

Articles as a necessary preliminary step to entrance at Oxford and Cambridge before Mr. Gladstone passed "The Abolition of University Tests Act," and then the official recognition of his talent and the rapid political rise which followed his leaving the Chapel of his fathers for the Established Church of England was a matter of course among men who had been long sheltered and protected from intellectual competition by the fences surrounding a privileged caste. After the abolition of the University Tests the son of a Wesleyan Methodist minister immediately took the proud position of Senior 'Vrangler, and the son of my old medical friend persecuted for preaching in an Independent pulpit took the highest position in the annual public competition for Government positions in the Indian Medical Service.

The treatment of our early Canadian missionary pastor, Rev. Mr. Benton, M.D., in 1804, referred to above, is well illustrated by the account given by the Rev. Joseph Sawyer, a Methodist minister, of his reception by the Anglican clergyman of Montreal in 1802.

He says he called on that gentleman and addressed him thus, making a polite bow: "Sir, I am a Methodist minister sent to labor in this city and vicinity by Bishop Asbury, and as yourself and I are the only Protestant ministers in the place I have made bold to call upon you with the desire to have some conversation about the interests of religion in this country."

"You, indeed!" (said his reverence, with a mingled look of surprise and displeasure) "I would rather encourage the Roman Catholics than such as you Dissenters. No! Get out of my sight." While these words were being uttered he was sideling along towards where stood his trusty staff, which he grasped when he came near enough, with the design of driving the lowly missionary from his house.

Mr. Sawyer, finding himself in the wrong box, expressed regret for the intrusion, said he meant no offence, and keeping a cautious eye upon the cane, bowed himself out backward as deputations do from the presence of royalty, till he got beyond the precincts of the parsonage, when he beat a hasty retreat from the place of his unsuccessful advance.

We first hear of Congregationalists in Eastern Ontario from the Rev. Richard Pope, who was sent out as a missionary by the Wesleyan British Conference in 1816.

Mr. Joseph Silcox, the ancestor of the present editor of the Congregationalist and of a very large and distinguished Canadian Independent family, must be credited with founding the first Congregational Church at Frome in Western Ontario in 1817, though there appears to have been a break in the continuity of its record which no doubt will be cleared up later as ours has been partly cleared up by taking into consideration the legal disabilities which prevented Church Registers being formally kept by Independent Churches till 1836.

Mr. Pope tells us that he made a missionary journey along the lake shore from Cornwall to Niagara. On the 8th March, 1818, he says, "In the evening I heard an English Independent minister preach (a Mr. Cook) who was then trying to break ground in York (Toronto) but failed after four months' effort. He announced for me to preach on Monday evening. As the House of Assembly was then in session I was honored with the presence of some of its members to hear me."

I have tried to identify this Independent missionary, Mr. Cook, and I think it is extremely probable that he was Mr. Samuel Cook, afterwards of Dudley, England, who joined the King Street Independent Chapel in that town in 1820. Like Mr. John Aston Wilkes he came from Birmingham, where he, like Mr. Wilkes and his father and wife and brother-in-