunter's shout through the Thracian woods,  
Of the shepherd's song by the Dorian floods;  
Of the Naid springing by Attic fount,  
Of the Sater's dance by the Cretan mount,  
Of the sun-bright gardens—the bending vine,  
Our steps' song by the flowering thyme;  
Of the dead Olympian's majestic domes,  
Our fathers' graves and our own free homes.

Ωθάρα, Ωθάρα—  
We bless thee, we bless thee, Ocean!  
Bright goal of our stormy track,  
With the Exile's wrapt devotion,  
To the home of his love come back!

## CHARGE

Of His Lordship the Bishop of Montreal, to the Clergy of the Diocese of Quebec, delivered at Christ Church, Montreal, at the Tricennial Visitation, in 1848.

MY REVEREND BRETHREN,—The last occasion upon which we were permitted to meet in Visitation, was marked, as most among you will remember, by an exceedingly awful calamity, upon the spot where we were assembled. We stood in the midst of yet smoking ruins,—the second conflagration, which within a month after the first, devastated the ancient metropolis of the Province, having just freshly occurred. Alas! there is a deeper gloom now thrown over our meeting; we meet under the effects brought home to our own body, of a far sadder scourge from the hand of our God. We look for the familiar faces of some of our brethren in the ministry of the Church, who according to all human calculation would have been among us to-day—but gaps have been made in the circle—they are gone, and their place is nowhere found upon earth. A recent stroke has added one to the mournful list of the victims of the past year—a stroke the more felt because unexpected, for circumstances which are of public notoriety, have diminished the extent and altered the character of emigration from Ireland, and the amount of sickness and the number of deaths at the Quarantine Station, during the attendance of our lately deceased brother,—so far from resembling the state of things which marked the summer of 1847, was, beyond all precedent, small—in fact, only one death among the Protestant patients had occurred at the station when he left it—added to which, the ample provisions which, in consequence of the severe lesson of a former season, had been made by public authority, to meet the demands of the case, and the admirable regulations which have been established in the hospitals, have sensibly lessened the danger of infection, which I believe to be less, at this moment, than in any former year. Yet, although it has been ordered by the wisdom of God that, although, with the exception of the memorable afflictions of last year, it had never happened that we lost a clergyman in this service, the very first of our faithful volunteers who now undertook it, is already fallen. Precious in the sight of the Lord is the death of his Saints. Honoured be the names among men, and dear be the memories of those devoted servants of God who counted not their lives dear to them, while ministering to their humbler brethren in scenes of death and horror, and who, melancholy and grievous as has been the loss to their families and friends, have themselves finished their course with joy and are gone to their reward in Christ. To me, I hardly need point out that, as I was to a certain extent concerned in causing this exposure to danger of such among our many-clergyman, (in this sense) as contracted the disease at the Quarantine Island, (being one half of the whole number who have died,) there is here an aggravation of poignancy in the sorrowful sense of our loss. Yet suffer me to mention some comfort which I have derived from the thought, not only that our Clergy, with no suggestion from their Bishop, were found at the post of danger in every other spot where the fever prevailed, and that the case, therefore, was not peculiar, of those to whom I proposed, last year, (of course, without enjoining it,) a share of the Quarantine duty; but also, even including those who served at that station, there was not one victim, who fell simply in the execution of the duty which I had indicated.—The established term of duty was only for a week—the two who were taken from us last autumn, both voluntarily out-staid their time,—one of them by his own express and earnest desire, had remained six weeks at the Island,—and, in human probability they might, but for their spontaneous extension of their term of service, have been here among us this day.—With reference to the present season, you are aware, my brethren, that I made no suggestion whatever to individuals, upon the subject,—the occurrences to which I am here adverting, having caused me to shrink from assuming such a responsibility.

Deeply as we must deplore the loss of so many valuable lives, and severely as it must tell upon the interests committed to us, there can, I think, be but one sentiment, when the case is fairly and fully considered, respecting the plain duty lying upon the Church to supply the service in question. It would have been monstrous, it would have been outrageous, to leave the Protestant sufferers at Grosse Isle, after our Chaplain became disabled, untended by the ministry of the Gospel—and no means existed to supply this want, but in the succession of visits from clergy-men at a distance. Upwards of five thousand four hundred bodies were buried in the Island during the single summer of 1847. In such a scene of death and human wretchedness, dreadful beyond conception in some of its details, and unsurpassed in the annals of history, it was not the part of the Church of England to leave her people to die like dogs, nor to deny to the bereaved and desolate survivors, to the helpless orphans

and the heart-broken widows, who multiplied from day to day upon the Island, the soothing ministrations and the reasonable care and counsel of her faithful pastors. Among the sick and dying themselves, there were, no doubt, many examples of a condition in which, from the operation of different causes, the ministrations of the Church can be of little avail—but even in these it was a satisfaction to be at hand and to do all of which the case might admit—while in a vast multitude of other instances, the Clergy, I well know, and I may appeal to brethren who are here present,—I might appeal to the testimony of those who are gone and the assurances of the last of whom, to this very effect, as it were, still sounding in my ears,—the Clergy, I well know, are prepared to say that they found their labours most affectionately appreciated, and, as they had reason to hope, profitably applied—that their presence was hailed, and the return of their visits was longed for, by the languishing sufferers among them, from building to building and from tent to tent and from ship to ship, they made their unceasing rounds, and that a gleam of joy,—yes, and not seldom, of holy joy would light up the sunken or all but closing eye, at seeing, charged, perhaps, with the sacred memorials of the sacrifice upon the cross, the messenger and representative of him who, in the days of his flesh, himself took our infirmities and bore our sicknesses; who went about doing good and healing all that were oppressed of the devil; and who in laying down his life for us all, bequeathed to us the lesson, as we are expressly taught, although our deaths cannot make the purchase of souls, that we ought to lay down our lives for the brethren. The case here in our contemplation, has been practically recognized by the Clergy of this Diocese, as constituting such a call—they have not all taken a share in the task—it was not needed, it was not possible that they should,—nor is any inference to be made on this account, in the way of unfavourable comparison—but, in every place where the call existed, clergymen of the Church have been found to respond to it—and, may God give us all grace, more and more, to appropriate the language of the holy Apostle, in this or in any other case, should it ever arise, seeming to involve a risk of life in the cause of Christ, *Yea, and though I be offered upon the service and sacrifice of my faith, I joy and rejoice with you all.*

I have been prompted to make these observations, because, among the laity of the Diocese who lament the loss of their Clergy, and who have not personally witnessed the exigencies which called them into scenes of danger, there have been questions raised, here and there, respecting the expediency or even justifiableness of their being so employed; and reference, as I suspect, has, in some instances, been made to a Canon (the 67th) which exempts a clergyman from any compulsory attendance upon persons in his parish, labouring under maladies which are known or probably suspected to be infectious. The Rubric, however, in the Office of the Visitation of the sick, which I conceive to be decidedly the preferable authority of the two, plainly suppose the attendance of the Clergy, even in the deadliest prevalence of plague. Would it not have been a reproach,—a disgrace would be the more appropriate term,—to the Church of England, to have left all the sick and dying Protestants at the Quarantine Island, to the care and instruction of Priests of the Church of Rome, never slackening in their labours, never shrinking from their task, never abating in their zeal for proselytism, and in the case which we are supposing, having all the advantage accruing from a discouraged and exasperated feeling of the Protestant patients, on account of the neglect with which they were treated by their own Church? Would it not have been a reproach, would it not have been a disgrace, would it not have been an indelible, an everlasting stain in the pages of our history in the Colony, if, while physicians and magistrates and nurses and policemen and grave-diggers were found capable of braving the danger, and while mere secular motives prevailed to engage some of these parties in their respective service at the Island, or in other places within the Province where fever-hospitals were established—the Clergy of the Church of England had turned their backs upon the scene of death and sorrow, and had shut their ears against the cry of the sick for their ministry, and the wall of the widow, needing to hear the words of life and peace?

The Clergy who served at the Island had a sufficiently hard service to perform; and in the confusion of last summer, from the overwhelming flood poured in, of misery and disease, and the imperfect provisions which were made for meeting the emergency,—the sick dying, at one time, by wholesale, from the mere want of attendance, and the entire establishment, notwithstanding an incessant watchfulness, and a wonderful degree of energy and administrative skill exhibited by the chief authority upon the spot itself, being carried on for a long time by strained expedients and inadequate shifts,—it was not easy to provide for the comfort and accommodation of the Clergy, in such a manner as might have been desired. But if any idea has been suggested to you abroad that the illness of the Clergy was liable to aggravation from any oversight in these points, the means are not wanting emphatically to contradict it. The Diocesan Church Society and other authorities concerned did their utmost to provide all that was needful in this behalf. The Society charged itself unhesitatingly with the expenses to be incurred for the object,—as well as with all the expenses to which the Clergy were subjected by their visits to the Island; including, in the case of those in whom the fever appeared after their return home, the charges of their medical advisers; but the Government ultimately took the whole upon itself and the Society was reimbursed.

It may be proper for the Clergy to know that, a public fast having been observed at home, in consequence of the calamities of Ireland, and communication of the Form adopted, having been made to the Bishops of these Colonies, (in some of which it was followed out in practice,) I did not fail strongly to urge the issue of a Proclamation for the same purpose, during the prevalence of the fever among ourselves; but ob-

\* I think it scarcely worth while to notice here a construction which I have been informed that it has been attempted, in certain quarters, to put upon the zeal of the Church of England in exposing their lives and wearing themselves down with fatigue in scenes (when the calamity was at its height) at once appalling and lastingly, had been merely to keep pace with the Church of Rome.—If there are quarters in which this motive is impugned, it can be of little use to set persons right who are so falsely and so injuriously prepossessed as to entertain and seek to propagate such a notion. Common sense and charity concur in looking for an adequate motive in a higher source. I will here take the opportunity of observing that, from the different nature of the two systems, the labour of our Clergy among the sick is far more severe than that of the Clergy of the Church of Rome, it being only looked for from the latter in their official capacity, (although they assiduously went about among the receptacles of the sick and showed them all friendly attention, in the different stages and degrees of sickness,) that they should, once for all, take the confession of the dying and administer the last rites to them,—whereas, in the case of the former, their spiritual office is exercised day after day, with the same patient for weeks or even months together. If the remark be, just which I have made above, respecting the prepossessions of those who are reported to have misconstrued the motives of our Clergy, what shall be said of the spirit and feeling of men who, in another direction, have pertinaciously studied to throw odium upon some of our Missionaries, in very truth a poverty-stricken Clergy, who gave their unpaid labours of love at the Quarantine Station, because they were simply re-imbursed by the Government for extraordinary expenses incurred in their visits, paid in many instances, from the remote interior of the country, unable, as it is notorious they are, to bear any addition to their ordinary expenses? It is painful to think of a hostility against us having such a character as this. May God change it to a spirit of candour and of love!

jections were found to exist which I did not succeed in my endeavours to overrule. In parting with this subject, I cannot forbear to express the thankfulness which we all ought to feel in seeing now among us some of our brethren who, in consequence of their share in these labours of love, sick high unto death, but who have been spared to us, and, in their cases, we should have sorrow upon sorrow,—and spared, as we hope, for years of usefulness in the husbandry of God.

We carry, indeed, all that we can possibly make available, to want in this Diocese, the holy warfare committed to us; for the demands which have been made year to year, and besides the sweep which has been made among us, by the cause to which I have been thus far directing your attention, there has been a very sensible diminution, in other ways, of our effective force.—Within the last twelve months, or very little more, four Clergymen have been permanently invalidated; two have gone to England under medical certificates, for change of climate, and will remain at home; one has gone home upon leave, on his private affairs, with an uncertainty attaching to his return; and two highly promising students in theology at Bishop's College, one of whom would probably have been ordained, if he had been spared, have perished by a casualty, in the river which washes the College-grounds. In all, we have sustained a loss of the service of fourteen clergymen, within the space of time just above indicated, and there are others in the Diocese who, from infirmity or broken health, are compelled to render nothing more than a limited amount of labour or a frequently interrupted course of performance, seeking, perchance, such help from their nearest brethren, as these, with their hands already full, can, by strained efforts, occasionally afford. My brethren, I mention these particularly because the difficulty of my own situation, and the perplexity attaching to the discharge of my responsibilities, is thus very painfully increased; and I must rely not only upon your indulgence of judgment, with reference to the imperfect supply of service in localities for which any of you may be particularly interested, but upon your endeavours to satisfy the minds of parties who may be ready to attribute what they suffer in the way of spiritual destitution, to neglect and indifference on the part of the Church. With whatever slender pretensions upon other things, you may be compared to the Apostle,—in this one thing you may safely declare that your Bishop resembles him, that the questions are perpetually and distressingly brought home to his experience—*Who is weak and I am not weak?—Who is offended and I am not offended?—Who is despised and I am not despised?* Here is a Diocese, the largest in superficial extent, with the exception of Calcutta, in the British Empire, and over the whole habited portion of the 200,000 square miles which it comprehends, we have people belonging to us, scattered, a few here and a few there, demanding, in proportion to their numbers, in order to their receiving, in many instances, even a meagre supply of service, and with many of them still left unsupplied at all, an amount of ministerial labour infinitely beyond the capabilities of such a body of Clergy, as we have resources at command for providing or maintaining. To watch for opportunities of procuring accessions to the number of our labourers; to reject the overtures of some and to adopt others, in nicely balanced cases; to choose, in the majority of instances, their location; to distribute them over the field, and to assign to them their work when they have been obtained and prepared to go forth; to decide between conflicting claims for their service, when appeals are made on the right hand and on the left; to study the aptness of individuals for particular situations, and to take into account a variety of other considerations bearing upon this or that case,—to devise palliatives and temporary expedients where the hope is yet distant of making effectual and permanent provision,—all this makes up a task under which the poor wisdom and ability of man, though far exceeding the measure vouchsafed to him who addresses you, might, without some measure also of that faith which relies upon a strength made perfect in human weakness, sink down altogether, and cannot, after all, expect to be saved from some error and misapplication. But you have your own difficulties, my brethren, and you know something of mine, many of which, I owe it to you to say that you have lightened by your counsel, your personal sacrifices, or your voluntary and often severe exertions to supply the need of the Church. Let us be thankful to God for the seven recruits added to our ranks in the recent Ordination, and for the hopes of their efficiency which we are warranted to entertain. Let us be thankful for the establishment and eminent usefulness of that infant and struggling institution, opened as the nursery of the Church in the Diocese, from which five among those recruits have been taken. Let us be thankful,—can we ever suffer any public occasion of the Church to pass without some such acknowledgement?—to the great Societies of the mother country, which, in addition to all the other accumulated benefits which we owe to them, have generously assisted this Institution, and one of which has enabled many zealous young men to prosecute their course of preparation, when the *res augusta domi* would otherwise have for ever forbidden to devote themselves to the work of the Gospel.

It would also be unbecoming, upon the present occasion, to pass without notice the loss which that Society has sustained in the death of its venerated head, who for twenty years, had watchfully presided over its councils, and who, filling the highest ecclesiastical dignity in the established Church of the greatest empire upon earth, uniformly exhibited a pattern of meekness and charity combined with a highly practical wisdom and an unbending integrity of principle. It is pleasing to reflect that one of the last acts of his life was an act of bounty to the orphan family of a late Clergyman of this Diocese—and it is more pleasing to know that in the approach of death, he felt, in all habitual humility of spirit, his own nothingness and natural selfishness before God. It is not necessary to render a tribute, in the same manner, to the living; but all men of all parties are agreed that his successor is a prelate of eminent ability, piety and zeal. Having noticed the College which owes so much to the Society just mentioned, I am desirous of saying a very few words with reference to some circumstances which have tended to call it into existence and to establish it where it is. I allude particularly to the necessity of providing such an institution, notwithstanding the previous existence of another College in this very city, considered to be under Protestant auspices and founded by the munificence of a member of the Church of England, of whose favourable intentions towards his own Church, there does exist evidence of the very highest respectability. The absence, however, of any explicit testamentary declaration to this effect:—the mixed, and thus far the utterly uncertain character of the institution in the grand point of religious control, the varying estimate formed within the Church herself, of her own pretensions in the matter:—the protracted and up to this day unsettled questions whether any advantage at all shall be given to the Church of England, in the establishment, or, if given, shall be given in a shape to secure the unimpeded operation of such a benefit,—the manifest disposition of the ruling powers to accommodate such institutions, when connected, as in this instance, with the government, to certain popular notions in regard to distinctive privileges in religion,—made it altogether impossible to wait, dragging on, year by year, in an indefinite expectancy, till all these points shall be disposed of, in a satisfactory manner. I do hope now, however, that

the Professorship of Divinity in McGill College, will be settled once for all, in the hands of the Church of England, and also that no such pernicious anomaly will be there seen as that of different systems of divinity publicly taught, at the same time within the same walls. Meanwhile, as I have said, it was impossible to wait—and the Theological Institution which was formed for directing the preparation of the students under the protection of the Society for the Propagation of the Gospel, has become a chartered and endowed College, with several Professorships in most efficient operation, (although the course has not yet been brought up to its destined mark,) the whole institution being placed by Provincial Statute, under the immediate control of the Bishop of the Diocese, and every branch and department of teaching being permanently under Church of England direction. There will not be,—at least there need not and ought not to be, any interference or rivalry between the two Institutions. McGill College, whatever may be its disasters and difficulties and causes of depression, commencing with a litigation carried on for twenty years, by the heirs at law of its founder,—however it may yet wear any authenticated stamp, assured in propriety of religious faith,—has, with reference to its due establishment and progressive extension, advantages, immediately, in its location at the seat of Government, and, prospectively, in its expectations from the Legislature and the probable future augmentation of the value of its property; and if the establishment of the Divinity Professorship upon a proper footing can be secured, then, in the event of a future division of the Diocese, this Professorship may, in lack of a College wholly under Church auspices, such as that at Lennoxville, be the resource of the new diocese of Montreal, for the preparation of aspirants to the Ministry. A strange idea having at one time got abroad,—although probably to a very confined extent,—that as President of the late Board of the Royal Institution, I had concurred in the recommendation submitted to the deceased Lord Metcalfe, of a scheme for what is called *liberalizing McGill College*, with rather a dash of hand, I here take the opportunity of stating that, upon the occasion in question, I addressed an official letter to that nobleman, which, of course is upon record, expressly to convey my dissent from such a project. While we are upon the subject of our Institutions within the Diocese, I will just glance, without going over ground which will be sufficiently explored in the meeting to be held this day, at the claims of the Diocesan Church Society to the energetic and enlarged support of our Clergy, and mainly through our Clergy, of our people. It has pleased God to enable us to make some gratifying advances; and we have, among other grounds of thankfulness, to acknowledge, within the past year, some bequests,—especially one of the late Miss Finlay, who has also been a bountiful benefactress, in the same way, to the poor of Quebec, and who having confided all her charitable legacies, except so far as she has specified the object of them, unreservedly to the hands of the Bishop, and having designated one of them to the relief of widows and orphans of the Clergy, has in a manner suggested, although she has not indicated, a recourse to the *Church Society*, which opens a channel, by its constitution, for this particular department of Christian beneficence. Upon these and upon some other points, we can rest with satisfaction in a review of the proceedings of the Society whether as a whole or in its auxiliary subdivisions or with reference to individual members, clerical or lay, but a vast deal yet remains to be done before that Institution can be, as it ought to be, with regard to the temporal resources for supplying the wants, and the temporal machinery for working the operations, of the Church, identified with the Church itself in the Diocese. The Church Society must ultimately assume the same place in the diocese which has been thus far occupied by the Home Society for the Propagation of the Gospel—and in the mean time, must act as a kind of hand-maid to the latter Institution, which has signified not obscurely, and upon very correct grounds, its purpose of making the continuance of its own body contingent upon the manifestation of due sacrifices and exertions upon the spot, with an indication of the Diocesan Church Society as the medium to be employed for the purpose—and I have received recent communications re-asserting the proposed maintenance of such a principle. The Clergy therefore, who receive stipends from the Home Society, will perceive the necessity under which they are placed, in the consistent maintenance of their relations with that Society, for exciting wherever it may not have been effectually done, an active interest on behalf of the Diocesan Institution in the minds of our people; but I indulge every hope that they, without any calculations of this particular necessity and that, with them, the Clergy who are unconnected with the Home Society, will persevere in enlarged and strenuous efforts to promote so vital an interest of the Church which they serve in love. It is, indeed, quite time that the Church, her ministers and her people should stand prepared, by bringing into activity and profitably applying the resources which lie within her own bosom, for the necessity which may not be remote, of carrying on the work of religion, independently of any countenance and recognition of human government—(these, indeed, may be said here to be already withdrawn)—or any distant or extraneous aid. The whole aspect of the world—we all see it, we all talk of it,—is pregnant with portentous change: the whole *foundations of the earth are out of course*: the whole frame of human society in continental Europe—and Europe exercises a direct and powerful influence over the destinies of the world at large—is convulsed: the signs of the times are sufficiently striking: the notes by which we are taught to desecrate an advancing day of the Lord, and which it is needless that I should particularize in addressing such an auditory as this, are very clearly discernible: the minds of men are, to a vast extent, unsettled: the hearts of some are failing them for fear; the hopes of others are linked with that disturbance which they are helping on and that utter subversion which they anticipate of the established order of things. What struggles may yet come; what ordeals and predicted crisis in the Church of God, to be brought to its acme by the working of these political distempers, may now be approaching,—these are speculations from which I forbear: but surely we have a special call not only to stand with our *loins girded and our lights burning*, but to consider what we are going to do, and to put in train what we see to be done, if these elements of agitation should violently upon our own heads, or short of this, should operate changes which would alter both our relative and actual position and throw us, so far as human means are concerned, upon our own exertions alone. Regarding ourselves as Ministers of a Church of the Monarchy, the Church of a proud and powerful empire, built in and consolidated at the seat of empire, with all the ancient bulwarks of the realm, it is for that very reason that we must see the interests with which we are identified, to be exposed to danger; and, although England has thus far stood unshaken in the revolutionary tornado which has been raging near her, and it has reached her only as a puff which her strength could defy,—yet does any man suppose that the spirit is permanently lulled and laid which has threatened dismemberment of her territories at home and abroad?—Nay, on the part of the ruling powers and the Legislature of the Empire, comprising, as it may almost be said now to do, men of all

creeds, or no creed at all, have we not seen an interference, or a disposition to interfere, in points at once the most sacred and tender with the Church, and to commence a system, which, if more fully carried out, must put in jeopardy the subsisting incorporation of the Church with the State? Have we not seen an apparent design to leaven the State by the introduction, in her high places, of a peculiar class of opinions?—I am quite aware of the delicacy which may be considered to attach to this subject, but it is upon occasions like the present that matters creating excitement and difficulty in the Church, should be laid before the Clergy, and the way in which they are to be regarded should, so far as the ability is granted, be pointed out. And if half of the prelate of England felt themselves called upon, in a particular conjuncture, to make an open stand against an act of the Government, and the late venerable Primate lifted his own meek voice, then soon to be ever silent, in remembrance—let this, of itself, be a proof to all who love and know their Church, that the subject is one upon which a Bishop may be permitted and even called upon to speak, although he may be but the Bishop of another Episcopium,\* and with personal pretensions yet smaller than those connected with the worldly consideration of his See. Let none of us think, let none of us, so far as we can help it, suffer our impulse to a blind and hot-headed bigotry, to an unexamined conviction and a rash and unwarranted act— or that the Bench is so composed as to make it possible that such a portion of it could stand forward in such a character and aspect. It is in this point of view only that I wish to deal with the subject. Whatever motives may have withheld others, their brethren in the episcopate, although men concerned for the honour of God and the purity of faith in the Church, from uniting in so strong a measure—whatever different view of the proceeding under consideration, may have been taken by some wise and good men with reference either to prudential considerations having the good of the Church for their object, or even to the merits of the question itself—let it never be believed that such a movement would have been seen in the Church of England, either based upon mere shadowy surmises, or prompted by an intemperate spirit of party, I hardly need notice the insinuations, as improper and ungenerous, as they are unsupported by the very semblance of reality, that these Prelates, (from whom, it is to be remembered, that scarcely any of their own body have signified their dissent,) were secretly desirous of preventing (the introduction of) checks upon Romanizing tendencies within the Church: they are men in whose number there are eminent and victorious champions in the controversy with Rome, and men, as a body, incomparably better acquainted with that controversy, and better prepared to conduct it upon safe grounds, than any who, in this point, would malign them; and they are men whose motives, if for no other reason, ought to be above suspicion, when it is remembered that there are several among them who have been often named as probable successors to the Primacy of England, and who, if they had suffered themselves to be influenced by calculations respecting their own worldly advancement, could not possibly fail to see that they were shutting the door against themselves once for all. In common justice to themselves and to the Church, we ought to believe and to maintain, whether we are among those who do or do not unreservedly subscribe to their proceeding, that they were impelled to stand forward in all rectitude and conscientiousness of principle, because they were *jealous with a Godly jealousy*, both over the order, consistency, and discipline of the Church, and over the interest of God's everlasting truth. The character of the prelate of England is calm, grave, and solid; and we may be well assured and ought to lay it to heart, that, if a large proportion of that body feel it their duty to assume before the public, an attitude of protest against the acts of the civil authority, it is more than a childish flash in the pan; it is an intelligible signal for those who navigate our godly vessel, to look out for dangers which may, or as God may order it, may not be near—whichever may or may not come to pass.

The grievous detriment done in very many ways to the Church, by the denial to her of her inherent privilege to meet by her accredited representatives, in stated and solemn deliberation, whether in General Convocation or Diocesan Synods, upon her own affairs, and some peculiar consequences of this anomaly, affecting the Colonial branches of the Church, were cases and circumstances present themselves for disposal, not foreseen when our rulers were originally framed, must be considered as among the foremost of those sacrifices to which the Church has been content to submit for a time, for the sake of countervailing advantages arising from her connection with the State, a connection which, in itself, exhibits the proper posture of Religion in a Christian land, and is described in the title of a familiar tract published by the Society for promoting Christian knowledge, which may usefully be circulated in this country, as "lawful, scriptural and necessary." With regard to the Colonial Church in particular, a weight of labour and responsibility, often very oppressive and disheartening is thrown, as things now are, upon individual Bishops, in which they ought to be relieved as well by opportunities of reference to the great council of the Church at home, as by the collective wisdom of brother prelates and clerical deputies within the Colonies, assembled in the same formal manner and seeking in united supplication, the guidance of the Spirit of Truth and love. In cases where complaints are brought before the Bishop, the extreme difficulty of dealing with them without any such helps, and without the machinery of any sort of Ecclesiastical Court, (although in some peculiar instances of a simple kind, there may be an advantage in being enabled singly and summarily to dispose of the charge or apply a remedy to the case, is not perhaps very easily understood by persons not called to the exercise of such authority, and it can hardly be expected that due allowance for it should be made, I trust, made. I have done the best in such cases, I trust, with a single eye, which God has enabled me to do.

In the general administration of the Church in the Diocese, it has been my anxious study, and my faithful, although feeble endeavour, adhering invariably to what, according to my convictions, are the essential principles and the rightly understood interests of the Anglican Church, in the charge committed to me by the hand of God—and preserving the fences of ancient order and settled authority—to keep out of sight, as far as possible, the existence and the name of party, and neither to allow in myself, nor to encourage in others, a tendency on either side to extremes. I conceive it to be our duty on this behalf, to follow, not

\* It is well known that this is the insignificant See, of which (among the multiplied testimonies which prove the early Church to have been opposed, no less than the Scriptures, to such pretensions as those of the Papal Supremacy) St. Jerome takes the example, placing it upon a par with Rome herself, with reference to the original authority of the Episcopate, for which he asserts a complete independence of Romish dictation. † Church Establishments lawful, scriptural and necessary. by the Rev. Mr. Wilks. This tract is to be had at Quebec Repository. There is also another published by the same Society, under the title of *Religious Establishments tried by the Word of God*, which is from the hand of the late Archbishop Deady. ‡ I may here repeat an acknowledgement made in my last Charge which is as follows:— "In the mean time, I cannot too strongly express my obligations to those of my brethren among the Clergy, who, in default of any legally constituted Court, have assisted me as Members of Commissions for the investigation and disposal of some more or less difficult cases."

any particular school in the Church, but the Church herself, and if any man should say, you ought to follow Christ, to follow the Bible, to follow the teaching of the Spirit; we answer, if he means to convey an impression that we are not doing this, or substituting another guide for our way, that he either utterly misconceives or, inexcusably misrepresents us; and we have to remark, first, that the profession of following Christ and the Bible, though coupled with the intention of doing so, does not imply that we are following them rightly; for this is the stand taken by all professed Christians, whatever variety of errors, in more or more strenuous of more mitigated forms, they may espouse; secondly, that it is our happiness to believe the Church, who, "with authority in controversies of faith," and is a "witness and keeper of holy writ," to speak in perfect accordance with the Word of Christ, and to be appointed and constituted in a definite manner, under the sanction of the word itself, a helper to us in following that word; and lastly, that Christ and his word have left to the Church a power and discretion in establishing the provisions and framing the regulations of our religion in matters which are not the subject of express Revelation, in the exercise of which power and discretion, our own Church has laid down certain rules and directions, which we do not compare for an instant, in their importance, with things commanded by God, but to which we, as her Ministers, are pledged, and the general principle of obedience to which is a principle founded plainly upon the Word. And here again if any man would say, on the other side, examples can be pointed out in which you do not follow these rules and directions, I would, for my own part, refer to an exhibition of my sentiments already made. To what extent we do, often by unhappy necessity, or by a force of circumstances almost irresistible, deviate from the letter of those rules and directions; in what particular instances it may be permissible, in altered times, to acquiesce in a deviation not absolutely unavoidable, which has long ago grown up into established custom, and that under the tacit sanction of authority; in what other particulars we ought assiduously to aim at the restoration, immediate or gradual, of usages which have fallen, in days of laxity, into desuetude and the recovery of forgotten but excellent rules; in what manner, on the other hand, if we profess it as a principle of conscience not admitting of qualification or exception, that we are to adhere at all hazards to rubric and other authoritative direction of the Church, we are betrayed into inconsistency of practice and are found departing, without the plea of inability to help it, from practices as clearly prescribed as others which we maintain; and finally, whether there are not instances in which we may be liable to commit mistakes under the belief that we are following out the rules of the Church, in practices open to question and research, and may prove after all, to be doing something different from what the Church intended, or insisting upon what she did not intend to insist upon, in some of the very changes which we are prompted by a desire of conformity to adopt; these are points which, according to the measure of the ability bestowed, I have, upon a former occasion corresponding to the present, as well as in other ways, treated in some detail, and shall only say here that I have seen no reason to alter any of the views which I have so expressed.

I would here observe to my younger brethren in particular, that there are two capacities in which we act, which we must never attempt to separate, for they are blended harmoniously in one, but both of which, in their combined effect upon our responsibilities, we must assiduously and constantly keep in view. First, we are preachers of the Gospel of Christ—secondly, we are clergymen of the Anglican branch of the Church Catholic.

## FALL OF THE ROSSBERG.

From Simons's Switzerland.

I shall here give some of the most authentic and interesting circumstances of the fall of the Rossberg, taken from the narrative published at the time by Dr. Zay, of Art, an eye witness:— "The summer of 1806 had been very rainy; and on the first and second of September it rained incessantly. New crevices were observed in the flank of the mountain; a sort of cracking noise was heard internally; stones started out of the ground; detached fragments of rocks rolled down the mountain. At two o'clock in the afternoon, on the second of September, a large rock became loose, and in falling raised a cloud of black dust. Toward the lower part of the mountain, the ground seemed pressed down from above; and when a stick or a spade was driven in, it moved of itself. A man, who had been digging in his garden, ran away from fright at these extraordinary appearances; soon a fissure, larger than all the others was observed; it increased; springs of water ceased all at once to flow, the pine-trees of the forest suddenly recoiled; birds flew away screaming. A few minutes before five o'clock, the symptoms of some mighty catastrophe became still stronger; the whole surface of the mountain seemed to glide down, but so slowly as to afford time to the inhabitants to get away. An old man, who had often predicted some such disaster, was quietly smoking his pipe, when told by a young man running by, that the mountain was in the act of falling; he rose and looked out, but came into his house again, saying that he had time to fill another pipe. The young man, continuing to fly, was thrown down several times, and escaped with difficulty; looking back, he saw the house carried off at once.

Another inhabitant took two of his children and ran away from them, calling to his wife to follow with the third; but she went in for another who still remained (Marianne, aged five); just then Francisca Ulrich, their servant was crossing the room with the Marianne, whom she held by the hand, and saw her mistress at the instant, as Francisca afterwards said, "the house appeared to be torn from its foundation, (it was of wood), and spun round and round like a top; I was sometimes on my head, and sometimes on my feet, in total darkness, and violently separated from the child." When the motion stopped, she found herself jammed in on all sides, with her head downwards, much bruised and in extreme pain. She supposed she was buried alive at a great depth; with much difficulty she disengaged her right hand, and wiped the blood from her eyes. Presently she heard the faint moans of Marianne, and called her by her name; the child answered that she was on her back, among stones and bushes, which held her fast, but that her hands were free, and that she saw the light, and then something green; she asked whether people would not come soon to take them out.

Francisca answered that it was the day of judgment, and that no one was left to help them, but that they would be released by death, and be happy in Heaven. They prayed together; at last Francisca's ear was struck by the sound of a bell, which she knew to be that of Stenburgh; then seven o'clock struck in another village, and she began to hope there were still living beings, and endeavoured to comfort the child; the poor little girl was at first clamorous for her support, but her cries soon became fainter, and at last quite died away. Francisca, with her head downwards and surrounded with earth, experienced a sense of cold in her feet almost insupportable; after prodigious efforts she succeeded in disengaging her legs, and thinks this saved her life. Many hours had passed in this

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