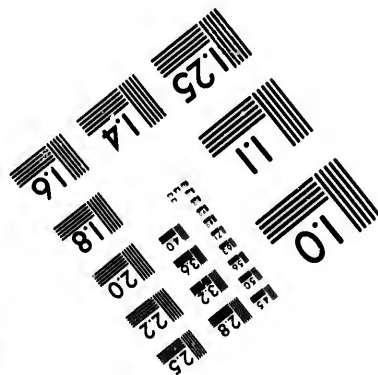
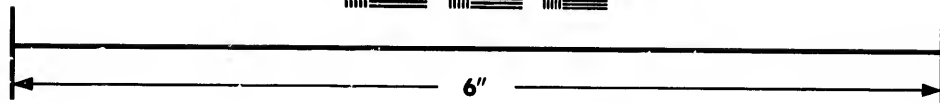
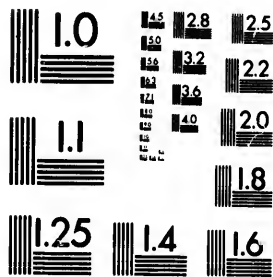


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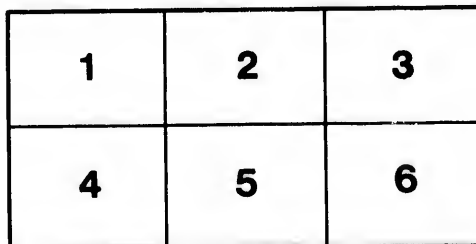
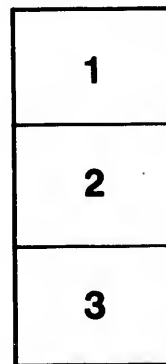
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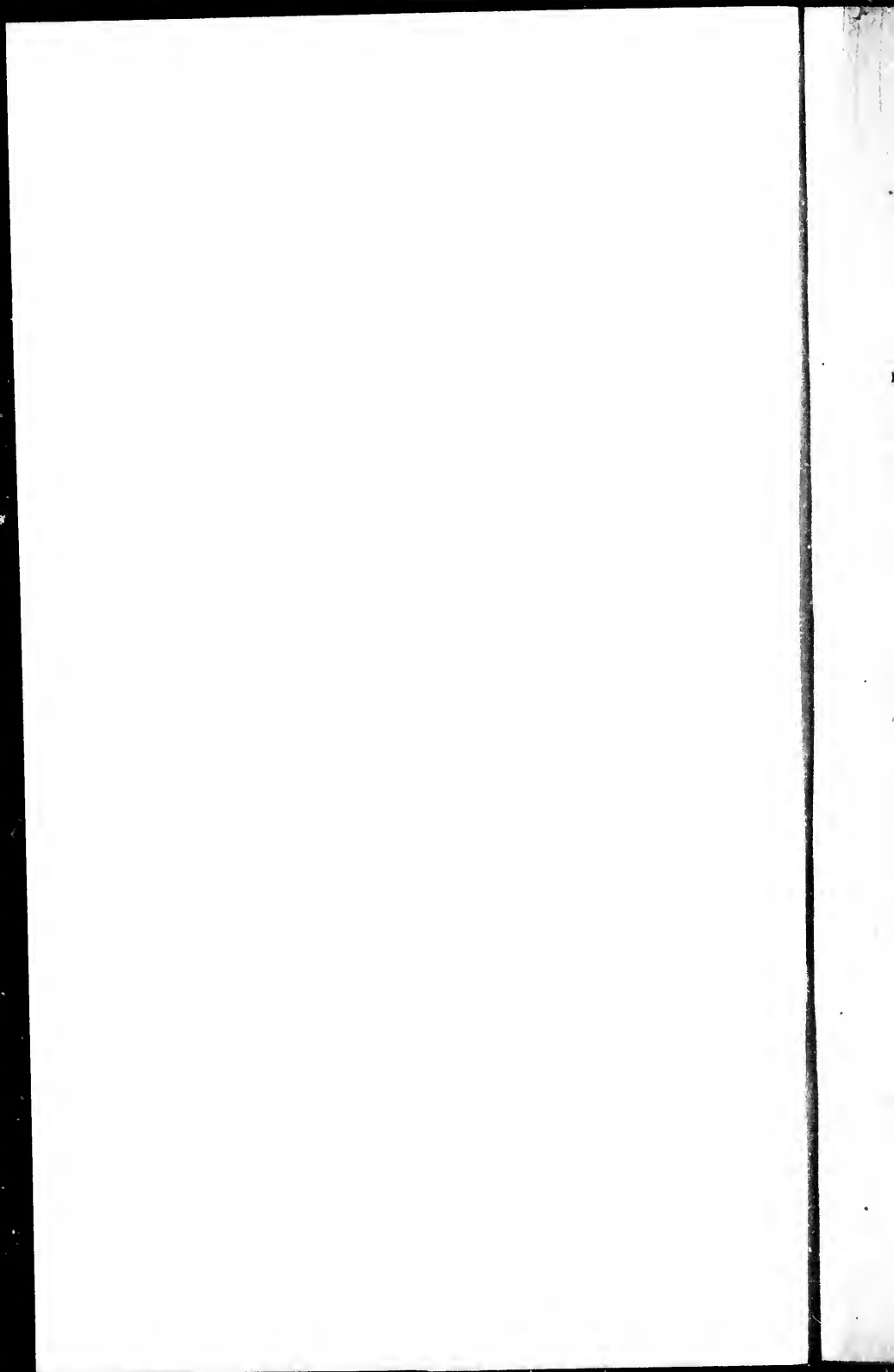
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THOUGHTS

ON

“ANNEXATION,”

IN CONNECTION WITH THE DUTY AND THE INTEREST OF
MEMBERS OF THE CHURCH OF ENGLAND;

AND AS AFFECTING

SOME PARTICULAR RELIGIOUS QUESTIONS.

INTENDED ORIGINALLY FOR PUBLICATION

AS

A PASTORAL LETTER,

TO THE CLERGY AND LAITY OF THE CHURCH OF ENGLAND,

IN THE

Diocese of Quebec.

By G. J. MOUNTAIN, D. D.,

LORD BISHOP OF MONTREAL,

(*Administering that Diocese.*)

PRINTED ONLY FOR PRIVATE CIRCULATION.

O navis referunt in mare te novi
Fluctus : O quid agis ? FORTITER OCCUPA
PORTUM—

Quebec :

PRINTED BY T. CARY,

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1849

* * * It has very usually, but, from the pressure and variety of my public occupations, I may say unavoidably occurred, that in bringing out (if at any length) matter which I had occasion to prepare for the press, I have had to render explanations for being rather after-date. Nearly six weeks have now elapsed since I sat down to the task of preparing the following letter, and although, (with the reservation of some corrections to be made here and there,) it was soon afterwards brought to its close, it has been lying by me and almost lost sight of, in my attention to other matters, some of which had been accumulating while I was engaged upon it. The aspect, in the mean time of the annexation movement has undergone some considerable change, and appears, as I trust, to threaten no very marked or serious consequences—a turn of affairs which, aided by the effect of some other considerations, has been judged to afford sufficient reason for abandoning the proposed formal issue of a Pastoral Letter, upon the subject. The thoughts, therefore, which I had thrown together, although they stand unaltered in themselves, (for I could not undertake to re-construct them in adaptation to varying circumstances) are now, as I wish it to be understood by all persons into whose hands these sheets may come, merely printed for private and unofficial circulation among my friends of the Clergy and Laity, under the impression that they contain matter which, in some quarters, may not be wholly useless nor uninteresting.

Quebec, 11th Dec. 1849.

THOUGHTS ON "ANNEXATION," &c, &c.

"Prove all things : hold fast that which is good."

MY DEAR BRETHREN,

I have latterly—so far, at least, as the Clergy are concerned—had occasion to trouble you rather more frequently than I was wont to do, with communications, of one sort or other, in print, and would forbear now from any addition to the number—much more from such an addition as is here before you, were I not prompted to the task by a crisis in the affairs of the Colony of no ordinary kind, and one in which the Church is very deeply interested and the principles which she upholds, and which it is the duty of her Ministers to uphold also, within the sphere of their influence, are very seriously involved. I refer (as you will readily have anticipated) to the open proclamation, on the part of certain inhabitants of the Colony, supported by a portion of the periodical Press, of a desire to be released from their allegiance to the British Crown, and constituted a portion of the neighboring Republic. And, in this movement, they are men born in the British Isles, or thence deriving their origin, who stand among the foremost to sound the trumpet of separation and to take up towards the House of Brunswick, whom God has set over us, the tone of the revolting Israelites, (although softened, indeed, by the proposal of asking our Sovereign to let us quietly dissolve our connection with her, as a little matter of mutual accommodation,) *What portion have we in David ? and we have none inheritance in the son of Jesse : every man to your tents, O Israel, and now, David, see to thine own house.* And there are actually found among our own Churchmen, those who re-echo such a cry.

And, is it, indeed, come to this? Have we, or such of the Members of our communion as are guilty in this point—I do trust but very few—it is not the number of adherents, altogether, nor their formidable influence, which gives importance to the movement—it is the fact that any such movement should be made at all, which calls for our animadversion—have we, then, in an unreflecting hour, forgotten, as Christians, the charge which, with a multitude of similar injunctions, proceeds from God, *My son, fear thou the Lord and the King, and meddle not with them that are given to change?** Or have we forgotten, as children of the National Church of England, that “inflexible loyalty”—(my own affirmation of it has been published to the world†)—which is one of the many glories of our Communion? Are we going to repudiate the attachments which we drank, in our very infancy, from her bosom, the sentiments in which we were nursed upon her lap, the principles in which we have been moulded under her training? Are we prepared, on account of some passing difficulty and dissatisfaction in the country, and in some petulant excitement of our spirits, to cut ourselves loose from all the hallowed ties, to break up the cherished associations, to brush aside the honored remembrances, which unite our hearts to the land of our fathers? Are we content, upon some precarious calculation of our temporal interests, to part with our sworn allegiance at a stroke, to barter away all the habits of mind, the tastes, the predilections, the preju-

* The subjoined Extract may be here appropriately given, from my own Circular to the Clergy, of the 12th of May last, issued after the riots at Montreal:—

“ I am addressing a party who cannot possibly be otherwise than familiarly aware of the truth of what I say; and, although, in the charge committed to my hands in the Church of God, I have felt called upon to stand forward as I am here doing, I can but echo, my Reverend brother, your own sentiments, I can but anticipate your own purposes, when I inculcate the duty of setting before our people the principles established for the guidance of the *subject* in such well-known texts as those to which a reference is here furnished:—

Prov. xxiv., 21.

Matt. xxii., 21.

Acts xxiii., 5

Rom. xiii., 1, *et seq.*

Tit. iii., 1.

1 Pet. ii., 13., *et seq.*

2 Pet. ii., 10.

Jude 8.

† In Journals, published in England, by the *Society for the Propagation of the Gospel*, and in Extracts from them which appear in the *Annals of the Diocese of Quebec*, published by the *Rev. E. Hawkins*, Secretary of that Society.

dices, if you will—but they are prejudices which envelop a vast deal of what ought to be precious in our eyes and dear to our hearts,—which identify us with England and the British Empire? Is it, indeed, come to this?

But, some man will say—It is very well for the Clergy to talk thus—they are loyal to a man, for they would lose their salaries by “annexation”—some of them are left, who, up to this day, are stipendiaries of the Government: the great body of them are dependent, for the chief part of their maintenance, upon a Society incorporated for religious purposes in England. There are men who will say this? Of course, there are such men to be found. Men who cannot comprehend a loftier order of feelings, who are absolute strangers to motives of a more sacred character, and, who, at the same time, are not sorry for any opportunity of making disparaging insinuations against the Church of the British Empire, will be sure to resolve the loyalty of the Clergy into principles more familiarly and practically intelligible to themselves. They will see nothing in our loyalty but a sordid computation of our worldly interests, as liable to be affected by political change. Let, them, however, remain in that opinion, if it cannot, by a favourable change in their own inner man be dislodged from their bosoms—but, for us, *let us prove our own work, and then shall we have rejoicing in ourselves alone.* Perhaps, after all, many of us might be less affected than is imagined, by the event here in contemplation, in our worldly means—most, indeed, of our Clergy have little to lose—none, possibly, who would conscientiously refuse the transfer of their allegiance, would be left without some kind of provision: but, come what may, and suppose the very worst, those who truly know what the Anglican Church is and has been, and do not pin their judgment upon the pictures of some popular and fashionable historians of the day, will look again for the spirit of those noble examples of faith in God and loyalty to the Sovereign, which were seen, in the Great Rebellion, among the suffering Clergy and Prelacy of England.

Even among *ourselves*, however, the propagation has newly insinuated itself, of certain ideas, which, although they are not likely to find any warm entertainment nor to spread to any considerable extent, are calculated, so far as they reach,

insensibly to aid in the effect of detaching the affections of our people from the Mother Country. With reference, for example, to the project which is now agitated for the division of the Diocese, and to the administration, more or less connected with this subject, of the Church-revenue arising from the portion left to us of the Clergy Reserves—particular views have been put forth in several different forms and in different directions, which are calculated to infuse into the minds of our clergy and their followers, a distrust of authority, a jealousy of prerogative, a suspicion of meditated encroachment upon their reasonable privileges, if not of actual invasion of their rightful claims—and, I am aware of more than one instance in which there has been a disposition to set the supposed mismanagement of our affairs and prejudice done to our interests in these respects, unfavorably in contrast with the order of things (if that term, can otherwise than in a qualified sense, describe what is, in a great measure, loose, unfixed and dependent upon capricious influences,) which subsists in the United States of America. But, it must be remembered, that if on the *one* side, there is a natural bias upon the judgment, in favour of the old standing establishments of a country, and in opposition to all innovating movements, so, on the *other*, there is a positive and strong *temptation*, and especially in times like these, to make out a case against prescriptive authority and—not to suppose the case of restless, or possibly ambitious spirits apt to be found in every country and in every organization of human society, who are out of their element if they cannot find out grievances and abuses, to aid in their desire of pulling down what happens to be above them, and who, if materials be wanting in the realities by which they are surrounded, will readily create something to themselves, or lay hold of something, however in fact *hors de propos*, (for, *something* they *must* have) to work upon, in this kind of way,—not to notice how many chords there are in the human breast, closely intertwined with the old Adam of our nature, upon which hands like these can play with effect,—there are even well-affected minds, which being eagerly and sensitively solicitous for the good of the Church, and generous minds, which being warmly predisposed to espouse the cause of any who appear to have been aggrieved, may lend an over-ready credence to every suspicion cast upon authority and every suggestion of mismanaged trust.

The opening of the first book of the great Hooker, contains matter which is here to our purpose and with the requisite adaptation, will apply to concerns which are upon a much smaller scale than those of which he treats :—

“ He that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favourable hearers ; because they know the manifold defects whereunto every kind of regiment is subject ; but the secret lets or difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgement to consider. And because such as openly reprove supposed disorders of State, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind ; under this fair and plausible colour, whatsoever they utter, passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men’s minds to accept and believe it. Whereas on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present State, because thereby we either hold or seek preferment ; but also to bear such exceptions as minds, so averted beforehand, usually take against that which they are loath should be poured into them.”

Now, with reference to the Church, in the American States, which is simply our own Church under different political circumstances, God forbid that I should speak of it in any other terms than those of the warmest affection and the most cordial respect. I should violate, were I to do so, my own personal feelings, no less than the common claims of truth and justice. And let it be admitted that, in some particulars, that branch of the Church may possess advantages denied to our own.—Men, in questions of this nature, are apt to seize hold of what suits them, in carrying out a favorite idea, and to pass unregarded all countervailing considerations—but to look fairly at the question here before us, there are two points of enquiry which we should set in the front of our survey—1. assuming that there are advantages and disadvantages on *both* sides, on *which* side the benefits, upon the whole *preponderate* ; and 2. whether the *actual process* of the *change* would not carry with it injurious consequences which it could not be thought desirable to encounter, except for the unequivocal promise of something very great to be gained beyond.

It is quite foreign to my intention to undertake here the discussion of the question at large between the two branches of the Church in the British Empire and the United States respectively, or to pursue any technical argument, article by article, upon the subject ; but I am desirous of drawing your attention more closely

perhaps than, in some quarters, it has been bestowed, upon certain points of comparison between the Church in the British Colonies, subsisting as a dependency upon the Church at home and partaking of its characteristics, and the Church in the foreign country which I have just named.

I must premise, although I trust that it would be sufficiently understood without any formal and specific statement to such an effect, that nothing can be further from my intention than to treat the question of "annexation" as a mere question of *expediency*. We must regard the question as men who *solemnly pray to God*, in the constantly repeated forms of the Church, that we and all the subjects of the Queen, *duly considering whose authority she hath, may faithfully serve, honor, and humbly obey her, in Him and for Him, according to His blessed word and ordinance*, through Jesus Christ our Lord. But it is plainly incumbent upon us all, at the same time, to take into the range of our contemplation, and upon the watchmen who stand upon the walls of Zion, to indicate to their people, all the consequences of such a project, if those who agitate and recommend it, could actually succeed in their aim. If there are any who think that the Church of England in Canada would gain by the exchange, let us warn them that, in point of duty and christian principle, they have no right to make the experiment: let us also take them upon their own ground, and see whether they cannot there be shewn to be wrong.

That the Church in that which is now foreign America, left to languish by the Government of Britain, without even the means of her proper organization, shook herself from the dust and arose, by the divine blessing, in an unexpected strength after the independence of the country had been accomplished; and that her subsequent history in that country, has proved her to be not the mere creature of circumstances, but a body possessed of an inherent and energetic vitality, which may *benefit* by the aids of the civil power in *one* instance, or assert her character and extend her ramifications, *without them, in another*,—*these* are facts which, far from having any motive to deny, we must contemplate with the deepest thankfulness for what we have been permitted to see, and the happiest feelings of faith for the future. I believe it is admitted that no other religious body has there *advanced* in any comparable degree;

and it is well known that the ranks of Episcopalians, with reference both to Ministers and people, have been swelled and are swelling, year by year, by recruits from the columns of the dissenting armies. But where, after all, does the Church most flourish in the United States of America, and in what Diocese have we witnessed, as it were, the focus of her prosperity, beneficially affecting her character and interests throughout the Union? Is it not in the Diocese of New York? *—And from what cause, under God, has that pre-eminent prosperity and advancement been derived?—Has it not been from the munificence, in that particular instance, of the Monarchs of England, the fruits of which are still enjoyed at the head-quarters of that Diocese, in the appointed course of divine Providence and in an auspicious fulfilment of the prophetic word of God that *Kings* should be the *nursing-fathers* and *Queens* the *nursing-mothers* of his Church? And have we heard none among the wisest of her Bishops, her Clergy, and her laymen of note, *deploring* the want of general endowments and foreboding darkly upon this very ground, for the years to come? And, at this day, is there any candid man, observant of passing events in the religious world, who will say that the Church in foreign America receives no impetus from the movements of the Church at home? that she does not keep an eye to her mother there and walk in her steps and fashion herself after her adornments? that many of her best efforts, (and it is by no means to her discredit) are simply successful imitations of what she sees on the other side of the Atlantic! Or again, if the Church in that country, since the day of its independence, is far more flourishing and vigorous than in the days anterior to that crisis, does it follow, as a corollary in any sequence whatever of just argumentation, that the Colonial Church *now*, occupying a totally different footing and exhibiting a totally different aspect from all which ~~was~~ attached *then* to her situation, requires, in order to the effectual invigoration of her system, to pass under the standard of democracy, and to plant the *stars and stripes* upon her steeples? I trow not. Look, on one side, at the Church in foreign America: look, on the other, at the Church as branching from the parent stem, in the British

* I think it wholly unnecessary to advert to any mere passing and accidental cloud over the affairs of that Diocese, which carries no manner of permanent damage, and has not forbidden the steady advance of the Church.

Colonies : *both*, by a special and visible blessing from on high, are, in the face of many and severe difficulties, strengthening their stakes and lengthening their cords, to stretch over their children the shelter of the tabernacle of God—but are we, on our side, to be afraid of the effect of comparison, or should we be making a challenge to our own shame, on behalf of an inert and worn out establishment? I do not say that christian countries *any where* are doing all which they *ought* to do, or anything *approaching* to it, for the cause of CHRIST on earth—that is what will never be seen among the unthankful sons of Adam—but was there ever a period, since the reformation, when the Church of England, at home and abroad, took such a *start* (if so familiar a term may be applied to an impulse which comes from heaven,) as she has taken of late? Not to speak of all her efforts to recover the external honor of her sanctuaries in the mother-country, the happy indication of an increased concern in the minds of men, upon the subject of religion—not to speak of the literally unparalleled multiplication of her churches and the munificence of her nobility, gentry and clergy, in rearing these abiding testimonials to the faith and providing for the maintenance of worship within their walls—not to speak of the extensive and diversified efforts which are made within the Church at home, for giving new facilities or additional advantages to the poorer classes in public worship and in generally useful as well as religious education, and for a variety of kindred objects,—look at what is more directly to the purpose, look at the advance of the *Colonial Church in her connection with the Church at home and dependence upon her mother* :—the memory of man can reach to a point at which there was not one Colonial Bishopric in the whole extent of the British dominions—thirty-five years ago there were only three—some sparing additions at intervals were subsequently made—till all at once, within years which are yet recent, the Church sprang into new life and is now drawing her belt, as it were, to encircle the world,—the two last-created Sees having been, one in China and the other in the Hudson's Bay Territory, and among the new Bishoprics are some which are endowed in perpetuity by the pious munificence of individuals. —This particular feature in the operations of the Church is only the accompaniment or the basis of other plans and proceedings and institutions for carrying on the work of

the Gospel—Missionaries are multiplied, Schools are established, Colleges are founded, stately Cathedrals are built—frames for Churches are forwarded for thousands of miles across the deep, to countries deficient in the means or the materials of construction—books are showered forth, the book of God with the liturgy, and a variety of devotional and instructive works, in a multitude of different tongues—men are sent out, charged, in virtue of their Apostolic office, with the supervision of these undertakings, endued with practical wisdom, replete with energy, devoted, heart and soul, to the cause, in toil indefatigable and exemplary in life—and they have those working under them, who manifest the same spirit within their sphere—the heathen, under their teaching, may be seen, in one quarter of the Globe, *casting their idols to the moles and to the bats*, and *bringing forth all the fruits of righteousness which are by Jesus Christ to the glory and praise of God*—the poor and long neglected fishermen of a rude and desolate shore, may be seen in another, gathered in seemly houses of prayer and blessing God for their mercies. And can we ever forget, in this country, a benefit of another order, received from the same source,—the free, prompt and generous contributions poured in upon us, four years ago, for the relief of a great public calamity,* and the *vast proportion* of that bounty which was *collected within the walls of the national Churches at home*?—But, passing this by, the pictures which have been here drawn have, no doubt, their shades of darkness:—discouragement, hindrance, failure and even scandal must mix themselves in all which is done by men—*it must needs be that offences will come*—the net gathers *of every kind both bad and good*—the tares and the wheat *grow together till the harvest*—but, with all necessary abatement and allowance, the statements which have been here rendered, are amply capable of being sustained in detail—and are we ready then, to shake hands with Old England and her National Church and, giving her one hearty adieu, to turn our backs and set up, on speculation for ourselves?—are we satisfied that it is better for us to loosen and fling off, as the mere exuvix which encumber our march, the character and relation which belong to us as English Churchmen?—Have we

* It is pleasing to be here reminded of different instances in which the citizens of America have freely and liberally come to the relief of sufferers by public calamity, in the territories of Britain.

well weighed the consequences?—A great many men may be found to pick up a set of phrases from popular declaimers and newspaper theorists and talk of the development of latent resource which would be brought out by the necessity of the case, and the new vigor of local effort, fettered no longer by an habitual dependence upon extraneous aid—but make the experiment—let them have *practically* to deal with the direction of ecclesiastical affairs—let them feel the responsibilities attaching to the *care of all the Churches*—put them at the helm—where will they provide for all that has been done for us here, as a *consequence* of our *connection* with England?—Where will they find, within the bosom of the Diocese, after settling, (if they can do *that*) the maintenance of the ministry, in a stable and satisfactory way, for some principal congregations, such overflowings of resource as will answer calls which do not come home directly to the individual, as will support a theological college, as will carry devout young men of slender means, through the course of their studentship, as will salary missionaries for rude, infant, struggling, back settlements, where the people can do nothing, as will help to build Church after Church in the woods? We are here, as it is, a struggling, ill-supported Church; we labour under many trials, many deficiencies, many humiliations—but, if our Clergy in Lower Canada, have been almost trebled in about a dozen years, if we have built, within the same period, more than forty Churches in our rural settlements, (although most of them of very humble pretensions and some still in a very unfinished state)—if we have, within the same period been enabled to establish a College under the exclusive auspices of the Church, with thoroughly efficient Professors, if we are enabled, there, to assist many most deserving and promising young men, whose service would otherwise be lost to the Church of God,—who has done it for us? England, England has done it—or, so far done it, that, without England, little, very, very little of it, could have been done—the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, and an honoured list of private benefactors, male and female, lay and clerical, who on Canadian soil have “streams of bounty poured,”—it is to these generous hands and Christian hearts that we mainly owe our ability to sustain and conduct the warfare of the

Church—and is there really any man so ill-informed as to imagine that we have not wanted their help, that they have only kept us from helping ourselves? Look on the other side of the lines which bound us from our republican neighbours:—is there anything which has been done there by the Church for places equally new and equally deficient in immediate local resource, which can be compared with what has been done in the Colonies of the British Empire, as here sketched in imperfect outline before you? That our people, upon the whole, have not helped themselves, upon the spot, as much as they ought to have done—that they must, and that very speedily, help themselves a vast deal more, or lose very largely, very sadly, in the enjoyment of religious privileges; *this* is what, far from wishing to disguise, it is my duty strenuously to insist upon, and, in its practical aspect, officially to enforce—but, we may leap into the arms of republican America, if we please—we shall not find, perhaps, that we have made a jump, once for all, into an easy, and comforting, and advantageous position for the Church, and found, at last, exactly what we had been wanting—for, whatever may be said of the American Zion, where European endowments may remain to her, or when she happens to be located among the great marts of commercial wealth, there are, in other parts of that country, at least instances to be found of difficulty amounting to degradation, in the Church, which exemplify the working of the voluntary system*; and, one of her zealous Bishops, a highly popular preacher and writer, has published the fact to the world, that the congregations of his Diocese had so utterly failed to execute their formal stipulations for the maintenance of his office, as to throw him upon the charity of some kind members of the Church, out of his own limits,

* It is known to all persons conversant in any measure with the early history of the Church, that the primitive voluntary system differed essentially and in principle, from a voluntary system which now finds its advocates; and was wholly clear of that vicious and injurious feature which makes the individual Teacher of Religion directly dependent upon the favor of those who are taught. The faithful contributed to form a common fund, under the circumstances of the times, the only resource of the Church, which fund was under the control and at the disposal of the governing authorities who located the clergy and assigned their stipends, employing an official and responsible agency to carry out the details. I could have adduced, if I had thought it necessary, many more illustrations which are anything rather than recommendatory in their nature of the working of the voluntary system as it subsists in the United States of America.

and, in fact, to make him a pensioner upon the City of New York. I verily believe, nay, am fixedly persuaded, when I consider the extent of surface over which our Church of England population is scattered, the consequent necessity of many pastors in proportion to our numbers, the extreme poverty and backwardness of many settlements and the multiplied checks which this country has received—that, in the event of “annexation,” Churchmen in Canada would after all, have to go begging in old England (as different envoys from the Church in the United States have already done) for help to uphold the institutions of Religion, so far as they could hope to uphold them at all. How are they, I ask again, upheld now? If, whatever we may conceive of our own claims, we do not, *de facto*, enjoy the proper advantages of an establishment here, yet it is to our identity with the system which occupies the full and clearly avouched character of an Establishment at home, that, under God, and in the train and distribution of Providential circumstances, we owe, in a manner, everything. And yet I do not speak in any disparagement of the zeal and liberality which are to be found within the Colony itself. Unquestionably, as I have here intimated, we ought to do and *must* do a great deal more—but, remembering the circumstances of a local character, just above described, we have not been altogether deficient and do not seem absolutely to have wanted the vivifying impulse which is anticipated in some quarters, as an effect of our liberation from trammels attaching to our connection with the Mother Country, in order to the manifestation, in many pleasing examples, of a ready disposition to make gifts for the sake of CHRIST, to His Church, or to love and appreciate her holy ministrations. We have had Churches built and endowed, we have had liberal, valuable, and extensive donations of land, and our Diocesan Church Society has made a beginning which we hope augurs good things at a future day.† Nor can I (to speak from my own experience) conceive it possible that had I been an *elective* Bishop and moving in a system adapted to the genius of democracy, I could have met everywhere and from all ranks and

† I need not advert to the strides taken by the Church and the strength which she exhibits in the Diocese of Toronto, which having a vastly more numerous Church of England population and greater resources, has made accordingly greater advances in different ways, (although not greater in proportion,) than have been seen among ourselves.

orders of men, (my own brethren of the Clergy, of course, specially included,) with more free, kind, cordial demonstrations of affection and respect for my office, with a warmer hospitality, with a more sedulous personal attention, or a more active and zealous promptitude to expedite my progress and to obviate the occasional impediments of my way, in consideration of the objects with which I was charged, than it has been my happiness to experience in the execution of my public duties in this Diocese, of all which I have recently had occasion to acknowledge many instances which I trust that I shall never forget : Instances, if I may be pardoned for taking this opportunity to give expression to the feeling, which have caused me to feel more pain than, till the trial came, I was prepared for, in the prospect which now opens itself, of my separation from that portion of the Diocese through which I have lately made an official circuit, probably for the last time.

Upon the prospect, however, of the change which is here in question, I must, at whatever cost of any private feelings, most fervently congratulate the Church ; and it is matter of great satisfaction that so many of the Clergy holding charge within the limits of the proposed Diocese, have spontaneously come forward to signify the sound and correct views which, in common, as I am happy to believe, with their brethren generally, who have the same interest in the matter, they entertain in relation to the *appointment* ; and the expression of their acquiescence in the established course of proceeding in this behalf, and of their earnest desire to see no interference with it allowed, affords evidence that if it had rested with themselves to choose their Bishop, they would have chosen well. It may, nevertheless, be permitted to me to offer here one or two passing observations in confirmation of those views.

It is thought, in some quarters, that the Clergy ought to elect the Bishop, or which amounts nearly to the same thing, to be consulted, in a body, about the appointment—movements are known to have been made in this direction—and notions have been set afloat, or hints, to say the least, have been dropped, that the whole business is done in a corner ; that the appropriations from the Clergy Reserves' Fund, which comprehend part of the provision for the Bishopric, are shrouded in secrecy by those who have the control of them ; and that a mystery is made about the limits of the proposed new Diocese.

These latter points may be noticed first, because they only require to be disposed of by a simple contradiction. There are some minds to which it is rather congenial than otherwise, to entertain and propagate suspicions of this nature; but when any desire exists to be relieved of them, that relief has been always sufficiently accessible. The 'Treasurers of the Clergy Reserves Fund at Quebec and Montreal, (although the Society for the Propagation of the Gospel, to whom that fund belongs, *account, by Law, to Her Majesty's Government*, for their expenditure of it, year by year, in execution of the purposes for which it has been entrusted to them,) have always been unreservedly ready to afford any desired information to the Clergy, respecting their charge. The limits of the proposed Diocese have been long ago stated, upon public occasions, by myself; and any other than a direct and satisfactory answer to a simple question put upon that subject, by parties who might happen not to have received the information, could only have been rendered by a person, such as I have heard of, who would affect the airs of mystery in answering a question respecting the time of day.

Now, with respect to the election of Bishops, it is, in the first place, perfectly well-known that such is not the actual practice of the Church of England,—the *congé d'élire* signified, upon the occurrence of every vacancy in the See, to the Cathedral Dean and Chapter, in England, being purely a matter of form, and the form itself not subsisting, in any corresponding quarter (if such can be indicated) in the Colonies. We can only deal with the thing, *as it is*: if it be regarded as a thing intolerable, a thing against conscience, to act under a Bishop simply appointed by the Crown, the Clergy who so regard it, have no alternative but that of withdrawing from the limits of the jurisdiction where it is received—but in any other view of the case, although we may be perfectly at liberty to argue the *general* question, we have not, beyond this, *champ libre* before us: it is both idle and mischievous to contend against the exercise of the power of appointment, in the particular instance, or to raise a clamour and excite a prejudice against the proceeding. I may here quote the words of a celebrated statesman (the late Mr. Canning) upon another question, which there will be no difficulty in applying, with the necessary accommodation, to the *Church* question in hand; (and they may furnish, perhaps, incidentally,

in the present conjuncture of affairs in this country, some hints of duty, in another direction) :—

“ I may have a great respect for the person who theoretically prefers a Republic to a Monarchy : but, even supposing me to agree with him in this preference, I should have a preliminary question to discuss, by which he, perhaps, may not feel himself embarrassed : which is *this*, whether I, born as I am, (and as I think it is my good fortune to be) under a Monarchy, am quite at liberty to consider myself as having a clear stage for political experiments ; whether I should be authorized, if I were convinced of the expediency of such a change, to withdraw Monarchy altogether from the British Constitution, and to substitute an unqualified Democracy in its stead ; or whether, whatever changes I am desirous of introducing, I am not bound to consider the Constitution which I find, as at least circumscribing the range, and in some measure prescribing the nature of the improvement. For my own part, I am undoubtedly prepared to uphold the ancient Monarchy of the Country, by arguments drawn from what I think the blessings which we have enjoyed under it, and by arguments of another sort, if arguments of another sort shall ever be brought against it.—But all that I am now contending for, is, that whatever reformation is proposed, should be considered with some reference to the established Constitution of the Country.”*

* It will not be useless here to observe,—although there may seem to be and there is some force put upon feelings of delicacy, in making the observation as proceeding from myself,—that these remarks will perfectly apply to the suggestions which ever and anon are put forth respecting the reduction of the emoluments of Colonial Bishops to a scale which would, in effect, put them upon a footing of decided inferiority in point of income, to some of the Presbyters in their Dioceses. England has given to her prelacy, a rank to maintain in Society. She has judged that the Fathers of the Church should appear, as men whom the King delighteth to honor. The Archbishop of Canterbury is next in rank to the Princes of the blood, and the Bishops are lords of Parliament. That is pari of her system ; and the extension of its spirit to the Colonies appears in the particular instance of her having assigned rank to the Colonial Bishop, next after the representative of Royalty and the military Commander (if any) who, in the event of a vacancy in the Government, would succeed to that representation. We may quarrel with this principle, if we choose : but while this tribute of honor is paid to Religion in the established usages of the Empire, it would be manifestly inconsistent to strip the parties in question of the means required for some decent exterior maintenance of the position assigned to them. I shall not argue the question here ; but, although the Bishops themselves ought, of course, to know both how to be abased and how to abound, and everywhere and in all things, should be instructed both to be full and to be hungry, I believe it might be shewn that the principle is right in itself and advantageous to the Church and the nation. Independently, however, of considerations such as have been here touched upon, it might possibly be not out of place that the gentlemen who take these proposed retrenchments in hand, should at least comprehend in their calculations, duly informing themselves of the probable amount, the expenses to which the Bishops are subjected for travelling, printing, postage and other items provided

But, farther, it is a great question whether in the present condition and circumstances of the Church, and with the growing disposition which exists to transfuse into all public proceedings, even when it is the cause of God which is in hand, the tactics and manœuvres of the political world, it would be wise and safe to revive the elective principle in the appointment of Bishops. Among the things passed down from the earliest times, or consonant to the principles and practice of those times, relating to her frame-work and her operations as a Church, there are *some* which the Church to which we belong, (with whatever allowance and whatever respect she may regard others upon whom circumstances have forced a different condition) must, for herself, always regard as *indispensable*, such as her Apostolic form of government and the succession of her Bishops: there are *others* which she must regard as *very highly important* and *very necessary*, when the time shall serve, to be *restored* if they have been lost or suspended, such as her power of meeting in Convocation, her claim to be consulted, in the persons of proper representatives, respecting the nomination to her higher offices, her legitimate exercise of discipline, and her ability to give full and practical efficiency to her Order of Deacons by extra-allowances in the case of other public functionaries—and also the calls upon the Bishops, which they may be presumed to be not always backward to answer, in the way of hospitality to the Clergy and others, and in the shape of contributions to different objects of a charitable or religious nature in different parts of their Dioceses. The late Bishop Stewart never travelled upon his visitations in Canada, without being attended by both a Chaplain and a servant—and few persons probably thought it otherwise than desirable upon public as well as personal grounds, that he should enjoy the official assistance and the saving of his own time which were secured to him by such an arrangement.

In the United States, the entire frame of society is different. Things also are done there for relieving the Bishop of expense and in part provided for by some of the Canons, which in our dominions, he does for himself. Yet there, I believe that, in consequence of the shifts to which the Bishops are seen to be put, instances might be found of *electing men as Bishops because they had private means to maintain their situation*, who, although not unfit men, were not the men who would *otherwise* have been chosen as the *fittest*. In New York, the income of the Bishop, with the advantage, among others, of an exceedingly handsome official residence, is believed very greatly to exceed the scale of episcopal salaries in our North American Colonies, and more than to double the salary which has been fixed for the projected new see at Montreal.

The single effect of the suggestions which are the subject of this animadversion, is to beget a new and strange feeling of uneasiness between the Bishop and some portion of the Clergy and Laity of his Diocese, and to invest his office and authority with a mixture of odium in their eyes. It would be painful to be compelled to think that this could be regarded as *autant gagné* by any among the authors or favorers of such suggestions. It is certainly *autant gagné* in favor of a leaning towards *annexation*.

cons, according to some immediate objects comprehended in its original institution, and such as are specified in our own Ordinal* : there are *others still* which are more freely susceptible of variation and adaptation to circumstances, exemplifying the words of Bishop Hall, who treats this subject at large, that "those tools which serve for the foundation, are not of use for the roof: yea" that "the great master-builder chose those workmen for the first stones which he meant not to employ in the walls." The Church in one instance may be persecuted: in another may hold her position, by mere sufferance, under an infidel power: in another may be recognized by the powers of the world, themselves standing forth in a declared character of Christianity, and thus may be incorporated with the State, and identified with national institutions: or again may find her lot cast in a country which, as such, although composed of a professedly christian population, leaves the concern of Religion to shift for itself. Under all these varieties of condition, the Church, in points which are not vital parts nor essential constituents of her very system, is necessarily liable to be affected, and not always desirably affected, by her relations with other bodies and other institutions among men; and although she ought *constantly to keep a watchful eye to exercise a corrective influence in order to make all practicable approximation to a perfect standard*, she must be content to submit to imperfections still. It is in straining after an ideal perfection that men often engender needless discontents and raise impediments to the prosperity and harmony of the Church, or that they throw out a forced growth of new and irregular formations in the ministry, (falling, in the result, sufficiently short of their proposed attainment,) and multiply those deplorable schisms, the sores of the Church and the crying evil of the age in which we live, than which the worldliness and practical infidelity which prevail among professed Christians are not more fatal hindrances to the general cause of the Gospel upon earth. In the words (which I remember once before to have quoted, but in a production long ago forgotten by others,) of a real saint who gain-

* There were deficiencies and defections in primitive days. as may be seen in Bingham, demanding a correction which the Fathers of the Church, although they felt its importance, foretore, for the moment, to press too far, because the times would not bear the attempt, and they left it for a more favorable conjuncture.

ed the name, in the early days of our own Reformation, of the Apostle of the North :—

Optant ut careat maculis ecclesia cunctis :
Præsens vita negat : vita futura dabit.

The Church in England, by whatever advantages they may be over-balanced, suffers some most evident inconveniences, and she has exhibited some most undeniable abuses, (now rapidly wearing out) from her possessing the character of an establishment, and, from this, as well as from other causes, differs in some particulars of her practice, from the practice which prevailed in the earlier ages of Christianity. The same Church, in the United States of America, has, again, her own inconveniencies from the peculiarity of her position ; and, from the operation of causes very different from those which act upon her in England, differs also, in certain points, from the practice of early times—an example of such difference being found in the admixture of lay-representation in her conventions assembled to treat of purely ecclesiastical and spiritual affairs. The Church in the Colonies differs again, in some of these minor points, from the early Church, from the Church in England, and from the Church in the United States.

Upon the whole, the persuasion may fairly be indulged, that the course which is laid down for us in the appointment of a new Bishop, is that of best promise, as, under the circumstances of the case, it appears the most reasonable. The Society for the Propagation of the Gospel are to **ENDOW** the proposed Bishopric—this act is *attributed to them*, in the official communications of Government relating to the subject : they provide the *whole* of the salary, partly from their general funds in England ; partly from the Funds of the Colonial Bishoprics' Committee formed within their own body, and partly from the Clergy Reserves' Fund in this country, which is vested in them, and from which they take a portion not quite equal to the joint amount of the two aids provided from England. It is left, therefore, with the Archbishop (who is their President, and within whose metropolitanical Province we are situated,) to arrange the matter of the appointment with the Crown—and, if a recommendation is made, such as those which have been made in other recent instances of the same nature, there will practically be no cause to quarrel with the

course of proceeding, while, certainly, the home authorities of the Church more immediately connected with the Colonies, are entitled, theoretically to have something to say. According to the calculations of some parties in this country, our discussions respecting any appropriation of the revenue from the Clergy Reserves would be cut very short by our becoming incorporated with the neighbouring republic. Those who have an evil eye against our Zion, exult openly in the anticipation that, in such a contingency, we should be speedily despoiled of the remnant of our patrimony which is left to us. I do not myself believe it. The endowments of religious bodies were held sacred in the United States after the establishment of independence; and, within a few years, the Courts of Justice in that country have adjudged to the Episcopal body in Vermont, the lands set apart for its benefit before the Revolution, but for a long series of years, in default of any Episcopalian claimants to appear, occupied *as property* by the "towns." And it would be rather a serious business in Lower Canada, however meagre may be the provision of the *Church of England*, to undertake the entire spoliation of Religious Establishments. The very apprehension, however, is not a recommendation of our transfer.*

So far, then, as regards the manner in which the Church would appear likely to be affected by *annexation*, the result of this rather extended survey of the question, would prompt us to rest content as we are. But, there is one other consequence of annexation which deserves to be considered in a religious point of view.

The stain has been wiped off from Britain, of holding slaves in any portion of her immense dominions; and that may be now said of the *Empire* which one of the first among her poets, the Christian poet Cowper, in the winding up of a noble and moving passage upon the subject of slavery, said long ago of the country itself,

Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country and their shackles fall.

Whatever may have been, or whatever may now be her

* I am aware that there are certain unscrupulous parties to be found, who contemplate the same sacrilegious spoliation as practicable even under British rule—but I do not think it necessary to notice this circumstance here.

national sins, the sins of princes, priests and people, it is a glory and a praise in her annals, that she has put forth her powerful arm for the absolute extinction of slavery among her subjects, and in her efforts,—efforts in which, whether successful or unsuccessful, it befits a Great Christian realm to lead the way,—she has rescued from the hands of the atrocious “men-stealers,” (I. Tim. 1, 10,) infesting the African coast, unhappy captives out of whose number there are now Clergymen of the Church of England, who are upon the footing of full and unrestricted brotherhood with the home-born prelacy and clergy of that country, and have been commissioned to go forth under the auspices of the *Church Missionary Society*, to preach the Gospel among their heathen brethren. The Church in America has her colored clergymen, too—but while slavery keeps its hold in the land, and the prejudices thence engendered, continue in force, they are not admitted to the privileges of the Convention, even in the free State of New York, † (the title of *free* is not to be conceded, for an instant, to any slave-holding State) nor to the place of gentlemen in the private society even of the Clergy themselves. I speak it with pain and reluctance: I have some dear and honored friends in the United States of America: I see, as all must see, many things in that country to admire and approve; I know with what utter detestation the system of slavery is regarded by a great body of its people, and I know their Christian sympathy, (although they are not always *free to speak* what they think and feel) with the unhappy African race: but still the monstrous anomaly exists, the political contradiction unsurpassed, rather unequalled, in the world,—that some millions of men (it makes no particle of difference in the case, that their skins are not white,) are held as mere articles of property by their fellow-creatures, in a condition of studied and carefully contrived degradation and under a bondage often marked by revolting cruelties, in a country which vaunts itself aloud to the world, as the only really free country upon earth, and unfurls the proud flag of its self-achieved independence, inscribed, as it were, in broad and conspicuous characters, with a proclamation of the principle, that all men are born free

† They have been admitted, if I mistake not, in New Jersey.

and equal.† The slaveholding interest, in the meantime, maintains its supremacy in the chair of Government (they hold it there for an advantage that there is no throne) and within the halls of legislation: the wars of the country are connected with the maintenance of slavery: her conquests seem to threaten its extension; and it is actually used as an argument against the probability of our *annexation*, that the slave-holding States would resist an acquisition of territory which might tend to endanger their own *preponderance* of power. If our annexation would really do this, I admit that, in *one* point of view, it would be a blessed consummation.

Slavery was *originally* introduced into that country by Great Britain: slavery continued to exist long afterwards in the British West India Islands, where slaves were often most shockingly ill-used—the slave-trade itself was once carried on under the British flag and things were perpetrated which might well prompt the exclamation—

————— And what man, seeing this
And having human feelings, does not blush
And hang his head to think himself a man?

—all this is perfectly true—but slavery does *not now* exist in the British Empire, and slavery *does* exist in the United States of America—and in what form it exists, in what an aspect of horror (though, doubtless, with honorable exceptions,) it there stares the world in the face, let any man judge who will consult a familiar and, I fear, faithful portraiture which is to be found in vol. xvii. of *Chambers's Miscellany* (Edinburgh), under the title of *Life of a Negro Slave*.

“Dans la démocratie,” says Montesquieu, “où tout le monde est égal, et dans l’aristocratie, où les loix doivent faire leurs efforts pour que tout le monde soit aussi égal que la nature du gouvernement peut le permettre, *des esclaves sont contre l’esprit de la constitution*.” How many circumstances are there, in the case here in question, to heighten and aggravate this contrariety!

Other republics which (with small gain to themselves) have thrown off the yoke of European Monarchy, relieved their

† It is difficult to conceive anything of the kind, more unfortunate than a toast given at a great public dinner in Boston, which was “*The flag of our country: the only thing in our country which BEARS STRIPES*,” (or words to the same effect.)

slaves at the same time from the yoke of domestic bondage.

I think that these are considerations carrying a title to be weighed by Christian minds. I do not say—far from it—that no Christian could consent, under any circumstances, to live in a country where slavery is tolerated—but in the question, if the question could possibly be permitted, of our seeking to effect a transfer of our political subjection to another Government, to make ourselves over, by contract, that we may be part and parcel of another country, surrendering, once and for ever, all our hereditary attachments to the Monarchy of England and the name of Britons,—*this* is a point to be seriously taken into account. *God hath made of one blood all the nations of the earth*; we are all from one parent stock; and by a less remote analysis of our extraction, we are of one blood with our American neighbors. But this consanguinity of the family of man is a thing practically disallowed by the people of the American States; and they have dropped out of their very Christianity, the principle that, under the Gospel, *there is neither Greek nor Jew.... Barbarian, Scythian, bond nor free, but Christ is all and in all*, since even their free men who have but a *shade* of the same blood with their *Helots*, are debarred from equal privilege, whether civil, social or religious, with their fellows of other branches in the family.*

Children of the Anglican Church, the same Church which existed in the British Isles before the sway and supremacy of a foreign Church were there known—Children of the Anglican Church, whose noble army of Martyrs, whose long array of illustrious scholars and divines, whose faithful guardianship of the oracles of God, whose pure and spiritual digests of doctrine, whose nervous and evangelical liturgy, whose primitive usages and constitution, whose orderly, reverent and solemn rites of worship, whose grey old Parish Churches, covering over, with their dependent Chapels, the face of the land,—whose venerable and majestic Cathedral piles, echoing in their vastness with daily chants to the praise of God,—whose ancient and glorious Universities, replete with hallowed memorials of the past,—are all, and “with all their imperfections on their

* The maintenance of slavery in the United States, as presenting one of the objections to “Annexation” (and one which, indeed, is sufficiently obvious,) has not escaped some other writers whose thoughts, appearing in public journals, have met the eye of the author, since these sheets were written.

heads," among the best and the loftiest of human things which the world has seen, and are linked with heavenly thoughts and hopes stretching beyond the boundaries of time:—(for it is, in fact, mere ignorance of men and things which would exclude even from the highest influences which act upon the human subject, the subordinate co-operation, the conspiring effect of any of the objects and associations which have been here enumerated:—) Children of the Anglican Church, you are identified with all this—you are connected with an Empire, the greatest, in many points of view, upon earth—an Empire whose high and responsible vocation for the benefit of Colonist, Gentile and Jew, it is a task specially committed to the hands of that Church (and she is labouring zealously in each of the three departments so assigned to her) to carry into execution abroad over the globe, that *the multitude of the isles may be glad thereof and all the ends of the world may remember themselves and be turned unto the Lord*,—it is not, then, it is not a time to part with your mother now. True—it is the same Communion in which we find ourselves in the Protestant Episcopal Church of the United States, and it is a delightful feeling of brotherhood which we enjoy, when we recognize the same Church and unite in the sacred acts of worship with her members, and listen to the message of grace and salvation from her ministers, in a strange country and under different political institutions; but still it is not the National Church of England, with the peculiar characteristics and appendages of that Establishment, which have gone far to mould the national mind and manners, and to stamp upon Englishmen an impress which is received, even by unwilling hands, as a sterling mark, in every part of the world. Pause, then, before you throw up your title and distinction as Englishmen and as English Churchmen—hold your hand and think twice before you sign away your interest in the land of your fathers and its institutions; before your pledge that hand to those who would **BEGIN THE DISMEMBERMENT OF THE EMPIRE**. If this country be, for the moment, unprosperous, if there are causes producing difficulty in your Colonial affairs, and tending to the depression of your private interests, you may nevertheless find it a precipitate and ill-advised, as it is certainly an unjustifiable step, to rush into this experiment of annexation: changes, troubles, reverses, extensive commercial embarrassments, vio-

lent political excitements and exasperated jealousy of parties are incident to one country as well as to another ; and certainly the States of America have not been exempt from them, nor have they relieved themselves invariably from the pressure of some of those difficulties, in a manner which we should desire to imitate. As Christian men, we shall all admit that we ought at least to act up to the maxims of heathen moralists, and in disturbing, agitating, or difficult circumstances, to preserve the equilibrium of our minds : we ought to curb the chafing impatience of our spirits and to see whether in the use of prudent, moderate, and warrantable remedies, we cannot by the favor and blessing of God, look for fairer and smoother times. Are we men of prayer and men of faith ?—What ?—is this a language unfit to be heard in the discussion of our public affairs, a cant which we desire to exclude from our proceedings, all very well and quite in its place within the walls of the Church, but quite out of place anywhere else ?—Alas ! if there were many among us who would speak thus, it would, indeed, be an evil sign of our condition and a dismal augury respecting our prospects—for, if we believe in GOD as the Governor of the world, if we at all regard, as CHRIST teaches us to regard them, *the signs of the times* among men and the troubles and *commotions of countries*, then we must believe that He who holds in his omnipotent grasp the destinies of his creatures, in their collective as well as their individual capacity, will not fail to make good in the eyes of the world and in effects which may *make both the ears of every one that heareth them to tingle*, his own solemn declaration, *Them that honor me I will honor, and those that despise me shall be lightly esteemed.* A country in whose troubles there are not men of prayer and faith to stand in the gap, is a country upon the verge of ruin. Men, then, of prayer and faith—for such are not wanting among us—put now your trust in GOD—*pour out your hearts before him* now, pleading in the name of the one Mediator and one mighty Intercessor, for the country which you inhabit, and remember, that although you may be little perhaps in the eye of the world, and less in ~~that~~ of your own, *your Father which seeth in secret* may, for your sakes, spare and bless the place of your earthly sojourn. Many scourges in many shapes has God sent among us—many *woes are passed*, who knows what *other woe* may

be *coming quickly*?—at least, let us not by any irreverence, by any forgetfulness of God, by any disregard of his solemn warnings either in his judgments which are abroad in the earth or in the standing instructions of his holy Word, draw down the *worse things* which may yet *come unto us*. Our duty as Christian subjects, not only with reference to the acts in which we engage, but to the language which we permit ourselves to employ, is very distinctly laid down for us and with very awful sanction in passages of that Word to some of which I have furnished a reference.

It is not because the Church of England in the Province has been the pampered favorite of power; it is not from any extraordinary partiality and countenance which she has enjoyed, that these sentiments of dutiful loyalty are inculcated within her bosom—on the contrary, she has, long before this day and in repeated instances, been a loser and a sufferer from the very fact of a jealousy existing against the name and shadow of privilege and establishment; and measure has been dealt to her, in the inevitable operation of the reigning policy of the day, which yields continually to the pressure of mere popular ascendancy, and by every fresh concession, invites fresh encroachment from the other side, such as *never* would have been dealt to any religious body from whom trouble and noisy opposition was to be apprehended. If there is any body of men in the Province,—I say it advisedly, and should be found prepared, if it were necessary, to maintain and prove it.—*who* could make out a case and not one, two, or three, *but* many more cases of *grievance*, it is of the body composed of members of the Church of England, that this may be averred—but that tale let it be left to history to tell—we will always, with all respect and with all peaceableness, defend and preserve our own interests so far as is permitted to us; but while, in obedience to the Apostolic exhortation, we continually offer up *supplications, prayers, intercessions and giving of thanks for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty*, it must not be seen that by any act of our own, or any indecent railing against the supreme local authority of the land, we contravene the spirit and object of such a charge. Let us rather all humble ourselves before our God for the sins which, in this as in other points, have been committed among

the people of the Colony; and let us never expect that truly happy results or solid benefits are to be achieved by forbidden means. If we are indeed Christian patriots, let us learn to approach all the subjects of our anxiety, to handle all the affairs which engage our attention, to prosecute all the aims which enlist our energy and zeal, as those who weigh their actions in the balance of the sanctuary, who habitually and reverentially regard themselves as the responsible creatures of a God sitting in the throne of judgment, who rule their proceedings by His will and walk as under his eye *Happy are the people that are in such a case: yea blessed are the people who have the Lord for their God.*

Quebec, November 3, 1849.

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