

other unseemly noises. Much distress was created amongst all the properly disposed and regular members of the congregation, in the midst of which several persons hastily left the church. The deepest pain was caused to the Bishop of Oregon, myself, the clergy, and the congregation generally.

To the enemy of religion and to the careless and profane, an occasion has been given to blaspheme and ridicule the sacred cause of God, and a stumbling block has been placed in the way of the weak.

You have committed the grave offence, which is described both in the ecclesiastical law, and in the statute law of the empire by the term of *brawling*, an act of disturbance of divine worship punishable in a layman by fine or imprisonment, in a clergyman by suspension.

Moreover you violated the 53rd Canon of the Church of England, which *forbids public opposition between clergymen*, and requires the clergymen offending to be inhibited, "because upon such public dissenting and contradicting, there may give much offence and disquietness unto the people."

No provocation is allowed to justify a violation of these laws. If the Archdeacon's sermon had contained error there are means to be adopted by which he could be called to account. If, as was the case, you differed from the view he took of a similar subject, you have abundant opportunities of teaching your congregation what you consider to be right. Your attack upon him in the House of God was the more unjustifiable since he occupied the pulpit at your own suggestion, and he is a member of the Cathedral body.

Considering all these circumstances, considering the public scandal you have caused, the outrage upon order and prosperity in divine worship, and violation of the laws expressly framed to prevent such an unhappy exhibition, I should probably be justified in taking a course much more severe; considering, however, also your long and faithful service in the church, that you were probably unaware of the laws which prohibit such actions, and that this is the first grave offence of any kind in the Diocese which I have been called upon to notice, I take the most lenient course I can adopt, and I inflict upon you only a grave censure.

As your Bishop then I censure you for your conduct on Thursday, the 5th day of December, 1872, and I admonish you to be more careful in future.

Witness my hand this 14th day of December, 1872, G. COLUMBIA.

To the Very Reverend Edward Cridge, Rector of Christ Church, Victoria, and Dean of the Cathedral.

Now, my brethren, the best answer I can give to this letter, is to repeat now before you, all that I did say, as word for word I may aver I wrote it down, after delivery, having spoken with full deliberation, its tenor is confirmed by others who also wrote for me their recollections; I am confident you will find in it nothing that will contradict your own.

After a pause, and the preacher had left the pulpit, and before giving out the hymn, I turned myself to the congregation, and said:—

My very dear brethren and friends, it is with feelings of sorrow and humiliation that I feel myself compelled to take an unusual course. Something has been said in your ears this evening, upon which I feel myself impelled by my conscience as your pastor to have the last word. (Subdued applause.) I do entreat you to remember that this is the house of God. (Perfect quietness to the end.) I have ministered among you on this spot for nineteen years, and this is the first time, —and I humbly pray to God it may be the last,—that I have heard ritualism advocated here. I know I am weak, but I trust I can say in dependence on God's help, that ritualism shall not be introduced among you, as long as I have a voice to raise against it. I have three reasons for this, which I give to you in no controversial spirit,—first, that it is contrary to the scriptures. The temple is referred to in support of ritualism, but it, with all its ceremonies, was according to a pattern from heaven, and is therefore no authority to us. Secondly—it has been declared to be contrary to the law in England. And thirdly, it is not found in this book—the Prayer Book,—which is my only guide for ministering among you. These are the reasons why I cannot give my consent to its introduction in this church.

Now, my friends, it is a well understood principle that when a man's office, or his rights, or his trust, is in danger, he is at liberty to utter a protest. And even should he in the sudden unexpected emergency, somewhat exceed the accustomed restraints of language or conduct, it is pardoned for the urgency of the occasion. The most despotic pope would not forbid this liberty; for he