

acquainted, he referred at a lecture delivered by him in this city some years ago, observing that Crabbe never fully mastered there his clerical position. The very reverse of this, we should think, might be stated respecting his Lordship himself, who seemed to have a singular aptitude of estimating the situation, of apprehending the sphere of his duties, and of ability to perform them. One so gifted, and, no doubt, assisted by the prestige derived from an ancient and honored lineage, combined, probably, with not underserved patronage derived from noble connections, could scarcely fail to ascend in the scale of clerical promotion. He became Rector of Croydon, Cambridgeshire, and afterwards Minister of Curzon Chapel, in the aristocratic parish of St. George's, Hanover Square, London, a charge which he retained from 1845 till 1850, when he was consecrated Bishop of Montreal, then first erected into a new diocese. His consecration to that office took place in Westminster Abbey, the honorary degree of D. D. having previously been conferred upon him by the University of Oxford. His Lordship had been married, in 1830, to Mary, eldest daughter of Andrew Berkley Drummond, Esq., Hants, she being grand-daughter to the second Earl of Egmont, and niece of the Right Honorable Spencer Percival, who, while Prime Minister of England in 1812, was shot in the lobby of the House of Commons by a monomaniac named Bellingham, a Russia merchant, who thought that his pecuniary ruin was owing to certain commercial measures of the ministry of that day. Dr. Fulford, while holding a rectory, had also entered the world of letters, by publishing a brief history of "the Progress of the Reformation"; also two volumes of sermons. He was a patron of art as well as an admirer of letters, and was the first President of the Art Association of Montreal, and continued to be its zealous supporter, as well as an encourager of other institutions of a liberal and refining intellectual tendency. But he was, after his consecration, above all things, the bishop. His whole attention

seems to have been devoted to the duties of his Episcopate, which his past experience, up through various grades in the church, and his having had the supervision of widely different flocks, did, along with his soundness of judgment and natural administrative ability, eminently qualify him to perform. In 1860, he was created Metropolitan. He was naturally cautious, and often wisely reticent; and he had, we believe, the esteem and confidence of his clergy, of all orders of the ecclesiastical hierarchy and every shade of opinion. This feeling was, to a certain extent, entertained towards him by the members of other communions than his own. He was, perhaps, not disposed to be extreme in his views,—certainly not in his measures; and it is understood that it was his intention so to present the vexed ritualistic question before the Provincial Synod as that it might possibly be settled without leaving special reason for offence to either party. How far he would have succeeded is not for us to say. His recent presence at, and the leading part he took in, the late "Lambeth Conference," in England,—a conference which he was of the first to suggest,—must have made him conversant with all the difficulties of the case. But these difficulties it was not the will of Heaven that he should encounter. On the very eve of holding the Synod, death has called him away, to reap the reward of his labors, and, from his comparatively humble residence in Christ Church School-house, to rest in mansions where there is no doubt or controversy respecting apostolic succession, transmitted spiritual powers, and ritual observances; but where uncertainty is removed, and faith swallowed up in sight. He died at twenty minutes past six on Wednesday evening, the 9th of September.

TO OUR CONTRIBUTORS.

Some explanation is perhaps due to the many kind friends who have favored us with communications, of the non-appear-