

body as our Synod, judgment enough, and sense enough of what is right, to repress any such indiscretion for the future. But some way of making interest for the advancement of the man whom one deems the fittest for the office, there always will be, wherever the appointment rests. Vest it in our own Bishops, and there will be some who will have the ear of the Bishops. Transfer it to any two or three Bishops at home, and it is just as likely to be the case there. Not that either here or there any influence would insure the nomination of an unqualified person, but still friendship and good opinion will have something to say every where, even in the cabinet of a Premier. And let them have their say, even among ourselves. If in my judgment I consider A. or B. a proper man for the office, why should I not recommend him as such to others—ask their opinions and state my own? Only let this be done in such a way as to give no public scandal and offence.

Your correspondent observes, "It is self-evident that almost every thing, humanly speaking, depends upon the character and qualifications of the man who is destined to succeed an incumbent who has brought to the discharge of his duties no ordinary powers,"—and "that there is no one in the Diocese to whom the minds of men naturally point, who, if he were called to the Episcopate, would be the right man in the right place."

Now I am not so much afraid of our making any great mistake in our election of a Bishop, nor of the consequences to the Diocese. Much, of course, will depend upon his qualifications, but not every thing. No future Bishop of this Diocese will be called to administer its affairs as the present able and venerable occupant of the See has done, for nearly twenty years, upon his own undivided responsibility. His successor will have the assistance of a Synod, which for many years our present Bishop neither had nor needed. Let us do our best, conscientiously, in a Christian spirit, and in Christian manner, and then trust that on whomsoever the lot shall fall, there will be vouchsafed to him such a measure of Divine Grace as will enable him to rule his Diocese aright.

That the Clergy may seem at present to be in considerable doubt as to the most suitable person, is no sound objection against their being quite able to select one *when the time comes*. The necessity for decision will make us decide. And surely your correspondent never meant it to be inferred that, of the hundred and sixty Clergymen in the present Diocese of Toronto, there is not one who is fit for, or may safely be placed in, the Episcopal chair. Any proposition for carrying the nomination out of the Diocese is tantamount to a most undeserved slur upon the Clergy, and no less upon the Laity also, of the Diocese. The construction put upon it by the world would be this,—and indeed could only be this,—either that, as a body, we were singularly deficient in men of ability and judgment, or that we were so cut up by prejudices and party feelings—so miserably distrustful of each other—that we would rather go out of the Province for a man, and ask some one else to choose for us, than select one of ourselves. I hope such a proposition will never seriously be made. Far be it from us, that having been the first Diocese throughout the empire to receive and exercise the honourable privilege, we should be the first to surrender it.

H. C. C.

Etobicoke, March 20th, 1860.

#### ELECTION OF BISHOPS.

To the Editor of the Colonist and Atlas.

Sir,—In a late number of the *Evening Colonist*

I read the communication of "A Churchman" with a good deal of pleasure. His proposal to give the Bishops of Oxford and London the power of nominating the future Bishop of Toronto, seems a good mode of escape from the inconveniences which the future threatens us with.

But two points are not noticed, which might, if not cleared, cause some difficulty in the general acceptance of his suggestion. First, the present Bishops of Oxford and London do not live forever, and may even disappear from the stage before our own truly venerable Bishop—whom God preserve. And, secondly, he cannot mean that we should divest ourselves of the power of election, and establish by a rule the authority of English Bishops in this matter?

As a temporary expedient for only a temporary difficulty, I cannot but think with your correspondent that we could not do a wiser thing than request some two eminent English prelates, in whom this Diocese can confide, to choose for us, from the extended field before them, a suitable person for the high and sacred office of Bishop.

Without any exaggerated disparagement of the clergy of our Church in Canada, surely it must be admitted that the Mother Church can furnish us with a fitter man than the choice of 170 here makes possible. It is seldom that a colony can show an ecclesiastic of such admitted abilities as the present occupant of the See of Toronto. But, after another Episcopate of ordinary length, the Diocese, by God's blessing, will be consolidated. Men of, at once, learning and home experience will have grown up in our midst, and the Diocese will, doubtless, have no difficulty in finding more than one to whom it may look with confidence, as "able to take care of the Church of God."

Your obedient servant,

ANOTHER CHURCHMAN.

March 21, 1860.

#### DIOCESE OF HURON.

The attention of the Clergy of the Diocese of Huron is respectfully called to Articles 3, 5, 6 and 8 of the Constitution of the Synod, which refer to the election of Lay Representatives by the congregations of the Diocese during Easter week.

The Secretaries of the Synod would also desire to call the attention of persons wishing to bring any matter before the Synod to Article 6 of "Rules regarding Committees," as compliance with this will greatly facilitate the despatch of business.

Every proposition for an alteration of the Constitution must be brought before the Executive Committee, as per Article 16 of the Constitution.

J. WALKER MARSH,

Clerical Secretary.

L. LAWRARSON.

Lay Secretary.

London, March 23, 1860.

#### Foreign Ecclesiastical Intelligence.

##### HOSTELS IN CAMBRIDGE FOR MEMBERS OF THE EASTERN CHURCHES.

(From the Cambridge Chronicle.)

We have been requested to publish the following most important and deeply interesting correspondence between the veteran missionary, Dr. Joseph Wolff, now vicar of Ile Brewers, in Somersetshire, and a well-known resident member of this University, relative to the establishment

in Cambridge of Hostels for members of the Eastern Churches. This, which is certainly quite a novel idea to us, is not so to the leading members of those communities, as will be seen by Dr. Wolff's letter; and it will be singular indeed if the regulations, avowedly designed for the admission of English dissenters, should issue in the establishment of Hostels for the education of Greeks and Armenians. Should such be the case, we are quite sure that they will be heartily welcome.

I.—DR. WOLFF TO MR. WILLIAMS.

To the Rev. George Williams, B.D.,  
Senior Fellow of King's College, Cambridge.

Brixton, February 11th, 1860.

My dearest Friend,—You have taken for many years the liveliest interest in the venerable and undeservedly maligned Churches in the East, whose members, I can assure you, cherish your name with gratitude and affection. I, therefore, shall state to you the circumstances which have induced me to invite the Greek and Armenian Patriarchs to establish two Colleges at Ile Brewers, for the instruction of young men of the Armenian and Jacobite, and of the Greek and Ionian nations.

When I once asked the great Armenian noble, under Roman obedience, Dooz-Ogloo, in Constantinople, "what have been the chief means by which the Church of Rome has attached such a vast body of Armenians to the power of the Roman Pontiff, and with such cordial attachment?" he replied: "If you ask the Schismatic [i. e. the original] Armenians and Greeks, they will say, because the Pope has diminished the number of fast days: this may perhaps have been the case with some sensualists, but certainly not with the majority of those who have come under the obedience of the Pope; the real reason was this, that the Church of Rome has not only sent learned Priests among us to argue with us, but observing that the Armenians are extremely fond of erecting Colleges, in order to acquire the sciences of Europe, the Popes, from the time of Popes Urban and Gregory XIII., have invited them to build such Colleges in Rome itself, and promised to bestow upon them every possible privilege, that they may carry on their whole service in the old way, under their own director or superior, never obliging them to conform to the Ritus of the Latin Church, but permitting them to retain the old Armenian Ritus; and never obliging them to submit to the Decrees of the Council of Trent, but only to promise obedience to the Summo Pontifici. But whilst we Armenians have our own Superiors over our Institutions at Rome, they have, at the same time, one of the Cardinals in connexion with the Propaganda and several Italian Monsignori (Prelates) as chief superintendents, to whom the Armenian superiors must give monthly accounts of the progress and transaction of the College, of their expenses, and of the morals and pupils, &c."

"Even the writings of Osnizi, an Armenian divine, not quite sound on the nature of Christ, are allowed to be used after his erroneous doctrines have been expurgated."

"Thus we see, at Rome, (Dooz-Ogloo continued) frequently Armenian, Greek and Coptic Bishops, and Abyssinian Priests—each with their own House (Casa)—and having Professors of Divinity of their own country and church: they also hear the lectures of European masters in other Colleges, and especially in the Propaganda. They receive the hospitality in their own respective Colleges, and this is the case also with the Maronites."

To the correctness of these statements, I can testify.

Now, to speak of the Armenians themselves, who urged me on to establish a College for their