

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance. Communications received later than Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts.

Back numbers will be sent only on application. *Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

VISIT A. J. PELL'S GALLERY OF ART, 345 NOTRE DAME STREET, In rear of Post Office, MONTREAL.

Church Observer.

"THIS PROTESTANT KINGDOM."—Bill of Rights, 1868.

MONTREAL, 29TH OCTOBER, 1868.

NOMINATION AND ELECTION.

The importance of the Diocese of Montreal of having a suitable man chosen for its Bishop cannot well be over-rated. Compared with this, the question of the Metropolitanship is very secondary. It is generally admitted that the present arrangement is a mistake, and must be changed. Had the death of the late Metropolitan been foreseen, the proper steps would have been taken to have secured for the Diocese the election of its Bishop, leaving to the Upper House the choice of the Metropolitan. We must, however, for the present, accept the position. The Bishops of Quebec, Toronto, Huron and Ontario, are to meet on the 9th of November, and to agree upon certain names to be presented to this Diocese, that a choice may be made of one of them. We have not the remotest idea what names will be submitted, but we feel deeply concerned that one should be selected who will be worthy of the position, a man of good abilities, sound education, apostolic spirit, and who is familiar with the necessities of the Diocese. The external machinery is now tolerably complete; and what is wanted is an earnest spirit to keep every wheel in motion—one who will be a friend to the clergy, whose house will be open, and his heart ready to sympathize with them in their joys and sorrows; and who, from his own experience, may be able to give some sound advice. We do not want a great scholar who will devote his strength to study or literature, nor a courtier to entertain the rich and great, nor one who is carrying out great schemes for the advantage of the church at large; but a man of deep and fervent piety, a primitive Bishop who will give himself wholly to his Diocese, and work it up in all its parts. The late lamented Metropolitan was a man of singular gifts, and performed well the work allotted to him in the providence of God, and in some respects his place may never be made good. But we do not despair of seeing one raised up who will be equally fitted for his specific work, which we take to be the development of the spiritual life of the church.

The present Bishops were chosen out of their respective Dioceses, the determination being adhered to of not choosing a clergyman of another Diocese to fill the post of Bishop. Three of the four were from the country parts. Whether the Bishops will nominate any Presbyters from the Diocese of Montreal we cannot say. Certain it is, that both in town and country there are clergymen as fit for the position as can be found in the Dominion—who are acquainted with the wants of the Diocese, who have for years laboured, and with success, to build up its interests, not shrinking from any self-sacrifice, and who have earned a good report within and without the church.

It is possible that the Bishops will nominate one of their own number. Should this be the case, and the Bishop so nominated be elected, the Diocese from which he is removed will have to go through the pains and throes of another election.

Into the question of the nomination of a Bishop from England we shall not enter, as we are persuaded that such a nomination would not for an instant be entertained by the Diocese. We doubt not that the Bishops will earnestly desire to be considerate of the feelings and true interests of the Diocese; and we sincerely hope that the Synod will meet their Lordships in a liberal spirit; and may the result tend to the glory of God and the true welfare of this important branch of His church.

We close by commending to our readers the use in secret and in family devotion, of the following appropriate prayer read in our churches on Sunday last, and prepared by the senior Bishop at the request of the Dean and Chapter of the Cathedral:—

"Almighty God our Heavenly Father, who hast purchased to Thyself an Universal Church by the precious blood of Thy dear Son, we earnestly beseech Thee mercifully to look upon this portion of Thy vineyard, and so to guide and govern the minds of Thy servants, the Bishops of this Diocese now assembled (or about to assemble) in Thy name, that they may faithfully and wisely use the power com-

mitted to them, and nominate and elect to the office of Bishop of this Diocese, and Metropolitan of Canada, a fit and proper person to serve in this high and holy ministry.

And to him who shall be elected to this Sacred function, give Thy grace and heavenly benediction, that he may faithfully serve before Thee to the glory of Thy great name, and to the edification of Thy Holy Church, through Jesus Christ our Lord.—Amen.

A COMPARISON.

Next month will probably witness, among others, the election of three additional Bishops for the present Dioceses of New York. These Bishops will be elected by the Diocesan Synod or Conventions, subject to the approval of a majority of the Dioceses of the Union. The Bishop of Montreal and Metropolitan, on the other hand, will be nominated by the four Bishops at present constituting our Upper House, and elected by our Diocesan Synod.

The powers of the Bishops, too, will be different. Those of New York will have each his standing committee of clergymen and laymen elected by the Diocese, and will preside over their Conventions or Synods with a double or casting vote; while our Bishop will have no standing committee, and a direct negative on all the proceedings of the Synod over which he will also preside as chairman.

In the matter of patronage too, there will be a difference. The Bishops of New York may appoint to missionary stations with the approval of their respective Conventions or Synods, but all dry constituted churches will elect their own clergymen. In our case it will be otherwise. Two or more names will have to be submitted, even in the case of the Rectories, one of which will be chosen by the Bishop. An no change can be made in our Constitution or By-laws without the approval of the Bishop.

Which of these systems is best adapted to promote the real welfare of the Church? May our prayers be redoubled as the time of the election approaches—that it may please God to give us a Bishop who, together with the requisite qualifications for governing the church, may be possessed of an humble and self-sacrificing spirit.

THE CANADIAN CHURCH.

An "occasional" Montreal correspondent of the *London Record*, writing (under date of 3rd September) a brief résumé of the proceedings at our late Provincial Synod, adds a few remarks on the "Church in Canada," from which we make the following extracts:—

"The present organization of the Church in Canada took place some ten years ago, and was formed very much on the model of the American Episcopal Church. There are two dioceses—Huron, Toronto, Ontario, Montreal, and Quebec; each of these hold a diocesan synod annually, while the provincial synod, representing the whole, meets every third year. In one respect, however, the administration of these two synods differs from the organization of the American conventions. They exercise the right of reversing an Episcopal vote by a majority of two-thirds; whereas in the Canadian Church the Bishop's vote is final. In fact, the power which the Bishop possesses is the greatest blemish and the most practical inconvenience of their organization."

How great this power is may easily be understood when I state that, after the diocesan synod had passed a vote (it may be almost unanimously), the Bishop has the power of vetoing it; and after the Lower House in the provincial synod has done so likewise, a majority of the House of Bishops can veto it. In the next place, the Bishop has the appointment of Committees in the diocesan convention, and with that power in his hands you may easily judge what measure of fair play his opponents are likely to enjoy, unless he should happen to be a man of almost unheard-of impartiality.

"It is a singular thing how imperfect all ecclesiastical legislation appears to be, especially in connection with our colonies. We all know what confusion has arisen from this cause in connection with the *Colenso* case; and the Bishop of Montreal's original patent for the Metropolitanship turned out to be no better than waste paper in the first instance, owing to the same cause. And now I am surprised to learn that two different opinions are held, both in England and Canada, as to the relation between the Canadian Church and the Church of England—whether on the one hand it is so completely severed from the Mother Church as to be able to act in all circumstances independently, or whether, seeing that the Metropolitan was appointed by the Crown, there lies not an appeal to the Archbishop of Canterbury. Into such niceties, however, I shall not further enter."

The writer then goes on to describe, with considerable sarcasm, the "attempts at ritualism in Canada," giving, in illustration, an account of the consecration of the little church at Brome Woods, "as supplied to a city cotemporary by the Rev. Incumbent himself." Our space, however, is too valuable to give the "account" in extenso.

MEMORIAL TO BISHOP FULFORD.

A correspondent to the *Gazette* in last Monday's issue, writing on the subject of a memorial to the late Metropolitan remarks:—

"When the public is solicited to aid in the erection of a monument, or any building, whether for charitable, social, or religious purposes, it is absolutely necessary that the object for which they are called upon to contribute their money should be definitely stated."

And after making a complimentary allusion to the loyalty of the citizens in their determination to erect a statue to Her Majesty the Queen, and a fitting allusion to the talented sculptor, Mr. Wood, he adds:—"The memorial to Bishop Fulford—though

many are anxious to subscribe to it—yet a difficulty presents itself at the outset as to the form it shall take. The questions to be determined are—How can the deceased Metropolitan be best identified with the memorial? What monument is more likely to be enduring? What will be most in accordance with usage?"

The writer then goes into a comparative analysis between statues, monuments, and seminaries or colleges, concluding with an expression in favour of erecting a life-like marble statue in the chancel of our Cathedral. He is entirely opposed to the idea of a College being adopted as the memorial, giving for reason, that discord would almost certainly follow, owing to a diversity of opinion sure to arise on the character of the education to be given there—that it would have to be endowed; and, in all probability would share the fate of some other institutions, (the General Hospital to wit)—and ultimately would languish for want of support. Bishops' College, Lennoxville, is given as one instance of partial failure; and the High School of McGill University as another. Finally, the correspondent denies the necessity for a memorial-school, and concludes as follows:—

"Upon careful consideration I think the bust of the Bishop with a mural tablet setting forth his virtues, &c., will be the very best means of perpetuating his memory. It will be more fitting and appropriate. I should much like to see in addition thereto a *reared* or a stone pulpit, neither of which, however, could be considered by visitors other than the ordinary furniture of the church. At least they are but secondary, and could not in any way be identified as a memorial to the Bishop. I cannot but think that the majority of those who feel inclined to subscribe to the memorial, would not object to the decoration of the interior of the Cathedral, for it is to be remembered it is the Metropolitan Church, and in the evenings of Sunday it is free to all worshippers—it is essentially the church of the people, and any thing added to its beauty ought to be a joy to all churchmen. They ought naturally to be desirous to have the Cathedral the most magnificent of all the churches."

TRINITY CHURCH.—At a Vestry meeting of Trinity Church, held on Tuesday evening last, Chas. Garth and E. P. Hanaford, Esquires, were unanimously elected Delegates to the Synod of the Diocese of Montreal, which meets on the 10th proximo for the election of a Bishop, in the room of C. J. Brydges, Esq., (who is absent in England) and R. A. Young, Esq., (who is ill and unable to attend.) The following resolution moved by Dr. Drake, seconded by W. Drake, Esq., was unanimously passed:—"That this meeting, while accepting the resignation of Messrs. Brydges and Young as Lay Delegates to the Synod, desire to express its great regret that unforeseen circumstances should have deprived this congregation of the services of two such valued representatives, in whose hands this congregation has always felt that its interests were perfectly safe."

DEBATE ON RITUALISM.

By reference to our advertising columns, it will be seen that the debate on Ritualism which took place in the late Provincial Synod, together with Canon Balch's sermon preached in the Cathedral on the occasion of the death of Bishop Fulford, and a report of the funeral obsequies, &c., are now published in a neat pamphlet form, a copy of which we thankfully acknowledge to have received from the publisher. As a specimen of typography, it reflects great credit upon the printer, Mr. John Lovell; while the price of the pamphlet, considering the amount of valuable matter it contains, is so low as to place it within the reach of every one; and we doubt not it will find its way (as indeed it should) into every Episcopal domicile in Canada. A careful perusal of the debate will illustrate, in a great measure, the independence of the Church of England in Canada, and the importance of the final vote taken upon this vexed question. The pamphlet is for sale at the various book stores in the city.

"The funeral of the Rev. Canon Hawkins will take place in Westminster Abbey, on Friday next, at noon precisely."

We copy the above from an English exchange. Mr. Hawkins was the Secretary of the venerable Society for the Propagation of the Gospel, who succeeded our late Metropolitan as minister of Curzon Chapel. It is a remarkable coincidence that these two warm friends should have died within a few days of each other in different quarters of the globe.

THE COMING ELECTION.—A writer in the *Gazette* of this morning's issue, signing himself a "Member of the Diocesan Synod," says:—

"Among the names I have heard mentioned as likely to be set down for election to this important office, I think few have been more favourably regarded than that of the present Bishop of Ruperts Land; but I have heard with surprise that a letter said to be written by him has been privately shown to members of the Synod, with the object of injuring his character for consistency, and influencing their votes."

Will you allow me to ask through the columns of your paper if any of your readers can give me information about this mysterious letter; and if so, how did the present exhibitor get possession of it to the injury of the Bishop? If it is not private, I at once ask for its publication, in order that its worth may be fairly tested, and, if necessary, afford the Bishop an opportunity of explanation."

We consider the foregoing interrogation quite reasonable; and we fully concur in the

opinion that the Bishop should, in all fairness, have an opportunity of explaining himself in this matter.

DONATION.—The Secretary of the Protestant House of Industry and Refuge acknowledges with thanks a donation of five dollars from Mrs. Walton, Gros St. James Street.

ELECTION OF BISHOPS.

We print the following article from our cotemporary the *Union Gospel Messenger*, in view of our own approaching election of a Bishop, believing that it will be useful, though we do not pledge ourselves to every sentiment it contains:—

"Our object at presents to drop a few remarks on some notions that appear to have become common of late years. One of these notions is that it is better on all accounts to elect young men, both on the advantage of physical strength, and a vigorous Episcopate. We demur to these inferences toto. It was the former that led to the election of Dr. Colenso. In sending a man out to the savages of Africa, it was supposed desirable to get one physically strong; so instead of taking the best scholar or theologian from the University, they pitched upon the best *booby*. The consequence was that instead of conveying the Zulus, the Zulus converted him. Bishop should be apt to teach even the best scholar he has in his Diocese."

"But it does not follow that a young man will be able to do or endure more than one advanced in years. Ten or one but three strong men of sixty will live longer and endure more than the same number of young men taken at random, and who have not been tested by time. Their physical frames, like their mental powers, have been seasoned by experience, and their constitutions, like a gun that has seen service, have been proved strong by the ordeal they have already passed. Many a young man breaks down prematurely from the bare fact, that he has assumed a great responsibility before his powers were fully developed, which imposes upon him additional anxiety and labor to properly acquire himself of it. And then even to the very best education there is absolutely no substitute for long experience. It does so modify the theoretical generalizations and the hobby-ridings of youth, and puts a man in actual contact and sympathy with the men and things of his time as a thousand points unmet, unrecognized, unmeasured of by the unsophisticated youth, however finished his education, who has not realized all the melancholy difference between the patterns of things he has learned in the Mount and the way in which they are exemplified in the hard and selfish world. It is this experience and practical acquaintance with the world that makes the cares and responsibilities of office sit lightly upon the matured man, and the lack of it that makes the same burden so heavy to the young man, and the source of perpetual anxieties, harassing perplexities, and unexpected mortifications enough to wear out and break down the strongest frame."

"Then, again, as to a long Episcopate, our own impression is that it is not so desirable as some imagine. There are able Presbyters once advanced in life to furnish us a Bishop once in every ten years at least, and we can hardly comprehend such tremendous responsibilities, would be willing to assume the laborious duties of such an office, until, as a general rule, the cares of a family have been diminished by the fact that the children are grown up and settled in life, so that little remains but to give one's self up wholly to this great and arduous work. For though some may think this of trifling account, it is not so to any man of strong home affections: for if there is any person in the world besides a sea captain, that cannot live at home, it is a Bishop. Men upwards of fifty years of age, if in good health, and of vigorous constitution, will ordinarily have an Episcopate abundantly long enough for a country that develops and changes as rapidly as this. A decade is a long period in American affairs, even a President's term of four years makes a good deal of history, and is considered something worthy of the greatest man's ambition. But a Bishop in the Church of God, as we once heard a member of Congress declare, holds a higher and more responsible office than that of President of the United States. It ought to be preceded by a long tried career of signal services, labours and experience in the work of the Lord's vineyard. It should be a mind richly stored with the accumulated treasure of things new and old, ample enough to feed the whole flock, and to stand *facile princeps* at the head of the whole band of under shepherds."

"In the political world we have outgrown that foolish notion which was once incorporated in our State Constitution, and which displaced our Judges from the Bench when they arrived at the age of sixty. We owe to this arbitrary rule, however, the best of rebukes to "Young America," and one of the most valuable legacies to the legal profession, the Commentaries of Chancellor Kent, which were written wholly after the period at which the law of the land—or rather this absurd provision of the Constitution, had pronounced him to be superannuated."

"We know very well, how Ichabod Spencer's 'Seminary Boys' will regard this article, and set us down as an 'old fogey,' although we claim to be neither 'old' nor 'young' at this present; but the increasing number in our fast American life of those who 'shoot up like the rocket, and come down like the stick,' will perhaps lead a good proportion of reflecting people to accept these suggestions as dictates of common sense."

Religious Intelligence.

In the Protestant Episcopal Convention, sitting at New York, the Committee appointed to consider the amendment of the canon prohibiting clergymen from officiating in the parishes of other clergymen without leave, reported against any change, and the report was accepted on a vote of 99 to 95; but later, the subject was once more referred generally to the Committee.

The Lower House refused to concur in the proposition of the House of Bishops to admit Canadian clergymen to all privileges of ministry holding cures, &c., as is the rule respecting U. S. clergymen here. The action of the House of Bishops was based on a request from our Provincial Synod, we believe.—*Gazette*.

THE BISHOP OF CARLETON.—Farewell services held in connection with Bishop Gray's departure took place on October 6th and 7th, at the Church of St. Lawrence, Jewry, Gresham Street, London. The Bishop sailed for his South African diocese on October 9th; Mr. Macrorie,

the bishop-designate for Natal, being still unconsecrated. It is understood also that the Bishop has failed to obtain any nomination from the Government to the deanery of Cape-town. Before his departure, his lordship informed his friends that he had lodged an appeal against the late judgments in favour of Bishop Colenso, and that he had the authority of Sir Roundell Palmer for believing that he should succeed. The appeal cannot be heard until January.

THE DEANERY OF ST. PAUL'S.—The Rev. Dr. H. L. Mansel, Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, has been appointed successor to the late Dr. Milman.

NO CHRISTIAN NAME.—A curious case of matrimony deferred has lately been made public. The Rev. Mr. Dodington, curate of Bere Regis, has refused to marry a young woman named Jane Payne Butler, because she had 'no true Christian name'—i.e. had not been baptized—unless she went through a course of three months' instruction preparatory to being baptized. The Rev. C. Smith, a Congregational minister of the place, has written to the Bishop of Salisbury on the matter, but his lordship relieves himself from any action in the matter by saying, 'I have no power to give, in a way, any authoritative interpretation of the law in the case you put.' In the meanwhile Jane Butler is going through her course of instruction, which has been mercifully commuted to fourteen days.

THE BISHOPRIC OF PETERBOROUGH. The appointment of the Dean of Cork to the bishopric of Peterborough is thinks an evening contemporary, a great ecclesiastical innovation. Many English have, at different times, been raised to the Irish Episcopal bench, but there are few, if any, instances on record of an Irish clergyman having been appointed to a bishopric in England. The present is believed, at all events, to be the first case since the Union. But Dr. Magee is no stranger in England, having resided many years in Bath and in London, graduated at Trinity College, Dublin, and was divinity prizeman there. He was ordained to the curacy of a large Dublin parish in 1844, where he worked as curate for ten years. He then came to England and accepted the curacy of St. Saviour's, Bath, where he remained for two years, and then rose prominently into notice as minister of the Octagon Chapel, Bath, bought for and presented to him by the congregation. Dr. Magee held the office of minister there for nine years, during which period he was collated by the Bishop of the diocese to an honorary canonry in the cathedral of Wells. From Bath Dr. Goulburn (the present Dean of Norwich) as minister of Quebec Chapel Portman Square. He left that post in 1862 (after attracting large congregations, especially of men) on being offered the rectorry of Enniskillen by the provost and fellows of Trinity College, Dublin. After three years' residence there he was appointed to the deanery of Cork, and in 1866 who also appointed dean of the Chapel Royal in Dublin Castle, both of which appointments will now become vacant. They are in the gift of the Lord Lieutenant of Ireland. The degree of D. D. was conferred on Dean Magee, several years since, by his university, and he has lately been Donnellan lecturer there an office which corresponds with that of Bampton lecturer at Oxford. The Bishop of London has year after year appointed Dr. Magee to preach under the dome of St. Paul's and in Her Majesty's Chapel Royal, Whitehall. On looking over the lists we observe his name and Whitehall since 1860. The new Bishop is not only an able preacher, but a writer of some reputation. His age, we believe, only forty-six. It may be added that he is a grandson of Dr. Magee, well remembered Archbishop of Dublin.

Married.

At the Cathedral, Quebec, on Tuesday, 27th inst., by the Rev. Canon Bond, assisted by the Rev. G. V. Housman, Rector of Quebec, Frank Bond, Esq., of Montreal, to Mary Stewart, daughter of H. S. Scott, Esq., of Quebec.

Correspondence.

We are not responsible for any opinions expressed by our correspondents.

ROMANIZING PRACTICES.

[To the Editor of the Church Observer.]
Sir,—In a leading article of the *London Times* of 30th ult., on the subject of ritualism, the editor refers particularly to the absurd extravaganzas performed at a church in Brighton, (an account of which appeared in your last issue) and says:—"The occasion was again found in a harvest festival; and the proceedings, though less ridiculous than those at Haddock, were similarly wild," &c.

Now, although I do not by any means entirely agree with the views expressed by the *Times* upon church matters generally, yet I consider his remarks upon this subject very sensible indeed. In the instance narrated, I think it is greatly to be deplored that the Bishop of the diocese had not power to at once suspend from all duty every clergyman who, by his presence, participated in such Romanistic ceremonies. Moreover, the manner in which the Rev. John Purchas, proprietor and patron of the church, treated the "state prayers," as they are called, appears to me to favour reasonable ideas. It would certainly be a fitting prelude to the assertion of the supremacy of the Pope, if it were contemplated.

Douglas, Ont. 26th Oct. 1868.

THE MEMORIAL TO BISHOP FULFORD

[To the Editor of the Church Observer.]
Sir,—Your reporter was correct in saying that I seconded Mr. Loosmore's motion "that a Reredos in the Cathedral was the proper form of a memorial to our late Bishop."

I seconded that motion at the request of the chairman, and in doing so, said the mover had stated as a fact known to him that our late reverend Bishop earnestly wished the Reredos to be placed in the Cathedral. The Bishop's wish governed my vote.

But I also said, the Reredos, being an ornament of the Cathedral, it was more fitting that it should be placed there by the Cathedral congregation. If done as a mark of affectionate respect for the Bishop's memory, no doubt the Cathedral congregation will gladly erect it.

But, to my mind, something more and better was due to the memory of such a man from the Diocese—a memorial which should bless the Diocese he served so long, and prove a living testimony to his worth.

I further stated that it would give me pleasure to be allowed to contribute to the memorial, in whatever form the subscribers to