

once very nearly drowned when bathing in one of those very coves." While in New Zealand young Williams met Bishop Selwyn, who had recently entered upon his work as first Bishop of New Zealand. Transplanted from Eton to Auckland, he became the intrepid pioneer of missionary work amongst the Maori people, as well as the chief pastor of the English settlers. We have all heard the romantic accounts of his exploits in swimming rivers, piercing dense forests and voyaging amongst the Melanesian Islands. Little did young Williams then think that in 1867 he should sit down with Selwyn in the first Pan-Anglican Synod. But New Zealand was not to claim Williams as a citizen. In 1845 he returned to England. The voyage was in a sailing vessel, and round Cape Horn. In one of his two voyages the ship called at Rio Janeiro, where young Williams was impressed with the beautiful scenery and also with the festivities held in honour of the marriage of the liberal-minded, ubiquitous and ill-fated Dom Pedro II., ex-Emperor of Brazil.

We find Williams now reading with his father recovering lost ground in classics, refurbishing the rusty weapons preparatory to his Oxford course. He entered Pembroke College in October, 1847; the College was then under the rule of Dr. Francis Jeune, afterwards Bishop of Peterborough. He was a university reformer and was known as of the "hard church." He is said to be author of the following advice to his clergy as to their attitude towards Nonconformists: "Neither curse them at all, nor bless them at all." Arthur Penrhyn Stanley, whose bearing towards the same bodies was so different, was still tutor of University College; Liddon was student of Christ Church. The Liberal reaction consequent on Newman's secession had set in. Men like James Anthony Froude and Mark Pattison were conspicuous examples of the rebound from discipleship of the Tractarians towards decided freethought. Clough had resigned his Oriel fellowship from religious scruples, men as diverse as J. W. Burgon and Matthew Arnold were linked together in the Oriel common room. In Pembroke itself the two most brilliant names of the period were Bartholomew Price, author of a great mathematical work on the "Infinitesimal Calculus," and the gifted George Rolleston, afterwards Professor of Anatomy, one of the most captivating speakers and one of the ablest naturalists of his day. Through Oxford J. W. Williams passed, she left a life-long impress upon her son, as she always does. Williams took a third class in the Final Classical School, the same as that attained by J. H. Newman, and by the author of the "Laws of Thought," Archbishop Thomson. In the first class of the same year were Bishop Ridding, of Southwell, and (in mathematics) Dr. Isaac Brock, ex-President of King's College, Windsor, N.S. University honours are very desirable things, but they belong to the first heat of life's race, and many who are not placed there win the chief distinctions of time. It was so to a certain extent with Williams, who probably lost ground through the New Zealand episode; he was not we think greatly affected one way or the other by the Liberal reaction or by the Tractarian movement. In after years he was perhaps more in sympathy with the best features of the Oxford movement, but the bent of his mind in church matters was from the first somewhat comprehensive, and was never partisan.

In 1852 Mr. Williams was ordained deacon by the great Bishop Wilberforce, then and for many subsequent years a leading power in the English Church. It is perhaps not generally known that Wilberforce during the primacy of Archbishop Longley (1862-1868) was practically his Prime Minister. Mr. Williams was at first curate of High Wycombe, Bucks; here he had as a near neighbour at Hughenden Manor the famous Benjamin Disraeli, just then leader of the House of Commons for the first time and for a brief while; long afterwards the sixth of the Prime Ministers of England who hailed from that small county of Bucks. For two years after this Mr. Williams was an assistant master in Leamington school, where he taught *inter alia* those two subjects, the merits of which as an intellectual training he was never tired of asserting—Latin Prose Composition and Euclid's Elements of Geometry. The experience gained at Leamington was the determining factor in the future career of Mr. Williams, for it was through this that he was chosen in 1857 to be the Rector of the Grammar School at Lennoxville, Quebec. Before this, however, he had become curate of Huish Champflower, a village lying amidst the Redstone hills of West Somerset, not many miles from Sydney Smith's old vicarage of Combe Florey, and close by the old market town of Wiveliscombe. Here the Huish curate met Miss A. M. Waldron, who became his wife. Mrs. Williams, who survives the Bishop, has been to him for thirty-eight years a true helpmeet; she has taken a leading part in all charitable and church work in Quebec diocese and city, and notably in the Woman's Auxiliary for Missions. Two sons were born to them; Lewis, who died in boyhood, and the younger who is now Rector of St. Matthew's Church, Quebec, the Rev. L. W. Williams. The Bishop was ordained priest by Lord Auckland, Bishop of Bath and Wells, in 1855.

Mr. and Mrs. Williams, on coming to Canada, took up their abode in a large house standing in the village square of Lennoxville. The Bishop has been heard to confess his ignorance of Canadian geography. Before his arrival he knew of the existence of Quebec, Montreal and Toronto, but thought that Lennoxville was a suburb of Quebec. The Bishop's College School in Lennoxville had been established in 1842, but in 1854 it had dwindled into a state of

suspended animation, and had thus been in abeyance for three years. There were, however, better days in store for the school. The large house in the square soon became too small. In this house the arrangements were somewhat primitive; we have heard the Bishop say that he used to go round early in the winter mornings to see if the water in the jugs, or the boys themselves, perchance, were frozen. Under these somewhat Spartan conditions, a fine race of Canadian boys was produced. The school attracted boys from Quebec and Montreal, from distant Provinces and from the United States. A new, large school with a fine hall was built close by the site of Bishop's College, between the rivers St. Francis and Massawippi, and was occupied in 1861. There was also a rectory for Mr. Williams. Though like the Norman conqueror, "exceeding stark to those who resisted his will," such was his power of command and of conciliation, such was his thorough ability in the class-room, his organizing power, his sympathy with boys in their play, his knowledge of their ways that no rector has ever been more respected and beloved by his pupils than Mr. Williams. Many old boys followed him to his resting place in the beautiful burying ground of Mount Hermon on April 23. Mr. Williams transplanted to Canadian soil the ideal of the English public school and was very successful in this. These schools are mainly large boarding schools, and have noble and honourable traditions. A certain liberty is accorded to the pupils, for the right use of which they are responsible. The prefect system, which worked so admirably under the great Dr. Arnold, is carried out, and the sense of responsibility in the boys is developed. The system is carried on, not only at Lennoxville, but also at Port Hope, King's College School, Windsor, St. John's School, Montreal, and at Ridley, St. Catharines. These schools are promoted by members of the Anglican Church, and also represent the principle of religious education. The Upper Canada College in its newer development as chiefly a great boarding school is doing the same kind of work, but apart from the predominating influence of any one religious body. Such schools as these fill an important part in the temple of Canadian education. The exigencies of the Church, however, did not allow Mr. Williams to stay long in his new rectory. He occupied this in 1861. Early in 1863 the third Bishop of Quebec, the Rt. Rev. Dr. G. J. Mountain, died, and a special Synod was held to elect a successor. This was the first time the Diocese of Quebec had been called upon to elect a Bishop. The Anglican Church had been disestablished in 1854, despite the stubborn and stalwart resistance of such men as Bishop John Strachan of Toronto. The motives of such men, honest fighters for the prerogative or privilege they believe to be right, are just as pure and patriotic as those of their opponents, who plead for the equality of all. John Strachan knew nothing of the soft paths of expediency or compromise. An opportunist, religious or political, he would have looked upon with scant favour; he trod the thorny path of controversy, and, though he was defeated, he claimed and won men's respect for his consistency and courage. Through much tribulation often men attain to moral victory, so commonwealths pass through many sharp contentions before they reach the due apportionment of privilege and power, the true balance of duties and rights.

The disestablishment of the Church led after a while to the establishment of Diocesan Synods, then in 1861 came the Provincial Synod, a body chosen from the Diocesan Synods. One of the most important prerogatives retained by the Diocesan body was the election of the Bishop. The Quebec Synod held a meeting to choose a successor to Bishop Mountain, that devoted and saintly man, who, nominated in 1836 to assist Bishop Stewart just before that noble missionary's death, had served God faithfully in his high office for twenty-seven years. Bishop Mountain's journeys extended from Labrador to Rupert's Land; at first his diocese included these far-separated limits and all the intervening territory. A diocese containing Upper Canada, with its see city at Toronto, was formed in 1839. It was found at Quebec in 1863 that the Synod was divided, and the clergy wished to elect the Rev. Armine Mountain, son of the third, grandson of the first, Bishop of Quebec. The laity preferred Dr. Anderson, who, since 1849, had been Bishop of Rupert's Land. After a number of fruitless ballots, the name of Williams began to receive adhesions from both clerical and lay elements. At the seventeenth ballot Mr. Williams received the requisite two-thirds majority of both orders, and was thus elected fourth Bishop of Quebec. Thus was illustrated in his own case a saying of his own, publicly uttered at an important juncture of the history of the Canadian church, "Not he who seeks the office, but he whom the office seeks, is the proper man for the post." The high office had sought the Rector of Bishop's College School, and he became Bishop Williams, one of the ablest and one of the best beloved of our Bishops. He entered upon his responsible position at the early age of thirty-seven, but his work at Lennoxville had been so solid, his judgment had been so mature, his self-possession so great that he was not regarded as a "novice" by any, even of the elder clergy over whom he was thus unexpectedly called to rule. The foundations of church prosperity had been already well and wisely laid by the second Bishop Mountain; he had in 1842 founded the Church Society, which meant the members of the Church organized for aggressive work within the borders of the diocese; he had fashioned the Quebec scheme, improved doubtless under his successor, whereby the disagreeable burden of collecting his own salary is removed from the

incumbent and placed with a disinterested and business-like Central Board, which assesses the missions according to their means. He had founded the college and school at Lennoxville. He had established many diocesan funds. All these institutions or measures Bishop Williams maintained or administered by his able government and statesmanlike wisdom. It was reserved for him to found the Clergy Pension Fund, a wise provision both for the clergy and from another point of view, for the laity. In another matter, which concerned the well-being of six church educational institutions in different Provinces, the Bishop showed a wise initiative. This was in proposing the Canon on Divinity Degrees passed by the Provincial Synod of 1889; by this canon a scheme satisfactory to all the six institutions was obtained whereby a common standard was fixed and a board of examiners formed in which each of the institutions had a representative. This is known as the Bishop of Quebec's canon.

The result of this work was a reconciliation of interests which had been by many regarded as discordant. In his own diocese his broad manliness and large-heartedness, his comprehensiveness and charitable spirit, his genial humanity, his sobriety of judgment, his firmness, tact and urbanity, caused a like spirit of conciliation to prevail. As the representatives of all opinions within the Church instinctively gave the Bishop their confidence, so he had the sincere respect of those without who differed from the Church. Sound in doctrine he looked upon conscientious differences with an eye of liberal sympathy, but his tolerant disposition never verged upon indifference as to vital matters. Firm and resolute as a ruler he never could be overbearing; and if ever he found he had made a mistake in opinion or in act he was ready generously and frankly to acknowledge it. He was completely magnanimous; he was a complete stranger to vindictiveness. He could upon occasion tell a man an unpleasant truth without flinching from the disagreeable duty, but also without venom. His wishes were commands; on the rare occasions on which he reproved or admonished it would be done without crushing the offender and without depriving him of hope of recovery or of self-respect. With his clergy and with the laity, for he was equally at home with both orders, he was the genial companion, the *bon camarade* and yet no one would ever dream of taking a liberty with him; his kindness bridged over the distance he would never allow to exist. His noble presence was inspiring; it was the reflex of a noble mind, the symbol of a great soul. He moved with equal grace and simplicity in the circle of the Viceroy, or in the company of the fishermen whom he visited on the bleak coast of Labrador. The older and the younger claimed him as their friend in all circles. The number of the clergy in the diocese was never large, about sixty in all; these were, however, very widely scattered. To perform the summer visitation of Labrador and the Magdalen Islands in 1891 the Bishop travelled 2,800 miles. The diocese is laborious; it consists, besides the two outlying stations just named, of three pieces of territory, separated from each other by intermediate French-speaking districts: the Gaspé region, the city of Quebec with the parishes near the St. Lawrence from Three Rivers to Fraserville, and third, the Deanery of St. Francis of which Sherbrooke and Lennoxville form the centre. Here are the educational establishments of the Church, at Lennoxville and Compton. In the Eastern township and border region extending from Lake Memphremagog to Dixville, a district of the extinct volcanoes of dead nominalism in religion and of the relics of a devitalised Puritanism, it was the happiness of Bishop Williams to see growing up a number of churches of his own communion in which reverence, faith, personal and historic, and good works have gone hand in hand. In this region of the Eastern townships the figure of Bishop Williams was just as well known and his presence just as welcome as in his own city of Quebec.

The history of his episcopate is the history of steady progress and solid work. There have been no sensational events, no revolutionary changes, no spasmodic and casual efforts to record. The statistical record, both of the twenty-nine years of this episcopate and of the half century of the Church society's existence, proves satisfactory. What no statistical record can show however is the universal respect and love for and confidence in Bishop Williams, whose estimate of his worth has caused the Communion of which he was a loyal and leading example to be more highly respected in regions where it was formerly unpopular.

Bishop Williams had admirable qualities of generalship. He would guide the eager without repression, he would stimulate the slow without hectoring or harshness. Schemes originated by subordinates he would look into carefully and sympathetically; he would invariably place his own impress on those schemes he approved, and if the subordinate found his proposal modified he always felt it was for the better. In another important particular was the Bishop a skilful and successful general. He commanded the respect and confidence of very diverse men, of men who could not have worked together except through himself. If he had been a Prime Minister he would have been able to harmonize discordant elements in his Cabinet, but without that *finesse* which we understand is sometimes used in the political sphere.

In his opinions the Bishop combined much of what is best in the three historic schools of English Church thought. In this comprehensiveness and in a certain robustness of mind he resembles a great Bishop the Eng.