

thousands thronged around them with a mingled homage of compassion and veneration, and they entered the prison gates, as martyrs, not criminals, amid the prayers and blessings of kneeling multitudes. When the tidings of their acquittal reached the camp at Hounslow Heath, a shout of gratulation rung in the ears of James, that proclaimed to him in a knell-like tone, "Thy kingdom is departed." Even had the Jury been base enough to find these venerable persons guilty, all England would have risen as one man:—

And shall Trelawney die, and shall Trelawney die?

Then thirty thousand Cornish boys will know the reason why;

is the remnant of a song that was generally sung at this period; and, as ballads are said to give the truest indication of popular opinion, (and I think they really did before the age of newspapers) furnishes ample proof, that Bishop Trelawney, and his six brethren were looked upon by the people of England as champions of the laws and religion of the land. During the reign of William whether as conscientious nonjurors, or as supporters of the Protestant Establishment in Church and State, the Bishops maintained the high and holy character of their sacred order. While the two first Georges were constantly menaced by invasions from the successive Pretenders, and their foreign allies, a Horring or a Secker was never wanting to rouse the country, and prevail on the wealthier classes, by example as well as precept, to rally round the Government with moral influence and pecuniary contributions. Full many a change has been rung on the *Vicar of Bray*, and democratic Jacobins have immemorably designated a Bishop as a waiter on Providence, or, in other words, a truckling parasite to the ministerial dispenser of ecclesiastical patronage. But let Lord John Russell, the scion of a family, that raised its fortunes on the iniquitous plunder of Church-property, and who would fain follow in the wake of his sacrilegious ancestor,—let him bear reluctant testimony to the falsehood of the charge. In a recent debate in the House of Commons, on Dr. Lushington's motion for depriving the Bishops of their seats in Parliament, his Lordship admitted that time-serving and venality could not, with justice, be charged upon the Right Reverend Prelates, for he had ever found them consistent and unchangeable in their opposition to the ministry of which he formed a part.

It may be remarked, and perhaps with some truth, that the passages in the history of the Church to which I have just adverted, do not sufficiently show the *direct* benefits that we in Upper Canada should receive from the appointment of a Bishop. I will therefore endeavour to bring the argument more nearly home, and to prove the palpable and immediate advantages that we should derive from the erection of this Province into a separate diocese.

Think of a family without a father, a monarchy without a king, an army without a general, a fleet without an admiral, or a legislative body without a speaker, and then we have a pretty accurate notion of the state of an Episcopal Church that has no Bishop at its head. The authority of a Bishop, residing in the Lower Province, when exercised here, is weakened by distance; to his person we are strangers, and consequently, however much he may live in a good repute, he cannot, being absent and unknown, inspire us with any personal affection. We want the "living centre, as the personal object of reverence and love," to dwell among us. We have the form and shadow, but we require the substance. As Loyalty is a compound of attachment to the kingly person, and of devotion to the monarchical principle, without reference to the individual in whom it may reside, so attachment to Episcopacy can only flow from a living centre—an embodied representation of the Episcopal principle. Enough, it is hoped, has been adduced to prove that a good Bishop wins a personal regard, and a reverence of affection, that men, in a corporate capacity, are incapable of exciting. A Bishop, in Upper Canada, would, for half his time at least, be a Missionary Superintendent. In his visitations he would become familiar with the remotest settlements, and his steps would be welcomed by the rejoicing of the backwoodsman, destitute of spiritual food.—Wherever he went, the settlers would eagerly press around him, and make known their wants; and their yearnings after the ministrations of the Gospel; and he, in return, exhorting them to hold fast the faith, and as the best human means of doing so, to remain steadfast to their own communion, would leave an impression behind that, if opportunely renewed by succeeding visits, would create a strong and abiding feeling in favour of the Church. Though, out of the many cases of religious destitution that it would be his painful lot to encounter, he would find it impossible to render assistance but to few, yet his elevated situation in society, and the respect in which he would be held by the ruling powers, would enable him to obtain some aid from the richer classes, and to call the attention of government, in a tone of solemnity and weight, to the lamentable want of Christian instruction, that has already produced such fearful and wide-spread mischief. Thus beneficial, and thus endeared to the Laity would a Bishop become; and thus would the Church, watered by his toils, and revived by his ceaseless care, lift up her drooping head, and put forth new branches, to bless and fertilize the land! The effect on the clergy would be equally salutary and immediate. To their Chief Shepherd they could always appeal for a solution of their doubts, and counsel in their difficulties. His frequently recurring visits would rouse them, if sluggish and Laodicean, to exertion; and, if earnest in the discharge of their solemn duties, would encourage them to strive after still greater usefulness and holiness. His presence over the deliberations of the Church, as a clerical body, would give unity to their purposes, and vigour to their execution. His exercise of hospitality,—for that, on scripture warranty, is a truly episcopal virtue,—would furnish him with frequent opportunities of becoming acquainted with his Clergy, of ascertaining their peculiar gifts and abilities and directing them in the right and most suitable channel. Thus lived a Bedell, in the wilds of Ireland, a Wilson in the Isle of Man, a Heber in India, and a Stewart in the two Canadas; and wherever a Bishop has thus demeaned himself, have Episcopacy and Christianity flourished hand in hand. Let us take the expected preservation of the ancient Bishopric of Sodor and Man from being merged into the see of Carlisle, as an augury of bet-

ter days,—as an admission on the part of the Imperial Parliament, that loyalty, morals, and religion are fostered by the residence and active superintendence of an English Bishop! Let us hence borrow a hope that the Church in Upper Canada may not much longer languish for want of an "overseer;"—and whoever may be selected, as the depository of the arduous and responsible trust, may be tread in the footsteps of our late apostolic Diocesan!

ALAN FAIRFORD.

Toronto, 10th April, 1838.

To the Editor of the Church.

QUEBEC, May 2nd, 1838.

REV. AND DEAR SIR,—I cannot agree with your correspondent 'Ambrose' in thinking that the Proclamation to which he refers, called upon "pious people to be thankful for what did not exist." The insurrection had certainly been crushed: not a rebel but had succumbed, or fled the Province—unwonted declarations of attachment to the Queen and Her Government were pouring in from every quarter; nor have subsequent events belied the disposition of the French Canadians to submit to the powers that be.

I am not well versed in the news of the day; but to the best of my knowledge, there have been no intestine commotions since the date of the Proclamation—no predial outrages committed—no lives lost in conflicts of party:—there has been nothing in short to interrupt the prevailing tranquillity, with the one solitary exception of a mad and abortive attempt on the part of Dr. Nelson to invade the Province,—an attempt, which though it entailed anxious and harassing duties on the settlers in the frontier counties, could hardly be said to have materially affected the general aspect of affairs.

No doubt there was need of unabated precaution; and no doubt serious apprehensions were entertained by many of impending danger—but from another quarter. It was naturally feared lest the angry collision between the Canadian and American borders might end in a rupture between the Governments of the two countries. And as might have been expected, there were still some passing rumours of war within our own territory, and preparations for war were still on foot; but there was no actual strife of war—and the question to be considered by those who desired to recognize God's mercies, was not whether we were in the full and uninterrupted enjoyment of *all the blessings of peace*—but whether there were not reasonable grounds for believing that the scourge of civil war which we deprecated in the day of humiliation, had not been removed and peace restored to us.—And if so, then what more seasonable time for a public recognition of the Divine favour than when the hearts of men were yet warm with a sense of the late mercies vouchsafed unto them! The Christian recovering from sickness does not wait for a restoration to his former strength—an event which may never take place—but considers the season of convalescence as the *convenient* season for devout acknowledgment. Had we waited until all need of precautionary measures had ceased, *when* (within what reasonable compass of time) should we have had a thanksgiving at all? Those who were inclined to cavil, would still have said "What talk of peace in the presence of an increased military force?"—In all probability, occasion of offence would then only have been removed, when the rebellion itself had become *matter of history*.

I am well aware that some pious persons did entertain the same objections, which your correspondent advances. I had myself occasion to speak to some such persons on the subject, but I had also too much reason to know that *sensitive* piety was not the only or the chief objection. There were not a few cavillers whose scruples resolved themselves into a distrust of Lord Gosford and of any measure which seemed to emanate from him, and who waved their scruples when informed of the real state of the case. The fact is, that the *initiation* in this obnoxious affair does not rest with Lord Gosford but with the Bishop of Montreal. It was in deference to His Lordship's wishes that the Governor brought the subject of a Proclamation under the consideration of his council; nor do I think that in acceding to the Bishop's request, Lord Gosford could have gratified any *political* bias, or that it could have been very agreeable to one who had been so slow to believe in the existence of any thing more than a *partial outbreak*, a local *ebullition of feeling*, thus publicly to declare that there had been a rebellion under his own administration, the credit of quelling which, would, under God, be attributed to the energies and skill of another.—Your correspondent thinks differently, nor do I quarrel with his opinion; but I do quarrel with the *ungenerous inference* that Lord Gosford's conduct in this matter is to be ascribed solely to motives of state policy. I do protest against the *gratuitous assumption* that His Excellency was *not* actuated by a sense of religious duty.—Oh surely Mr. Editor, Christians and Churchmen ought to be careful lest they lightly speak evil of dignities! If what your correspondent asserts be true, then of what a flagrant abuse of prerogative—of what a wanton, deliberate outrage upon all that is high and holy in principle, does Lord Gosford stand arraigned and convicted! Then has he employed the power vested in him for the welfare of the Church of God, to the promotion of his own selfish interests:—then has he proclaimed a solemn day of jubilee, that under cover of zeal for the Lord he might advance his political credit, or retrieve his political errors! Such baseness would only be exceeded in degree by that of the minister of Christ, who should have lent himself to this wicked design, and who to "please Lord Gosford" should have said "peace, peace, where there was no peace."—But I will not hug a grievance when I would fain believe that no offence was intended, but will rather hope that it was for the sake of rounding off a period with an apposite quotation that 'Ambrose' unwittingly impeached my honesty—and may I not add your own also.

Believe me,

Your's faithfully,

GEORGE MACKIE.

One capital error in men's preparing themselves for the sacred function, is, that they read divinity more in other books than the Scriptures.—*Bishop Burnet*.

THE CHURCH.

COBOURG, SATURDAY, MAY 19, 1838.

With reference to the subject of the foregoing letter, from the Rev. G. Mackie, we are authorized to state that the proposal for the Thanksgiving in Lower Canada *originated*, as we had already intimated our belief, with the Lord Bishop of Montreal; and we think that the subjoined extract with which we have been favoured from a sermon preached by his Lordship the day before the Thanksgiving,—in which the subject was incidentally noticed,—will satisfy most of our readers not only that there were sufficient grounds for the proceeding, but that the omission of it would have been decidedly reprehensible.

In the Proclamation itself there were certainly expressions not in accordance with the intentions of the Bishop, but with the facts of the case: but for these there can be no reason to suppose that Lord Gosford was answerable. The utmost which can be said is that His Excellency did not bestow such close attention, as might have been desired, to the agreement of the Form issued in his name with the actual state of things in the Province. The functionaries who drafted it, perhaps followed other Forms to which they referred without particularly examining the difference of circumstances.

In the Form prepared, however, for public worship, the case was not so. It was stated in the title, to be a Form of Thanksgiving for the signal instances of protection and deliverance experienced in the Rebellion which has been raised in this Province, and the success of Her Majesty's arms within the same; and for the exemption with which we have been since blessed, from violence and bloodshed. It was guarded throughout from conveying any intimation that the elements of Rebellion had ceased to exist; and in directing the use of the Forms of Thanksgiving in the Book of Common Prayer for peace and deliverance from our enemies, and for restoring public peace at home,—both which were strictly applicable to the occasion at the date of preparing the Form,—a particular direction was added, that the latter should be omitted, if the disturbances which had been suppressed should have been previously renewed.

We are glad of this opportunity of shewing that the Public Thanksgiving in question was suggested in the very quarter from which it is natural to suppose it would emanate; and we feel a confidence, from the general tenor of his communication, that none more than our correspondent 'Ambrose' will rejoice to be undeceived as to the erroneous impressions in respect to this Proclamation under which he appeared to labour.—

EXTRACT from a Sermon preached in the Cathedral Church of Quebec by the Lord Bishop of Montreal, on Sunday the 25th Feb. 1838.

"The doctrine of Divine Providence is one which our own recent and present experience as a community, ought most deeply to impress upon our hearts. In the Rebellion which lately blazed among us, and of which we dare not hope that the smothered embers are perfectly extinct, the hand has been made so visible of that Power which controls the operations of nature, and directs the issue of human enterprise, that we may apply to the case the words of Deborah, 'the stars in their courses fought against Sisera.' I shall not, however, anticipate the subject which will be specially brought under your consideration in the observance of to-morrow; nor should I have noticed it at all, but with the hope of correcting a feeling which prevails in some quarters, that this observance is premature. What?—if, when the tempest broke upon our heads, we experienced protection and deliverance in marked and signal instances, are we to refuse to acknowledge this mercy, because the rumbling of the thunder may yet be faintly heard in the distance? If we have had cause given us to joy in the God of our salvation, and to believe that the Lord of Hosts is with us, shall we refuse to express a grateful sense of this comfort, because,—more on account of our own sins than upon any other ground,—it is still with trembling that we must rejoice? The whole question resolves itself into this, Have we, or have we not, *cause to be thankful* for what has thus far happened? If we have, ought we, or ought we not, to *manifest our thankfulness*? If we stand upon the precedents of authority, let it be remembered that in times of war with foreign powers, *particular successes, while the war is still continuing, and the issue is still doubtful*, are made the subjects of National Thanksgiving by Proclamation: and it has occurred within the memory of a great portion of this Congregation, that in this as well as other parts of the Empire, we have had two public thanksgivings in the same year."

We understand, although we are not in possession of the particulars of the case, that the expected division of the Diocese is an arrangement not likely to take place at least during the present year. Under these circumstances, we are authorized to state that it is the purpose of the Lord Bishop of Montreal, with the permission of Divine Providence, to perform the Visitation of Upper Canada in the course of the ensuing summer and autumn, and that Circulars will shortly be issued to that effect. We are informed, however, that his Lordship will forbear from the execution of this purpose, if it should turn out that the arrangement in question should be carried into effect more speedily than there is at present reason to anticipate.

We understand that his Lordship will hold an Ordination at Quebec at Whitsuntide; another probably at Montreal in the month of August, and a third at Toronto in the autumn;—from which we make the cheering inference that a considerable addition to our spiritual labourers is, during the present season, about to be made. While, however, we have to deplore a deficiency of pecuniary means for supplying the ministrations of the Church in every quarter where they are so anxiously called for, we are constrained, at the same time, to lament a dearth of candidates for the sacred ministry. A few—but only a few—within the Diocese are preparing themselves for this holy office; and through the exertions now so happily making in the mother country to supply religious instruction, according to the rules of the Establishment, in places where it had been most inadequately fur-