

**THE RIGHT REV. DR. WILLIAMS,
BISHOP OF QUEBEC.**

This distinguished scholar and minister of the Church of England, recently elected but not yet consecrated to be Bishop of Quebec, was born at Overton, Hampshire, England, in 1823, and was consequently only in his 38th year, when chosen in March 1863, to his high office in the episcopacy. He was educated at Crewkerne, County of Somerset, and graduated at Pembroke College, Oxford, in 1851. After being ordained to the parish of High Wycombe, in Buckinghamshire, by the Bishop of Oxford, he was for two years master of the College at Leamington. Subsequently he performed the duties of Curate at Huist Champfeur, Somerset. In 1857, he came to Canada to open the Grammar School in connection with the Bishop's College, at Lennoxville, Canada East, in which College he held the professorship of Belles Lettres. Bishop Williams has the reputation of being an eminent, effective pulpit orator, as well as a scholar of a high order.

The foregoing items are obtained from a Lower Canadian Church Journal; but bare as they are they are probably inaccurate.—We think Leamington should be Lynton; the one is in Warwickshire, the other in Hampshire. Possibly also 'Crewkerne' should have been Crewkerne.

The Synod of Quebec met on Wednesday, March 4th, 1863, for the election of a successor to the late Right Reverend Bishop Mountain, whose portrait was published in No. 10 of the Canadian Illustrated News, on January 17th, 1863.

Divine service was performed in the morning, at the Cathedral, when the Rev. Professor Williams preached a sermon which all his hearers, clerical and lay, pronounced to be admirable. At half-past two the Synod met, and the roll was called. The whole of the afternoon was occupied in discussing the validity of the election of certain of the lay delegates. When the Synod was complete, Mr. H. S. Scott, of Quebec, moved, and the Rev. Mr. Roe seconded, and it was—

Resolved,—That the Synod being now fully organized, desires to express its sense of the great loss which the diocese has sustained by the removal of the late beloved and lamented Lord Bishop of Quebec, whose patience and urbanity as its president, and devotion to the advancement of the interests of the church, and the personal sacrifices he was always ready to make in its cause, had secured for him the affectionate reverence of all who had the happiness to be placed under his charge.

Then it was resolved that a copy of that resolution be sent to the family of the late Bishop.

Mr. Irvine, lay delegate, then moved, that the Synod do now proceed to ballot silently for the person to fill the office of Bishop for the diocese of Quebec, and to continue to ballot, adjournments excepted, until some person has received the number of votes necessary to a choice. In moving the silent ballot, Mr. Irvine said he thought it would be much to be regretted if anything were said derogatory to any of those persons balloted for, as that person might be elected Bishop, and much discomfort might thus arise. The Hon. Mr. Hale, lay delegate thought they might trench too much on their privileges. He had never heard of the words "silent ballot." The Rev. Mr. Pleas thought the less discussion or contention about the matter the better. Mr. Hemming and Mr. Forsyth, lay delegates, both claimed the right of discussion.

The Rev. Mr. King said he loved England and those that came from it, but was opposed to getting a Bishop from England, for they had very few emoluments, in the diocese, and that was right; for the encouragement of those who were buffeting with the snows and hardships of the bush, that the best among their own Clergy should be taken—though God knew, he, Mr. King, envied not the person who would occupy the position. A clergyman from England would not know the conditions and wants of the country, and we ought to look to that and not so much to the pounds, shillings and pence, we might get from England. He expressed himself favorable to the "silent ballot" for there were by-standers outside looking to see by what motives the clergy were influenced, and if they took a "silent ballot" no exception could be taken to their speeches or actions. Yet these remarks of the Rev. Mr. King were evidently directed against Professor Williams or some other clergyman from England.

The Reverend Mr. Houseman, who was in the chair, a clergyman who came from



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England in 1859, as assistant in the Cathedral, decided that he was bound to receive any motion and remarks made in presenting the motion relating to any candidate to be balloted for. Mr. Hemming proposed a committee to select a candidate whom the Synod might unanimously choose, but that motion was not adopted. Some wanted a reference to the Archbishop of Canterbury. Rev. Mr. Woolrych moved the omission of the word 'silent,' which Mr. Scott seconded; for, said the latter, it would be un-English, unconstitutional, and unfair to deprive him or any one else of the right to speak. After a division, when the word 'silent' was rejected, the Rev. Mr. Houseman offered up a prayer, and the Synod adjourned until next day.

March 5th, the Synod having decided to proceed with the election of a Bishop went on to ballot. The first vote resulted thus: For the—

	CLERGY.	LAITY.
Rev. A. W. Mountain,	25	29
Rev. Bishop Anderson, (Rupert's Land),	11	28
Rev. Professor Williams,	2	3
Rev. Dr. Nichols,	1	2
Rev. Bishop Williams, (Connecticut),	1	0
Blank,	0	1
Total,	40	63
Necessary to a choice,	27	42

SECOND VOTE.

Rev. A. W. Mountain,	29	31
Bishop of Rupert's Land,	10	27
Bishop of Connecticut,	1	0
Rev. Prof. Williams,	0	4
Suggesting reference to Canterbury,	0	1
Total,	40	63

The Rev'd Mr. Mountain (nephew of the late Bishop we believe,) though having the requisite majority of the clerical votes (two-thirds) had not the same and equally requisite majority of the lay votes; the ballot therefore was not final. After seven ballots were taken, Professor Williams stated that he knew his own inability to fill the office of Bishop, and felt that the Synod would have no confidence in him if elected, (cries of no, no.) He therefore begged leave to ask that his name should be taken off the ballots.

EIGHTH VOTE.

	CLERGY	LAITY.
Prof. Williams,	18	31
Rev. A. W. Mountain,	14	18
Rev. Dr. Mackie,	3	0
Bishop of Rupert's Land,	2	15
Reference to Canterbury,	2	0
Reference to Canterbury and London,	1	0
Total,	40	64
Necessary to a choice,	27	43

In the ninth ballot three votes were given for Archdeacon Bethune; and for Prof. Williams twenty-two clergy; and forty-three laity; for Rev'd Mr. Mountain thirteen and seventeen. The Bishop of Connecticut's name not appearing.

In the tenth ballot there were for Professor Williams twenty-four and forty-nine;

and for Reverend Mr. Mountain twelve and eleven. The name of Canon Thompson appearing with one clerical vote.

The eleventh and last ballot stood thus:

	CLERGY.	LAITY.
Rev. Prof. Williams,	28	52
Rev. A. W. Mountain,	12	10
Canon Thompson,	1	0
Total,	41	62
Necessary to a choice,	27	42

The Rev'd Mr. Houseman therefore announced from the Chair that the Rev'd Professor Williams was duly elected Bishop of the Diocese of Quebec. The Rev'd Mr. Roe then moved and Mr. H. S. Scott seconded that the election be unanimous, and that was unanimously carried.

The Rev. Mr. Houseman remarked that the mode of procedure must have been very gratifying as it had been harmonious and christian-like. With regard to Mr. Williams they could judge of his ideas of what a Bishop should be from the beautiful sermon he had delivered the day before. In that discourse he had laid down the qualifications necessary in, and the duties incumbent upon a Bishop, and he (Mr. Houseman) was sure he was one who would conscientiously, as in the sight of God, do his duty in this diocese, and would endeavor, God being his helper, to carry out to the very uttermost, everything he had laid down so beautifully in his sermon. (Applause.) He therefore congratulated the Synod and the diocese on the selection that had been made, and he congratulated Mr. Williams too most heartily. He hoped that many, many years might be granted to that gentleman, to preside over this diocese with all the ability it was in his power to exercise.

The Rev. Professor Williams, the Bishop elect, whose emotion was such that his voice was not entirely under control, then said that he most sincerely wished the choice of the Synod had fallen on a worthier man. The chairman had alluded to his (Mr. Williams's) conception of what the duties are, which have to be discharged by the man who fills the office of Bishop. That conception only made him the more humbly place himself in the position where their discharge is necessary. Since, however, the Synod had been pleased, unanimously to confirm his selection he would bow to its decision, and trusted God would give him strength to bear the burden they had laid upon him.

On motion of the Rev. Mr. Roe, seconded by Mr. H. S. Scott, the Synod returned thanks to Almighty God for the unanimity which had reigned among them—the act of thanks consisting of the singing of the *Te Deum*, prayer, and the benediction of the Bishop designate.

A vote of thanks to Mr. Houseman, as chairman, was moved by Lord Aylmer, seconded by Mr. Irvine; after which a resolution was carried that the chairman and secretary do sign the petition to Her Majesty the Queen for her confirmation of the election, in accordance with the statute. The Synod then adjourned. (Abridged from the Quebec Chronicle.)

On this election "the Echo" organ of the church published at Montreal said: No doubt it might have been more agree-

able to persons holding strong views on each side in the church if a clergyman had been chosen to fill the vacant post who agreed with them in opinions and doctrines; and we ourselves might have been gratified, if one known to have been decidedly evangelical had been fixed upon by the Synod; but we most conscientiously believe that the election has terminated in a way the most favorable to the peace and general well-being of the Diocese. And what is most worthy of note, and we may add most happy in the decision come to is, that it was quite unpremeditated, and thus quite free from any suspicion of undue influence and party spirit. It is somewhat remarkable considering the ready cheerfulness exhibited when the announcement was received that Mr. Williams should not have been more spoken of as a candidate before; and we believe that to no one did the news cause greater surprise than to the Reverend gentleman himself. Learned, eloquent, and able, all hope that by God's blessing the Bishop elect has a long and happy career before him, amongst the people over whom it has pleased God to give him the spiritual oversight.

CANADA IN 1812 AND 1863.

History does not always teach by example; 1812 is not teaching 1863; Changes on the American frontier since 1812; The perilous situation of Canada in 1863; But the peril may be provided for; the Naval Volunteers of 1863; Culpable negligence of the Provincial Government; The commercial fraud upon the Revenue, June, 1862; Its lesson; The lessons of 1812; Facts about that war; American declaration of war; British declaration of war; General Hull's Invasion of Canada and proclamation; General Brock Lieutenant Governor of Upper Canada—his proclamation, Harper's Monthly Magazine for May, 1863; The Defences of Canada.

'History is philosophy teaching by example; so we have been told; but is that the function of history? Few lessons are so little heeded as the lessons of history. The history of the war of 1812 has not taught the government of Canada nor all the people, whose ministers the members of government practically are, either prudent reserve in avoiding to cultivate the antagonism of a powerful neighboring nation, nor discreet foresight in providing against the occurrence of hostilities. Nor has history, in union with the aspect of present things, taught them to comprehend what those hostilities may be—invasion, devastated homesteads; towns and cities bombarded and laid in ashes; with battles and sieges alternately lost and won; but whether lost or won, all terrible and sanguinary. An organized army of invasion with its rear supplemented from a country thickly peopled; the interior full of provisions and other resources of war; its railways ramifying and concentrating on its own frontier from all parts of the populous States lying behind it; while the army of Canada, consisting in main part of an unorganized multitude, called together from city stores and rural homesteads in a panic, five sixths of the multitude unarmed, and the whole extended along fifteen hundred miles of frontier, all its cultivated country a frontier, all its cities, two only excepted, on the frontier, a wilderness behind it, possessing no resources of food after the first crop is, by the action of war, neglected to be sown, and its railways not supplementing it from the rear as the enemy will be supported; such are the aspects of Canada in 1863. Yet with those disadvantages this province, by a timely military and naval organization might be prepared—for Canada has also special advantages, as will be shown before I quit this first and greatest question of questions.

Let us proceed to allow history to assume the functions of philosophy and teach us by example.

Before the occurrence of the war of 1812 the major portion of the people of Canada, and the whole people and government of Great Britain did not believe that war with America would occur. The disastrous effects of the Berlin Decrees of Napoleon and of the British Orders in Council, (for explanation of what these were, see article 'Notes on the war of 1812,' in the Canadian Illustrated News of April 25, 1863,) were debated in the British Parliament through the years 1809, 1810 and 1811, and every possible phase of their evil results, actual and prospective, was depicted except war with the United States. In the American Congress, the Berlin Decrees and Napoleon's