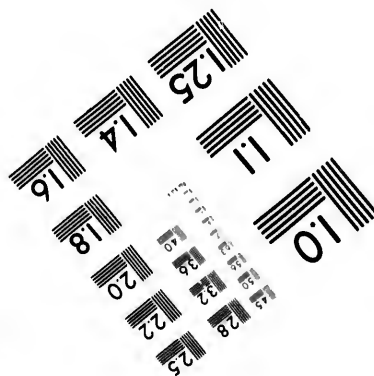
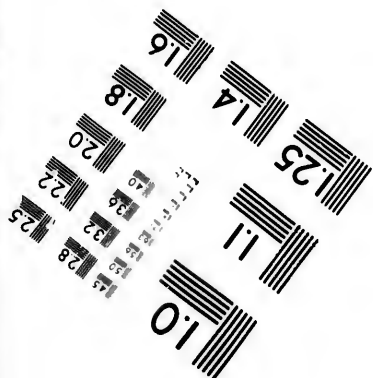
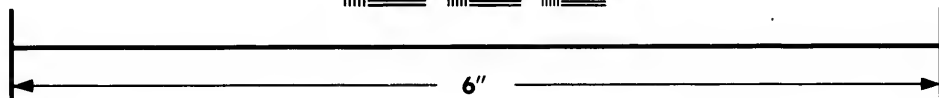
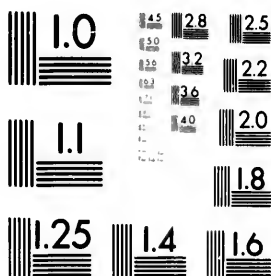


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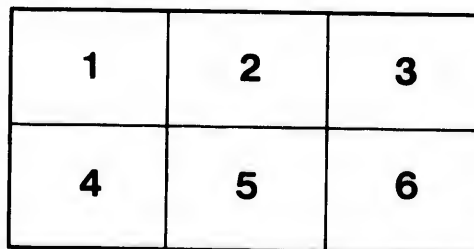
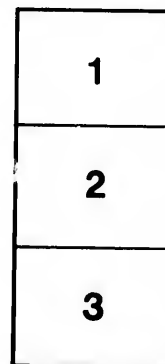
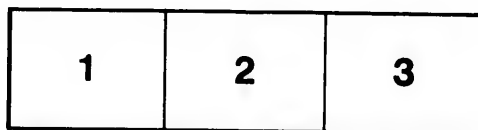
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THE
LAST THREE BISHOPS,
APPOINTED BY THE CROWN,
FOR THE
ANGLICAN CHURCH IN CANADA.
BY FENNINGS TAYLOR,

DEPUTY CLERK, AND CLERK ASSISTANT OF THE SENATE OF CANADA, AUTHOR OF "SKETCHES OF BRITISH AMERICANS," "THE LIFE AND DEATH OF THE HON. T. D'ARCY MCGEE," &c., &c.

The Right Rev. Francis Fulford, D.D.

The Right Rev. George Fehosaphat Mountain, D.D., DC.L.

The Hon and Right Rev. John Strachan, D.D., LL.D.

NOTICES, OPINIONS AND CRITICISMS OF THE PRESS:

CANADIAN BIOGRAPHY.—The Last Three Bishops appointed by the Crown for the Anglican Church of Canada. By Fennings Taylor. Montreal: John Lovell.

We have been favored by the publisher of this work with an early copy, which, besides its other excellencies, is, we may say, quite a *volume de luxe*, so elegant is the typography and the whole of the mechanical work employed in its publication. Mr. Taylor has, however, we need not say, given us a work of great literary merit, whose excellence is only indicated by its outside endowments. He has supplied, moreover, the commencement of a series of biographies which, as years go by, we may expect to be indefinitely enlarged, especially as the number of our Anglican Dioceses increase, for the instruction of the children of the Church who shall succeed the present generation, and who will no doubt be governed in their turn by a succession of chief pastors, not less worthy than those whose services Mr. Taylor has set himself to commemorate. To the three men whose biographies are here written, however, will attach the interest which belong to founders. Each of them did something to create the complete institution of the Church of England in Canada as we now see it, and, of the three, though the last in time, probably he whose life stands at the head of the volume, our late lamented Metropolitan, occupies also the front rank, for it was during his Episcopate that the Church in Canada received its perfected organization by the erection of a primacy within the territory, and by that more important change which practically severed it, in all but spirit and affection, from the mother church, and constituted it anew with a government, in which the lay element is largely influential. It is not doubtful that these changes were mainly due to

the prevalence of a new set of ideas in the colonies in the political order, to the growth of our population, and to the increasing desire that the Church should be strong in its own strength, and should escape from the restraints as well as the enervating support imposed on it by a connection with the State, which besides was very ill-defined in respect to the colonial branches of the Church. But we must not, therefore, forget the very important part which the late Dr. Fulford had in this revolution. It must indeed excite a just admiration for his character and talents to reflect upon the steadiness and calmness with which he adapted himself to a state of things wholly different from that to which he had been accustomed, and then having imbued himself with the spirit of the community in which his lot was cast, presided over the transition from a constitution having no analogy with that spirit, to one which was in harmony with it. A less able man might have seen nothing but mischief in the radical change which was effected by the statutes which incorporated the Church of England in Canada, and placed her *quoad* the civil power in the same condition as any other body deriving its powers and existence from the Legislature. Bishop Fulford, however, without entering into any questions as to which was in the abstract the best form of ecclesiastical existence, accepted that form which the Church has now received as the one which circumstances indicated, and which must be rendered efficient. It is great praise to him, as an administrator, that he thus remoulded the body which he governed, without any important controversy having been provoked during the process. In this he contrasts strongly with one of the other subjects of these biographies, the late Bishop of Toronto, who, with a zeal for the Church, doubtless not inferior to that of Dr. Fulford, yet ac-

London: 1870

complished little for it during a long life of labor because he attached himself to pseudo-conservatism, which admitted of no adaptation of the old spirit to new conditions. Dr. Strachan, it is true, saw during his life vast progress within his diocese; but this could not but arise from natural causes, unless very active measures were taken to disgust those who were born in, or were attracted to, the Anglican communion. There was a period during which it may be not unfairly believed that, with the best intentions, the Bishop of Toronto did repel rather than attract adherents to his community, and in the controversies in which he took so warm a part he was after all beaten. Bishop Mountain's career was one which afforded less scope for administrative energy than those of the prelates to whom we have just referred. Yet he was the son of the first Anglican Bishop in Canada, and thus represented in a striking manner the head of the line of the Anglican Episcopate in this country. With an immense diocese, at one time extending over all Canada, he had usually a small and scattered flock, the members of which were, during the greater part of his life, separated by wildernesses. He had no duties of administration on an extended scale, but was a careful superintendent, and an equally wise and kind friend and adviser to such of his clergy as needed his assistance. It is true that on one or two occasions he transacted some business with the Imperial Government respecting the Clergy Reserves; but business of that kind was not very much in accordance with his tastes or his habits, and little need be said about what he effected. We are glad to see that though Mr. Taylor is sometimes a little discursive in his narrative, he has not fallen into the error of forgetting that the subjects of his biography were after all human, and like other men of holy life, not without imperfections. It is a bad compliment to any man, which is avoided in this book, to treat of him as if his excellencies were too weak to permit of a fair exhibition of his failings. Thus we see that Mr. Taylor, discreetly and respectfully, though still plainly, points out the error of the late Metropolitan's controversy with Dr. Hellmuth, an affair which no well judging friend of the Bishop could fail to regret; but which certainly detracted in the minds of no impartial man from his general reputation for charity. We do not know that in this very brief notice we have exactly, even so far as might have been possible in the space at our disposal, given Mr. Taylor's appreciation of the characters of the three Bishops whose lives and services he describes, but for the facts, and the author's judgment upon them we refer to the book itself. It may be proper, however, to add that the more matter of fact part of the history is relieved by various anecdotes characteristic of the times or the men. Thus of Bishop Fulford, we are told that when a clergyman who had left the Presbyterian Church only to find that he had not got entirely clear from Calvinism in the Church of England came into the vestry after an "evangelical" sermon from another divine, and assured the Bishop that it had made his hair stand on end. The Scotchman had probably not been very well brushed, and the Bishop pleasantly put a stop to an unpleasant remonstrance by saying, "I think, brother, it has not come down since." So in the life of Bishop Mountain it is recorded that when the elder Mountain arrived at Quebec, he was met by the Catholic Bishop with a kiss on both cheeks, and an assurance of his satisfaction at seeing him, because, said the Romish Prelate with a touch of not disagreeable satire, your people want you very badly. And again of Bishop Strachan, it is related that before his pro-

motion to the Bench, and during the war with the United States while on a voyage to Upper Canada, when the master of the vessel, thinking himself chased by an enemy, proposed to abandon the defence. Mr. Strachan, with the courage which was always part of his character, undertook to take charge and to fight the ship to the last. Happily, this somewhat unclerical duty was spared him by the discovery that the supposed enemy was a friend, and his life, which might otherwise have been sacrificed then, was reserved for other conflicts which, unless they were justified by peculiar circumstances, such as those in which he found himself on board ship, would seem to have been more becoming to the temper than the office of the Divine. We can only find space to add here that the book is ornamented by three handsome engravings, representing the last Bishops appointed by the Crown in Canada, and that, we believe, it will be found to be an acceptable offering by Canadian churchmen.—*Montreal Herald*.

This book has just issued from the press and it belongs to that class of book-making which may be called *de luxe*. It is printed on tinted and very fine paper, in two colours, red and black, and contains a steel engraved frontispiece (by Messrs. Burland, Lafrancin and Co.) giving admirable portraits of the three Bishops, the story of whose lives is told in the text. The author states that his book is late in appearing,—that is, later than he intended; but the history of the lives of these three Bishops will not soon grow old among members of the Church of England in Canada. It appears opportunely just before the holidays, as it is a work that will in many ways admirably serve for a holiday present, and a present, moreover, which members of the Church of England, both in Quebec and Ontario, will like to keep in memory of these eminent men, of diverse talents, who spent their lives and energies, in promoting the highest welfare of their fellows. We can honestly compliment Mr. Taylor on the ability he has displayed in this volume, and we will endeavour to take early opportunity to notice its contents at greater length. But at present we shall close this general notice by saying the volume is handsomely bound in cloth, contains 281 pages, and is published at the exceedingly moderate price of one dollar and a half.—*Montreal Gazette, First Notice*.

Some time since, in acknowledging the receipt of this beautiful volume of "Canadian Biography," we promised to again revert to it, and present our readers with some extracts by which they might be enabled to judge how valuable is this contribution of Mr. Taylor to the literature of the Dominion, and especially to the members of the Anglican Church. Speaking of the state of that Church in Canada at the time of the appointment of our late revered and much lamented Metropolitan, Mr. Taylor says:—

"The season was one of great religious excitement in Canada. . . . The great religious questions of the day were, and perhaps are, as warmly, if not as argumentatively, discussed in Canada as in England, for the inhabitants of the Colonies claim their inheritance in the thought as well as in the blood of the mother country. . . . The presence of a Bishop resident at Montreal was especially desirable, for the notes of controversy, the cry of alarm, which then disheartened the Church in England, had been borne across the Atlantic to the discomfort of the Church in Canada. Good people with more feeling than reason, and whose knowledge was scarce-

ly equal to their zeal, appeared to think that the peace of the Church here could best be promoted by an effort to naturalize the cries that were disturbing the Church at home, and thus it happened that the Protestants of Montreal found themselves whirled about in a flurry of phrases, whose meanings were generally the reflections of the coteries that use them, rather than of the facts they were supposed to interpret. • • • A good deal of clerical passion, and a good deal of lay prejudice were abroad, the former finding its escape in the pulpit, and the latter in the press; one party denounced and the other threatened.

• • • The missionary work of the Missionary Church of Canada was disturbed and hindered by questions which people asked with ease, but answered with difficulty, for men's minds were misty as well as heated. Disputants affirmed with less labor than they investigated, and as it was more convenient to say sharp things than wise ones, some found a solace in escaping from the inconvenience of the latter that they might practice the irresponsibility of the former. Others again discovered that it was more easy to determine a color than to unravel a controversy, and therefore ecclesiastical vestments became so to speak the badges of the opposing parties; and such mysterious subjects as the manner of a sinner's justification, of sacramental grace, of Divine decrees and of human accountability, seemed, in some indistinct way, to be associated with, if not explained by, the accident of a clergyman preaching in a surplice or a gown.

"The lovers of peace had especial reason to be thankful when a chief ruler of the new diocese was appointed, who, to 'the fear of the Lord which is the beginning of wisdom,' might be expected to 'exercise a right judgment' in all things." They were comforted by knowing that the Royal choice had fallen on a clergyman who had been educated in the most ancient seat of theological learning; who had gathered knowledge in the wide English field of parochial observation; who might be expected to impart counsel as one having experience, and to give judgment as one having authority; who could know nothing of our littleness and was a stranger to our strifes; who had no local enmities to appease, and no local friendships to reward, and who would be recognized as a fair representative of the piety and charity as well as of the genius and character of the Anglican Church. In the administration of her affairs such a one might be expected to blend gentleness and dignity with generosity of sentiment and liberality of thought; to settle our controversies with wisdom and not with temper, and to shame our enmities with courtesy and not with scorn."

Of the character of the Metropolitan himself, Mr. Taylor speaks with just discrimination:—

"The Bishop won respect from all,—from Roman Catholics, as well as from Protestants. All denominations of Protestants with a unanimity amounting almost to enthusiasm, accorded to him the chief place in the religious and social community of Montreal.

"His moderation was known to and acknowledged by all. No character was more offensive and obnoxious to him than the theological partisan.

"The Arab proverb: 'Speech is silver, but silence is gold,' was as well known to, as it was wisely practiced by him, for his passages of silence were quite as useful, and sometimes more intelligible, than the maze of words through which mere chatterers commonly drag their ideas. "There is a time for silence," wrote the wise man, and few persons better than the Bishop understood when to determine that time.

No doubt the Metropolitan had clearly defined opinions on the questions of the day, for on fitting occasions he took no pains to conceal them; but he was too conscientious a ruler to substitute his individual opinion for the law of the church, and too acute a jurist not to be aware that even a law may admit of a liberal and comprehensive, as well as of an exact and technical interpretation. Civil and religious freedom were no mere phrases with him, and therefore he was capable of showing by his practice that such phrases meant the liberty to think in civil matters only as he thought, or act in religious matters only as he acted.

By churchmen of this Diocese, the late Bishop of Quebec, the first Bishop of Montreal, was held in as much veneration and affection as his immediate successor. Of him, Mr. Taylor truly says:— "The worth and service of one who falls as it were in harness, are never less accurately known than at or within a comparatively short time after his death."

The end of a life, "notwithstanding our veneration for a character that seemed so stainless and was so pure, the impression forces itself on our minds that posterity would appreciate more accurately than his contemporaries have done, the patient and heroic virtues of his saintly life."

His life shows how nearly, even in this world, a good man may approach the kingdom of God. It illustrates the way in which heavenly excellence may control human exertion; and by what discipline the heart of the creature may be fitted and prepared for the abode of the Creator. But when we look to the great purpose for which he lived and worked; when we think of the fruits which such labours may be expected to yield, when we look beyond the present to the generations to come, then the opinion we have expressed comes home to us with irresistible force. Posterity will appreciate the Bishop's work more truly, and offer to his memory the incense of a deeper veneration than any which has been paid by those who knew him best. Our admiration for the labours of the saintly missionary will be as nothing compared with their gratitude who, in times future, shall enter upon the fruit of those labours. We eulogize the herald who went, while they will extol the messenger who came with "glad tidings of great joy." Then, perchance, new biographers will arise, who, unembarrassed by the restraints of affection, or the consideration of filial reserve, shall narrate, in the passionate language of devout gratitude, what the subject of this memoir did and endured for the generation of their fathers; what he did, before science had made crooked places straight and rough places smooth—before commerce had civilized, or man had settled in the remote portions of his See; what he did for the Indians of Red River, for the fishermen of Labrador, and for the friendless immigrants which Europe annually cast on the shores of America.

In writing of Bishop Mountain Mr. Taylor pays also a beautiful tribute to the memory of his friend and predecessor:—

"It was in the course of his earliest Archdeaconal visitation that Dr. Mountain met with the Honorable and Rev. Dr. Stewart, a man of noble birth, gentle manners and simple piety, who is elsewhere spoken of by the former as 'the boast and blessing' of the Canadian Church. Without ostentation or display, in the quietest manner and for the purest ends, that estimable clergyman had left scenes and associations which are commonly regarded as among the prime charms of life, for the purpose of converting the Indians of Canada from the errors of a pagan creed, and of instructing the more savage whites of the wild woods, the

trappers and hunters of the new world, in the principles of the Christian faith. Between men of such gentle tastes, such humble minds, and such ripe, religious principles, a friendship arose which was as beautiful as it was pure. Like all good works, that friendship was continued as it was begun, in singleness of purpose and sincerity of heart; and in after years, when it passed from a fact to a recollection, the touch of death did not quench its glow or the silence of the grave extinguish its glory; for, to the latest moment of his life, Bishop Mountain was accustomed to speak of Bishop Stewart in tones of holy rapture, not only as a Saul among the prophets, but also as a chief among friends. It is beautiful to note how thoroughly the alloy of mere worldly ambition was exercised and expelled from the hearts and minds of those saintly men; each seemed to desire the other's elevation and his own abasement, for both were content to serve as neither of them wished to rule. If any rivalry existed it was the rivalry of humiliation, for each seemed to be only anxious that the other should be preferred to the bishopric. Thus, when the plan of separating the Diocese fell through, and when Dr. Stewart succeeded to the undivided See, he was unremitting in his efforts to obtain as his suffragan his loved and cherished friend.

"The Bishop's great humility of character, combined with his repeatedly expressed preference for the private station, gave rise to an opinion, more especially among his clergy, which, we think, was more general than accurate, that 'he was but an indifferent administrator.' The narrative of his life does not sustain this opinion, for, though sorely tried and adroitly assailed, there is no evidence with which we are acquainted of his having spoken unadvisedly or acted indiscreetly. Neither can we discover wherein his adversaries triumphed over him. On the contrary, the seal of success appears to have been most legibly stamped on his labours. The wisdom of his rule was perhaps more real than apparent, for it was felt rather than seen. At all events he did not govern too much, or interfere capriciously with either clergy or laity. He was too high bred to use any other language than the language of gentleness, and too well instructed to overlook or to undervalue the apostolic injunction to 'be courteous.' The Huguenot heritage of religious liberty was not repudiated by the heir of a Huguenot. There was breadth as well as depth in his character. His thoughts harmonized with his actions, and both were generous as well as pure. His heart warmed towards goodness; and it was especially sympathetic toward sincerity. Devout men were gladly welcomed and encouraged to work in his diocese, even though their views on all matters were by no means identical with his. Then, to his honour be it spoken, he appreciated the freedom of the Anglican Church. He was neither a sectarian nor a political Bishop, and hence a man's relation to the church was never represented by him as in any way dependent on his belonging to a particular school of churchmen, or to a particular coterie of politicians. As Dean Goodwin wrote of Bishop Mackenzie, few asked if the Bishop of Quebec were 'High Church,' or 'Low Church.' His work was Catholic and meant for mankind and not for a party. It consisted of such work as the Baptist performed when he preached repentance, and of such work as Chillingworth referred to when he said that a clergyman should have no enemies but 'the devil and sin.' One text, his son informs us, found frequent place in his sermons, and it was almost always printed in capitals: 'There is joy in the presence of the angels of God over one sinner that repenteth.' His ceaseless aim

was to foil the great Tempter of mankind. His means were faith and obedience, and his medicine self-denial and prayer."

With all our admiration for the manner in which Mr. Taylor has sketched the lives and characters of Bishops Fulford and Mountain, that of Bishop Strachan is the best of the three. Is it that more of affectionate memories cling to the memory of "John Toronto" with his biographer, or that Mr. Taylor's own sympathies are more in accord with that dauntless champion of the church militant than with either the wise and good Metropolitan or the holy and gentle Bishop of Quebec. However this may be, the defence of the character and motives of the well abused Bishop of Toronto is evidently with Mr. Taylor a labour of love, and we are glad to see the work so well done, and the Canadian world which has been so much accustomed to think of Bishop Strachan as a political partizan, rather than an overseer of the church, told, "with what ingenuousness and singleness of purpose he laboured for what he believed to be right," that "whatever the peculiarities of his education, the infirmities of his judgment, or the errors of his opinion, he was a fair and courageous as well as a high minded and inflexible opponent. Men knew where to look for and where to find him." In speaking of Dr. Strachan's political life, Mr. Taylor says: "There is no evidence whatever to show that he aspired to the political prominence which he afterwards obtained." "Dr. Strachan's connection with public affairs was not of his seeking. It arose out of the exigencies of the times, and especially from the menaced and imperiled state of the Province." "A plan of life appeared to be appointed for him by hands other than his own, for a singular combination of fortuitous accidents, like swathing bands divinely wrought, seemed to enclose him as with a girdle. He may have drawn a long and anxious breath as he weighed his duties and responsibilities, for in conforming to the obligations they entailed, he sacrificed ease and peace to irksome toil, and, as the result proved, to untiring opposition."

In ordinary affairs he was inclined to sacrifice very little to sentiment, yet, on the subjects of morals and government, his enthusiasm bordered on the fanatical. Like his persistent antagonist, the late Honorable William Morris, the Canadian leader of the anti-clergy reserves party, Dr. Strachan was endowed, to a remarkable extent, with the Scottish qualities of tenacity and fortitude, with industry and perseverance, for he "never gave up." He was unswerving in endeavour, fertile in expedient, bold, self-reliant, and courageous. No perils deterred him, and no disappointments overcame him. His views on the subjects of enterprise and local improvement were large and statesmanlike.

He knew better how to resist than how to conciliate, how to force his opponent than how to take him in flank.

Matters of principle did not, in the Bishop's opinion, admit of conditions, and hence he was always ready to contend for what he believed to be "pure," being comparatively indifferent whether the strife was peaceful or the reverse. He fondled a prejudice with as much affection as he cherished a right, and sometimes claimed for a traditional conceit as much respect as for the lessons of experience. There was little moderation in his character, and, on matters theological, less generosity.

It was, as the Bishop believed, "for the truth, the whole truth and nothing but the truth," that he struggled from first to last, and we have little doubt that he would have died rather than abate

one jot, or surrender one tittle, of what he believed to be true.

We cannot resist the temptation of putting before our readers a part of the passage in which Mr. Taylor records the stout-hearted Bishop's last great work:—

"Disappointment did not result in despair. There was dignity as well as grace in the way in which he accepted defeat. Indeed his character never shone to greater advantage than when he snatched a triumph from an overthrow. His resources were as manifold as they were inexhaustible. At the age of seventy-two he ceased from strife, and bowing obediently to a painful law, he began with renewed industry to build afresh what we regard as the fairest, and what we believe will prove to be the most enduring monument to his fame. Sweet to him had been the uses of adversity, for though his contest with the civil power had been obstinate and exhausting, and though he had been worsted in that contest, nevertheless, his ascent from the 'valley of humiliation' was luminous, if not with victory, at least with hope. In the strength of acquired wisdom and inherent faith he appealed to new agencies, and called in to use new instruments of work. He took a new survey of the moral landscape, and examined afresh the most approved modes of christian warfare, and he soon learned how to move and combine forces with which, until then, he was presumed to be unfamiliar, and in which he had placed but little trust. Thus it was that by means of what we may truly call 'the weak things of the world' he confounded the things that were mighty." Turning from princes, in whom he ceased to place his trust, and from laws, which, like reeds, had broken beneath his weight, he appealed to sentiment and religion, to faith and duty, to individual sympathy, and to individual sacrifice. In the sacred names of truth and justice, he invoked the aid of that voluntary principle which he had formerly discredited, and sought in the free-will offerings of the many, what he had hoped to find in the munificence of one. He appealed to honour and self interest, to the recollection of wrongs, and the conviction of right, and his stirring words called into life the latent enthusiasm of gifted souls. His heart was inflamed with the fire he had kindled. He would scarcely give sleep to his eyes, or slumber to his eyelids, until he had erected a college wherein the divine law should fill the chief place in the circle of the sciences. Thus he turned from the creature to the Creator, from human policy to the divine government, from man to God. He shut the statutes that the sunlight might shine upon the gospel. He endeavoured 'to forget the things that were behind,' that he might, with an untrammelled mind, 'reach forward to those that were before,' and being impelled by memory and allured by hope, he moderated his appeal to the intellect that he might intensify his address to the heart. It was a brave sight to behold the heroic Bishop playing the roll of a voluntary. It was a brave sight to see one who had passed the period of life allotted by the Psalmist, stooping afresh to take up its burden, and submitting once more to the toils and sacrifices, the trials and disappointments which he had some right to lay aside. It was a brave sight to see one who could be indifferent to personal ease and conventional prudence, to the suggestions of comfort and the seductions of policy, setting himself to the duty of building in Canada a monument such as William of Wykeham erected at Oxford, not only where the work of education might be begun in the faith of Christ, but where, in the strength of

the adorable Trinity, it might be continued and ended to the glory of God.

Through good report and through evil report, at all times and under all circumstances, in prosperity and in adversity the first Bishop of Toronto was the steadfast and unwearying advocate of the union of religions with secular education. Trinity College is the witness to the earnestness of his vows as well as to the strength of his will. Better than 'sculptured urn' or 'monumental bust,' it represents the crown of his policy and the climax of his faith. We read the confession of the indomitable Bishop as plainly in those walls as if it had been chiselled in the stones whereof they are built; 'I believe that God in all things should be glorified.'

We had marked other passages, but we have already too much encroached upon Mr. Taylor's book and our limited space. We hope the specimen bricks we have shown will induce many to give themselves the pleasure of reading the whole book.—*Montreal Gazette, Second Notice.*

We have perused with peculiar pleasure, and, we can truly say, with profit also, the biographies of these dignitaries of the branch of the Church of England in Canada, from the able pen of Fennings Taylor. The reading of a few pages was sufficient to show that the work was done, not by an inexperienced writer in this particular part of literary labor, "trying his 'prentice hand," but by one who was well qualified for the task he had undertaken, and the performance of which he has so successfully accomplished. We use the word *task* advisedly, for we believe biographical writing, like all historical composition, requires an amount of research, an accuracy of detail, a freedom from bias that will "nothing extenuate, or set down ought in malice," rarely found combined, but which, when found, make the gifted possessor fit to take a place amongst the historians of his time. If any of our readers think it a light and easy thing to write a chapter of history, either national or individual, let him try it; and we have no doubt he will soon find out his mistake, and be like a Montreal gentleman who thought preaching and lecturing were not so difficult as they were said to be, and having engaged to deliver a discourse, got on right well as far as the text, but no further. The history of a period crowded with remarkable events, or the life of a great leader in war or peace, possesses, in the nature of the subject, an interest of its own, and is, to a great extent, independent of the talents of the writer, and requires little from him beside truthfulness; while he who can treat (may we say) commonplace matters so as to render them powerfully attractive, and enchain the reader's attention to the life of a man who had done no heroic deed and won no extraordinary fame, must possess rare qualifications. Without the slightest disrespect to the memories of the 'Three Bishops,' we must say their biographer has surrounded them with an amount of interest which on taking up his book we little expected to find; and truly the many friends of the prelates whose loss they deplore have reason to feel thankful to Fennings Taylor.

We quote the following from the *Life of Bishop Mountain*, page 142, as it eloquently describes some of the difficulties which were encountered and overcome by the author in giving us the histories of men who so lately lived and moved amongst us: "Contemporary biography is necessarily written under great disadvantages, for while a man lives his history is incomplete, and consequently all criticism with respect to it must

be imperfect, and may be unfair. The like objection cannot be urged for the same reason, with those who have passed away; nevertheless, with regard to such persons, when only recently deceased, a difficulty of a somewhat analogous kind may be found to exist. It is probable that the worth and service of one who falls, as it were in harness, are never less accurately known than at or within a comparatively short time after his death. The grave, it is true, separates such an one from the past, but the newly-made mound, in its unsettled freshness, seems to testify that the tenant who slumbers there has not as yet become the property of the future. Contemporaries who have lived with him, and jostled against him on the same highway, will regard his character from a point less elevated than that from which posterity will observe it."

Mr. Taylor seems to have held the late Metropolitan in the highest esteem, placing him first in the rank of the subjects of his history, devoting a very large portion of the book to his origin, life and death, and being apparently unable or unwilling to find any fault in one so loved and honored, and he has done this "con amore" so pleasantly and well, that, although we had enjoyed friendly intercourse with Dr. Fulford for some years, he has been raised in our estimation by the reading of this deeply interesting memoir. We thought him too reticent, overcautious, and willing to purchase peace, sometimes, at too high a price; and while we cannot altogether give up our preconceived opinion of his character and conduct in these respects, his biographer has so clearly placed before his readers the difficulties of the late Metropolitan's position that we feel constrained to admit he needed all the wisdom and prudence which his natural disposition and varied experience furnished for his guidance. The ready reply to a clergyman who wished to extract from his Lordship a "confession of faith" with regard to different and conflicting parties in the Church, shows that his head possessed the bump of "cautiousness" fully developed; for being addressed thus "In the first place, my Lord, I shall frankly make a confession with respect to myself, and then I shall as frankly ask a question with respect to your Lordship: I am a low churchman, my Lord, a very low churchman, I may say;" but before the declaration was supplemented with the threatened question, the Bishop broke the thread of inquiry by answering, in words of measured gravity, "by which I hope you mean, Mr. —, that you are a very humble churchman."

The lives of the other prelates are also admirably given, but we have left too small space to say all we would wish concerning them; and must rest satisfied with strongly recommending our readers of all denominations to study Mr. Taylor's book attentively. It furnishes important information of the branch of the United Church of Great Britain and Ireland in Canada during a period which has passed away, and similar to which another may not be expected.

The author has considered well the subjects of his obituary writing, has given, we believe, a truthful history of the men and their times, has written in a lively and entertaining style, and will, we trust, effect a great good, by showing to many, who differ from us in some matters of non-essential doctrines or discipline, that we are all united by "holding the head; and having "One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in all."

The volume has been carefully printed on excellent paper, and issued in such an attractive and beautiful form, as to gain admiration from

those who are gifted with taste, and will prove an ornament to the table of the drawing-room; while, from its substantiality, it will long hold its place on the shelf of the library, and reflect great credit upon Mr. Lovell and the many employees engaged in preparing it for the public. We heartily wish the book the success it deserves.—*Montreal Daily News*.

The author is at home in describing the proud lineage of the late Metropolitan, and the genteel ancestry of the descendant of the Huguenot Montaignes. All that is picturesque in the origin and life of the three men, whose departure during the last half dozen years has closed the connection between the crown and the Anglican Church in Canada, he has gathered together *con amore*, and Mr. Lovell has given them to the public in a style never excelled in Canadian book-making, or we might almost say anywhere. The frontispiece is an exquisite steel engraving, containing the likenesses of the three departed fathers of the Church.—*Montreal Daily Witness*.

Nos plus sincères remerciements à l'auteur du livre *THE THREE LAST BISHOPS appointed by the Crown for the Anglican Church in Canada, by Jennings Taylor*. En lisant son ouvrage on voit que l'auteur y a mis tout l'amour de son style et toute la ferveur de son respect et de son admiration pour les hauts personnages dont il a écrit l'histoire.

Bien que d'une croyance différente de la leur nous nous sentons capable de rendre justice aux qualités et aux vertus de ces dignitaires de l'Eglise anglicane, le révérendissime Francis Fulford, évêque métropolitain de Montréal, le très-révéré G. J. Mountain, évêque de Québec, et l'honorable et très-révéré J. Strachan, évêque de Toronto.

Le premier n'a été que peu de temps dans le pays; mais, par son bon sens pratique, son esprit conciliant, son aménité de caractère et ses conseils actifs, il a contribué beaucoup à établir à Montréal l'harmonie et la bonne entente entre les hommes de diverses croyances.

Nous connaissons le vénérable personnage qui a présidé, pendant tant d'années, à l'Eglise épiscopale du Bas-Canada, tour-à-tour sous le nom d'évêque de Montréal et sous celui d'évêque de Québec. Il a conquis ici le respect de tous par ses vertus personnelles et son dévouement pour les choses de son Eglise.

L'évêque Strachan, de Toronto, nous est plus connu comme homme politique que comme homme d'Eglise. Homme d'un esprit supérieur, d'une volonté de fer et d'une activité extraordinaire, il a été, pendant longtemps, non pas seulement le chef, mais le dominateur de la politique du Haut-Canada. Et, pourtant, à voir cet homme si petit de taille, si peu prévenant de figure, d'un port si vulgaire et parlant par-dessus tout le *broad scotch*, qui aurait dit qu'il y avait en cette frêle et laide nature tant de volonté et tant de supériorité d'esprit.

Nous n'avons pas besoin d'ajouter que le livre, par ses qualités typographiques, son élégance de forme et la beauté du papier sur lequel il est imprimé, rend pleinement justice à l'auteur et au public et fait également honneur à l'imprimeur, M. John Lovell, de Montréal.—*Le Journal de Québec*.

Comme le titre l'indique, l'auteur de ce volume a voulu écrire la biographie des trois derniers évêques anglicans nommés par la couronne en Canada.

Depuis la cession du pays à l'Angleterre la nomination des évêques protestants relevait du gouvernement britannique et l'élection de l'évêque Fulford en 1850 à la tête du nouveau diocèse de Montréal a été le dernier acte qui accense la suprématie royale dans les affaires ecclésiastiques.

Jusqu'en 1839—nous parlons au point de vue protestant—il n'y avait dans le pays, que le diocèse de Québec, lequel embrassait dans ses vastes limites toute la région qui s'étend des bouches du St. Laurent aux lointains pays d'en haut. Malgré toute l'activité qu'il pouvait déployer, l'évêque devait, nécessairement, négliger une partie de ses ouailles disséminées sur un parcours aussi considérable et les protestants durent voir avec plaisir le démembrement du diocèse de Québec. En 1839 on érigea le diocèse de Toronto, et en 1850 celui de Montréal.

L'évêque Fulford fut le premier nommé au siège épiscopal de Montréal—Né d'une famille où les belles traditions de l'ancienne noblesse s'étaient conservées, l'élu était particulièrement digne d'une charge aussi élevée. Originaire de Sidmouth, Angleterre, où il vit le jour en 1803, il fit ses études à l'université d'Oxford, où il prit ensuite dans les ordres ecclésiastiques, et obtint des charges de plus en plus importantes, où il sut faire ressortir ses qualités sacerdotales et les brillantes facultés de son intelligence.

Il publia des sermons fort remarquables, et écrivit "The Progress of the Reformation."

Sa consécration comme évêque anglican de Montréal date de 1850, et en 1859 il fut nommé évêque métropolitain de cette province.

Comme tel l'évêque Fulford a su se rendre cher à sa communion et à tous ceux qui ont en des attaches avec l'estime digne. Ses idées étaient fort larges et libérales, et il comptait de sincères amis parmi les sommités de l'église catholique. Il prit une part active à toutes les œuvres de bienveillance et de charité, puis contribua à l'avancement des lettres et des sciences, qu'il cultivait avec amour.

En Septembre, 1868, il s'éteignit presque subitement durant la session du synode provincial, et sa perte causa de profonds regrets dans toutes les classes de la société. Aussi le nom de l'évêque Fulford nous rappelle toujours un prêtre éminent par ses qualités du cœur et de l'esprit, ses vertus, sa modération, et sa mémoire est entourée d'une véritable auréole de respect.

La seconde partie de l'ouvrage de M. Taylor comprend la vie de l'évêque G. J. Mountain, fils du premier évêque anglican du Canada. La vie du successeur de l'évêque Stewart a été bien remplie et extrêmement laborieuse. Avec un diocèse qui avait pour bornes les côtes du Pacifique et les rives glacées du Labrador à l'instar des évêques catholiques il dut faire souvent de longues et pénibles courses pour aller évangéliser le nomade habitant du Nord-ouest, ou l'hôte des huttes de Labrador. Ce fut durant sa visite à la Colonie de Selkirk qu'il écrivit plusieurs de ses belles effusions poétiques insérées dans ses "Songs of the Wilderness," qui ont paru à Londres en 1846. L'évêque Mountain fit preuve de son dévouement durant le choléra de 1832-34 qui moissonner tant de victimes, et il affronta courageusement le danger imminent de l'épidémie. Il en donna des marques non moins frappantes durant les fièvres qui sévirent à la Grosse Ile en 1849. Il refusa la charge d'évêque métropolitain qui lui fut offerte, alléguant qu'il commençait déjà trop à ressentir les glaces de l'âge pour pouvoir exercer des fonctions aussi pleines de responsabilité. Bref, sa vie fut couronnée par toutes les vertus et il n'y a qu'une voix pour le reconnaître.

M. Taylor termine en consacrant de fort intéressantes pages à la mémoire du révérendissime J. Strachan, évêque de Toronto—Ce prêtre a mené une vie fort active et agitée. Dans les premières années de son séjour dans le Haut Canada, on le voit faisant l'école au bourg de Cornwall, où il forma des hommes qui se distinguèrent plus tard dans la politique ou dans la judicature. Il occupa successivement des charges élevées dans la hiérarchie ecclésiastique, et trouva moyen de se mêler activement à la politique. En 1818 une commission royale le nomma au Conseil Exécutif et lui donna un siège au Conseil Législatif. Ce fait n'était pas nouveau, et on sait qu'on accorda une charge semblable à l'illustre Mgr. Plessis, le 30 Avril, 1817, lequel en profita pour protéger les droits des catholiques et s'opposer aux empiétements du parti ultra anglican. En 1833 l'évêque Strachan se démit de ses fonctions au Conseil Exécutif; en 1839 il fut nommé au siège épiscopal de Toronto, et en 1840 il résigna son siège au Conseil Législatif.

Bien que retiré de l'atmosphère parlementaire l'influence de l'évêque Strachan n'en fut pas moins considérable sur les hommes et les choses de son temps, et les chefs politiques du Haut Canada, allèrent bien des fois recueillir les conseils de celui qui donna de nombreux témoignages de son habileté, de sa fermeté et de son intelligence politique. Le caractère distinctif de ce prêtre, était une énergie que rien ne pouvait faire fléchir, et il affirmait ses opinions avec une rigueur qui plus d'une fois déconcerta ses adversaires. Entre autres luttes qu'il soutint, et de sa parole, et de sa plume féconde on se rappelle sa longue opposition, à la sécularisation des réserves du clergé, contre laquelle il s'éleva toujours fortement. Il conserva dans sa verte vieillesse toute la force de caractère et la lucidité d'esprit qui le distinguèrent, et expira à un âge très avancé.

M. Fennings Taylor, dans un cadre assez large, a su rendre hommage au mérite des trois distingués prélats qui figurent dans son livre, et sa plume brillante a esquissé ces portraits avec un talent soutenu, que l'on connaît depuis longtemps à l'auteur. On le sait en effet occupé à crayonner les vignettes de nos contemporains célèbres dans sa galerie historique des British Americans. Aussi les œuvres patientes auxquelles il se consacre sont de nature, à lui assurer une place remarquable parmi les littérateurs anglo-Canadiens.

Nous prions d'autant plus les qualités littéraires de M. Taylor que c'est un écrivain qui a su se dégager de préjugés qui sont loin d'être clair semés malheureusement, en appréciant les talents et le mérite de nos nationaux, avec une rare bienveillance. On peut le constater en parcourant ses excellentes biographies de Sir E. Taché, Sir G. E. Cartier, les bons, MM. Langevin, Cauchon, et Chauveau, de Salaberry et autres compatriotes remarquables.

Ajoutons que M. Lovell a su mettre en relief les éloquentes pages tracées par M. Taylor en les encadrant avec tout l'art luxueux de la typographie qui augmente encore la valeur de ce magnifique ouvrage.—*Revue Canadienne*.

JOSEPH TASSE.

The above is the title of a volume, first issued from the pen of Mr. Fennings Taylor, Clerk Assistant of the Canadian Senate. Mechanically the book is well got up, in true, ecclesiastical style; and from its subject and the known ability of its author will doubtless command a large sale in Canada. Mr. Taylor is already widely known as the author of "Sketches of British Americans"—a book in which he ventured on the perilous task of drawing the lives and characters of living men. Mr. Taylor, we have reason to believe, was

fully alive to the difficulty and danger of the task he undertook—but felt confident that by close adherence to truth, by avoidance of political partizanship, and by viewing charitably the acts and motives of his subjects, he could steer clear of the rocks that beset his path. He certainly did not succeed. We have no doubt that Mr. Taylor strove to be historically accurate in his statements; but his book is full of evidence (like all such books) that a large portion of his sketches were based on data supplied from friendly sources, while in others, the salient points brought out in the lives of his subjects were rather those that their opponents would have laid stress on, than the men themselves. Nor have we any doubt that in his views of political transactions, and his suggestions as to the motives of the actors in them, Mr. Taylor strove to avoid partizanship, strove to hold the scales justly between contending parties. But Mr. Taylor is a Tory and a High-Churchman—and all his views and suggestions of men and history, past or present, are redolent of Toryism and High-Churchism. He sees everything, whether he knows it or not, through High-Church and Tory spectacles. Very true, Mr. Taylor takes the most charitable view of everybody and everything. He is in language the most amiable and courtier-like of biographers. He lauds whenever he can, and suggests a palliation for every wrong deed he is unable to pass by; but his laudation is High-Church Tory laudation, too often stuck in at the wrong place, and his charitable palliatives are not unfrequently expended on acts in which the authors of them glory, and scorn all necessity for palliation. Mr. Taylor's Biography of British Americans would have been a vastly more valuable contribution to contemporary history had he written avowedly from his own point of view, lauding or censuring as he felt to be just, and setting up his sign-board not as "Fennings Taylor, clerk assistant of the Senate, Non-combatant and Philosopher," but "Fennings Taylor, High Church Tory." It would have been invaluable to future students of Canadian History, to have had an untrammelled criticism of men and things in these days, as seen through the spectacles of an intelligent High-Tory official, debarr'd from political strife. But a High-Tory, sketching the lives and characters of his contemporaries, Whig and Tory, from a position of affected indifference and impartiality, assumed for the occasion but from which his every feeling revolts, can do justice neither to himself nor to his political opponents.

Mr. Taylor, in his new book, comes before the public more fortunately, for he has dead men to deal with, and he can speak more freely. His work embraces the Biographies of the late Bishop Mountain, of Quebec; the late Bishop Fulford, of Montreal, and the late Bishop Strachan, of Toronto. Bishop Fulford's life has allotted to it a much larger space than the others; but that, we suppose, arose from the fact that Biographers had already been found for Bishop Strachan and Mountain.

This volume would be better described as a Review of the careers of the three Bishops than as a Biographical work. It no doubt contains many facts and incidents in the personal histories of these eminent men, that will be new and interesting to large numbers of persons throughout Canada;—but the value of the Book will rest more, we fancy, on the author's selection of passages in the lives of his subjects, on his mode of presenting them, and on the lights and shades he casts upon them. Mr. Taylor has evidently given a good deal of thought to theological and ecclesiastical subjects, and is more at ease in dealing with them than with the windings of

Canadian politics and politicians. But the sketches of the Prelates appear to us open to a portion of the criticism we have applied to Mr. Taylor's larger work. In dealing with the Bishops, Mr. Taylor is much the same courtier-like Biographer he was to the politicians; but the theological stand-point from which his laudations, and dissents, and apologies are launched, is as anomalous as his political stand-point. Mr. Taylor places himself on a platform of placid wisdom and philosophical moderation, elevated far above all the strifes and contentions going on in the Anglican Episcopal Church; and looks down from his pedestal on the people who are so unwise as to be ruffled by questions of Surplices, Apostolic Succession, Baptismal Regeneration, or "innovations" of any kind, with an eye of lofty charity that is perfectly inimitable. The extreme Ritualist may be too extreme—pity they are not cool and placid—but they are part and parcel of the Anglican Church. The "Evangelicals" may be very wild and troublesome people—pity they are not cool and placid—but they are part and parcel of the Church of England. And so of the "Broad Church" and all the other sections of the Anglican communion—pity they cannot all sink down to a common level of frigid indifference, and be all comfortable together! And all the while he is playing this role, and dealing out praises, and censures and apologies suited to it, Mr. Taylor stands disclosed personally as a Ritualist, and permits no opportunity to pass for having a *dig* at the "Evangelicals."

One or two short extracts will show the stand-point from which Mr. Taylor assumes to write:—

"The moderation of the late Metropolitan was known to and acknowledged by all. No character was more offensive and obnoxious to him than the theological partisan. Being thoroughly sincere, he delighted in sincerity; for he knew that where there is sincerity there will there be charity. The religious partisan was his dread, as it is the dread of all sincere Christians. Let us not lightly part with the grace of moderation, which is the especial heritage of the Anglican Church."

"To those who seemed to be chiefly anxious to convert the French Canadian population from the grave errors of the Church of Rome, he had some cautions to utter. The words of advice are repeated from memory. 'Be careful how you destroy the hereditary religion of a people, and before you do so, be well assured that such people are in a condition to receive something better than that which you take away!'"

"Until a comparatively recent period, the Episcopal Church in America was really 'without form or comeliness,' a mere shrivelled offshoot of the Mother Church of England. Her despairing members and her scattered ministers must have been bowed down with discouragement or overtaken with despair, as they contemplated the imperfect nature of her organization. Then as now, there were people who earnestly believed the early Christian adage of 'No Church without a Bishop,' and being consistent they must have been beset with doubts as to the existence of the former in a land where the latter was never seen. The members of the Church must have felt the irony as well as the contradiction of the injunction which the minister was required to give them when he baptized a child. How idle this exhortation to parents and sponsors to bring the newly 'made heir of everlasting life' to the Bishop to be confirmed by him when no record existed that a Bishop of the Church of England had ever trod the shores of America, and moreover, when little

hope was felt at that day that a Bishop ever would do so."

Alas, poor people! No Bishop in the genuine line, no Church!

"In common with the great body of Anglicans he (Bishop Strachan) may have preferred the principles of Anninus to those of Calvin, but he did not, on that account, brand with an anathema, or blemish with a prejudice, those weaker Christians who are not able to receive the full measure of the Catholic faith. It is probable that the Bishop was not indifferent to the general belief that moral goodness lies at the root of all religion, and that personal virtue is its best expression."

"There may be, perhaps there is, a corresponding difference in the teaching of the two parties. The former, as it seems to us, is dangerously inclined to belittle the grace, and to discredit the blessings, of the sacraments by ceaseless exhortations to their hearers to guard against what they call a 'sacramental religion,' while the latter, being possessed of a different reason for alarm, insist that it is only by a 'sacramental religion' that the spiritual life can either be received or continued in the soul. Though both parties cannot be equally right, they may be equally in earnest, while, as a matter of fact, they must be equally sectarian."

But one or two other extracts will show how very decided, not to say prejudiced, so Philosophic a Churchman can be in his strictures on those of his own communion who differ from his own views:

"It has frequently been observed as a weak point in the administrative system of that section of the clergy whom for convenience only we shall call 'Evangelical,' that they are not understood by the poor, nor are they apt to parish work. For reasons which we think are sufficiently obvious, the tendency of their opinions, as well as of their system, is to separate rather than to combine; to divide rather than to fuse; to become congregational rather than parochial; independent rather than catholic. This inclination is commonly spoken of as a fault, and by most thoughtful persons is regarded with regret."

"Clergymen in Canada whose theological notions are most in accord with the opinions of the particular party at home whose mission in Ireland has been stigmatized as a failure, found easy access to many of the best places, as well as to some of the highest honors of his diocese. Such a policy, view it as we may, is fairly open to criticism, while its probable consequences could not fail to occasion great anxiety to some of the most earnest members of the Church."

"The record of such a life increases our admiration of the nature in which that life was clothed. Nevertheless such admiration is qualified with astonishment as we remember how sensibly his charitable works were hindered by some who, nevertheless, had the courage to affect a deeper spirituality of character, and a more intense devotion to the great doctrines of the Christian faith than this peerless Christian Bishop."

And as a specimen of the hindrance here referred to, we have quoted the objection raised at a Church Society meeting by a "very respectable Presbyterian" to a draft report prepared by the Bishop, that it would have been "more satisfactory had the Report said less about the Church and more about Christ."

And many other similar extracts sufficiently dipped in "sectarian" ink could be quoted from the book. Bishop Fulford's controversy with Arch-

deacon Hellmuth is dragged in, and the Bishop's censure of the Archdeacon approved. The controversy as to the theological teaching of Trinity College is also brought up, and the Bishop of Huron's "Milesian temperament" pleasantly hit off. The Montreal Evangelicals come in for a smart castigation for venturing to object to the disfranchisement of the Montreal Diocese in the selection of their own Bishop; and Synodical Meetings, Church Courts and elective Bishops, generally and particularly, are frowned down in a very prosaic fashion.

But we have a more serious complaint to make against Mr. Taylor than his professing to be a philosophic Moderate, while he is, in fact, a partisan, and an eager one at that. We refer to his treatment of our brave old opponent, Bishop Strachan. We had many a hard contest with the old Bishop in by-gone times—but we would not like to say a harsh word against him now, that truth and the occasion did not compel us to utter. And if such is, and such ought to be the feeling of those who differed from the Bishop's whole policy, political and ecclesiastical, while he lived—is it becoming in a High-Churchman and a High-Tory who, with all his clan, endorsed and lauded his every movement, re-echoed all his claims, and denounced all his opponents, to now rake up the errors of the dead, and point out with relentless finger the evils they entailed? Bishop Strachan went no doubt far astray; but the whole Tory party went astray with him, and enjoyed wonderfully the official fruits his bold policy secured to them for very many years. It is not from Tory lips or Tory pen that a reproach should be levelled at Bishop Strachan.

Those who, in past years, fought and won the battle of "no connection between Church and State in Canada" will rejoice to find in Mr. Taylor's volume ample admissions of the happy results that have flown from the policy for which they were so long and so vehemently denounced. They will read with special pleasure of the increased activity and prosperity of the Protestant Episcopal Church since its adoption of the voluntary principle—as that was one of the predictions of the Reform party, which men of Mr. Taylor's school were wont to repudiate most lustily. *Daily Globe, Toronto.*

In a volume—just issued from the press of Mr. Lovell, of Montreal—the mere mechanical appearance of which forms a splendid tribute to the perfection which the kindred arts of printing and binding have attained in Canada—Mr. Fennings Taylor, already well known as the author of many biographical sketches, has given us in the handiest and most attractive form, memoirs of three of the most eminent ecclesiastics that the Anglican Church in this country can boast of. In the preface to his work, Mr. Taylor gives prominence to the fact that in the year 1850, the Royal Supremacy in matters ecclesiastical was asserted for the last time, when Her Majesty appointed Dr. Fulford to be the first Bishop of the newly created Diocese of Montreal. And that fact, the author has been most careful, in preparing these memoirs, not to lose sight of; for the ways and agencies and methods by which the issue of a separation between the Church and the State was evolved, form the main points of historic interest in the lives at least of two of the distinguished prelates that come under review. It is, we think, to be regretted, in an artistic point of view, that Mr. Taylor—while grouping the subjects of his portraits, as he admits having done by reason of their forming the last trio of Crown appointees—did not see fit to reverse the order of

arrangement, and give the lives of the elder Bishops—first. In that way, it appears, to us, that his admirable sketches might have been made to present in a more natural chronological form, the progress of those great political and ecclesiastical events which transpired between the times when the second Bishop Mountain and Bishop Strachan were ordained for the Priesthood, and the recent epoch, still within everyone's recollection, when "the Royal Supremacy in matters ecclesiastical was asserted for the last time" in this country—to wit, on the appointment of Dr. Fulford to the See of Montreal. We should have likewise preferred, looking at these delightful Memoirs from a Canadian standpoint, that, in the elaboration of his subjects, Mr. Taylor had given, at least, as much prominence to the rare and singularly developed character of Bishop Strachan as he has given to Bishop Fulford. The latter no doubt was an eminent prelate—a man fitted by birth, training, association, and personal force to make his mark as a ruler in the Church; but he was necessarily more an Englishman than a Canadian; and he came among us, after the battle for Church establishments was fought and lost—after the old political theories of governing the Provinces by edicts from Downing St., through a local oligarchy, had been finally overturned; and after the system of responsible government, against which Bishop Strachan had contended for nearly half a century, had been firmly established. The ecclesiastical triumvirate—Bishops Fulford, Mountain, (George Jehosaphat), and Strachan, were together on the stage here for too short a time to form such an historical group, as even Mr. Taylor himself, having regard to æsthetic rules, can fully testify. So that we are compelled, as it were, to look at each separate portraiture by itself, until we come down to what may be called ecclesiastical affairs of yesterday—the establishment of Diocesan Synods, and a creation of a "General Assembly within this Province"—the act authorizing which was passed by the Provincial Legislature in 1856, and received the Royal assent in 1857. Not until two years after that was Bishop Fulford brought into such prominence as to make his name a greater power in the Canadian Church than his fellows of the Episcopate. In 1859 the Synod of Quebec, Toronto and Montreal petitioned the Queen to appoint one of the Canadian Bishops to "preside over the General Assemblies of the Church in the Province;" in 1860 letters patent were issued to Dr. Fulford, and in 1861 "the first Provincial Synod of the United Church of England and Ireland in Canada was begun and holden at the city of Montreal. So that, until the latter date, the subject of Mr. Taylor's most elaborate and artistic portrait held no place of distinction in the Church to entitle him to rank above or even equal with the venerable Bishops of Toronto and Quebec.

But in saying this, we do not desire to be held as detracting from the merits of the first Memoir in the charming volume now before us, or of the distinguished subject of that Memoir. Dr. Fulford, it is true, had uncommon advantages in early life—which neither of the other two Bishops could be said to have possessed. These advantages, Mr. Taylor sets prominently forth, when he gives us the history of the Knights of Great Fulford which runs back to the Crusades. For six hundred years the family property remains in the same name. Intermarriages with noble houses—extending, at intervals, through that long period, improve the fortunes, and raise the social influence of the House of Fulford. The Bishop's own wife is the grand-daughter of the Earl of Egmont; and twenty years before he sets

foot in Canada, he has found a noble patron in His Grace the Duke of Rutland, who presents him at the age of 29 with the handsome living of Trowbridge in the County of Wilts. Six years later, he becomes the Chaplain to Her Royal Highness, the Duchess of Gloucester—subsequently he accepts the Rectory of Croydon—and in 1845, is licensed by the Bishop of London Minister of Curzon Chapel, Mayfair—whence in due time he is translated to the See of Montreal—at the early age of 47. No doubt, there were other grounds for his steady and rapid promotion than those which were due to the accident of his birth, and his family relationships. He was unquestionably a man of marked natural ability; and his collegiate successes won for him at the age of 22 a fellowship of Exeter, Oxford. Add to this, that from his social connections, he had the opportunity of rubbing against many of the ablest men—statesmen, men of letters, as well as Church dignitaries—of the second quarter of the century, and it can hardly be wondered that his biographer should find, in reviewing his career in Canada, abundant evidence of that self-possession, that tact, that capacity to deal with men as equals without forgetting his own position, which made him the admiration of the circles in which he moved. But Dr. Fulford had even higher claims, in his official character, to the respect of his fellows, than those which were due to his excellent breeding and his knowledge of the world. He was entirely above that sectionalism which divides parties within the Church into "High" and "Low." And he was equally free from that bigotry which regards as aliens from the Commonwealth of Faith all who are not within the Anglican Communion. The first of these characteristics Mr. Taylor illustrates by an appropriate anecdote. On his arrival within the bounds of his diocese, Dr. Fulford had to undergo the usual amount of "addressing;" and at Richelieu "a sumptuous banquet followed." The clergy of the "low" persuasion, it seems, were greatly exercised, lest it should turn out that their new diocesan was a tractarian or semi-Papist. And at the banquet in question, one of the more nervous of the brethren (the ladies having withdrawn) was unable to restrain his anxiety on the subject. Seating himself opposite to the Bishop, said he: "In the first place, my Lord, I shall frankly make a confession with respect to myself, and then I shall as frankly ask a question with respect to your lordship. I am a *low* churchman my lord—a *very low* churchman, I may say." At this point, and breaking the thread of the enquiry—the Bishop observed with the utmost gravity—"By which, I hope, you mean that you are a *very humble* churchman." As illustrating his freedom from bigotry, Dr. Fulford's biographer mentions, that "when the Montreal Cemetery was set apart for the burial of the dead, his Lordship won golden opinions for himself and for his Church, by suggesting, or by acting on the suggestion of others, that denominational distinctions should not be perpetuated in the grave; but that the whole enclosure should be peacefully dedicated to one common purpose." The suggestion was acted on, and Mr. Taylor thereon remarks:—"Many, no doubt, have visited, and will visit that place of beauty where their departed friends sleep. If, when doing so, they should stand beside the good Bishop's grave, they may observe, hard by, the monument of one, a member of the Church of Scotland, who loved the English Prelate in life, as one friend loves another, and who was happy to know that in death, he would rest beside him in kindred earth—for the adjacent column of Aberdeen granite preserves the familiar and unforgetten name of the Hon. Peter McGill."

It is not to be wondered at that a churchman of views so liberal should have far less horror of a Common Educational system, than some of his brethren here in the West. To this feature of Dr. Fulford's public life—which brings him under notice from a political point of view—Mr. Taylor draws proper attention. Indeed the estimate of the Bishop's character which his biographer must have formed after careful study and mature thought—is thorough—if it is to some degree partial; and few biographical pictures of the present times have been drawn with more artistic skill.

The portraits of Bishop Mountain and Bishop Strachan are possibly the result of a less keen appreciation of the subjects. That of Bishop Strachan, which demands at our hands a separate notice in another issue of this journal, is, as we have already suggested, less full and complete than we should have expected from a limner whose coloring in Bishop Fulford's case is so effective. But so far as the pictures go it is Bishop Strachan that is before us—a character often to be disputed with—but ever to be admired, respected,—and in the decline of years when party conflicts have ceased, and their bitterness has been forgotten—a character to be loved and venerated. Mr. Taylor has done a good work, and he has done a good work well. Thousands among us, who will not care to criticize his art, will earnestly thank him for his labour. Even the critical will be compelled to admit the skill with which he has drawn the outline, and the fidelity with which he has filled in. His heart has clearly been in his work; otherwise he must have failed to enchain the reader as he does, or give us in such recognizable form the character and lives of those whom he has chosen for his gallery.—*Toronto Daily Telegraph*.

It is with great satisfaction that we direct the attention of the reader to a volume just issued from the Canadian press, and bearing the following title:—“*The Last Three Bishops appointed by the Crown for the Anglican Church of Canada: by Fennings Taylor, Deputy Clerk, and Clerk Assistant of the Senate of Canada*. Montreal: John Lovell, St. Nicholas Street, 1863, sm. quarto, pp. 281. By pleasantly utilizing “intervals of business” in the discharge of an honorable and conspicuous employment under the Canadian Government, Mr. Fennings Taylor has made himself well known in the literary world of Canada, the United States, and England, by numerous productions in prose and verse, characterized by gracefulness and vigour of style, and valuable as tending to illustrate from time to time Canadian history and Canadian public feeling. In late years Mr. Taylor has especially distinguished himself as the author of a series of brilliant biographies accompanying the very valuable and beautiful photographic portraits of British Americans published by Notman of Montreal and Toronto.

It was a happy thought to combine in one volume memoirs of the three bishops whose lives form the close of a distinct era in the history of the Anglican Church in Canada. Working out the idea with an evident relish, Mr. Taylor has accomplished his self-imposed task well, and with perfect acceptableness, especially to the large subdivision of the Christian community more immediately concerned in this subject. He has not only presented us with lively narratives of the chief incidents in the public life of these distinguished prelates, but he has also furnished us with a succession of broad and masterly sketches of the condition of things, at successive periods

within the Anglican Church in Canada, and of the effect upon that body of great ecclesiastical questions agitated in the mother-country. So that in the volume before us the reader will find as complete and as agreeable a history of Canadian Church affairs as is anywhere to be met with. In our present notice we are obliged to confine ourselves to a few specimens of matter and style taken from the memoir of Bishop Fulford, reserving for subsequent numbers of *THE CHURCH HERALD* our extracts from the equally interesting biographies of Bishops Mountain and Strachan. Beginning at the beginning, Mr. Taylor informs us that the family of the Fulfords is one of the old historical county families of Devon. “Such families,” he truly remarks, “though unnobled, enjoy the more ancient dignity, as they belong to the earlier degree of gentlemen. Many knights of Great Fulford,” he continues, “distinguished themselves at and after the time of the Crusades. They were also especially conspicuous during the wars of the Roses, as well as for the King against Cromwell.” Then after detailing other remote and romantic portions of the family history, and coming down to the present century, we are informed that “the late Metropolitan was the second son of Baldwin Fulford, Esq., of Great Fulford, and that he was born at Sidmouth, on the 3rd day of June, 1803.” His university career is next sketched; his preferences in England are named. “And here the refection will probably occur to many,” Mr. Taylor observes, “and especially to those who are acquainted with English localities, as well as with clerical duties in England, that the varied experiences of ministerial life which the Bishop acquired, were valuable introductions to his later and more exalted positions. His first curacy, for instance, at Ilolne, in Dartmoor, from the isolated character of its surroundings, in some respects resembled the backwoods of Canada. Fawley, his second curacy, like some of the old livings of the Dominion, was situated in a rich and picturesque agricultural country. His institution as Rector of Trowbridge placed him in the midst of a large manufacturing population, where much prejudice had to be met, and many forms of dissent to be dealt with, while his knowledge acquired there as a magistrate, made him familiar with some of the rules which are supposed to govern those who are called upon to analyze evidence, or to administer justice. Curzon Chapel, May Fair, seated in the aristocratic quarter of the Metropolis, would naturally attract a highly educated congregation. Doubtless, such experiences exerted a powerful influence on his mind, and were of great service to him in later life.”

His prudent self-restraint on his arrival in Montreal is graphically described. “The clergy and laity,” we are told, “though for different reasons, were naturally anxious to find out what manner of man their new Bishop was; and the former were especially curious to distinguish, if they could, the lights and shades of his theological character, to the end they might ascertain whether, according to the canons of popular criticism, he was ‘high,’ ‘dry,’ ‘low’ or ‘broad’ Church. But the subject of such irrepressible interest was strongly and on principle averse to gratify mere idle curiosity; more especially as it was his solemn resolve to become neither the lion of a sect, nor the leader of a party. The Arab proverb, ‘speech is silver, but silence is gold,’ was as well known to, as it was wisely practised by, him, for his passages of silence were quite as useful, and sometimes more intelligible, than the maze of words through which mere chatters commonly drag their ideas.” Of the enlightened interest manifested by Bishop Fulford

in matters of science and things of general importance to the well-being of the community where his lot was cast, we have the following notice: "The Bishop knew what his church required of him, and he observed her requirements, but he also knew that beyond the strict limits of his profession he might accomplish much useful work,—such work as a good subject and a charitable citizen, irrespective of his religion and calling, might successfully perform. Hence he cheerfully co-operated with all societies and associations that were established for benevolent, scientific, philanthropic or useful purposes. He wrote papers for, and delivered lectures to, mechanics at their institutes, to library associations at their rooms, and to working men at their clubs. Several papers were printed and are very interesting. Thus we find that the mechanics of Montreal were favoured with some very thoughtful remarks on Colonial Institutions. The Natural History Society of Montreal had the advantage of a paper on the state and prospects of science and literature in the city. The Diocesan Library Association was counselled on the subject of taste and style in literature; and the Church of England Association, besides several other lectures, was edified with some recollections of a visit to Abbotsford and of Sir Walter Scott and his contemporaries; while the Churchman's Association of Montreal was instructed on some of the passing events and controversies of the day." But we must request our readers to possess themselves of the admirable work from which we transcribe. For a volume so beautiful in point of typography and embellishment, exterior and interior, so valuable in its contents and so acceptable for its graceful style, and so creditable in every way to the literature and to the press of Canada, the price at which it is offered to the public, viz. \$1.50, is very trifling. Preceding the title-page, we should add, is a steel engraved frontispiece containing very faithful portraits of the three prelates commemorated, surrounded by finely-designed emblematical ornamentation, in which, on the right and left, we specially observe a beautiful, and, we think, original, combination of three pastoral staffs; the central one ornate and slightly elevated above the other two, which are plain. This very artistic and significant hieroglyph is repeated in gold on the back of the volume. Messrs. Hunter, Rose & Co. supply the public in Toronto.—*The Church Herald, Toronto. First Notice.*

We last week furnished our readers with a *resumé* of the life of the lamented Bishop Fulford of Montreal, gathered from the interesting and gracefully written sketches of Mr. Fennings Taylor, lately published. We now proceed to give one or two extracts from the biography of the second Bishop Mountain of Quebec, in the same very pleasant volume. "Bishop Mountain's family was of French origin, transplanted to England at the time of the revocation of the Edict of Nantes. M. De Montaigne, the original *émigré*, we are informed, was a gentleman whose Norman ancestry had already been crossed with Saxon blood, for he was the great grandson of the celebrated French essayist Michel de Montaigne, one of whose parents is said to have been of English descent. Moreover, Mr. Taylor continues in his agreeable way, it may be presumed that he was a gentleman of exact means and of assured condition, who probably had a taste for rural life and some acquaintance with agricultural pursuits, for he avoided the cities and towns, where his countrymen for the most part settled, and purchased a small estate in a quiet part of

the County of Norfolk, known as Thwaite Hall.

"The first Bishop Mountain was consecrated for the see of Quebec in 1793. On All Saints' day in that year, accompanied by his wife and their four children, her two sisters, his elder brother, his wife and their children, thirteen in all, he arrived at Quebec after a voyage of thirteen weeks. On his arrival he was met by the Gallican bishop of the city, who made him welcome with a kiss on both cheeks. The ecclesiastical representatives of the two peoples received one another with the courtesy which, under the circumstances, might have been expected from gentlemen, and prelates of the churches of England and France. 'Your people want you very badly,' moreover observed the Gallican bishop. George Jehoshaphat, the son who ultimately became the second Bishop Mountain of Quebec, was sent from Canada to England to finish his education. He there became a graduate of Trinity College, Cambridge. On returning to this continent he was for three years a rector at Fredericton. He then removed to Quebec, to take a similar position there. In 1825 bishop Stewart succeeded his father in the see of Quebec; and in 1836 he himself succeeded Bishop Stewart. Bishop Mountain's great humility of character, combined with his repeatedly expressed preference for the private station, gave rise to an opinion, confined, however, principally to clergymen, that he was an indifferent administrator. But the narrative of his life, his biographer remarks, does not sustain this opinion, for though sorely tried and adroitly assailed, there is no evidence of his having spoken unadvisedly or acted indiscreetly. Neither can we discover wherein his adversaries triumphed over him. On the contrary the seal of success appears to have been most legibly stamped on his labours. The wisdom of his rule was perhaps more real than apparent, for it was felt rather than seen. At all events he did not govern too much nor interfere capriciously with either clergy or laity. He was too high bred to use any other language than the language of gentleness, and too well instructed to overlook or to undervalue the apostolic injunction to 'be courteous.' There was breadth as well as depth in his character. His thoughts harmonized with his actions, and both were generous as well as pure. His heart warmed towards goodness, and it was especially sympathetic towards sincerity. Devout men were gladly welcomed and encouraged to work in his diocese, even though their views on all matters were by no means identical with his own. Then, to his honour be it spoken, he appreciated the freedom of the Anglican Church. He was neither a sectarian nor a political bishop, and hence a man's relation to the Church was never represented by him as in any way dependent on his belonging to a particular school of churchmen or to a particular coterie of politicians.—The feast of the Epiphany, 1893, was the day of his departure hence in peace. "It is true," Mr. Taylor finely and thoughtfully observes, "all seasons are alike to such as are ready to obey the summons which, sooner or later, death serves upon them; nevertheless to those whose Christian life moves conformably with the chart of the Christian year, each season brings a special, as well as a general, lesson. The doctrine of Epiphany, like that of Christmas, is the doctrine of the Incarnation, and it was this doctrine of 'God manifest in the flesh,' that shone so conspicuously in, and formed such an essential part of, the Bishop's teaching. The Eastern Star which led the wise men to the cradle of the Saviour, was, we may say so without impiety, the pole-star of the Bishop's life. The 'glittering host' which 'bestud the sky' would

have lost their brightness to him, if 'above and beyond the shining train,' his eye of faith could not have rested on 'the star of Bethlehem.' It was the star which lent poetry to his childhood and peace to his age, which cheered him in his wandering and which lighted him home." We shall advert to this valuable little volume again next week.—*The Church Herald, Toronto. Second Notice.*

In our two previous notices of Mr. Fenning's Taylor's recently published volume, we furnished some extracts which embodied brief sketches of the careers of the late Metropolitan of Canada, and the second Bishop Mountain of Quebec. We now proceed to give our readers a sample of the memoir of the First Bishop of Toronto. As the particulars of the life of that memorable prelate are yet freshly remembered by the public, we shall simply take as specimens of Mr. Taylor's matter and style some pleasant and eloquent generalizations connected with his subject, which are worthy of note. "The minds and affections of generous men, irrespective of party, country, or creed, instinctively warm," our author observes, "towards what is thorough in character and heroic in conduct, and hence many who opposed him [the late Bishop] politically, and differed from him theologically, felt that human nature itself was exalted in his person; for whatever the peculiarities of his education, the infirmities of his judgment, or the errors of his opinion, he was a fair and courageous as well as high-minded and inflexible opponent. Men knew where to look for and where to find him. He took no tortuous course, for he detested all crooked ways. Like Henry of Navarre, he was distinguished by the colour of his crest, and by his place in the battle, and he never sullied the one or slunk from the other. For nearly three score years his banner-flag was blazoned with the same scroll, and illumined with the same letters. Two words, *semper idem*, described his character. In the sentiment those words expressed, and the conduct they inspired, was to be found the keynote of the complimentary cheer which soothed 'old Eldon' [at Oxford], and which, for the same reason, might have gladdened the heart of the Bishop of Toronto, for the Canadian Prelate, like the English Peer, had 'never rattled.'" Speaking of the decision of the late bishop, in 1803, to take orders in the Church of England, Mr. Taylor remarks: "Change of opinion, if it really took place, formed no exception in the case of Mr. Strachan to the rule which commonly governs all such changes; that is to say, it was gradual but progressive, unobtrusive but continuous, where controversy was rather avoided than sought for, and conviction, like conversion, was a process rather than a surprise. Luther," our author continues, "at the outset of his career, made but slow progress towards those opinions which rendered his later life illustrious, nevertheless the fact that he had but partially ascertained the ground-work of his new opinions did not prevent his building on what he had ascertained. Doctrinal disquisitions were then, more generally than they are now, regarded by English people as the especial property of the spiritual order with which the laity had but little to do. Read by the light of some contemporary memoirs, such exercises seem to have been regarded as theological gymnastics, possibly requisite for the mental health of the clergy, but of no moral worth to the generality of the laity. Moreover the earnest men of that day were called upon to engage in other controversies than those which turned on distinguishing Church principles. They had to take up the challenge of infidelity,

and wrestle with the aggressive forms of unbelief which shewed themselves at the end of the last and at the beginning of the present century. This duty with respect to a common danger had a tendency to bring together the religious elements of the community, and to unite them for certain purposes in the bonds of a conventional brotherhood. Thus the settlers in Canada, whether Episcopalians or Presbyterians, learned to respect one another, and many of them, having in the spirit of gentleness, rather than of controversy, compared notes, began to see the common advantage of ecclesiastical union, and from that time some of the latter became earnest members of the Anglican Church." Of the late bishop's theology the following account is given: "The bishop's views were large views, and when they could be advanced without violence to his religious logic, they were generous views. Thus, in his dealings with his clergy, he recognized great latitude of opinion, for practically he had a fair appreciation of the religious liberty which is consistent with the spirit and genius of the English race and the English Church. His own principles were clear and well-defined; nevertheless he had a scholar's respect for the learning as well as for the principles of other people, and hence he neither required an Islington pass-word nor a Liturgical shibboleth from clergymen who desired to work in his diocese. In common with the great body of Anglicans he may have preferred the principles of Arminius to those of Calvin, but he did not on that account brand with an anathema, or blemish with a prejudice, those weaker Christians who are not able to receive the full measure of the Catholic faith. It is probable," the writer adds, "that the Bishop was not indifferent to the general belief that moral goodness lies at the root of all religion and that personal virtue is its best expression." The forthcoming formal biography of Bishop Strachan by his successor the present Bishop of Toronto, is referred to in the following graceful language: "We can only find time for the condensed sketch of a reviewer," Mr. Taylor writes: "but such a disability," he continues, "will scarcely be regretted with regret, since it is generally known that another, and a more skilled hand, has undertaken to perfect what we have been only able to perform in part. It is, we rejoice to hear, correctly stated that the late Bishop was a conscientious journalist, and a careful preserver of papers, and therefore that interesting as well as elaborate autobiographical notes and manuscripts of his own life and times may be supposed to exist. With access to such materials, Dr. Bethune, the present Bishop of Toronto, who has naturally and properly been charged with the duty, will be enabled to compile an interesting and instructive memoir of his predecessor in the See. Such a memoir should receive a more than common welcome, as it will possess a more than common value, for it will not only be a narrative coeval with the history of Upper Canada, but it will fully represent the calm, thoughtful, and mature observations of a very acute observer, of one, who, as a divine and a politician, as a teacher and a statesman, stands by himself, distinct and distinguishable in the gallery of Canadian worthies." *The Church Herald, Toronto. Third Notice.*

There has just issued from the press of Mr. John Lovell, of Montreal, a work, by Mr. Fenning's Taylor, entitled *The Last Three Bishops appointed by the Crown for the Anglican Church of Canada*. The three bishops referred to are the Most Reverend Francis Fulford, D.D., late Bishop of Montreal and Metropolitan; Right Reverend J.

G. Mountain, D.D., D.C.L., late Bishop of Quebec; and Hon. and Right Reverend J. Strachan, D.D., LL. D., late Bishop of Toronto. These prelates were all noteworthy in the religious communion to which they belonged, and form a fitting trio for treatment by so excellent a *litterateur* in the biographical line as is Mr. Fennings Taylor, who has sketched most of the leading men of Canada in the various walks of public life. The biographies which we have in this volume are entirely new and of much greater length than those which were some time since published quarterly by Mr. Lovell, with accompanying photographic likenesses. The details are quite as minute as most readers require. Mr Taylor throws himself into his work *con amore*. It is evidently a labor of love to him; and we know of no one else who could have in such befitting language told us the stories of these eminent men's lives. Beautifully printed as the book is, too, and containing most perfect likenesses in the shape of small steel engravings, and having an exceedingly neat title cover, it will be eagerly sought for by the members of the Anglican communion as a fitting memento of the departed bishops, who in their time were no pigmies in the Faith. We must express our admiration of the purity and correctness of Mr. Taylor's diction, and of the superb manner in which the publisher has done his part of the work, which is a credit to Canada, as a sample of the excellence attained here in the "art preservative of all arts."—*The Leader, Toronto.*

A highly creditable specimen of Canadian book manufacture has just reached us from the press of Mr. Lovell of Montreal. We allude to Mr. Fennings Taylor's "Lives of the Last Three Bishops appointed by the Crown for the Anglican Church of Canada." In paper, binding, and typography, the work is a model of excellence, while the literary character of the work is creditable to native talent. *The Canada Book-seller, Toronto.*

One of the most handsomely printed books we have seen for some time is one which has just been issued from the press of the well known Montreal publisher, John Lovell, and intitled "The Last Three Bishops appointed by the Crown for the Anglican Church in Canada." The author is Mr. Fennings Taylor, of the Senate, already favourably known to Canadians for his admirably written sketches of British Americans—a work which has been illustrated by Notman, of Montreal. The present work is exquisitely bound in cloth, with gold letters and carmine edges, and contains besides three well executed portraits of the subjects of the memoirs, viz., the late Metropolitan Bishop Fulford, the late Bishop of Toronto, Hon. John Strachan, and the late Bishop of Quebec, the Right Rev. George Jehoshaphat Mountain. The style of the cover is quite unique, and shows on the back a pretty design of the emblems of episcopal authority. The whole style of the work is, indeed, decidedly ecclesiastical, in consonance with the subject. As respects the ability with which the author has performed his part of the work, we can say that he has given us memoirs characterized by clearness of style and the avoidance of everything like undue eulogy. Each of the Bishops whose lives he has sketched has his peculiarities of character, and these the author has portrayed with fidelity. It is obvious to the reader that Mr. Taylor is a sincere churchman, but we should not call him a bigot, for his comments on matters of much delicacy are distinguished by

true liberality. If we had space we would like to give a lengthy review, and numerous extracts illustrative of the style of the work, but the many demands on the space of a daily journal forbid us doing more than direct attention to a work which will no doubt be read by all churchmen throughout the Province, the majority of whom have been admitted into the church by the three Bishops. The striking individualities of character are well brought out in the text, especially in the cases of the late Metropolitan and the Bishop of Toronto, whose personal traits were so entirely different from each other. Of Bishop Mountain we are told with truth that there was "breadth as well as depth in his own character;" that he was "neither a sectarian nor a political bishop, and hence a man's relation to the church was never represented by him as in any way dependent on his belonging to a particular school of churchmen, or to a particular coterie of politicians." His word was "Catholic, and meant for mankind, and not for party." The estimate of the late Metropolitan also appears equally just. When we are told that "he was a man of large and generous views." No character was more offensive and obnoxious to him than the theological partisan. Being thoroughly sincere, he delighted in sincerity, for he knew that where there is sincerity there will there be charity. The religious partisan was his dread, as it is the dread of all sincere Christians. The author has obviously had more difficulty in dealing with the eccentricity and remarkable decision of character, sometimes arising to injudicious obstinacy, of the late Bishop of Toronto, but while he has dealt gently with his foibles, he has not failed in giving us a fair exhibit of his individuality. While he pays honour to the Bishop's remarkable adherence to principle he does not hesitate to say: "But what is cause for regret, and probably was the occasion of loss is that Dr. Strachan's policy in matters ecclesiastical was less characterized by a gentle wisdom than by a strong will. It was rather obstinate than dignified, and such obstinacy too frequently degenerated into scolding, accompanied with imputations as to the motives of his opponents, which whether true or otherwise, ought not to have been expressed." At the same time, "in his intercourse with the clergy, the Bishop, almost invariably, was kind and generous, considerate and just; here he was regarded by them with affection as well as respect." It is also truly stated that "the Bishop's views were large views, and when they could be advanced without violence to his religious logic, they were generous views." By the time he died, "he had (to quote Dr. Ryerson) long outlived the jealousy of distinctions and enmity of parties. He ceased at once to work and lived, amid the respect and regrets of all classes of the population." But we must pause here, and ask our readers to see for themselves the close and just analysis of character displayed by the author on the memoirs of three distinguished men who occupied most important and responsible positions in Canada and who have connected their name indelibly with the Church over which they presided so ably.—*Ottawa Times.*

The patriotic Canadian, interested in the lives of the great men of his country, who have been the founders of the political and religious blessings we enjoy, will welcome heartily, we are sure, a biography of any one of them.

Of the many biographical sketches which Mr. Fennings Taylor has already given to the literary world, there is not one which furnishes us with more interest and information associated with

our country than this which has just been published. Mr. Fennings Taylor is so well known as a pleasing writer of taste and elegance, and a faithful and well informed historian, that his name as the author of this publication is a sufficient guarantee that it contains interesting and instructive points in the character of the late Bishop, and valuable ecclesiastical information in respect to the organization and status of the Church in the colonies.

The biography introduces first to our notice the most Rev. Francis Fulford, Metropolitan of Canada.

The late Metropolitan's life was associated with a most critical and important period in the history of the Anglican Church in Canada—a period which required a chief ruler endowed with peculiar abilities, graces, firmness and tact, "who could impart counsel as one having experience, and give judgment as one having authority."

The biographical sketch before us shows plainly how the late Metropolitan was a chief ruler of this character and stamp, and how he filled most worthily not only the position of a Bishop of the Diocese, but that of a Metropolitan or Archbishop of a Province.

It reviews the progress of the Church and the influences which produced a great moral and religious movement in this country, in which the late Metropolitan took an active part.

Mr. Taylor has carefully noticed the many important events in connection with the Church of England in Canada, contemporary with the subject of his book, such as the establishment of Diocesan and Provincial synods, the independence of the Anglican Church in Canada, the increase of the Episcopate. Every true lover of Church

history and progress in Canada, will find very great satisfaction in the careful perusal of this memoir of the Metropolitan. The principles of the Church of England are manfully upheld, and wherever the religious topics of the day are connected with the Bishop's time are introduced, the writer seems to partake of the spirit of the late Metropolitan—a large generous spirit—a spirit which when found among intelligent and literary laymen of a Church cannot but tend to promote the cause of religion.

The Right Reverend George J. Mountain, D.D., is the second subject of Mr. Taylor's memoirs: this we feel confident will be read with very great interest, pleasure and instruction. No name is more associated with the beginning and progress of the Anglican Church in Canada, with some of the greatest movements and changes for the benefit of the Church at large, than that of Mountain, as the memoir is careful to note.

These are circumstances which merit that interest in, and study of, the life and character of the late Bishop of Quebec, which Mr. Fennings Taylor's memoir expresses, and demand also the sympathy of Churchmen with the historian in his endeavors to do honor by these memoirs to the Fathers of the Anglican Church in this country.

The late bishop of Quebec has a claim upon our respect and grateful remembrance, not only as a Bishop but as a missionary. For the period of 20 years he laboured as a missionary in Canada, previous to his consecration. But Mr. Taylor does not attempt to give us a record of the labours of this missionary life.

Mr. Taylor writes:—"The lives of the Missionary Bishops of the Anglican Church is a work yet to be written."

He considers, rather, the purpose for which the subjects of his memoir lived and worked and the fruits which his labours yielded; he considers the provincial and diocesan good he affected

rather than the mere parochial, the general rather than the local or individual. Therefore instead of enlarging upon the many parish institutions which had been mainly called into existence by his zeal and liberality, he directs our attention to those grand Catholic objects, such as the union of parishes into dioceses and that of dioceses into provinces, and hence the extension of the Episcopate in the Colonies and dependencies of the British Crown; for which (says Mr. Taylor) Dr. Mountain "labored singly and almost alone for twenty years or more"; and which objects when accomplished were productive of the great good which the Bishop had foreseen, causing the Church to extend herself rapidly into every part of the Colonies.

It is unnecessary to say more of the memoir, than that it brings out very beautifully and forcibly the character of the late Bishop; it leads us to look upon him as a man of taste and learning, as an earnest and devout Christian, as a zealous and never-weary propagator of the gospel, as a courageous soldier of the cross and as a great benefactor of this country. The memoir cannot be read by any loving and large-hearted Christian, without causing his heart to glow with a veneration for the subject and with a pride and satisfaction in having such a holy and good man as among the first propagators of the Gospel.

The Hon. and Right Rev. J. Strachan, D.D., LL.D., Bishop of Toronto, is the subject of the last memoir of Mr. Taylor's book. This is an interesting memoir to the politician as well as to the Christian.

Bishop Strachan (says Mr. Taylor) "became a politician in spite of himself"; his connection with public affairs was not of his seeking, it arose out of the exigencies of the time. The memoir gives us an interesting sketch of the Bishop's early life, the educational object which brought him out to this country, his disappointment on arriving here, his success as a teacher, his ordination to the ministry, his first pupils and friends. "There was a great dearth of intellectual culture," at that time, says Mr. Taylor. It was this which brought Mr. Strachan so prominently forward; he was known to leading men in the country through the pupils, whom he had under his care at different times at Kingston and at Cornwall; and thus statesmen were not long in discovering that he possessed those rare and peculiar qualifications which the country was requiring of her leading men.

His removal to Toronto becomes a very interesting and beautiful part of this memoir; it is the beginning of his political life; he did not disappoint the expectations of those who had formed such a high opinion of his character and wisdom, but gained a well merited celebrity by the services he rendered to the country during the war, he seemed (says Mr. Taylor) to have combined in his person the characters of priest, soldier and diplomatist.

The memoir gives us many amusing and striking instances of the services which Dr. Strachan rendered to the country during the war,—services neither unknown nor unappreciated, and being alike popular and useful. At the close of the rebellion, Dr. Strachan was chosen again by statesmen (the memoir tells us), to assist them with those services in the time of peace, which had been so invaluable in the time of war.

The Rev. Dr. Strachan was appointed in 1818 a member of the Executive and Legislative Council.

Mr. Taylor criticises very ably the political life of the Bishop; the objects which he kept always in view: "he no doubt (says Mr. Taylor) intended to serve the church by accepting service in the

State; religion and education were subjects which absorbed his whole attention."

It is unnecessary to follow further the details of the memoir. It will suffice to say that it appears to be the most successful of Mr. Taylor's memoirs, and is so, no doubt, because the subject of it afforded a greater variety of interesting and important matters than is often found in the lives of men, and his life extended over a longer period than is often allotted to great men. *Ottawa Citizen*.

We are indebted to the author for a copy of this handsome volume. It is, perhaps, the most creditable specimen of Canadian letterpress we have yet seen. As the title indicates the work contains sketches of the lives of the last three Bishops appointed by the Crown in Canada. Archbishop Fulford, of Montreal; Bishop Mountain, of Quebec; and Bishop Strachan of Toronto. These Biographies are written in a pleasant, conversational tone that tends to make the book what is usually termed, a readable one—which, with the very beautiful style in which the work has been got up by the printer and bookbinders, make the volume a highly desirable one for presentation at the approaching holidays.—*Ottawa Daily News*.

In this neatly ornamented volume Mr. Taylor supplies a set of three biographies of men who have played a most important part in connection with the Church of England in Canada. To those acquainted with the author's happy style of treating biography, familiar as it has become to all readers of the Sketches of British Americans, nothing will require to be said of his fitness to prepare a memento of this kind. The three Bishops who were the last to be appointed by the Crown, and whose biographies Mr. Taylor has brought together under the title of this book, are the Most Reverend Francis Fulford, D.D., Lord Bishop of Montreal and Metropolitan of Canada; the Right Reverend George J. Mountain, D.D., D.C.L., third Bishop of Quebec; and the Hon. and Right Reverend John Strachan, D.D., LL.D., first Bishop of Toronto. These notables have been sketched in the "British Americans" by Mr. Taylor, but their lives have been re-written and much new matter has been added for this book. The style in which the work is got up is quite creditable. —*Kingston Daily News*.

Mr. Fennings Taylor has at length brought out his biographical volume entitled "The Last Three Bishops appointed by the Crown for the Anglican Church of Canada." The volume is beautifully got up, and will no doubt prove a welcome addition to the drawing-rooms and libraries of many Church families in the Dominion. We are not prepared to endorse with unqualified approbation all the sentiments Mr. Taylor has advanced, or to commend in all cases the style in which he has written. Yet we are bound to say he has assiduously collected and carefully arranged the materials of which the volume is composed, and that on the whole he has produced a work alike creditable to himself, and worthy of the illustrious dead.

The three Anglican divines, whose lives and characters are here sketched by Mr. Taylor, are Bishop Fulford, Bishop Mountain and Bishop Strachan. We cannot but regret, that with these distinguished men, Mr. Taylor has not included

separate notices of our other two Canadian prelates—Bishop Stewart, and the first Bishop Mountain. His volume would thereby have been made more complete as an Episcopal biography, and possibly more acceptable to a large class of readers.—*Churchman's Magazine*.

The following is an extract from a contemporary of the second Bishop Mountain:

"Bishop Mountain's family was of French origin, transplanted to England at the time of the revocation of the Edict of Nantes. M. De Montaigne, the original *émigré*, we are informed, was a gentleman whose Norman ancestry had already been crossed with Saxon blood, for he was the great grandson of the celebrated French essayist, Michel de Montaigne, one of whose parents is said to have been of English descent. Moreover, Mr. Taylor continues in his agreeable way, it may be presumed that he was a gentleman of exact means and of assured condition, who probably had a taste for rural life and some acquaintance with agricultural pursuits, for he avoided the cities and towns, where his countrymen for the most part settled, and purchased a small estate in a quiet part of the County of Norfolk, known as Thwaite Hall.

The first Bishop Mountain was consecrated for the See of Quebec in 1793. On All Saints' day in that year, accompanied by his wife and their four children, her two sisters, his elder brother, his wife and their children—thirteen in all—he arrived in Quebec, after a voyage of thirteen weeks. On his arrival he was met by the Gallian bishop of the city, who made him welcome with a kiss on both cheeks. The ecclesiastical representatives of the two peoples received one another with the courtesy which, under the circumstances, might have been expected from gentlemen and prelates of the churches of England and France. 'Your people want you very badly,' however, observed the Gallian Bishop. George Jehoshaphat, the son who ultimately became the second Bishop Mountain of Quebec, was sent from Canada to England to finish his education. He there became a graduate of Trinity College, Cambridge. On returning to this continent he was for three years a rector at Fredricton. He then removed to Quebec to take a similar position there. In 1825 Bishop Stewart succeeded his father in the see of Quebec; and in 1836 he himself succeeded Bishop Stewart. Bishop Mountain's great humility of character, combined with his repeatedly expressed preference for the private station, gave rise to an opinion, confined, however, principally to clergymen, that he was an indifferent administrator. But the narrative of his life, his biographer remarks, does not sustain this opinion, for though sorely tried and adroitly assailed, there is no evidence of his having spoken unadvisedly or acted indiscreetly. Neither can we discover wherein his adversaries triumphed over him. On the contrary the seal of success appears to have been most legibly stamped on his labors. The wisdom of his rule was perhaps more real than apparent, for it was felt rather than seen. At all events he did not govern too much, nor interfere capriciously with either clergy or laity. He was too high bred to use any other language than the language of gentleness, and too well instructed to overlook or to undervalue the apostolic injunction to 'be courteous.' There was breadth as well as depth in his character. His thoughts harmonized with his actions, and both were generous as well as pure. His heart warmed towards goodness, and it was especially sympathetic towards sincerity. Devout men were gladly welcomed and encouraged to work in the diocese, even though their views on all matters

were by no means identical with his own. Then, to his honour be it spoken, he appreciated the freedom of the Anglican Church. He was neither a sectarian nor a political bishop, and hence a man's relation to the Church was never represented by him as in any way dependent on his belonging to a particular school of churchmen, or to a particular coterie of politicians.—The feast of the Epiphany, 1863, was the day of his departure hence in peace. 'It is true,' Mr. Taylor finely and thoughtfully observes, 'all seasons are alike to such as are ready to obey the summons which, sooner or later, death serves upon them; nevertheless to those whose Christian life moves conformably with the chart of the Christian year, each season brings a special, as well as a general lesson. The doctrine of Epiphany, like that of Christmas, is the doctrine of the Incarnation, and it was this doctrine of 'God manifest in the flesh,' that shone so conspicuously in, and formed such an essential part of the Bishop's teaching. The Eastern Star which led the wise men to the cradle of the Saviour, was, we may say so without impiety, the pole-star of the Bishop's life. The 'glittering host' which 'bestud the sky,' would have lost their brightness to him, if 'above and beyond the shining train,' his eye of faith could not have rested on 'the star of Bethlehem.' It was the star which lent poetry to his childhood and peace to his age, which cheered him in his wanderings, and which lighted him home.'—*Canadian Churchman, Kingston, Ont.*

This volume *de luce*, so exquisitely "go up" by our friend, Mr. John Lovell, is worthy of the care and expense bestowed on its publication. It is a beautiful volume. So memorable a trio of public men, as measured not only by their influence upon the Church of England in Canada, but upon public and religious affairs, will very likely rarely appear together again. Although the writer, by carefully gathering up in this tasteful form, the prominent details of the lives of each of these noted men, and presenting them, as he has done, may have corrected some erroneous popular impressions in regard to them, yet public opinion has, by its own unaided light, intuitively and, we think, correctly drawn the portrait and sketched the character of each—especially that of the foremost figure in the group—the late venerable Bishop of Toronto. This prelate, although not metropolitan or chief presiding Bishop, did, nevertheless, by the force and strength of his will, and by his experience in public and ecclesiastical affairs, exercise a potent influence on the destinies of the Church of England in Canada. Earnest and thoughtful men, who have now to deal with the legitimate fruits of that Bishop's policy, feel that, during his long and eventful life, he made many and grave mistakes, perpetuated many anomalies in the episcopal system, and alienated the minds of many worthy Christian men of other denominations from sympathy with the Episcopal Church in this country. The kindly demeanor and policy, however, of the two other bishops referred to, especially that of the truly amiable Bishop of Quebec, have left a happier influence on the Christian mind of the sister Province. But we will not pursue this matter further. The book, with its interesting sketches, its admirable steel portrait engravings of the three Bishops, and handsome binding, we cordially recommend to our readers.—*Journal of Education, Province of Ontario.*

We have now before us a most attractive volume of Canadian Biography from the pen of Mr. Fennings Taylor, who is already well known to many of our readers as the author of "Sketches of British Americans," &c., &c. It is entitled "The Last Three Bishops appointed by the Crown for the Anglican Church of Canada," and has just been published, by Mr. Lovell of Montreal.

On examining the admirable steel plate portraits prefixed to the book, the first impression perhaps produced upon the mind is that of their remarkable dissimilarity; and we cannot but deem it a somewhat fortunate circumstance for the author, as it has certainly enhanced the picturesque beauty of his work, that, in the more prominent features of the three Bishops' character, the dissimilarity was not less conspicuous. We will only advert, in illustration of this remark, to the strikingly different aspects they present when combating the difficulties they all had, more or less, to encounter.—The Metropolitan sought to overcome resistance by prudent tact—by patient argument—by a calm and courteous bearing. His western brother, possessed of a more ardent temperament, seemed to gather fresh spirit and energy from the very shock of conflict, and strove to put down an objector, or an opponent, with a strong hand, directed by a most imperious and resolute will. But the eastern prelate, unlike either, caused the most powerful opposition to melt away under the irresistible influence of his persuasive speech and of his meek and gentle nature.

We are glad to perceive that Mr. Taylor has not allowed himself to be betrayed into a fault too common with biographers, namely—an indulgence in indiscriminate panegyric. He evidently aims at presenting a fair and impartial view of the subjects of his pen. We may not be able to accept all his conclusions, on the various and important questions with which their names and history are associated. This is not to be expected. But we have no hesitation in expressing our belief that he has made a valuable contribution to the native literature of Canada. The work is written throughout in a vigorous and fascinating style, and is radiant with passages of glowing beauty. In compiling these memoirs of the three Bishops, the author has made no attempt at an elaborate analysis of their intellectual and moral qualities. So marvellously mixed and complicated is our nature that such a process generally gives no better idea of a man's character than an anatomical exhibition of his bodily parts would give of his person. Mr. Taylor has endeavored, with far more wisdom, to evolve the characters of his worthies from the narratives of their lives—to present the distinctive features of each by illustrative facts, rather than by labored description; and we feel assured that his readers will readily concur with us in the opinion that, from his particular point of contemplation, he has executed his task with admirable skill and with marked success.

Whatever differences of opinion may exist in a mixed Christian community with regard to theological doctrines or ecclesiastical organization, no one can be unconcerned respecting the personal qualities or the career of three of the widest-known and most remarkable men who have as yet adorned the history of these Provinces. Curiosity alone, to say nothing of any higher or nobler motive, must impel members of all denominations to seek some acquaintance with the lives of those who have exercised so powerful an influence upon the future of this branch of the English Church, and have left so deep an impress upon their country and their times.

To the members of the Anglican communion itself, especially that vast proportion of their number who have received the rite of confirmation at the hands of one or other of the departed prelates, the volume before us will possess a peculiar interest. Every single individual of that communion must feel that he has a special property in their arduous and extensive labors, in their difficulties and conflicts, in their high renown, in the success which they achieved, and in the fair and largely augmented inheritance which they have left to those who follow them.

We must not neglect to add that the book is got up in a singularly beautiful style, and does no small credit to the publishing trade of the Dominion. It can be obtained at the store of Messrs. Duncan, Stewart & Co., in this city, for the extremely moderate price of a dollar and a half.—*Hamilton Spectator*.

We have before us, in the shape of a neatly executed volume, a biography of the "Last Three Bishops appointed by the Crown for the Anglican Church of Canada," from the pen of Mr. Fennings Taylor, Deputy Clerk and Clerk Assistant of the Senate of Canada, a gentleman already well known as the author of the admirable biographies, "Sketches of British Americans," and other works of a Canadian character. The mechanical appearance of the book reflects the greatest credit upon the publisher, Mr. Lovell, of Montreal—it is a perfect specimen of typographic art. The biographies of the distinguished prelates are treated of in separate divisions, first the Most Rev. Francis Fulford, Bishop of Montreal and Metropolitan; next, the Right Rev. G. J. Mountain, Bishop of Quebec; and third, Hon. and Right Rev. J. Strachan, Toronto. The book is graced with a beautiful steel frontispiece, embracing portraits of the three deceased bishops, is written in the author's vigorous style, and abounds in passages of exceeding beauty. Unlike the majority of biographies, nothing approaching indiscriminate panegyric is indulged in by the author; it can therefore be relied on as a correct and unbiassed history of the lives of those celebrated Canadian divines, and may be classed among the valuable contributions to the native literature of this country. The work, too, is written in such a pleasing style, that but few can take it up without perusing it to its utmost limits. The biographer, in the life of Dr. Fulford, tells us of the great antiquity of that family, which dates back for more than six hundred years; with the more important events in his life previous to his arrival in Canada. The deceased prelate's life is afterwards graphically detailed in a style fascinating to the reader, from the first day he set foot upon the soil of his adopted country, in 1850, to the day of his death; how anxious, on his arrival, the clergy and laity were to find out what constituted his theological opinions, whether of the high, low or broad church order, and how reticent he became thereupon; his policy throughout, and the extreme popularity which marked his ecclesiastical career all are portrayed with the greatest fidelity. The space allotted to the sketches of the lives of the two other prelates is not quite so extensive as that devoted to the biography of the late Metropolitan, although the career of the Bishop of Toronto affords a wide field for enlargement. The more interesting and important passages in the life of the latter are, however, touched upon by the master hand of the author, and depicted with a truthfulness apparent to all having once had a personal knowledge of the deceased. The lives of those venerable bishops must be read by

every churchman with a degree of interest that would attach to no other work, and it will doubtless meet with that encouragement its merits justly entitle it to. We might have gone into greater length on a review of this admirable book, did time and space permit. We think, however, we have said enough to enable the reader to form his own judgment upon its value, and would urge upon those who desire a fair and impartial insight into the lives and characters of this ecclesiastical triumvirate that have shed lustre upon the church in Canada, and who have exercised such a powerful influence thereon, to obtain a copy for perusal. The volume, we believe, can be obtained at the book-stores; and the really beautiful style in which it is got up, irrespective of its merits as a literary production, renders it a chase ornament for the parlor table or library.—*Daily Prototype, London, Ont.*

This most interesting and valuable Canadian work, written by Mr. Fennings Taylor, whose name is already favorably known as the author of "Sketches of eminent British Americans," has been accorded, and very justly so, a high meed of praise by the leading press of the country, and we are sure that it is a work which will be much prized by the leading members of the Anglican Church. Mr. Taylor is a most elegant and graceful writer, and this volume will prove a valuable record of the period when those prelates lived. The work, beautifully bound and illustrated, is to be obtained at Mr. Edward Lakeman's for \$1.50.—*Woodstock Times*.

Among the works that have just issued from the press of John Lovell, Montreal, is a handsomely printed duodecimo volume containing memoirs of the "Lives of the Three Last Bishops" appointed by the Crown for the Anglican Church in Canada. In the year 1850, the Crown exercised for the last time in this country, its right of selecting and appointing a Canadian Bishop, in the person of the Right Reverend Francis Fulford, who was consecrated at Westminster Abbey, as the Bishop of Montreal. His colleagues, at that time, in the Canadian Episcopacy were the Right Reverend George Mountain, Bishop of Quebec, and Right Reverend John Strachan, Bishop of Toronto. It will be remembered by the student of ecclesiastical matters that ten years later, when Montreal was declared the Metropolitan See, Bishop Fulford was appointed the first Primate of the Canadian branch of the Anglican Church. But a very few years have passed since these three eminent prelates disappeared from the scene of their labours, but their names will long remain fresh in the recollection of the members of the denomination to which they belonged, and over whose affairs they presided so ably. Each of them had his peculiar characteristics, and exercised no small influence in his day, as the author of these memoirs has clearly and pitifully shown. In reading the lives of such men we are forcibly reminded of the truth of those beautiful lines which always strike our ears like the inspiring music of a chime of bells:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time."

Not only is the work well printed on tinted paper, with bold clear type, but it is exquisitely bound in cloth with gold letters and carmine edges, and contains three well executed steel portraits of the prelates whose lives are so ably portrayed in the text. The author, Mr. Fennings

Taylor, has already contributed to our national literature a series of well written sketches of eminent British Americans, which were accompanied by admirable photographs, executed by the well-known photographer, Notman, of Montreal.—*Stewart's Quarterly, St. John's, New Brunswick.*

An exceedingly pretty and very appropriate book reaches us from Montreal—the *Lives of the Last Three Bishops appointed by the Crown for the Anglican Church of Canada*, by Fennings Taylor, Deputy Clerk, and Clerk Assistant of the Senate of Canada. (Montreal: Lovell). It consists of biographies of Bishop Fulford of Montreal (1850-68) Bishop Mountain of Quebec (1837-63) and

Bishop Strachan of Toronto (1839-67); written in an enthusiastic but kindly Church spirit, and touching gently, yet not without a little irony, upon both Canadian and more general Church disputes. The writer is evidently a hearty Churchman of the older school, as are also, we trust, the bulk of both his and our fellow-Churchmen. His book suggests the thought, and the prayer, that in all substantial excellencies the appointments to bishoprics made henceforth by the Canadian Church for herself may, at least, equal the last three made by the Crown. There are dangers as well as blessings in freedom, as in truth Canada has experienced already. May the latter preponderate, as hitherto they have done.—*The Guardian, London, England, April 6th., 1870.*

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LOVELL'S DOMINION AND PROVINCIAL DIRECTORIES,

To be Published in October, 1870.

NOTICE.—Learning that my name has been unwarrantably used in connection with Directories now being canvassed in the Provinces, and entirely distinct from my works, and that in other cases it has been stated that my Directories have been abandoned, I would request those desiring to give a preference to my works to see that persons representing themselves as acting for me are furnished with satisfactory credentials.

JOHN LOVELL, *Publisher.*

Montreal, March 16, 1870.

LOVELL'S DIRECTORIES.

IT is intended to make these DIRECTORIES the most complete and correct ever issued on this continent. They are not being prepared by correspondence, but by PERSONAL CANVASS, *from door to door*, of my own agents, for the requisite information. I have now engaged on the work in the several Provinces Forty men and Twenty horses. These are engaged mainly on the towns and villages off the Railway and Steamboat Routes, important places on the lines being held till the completion of the former, to admit of correction to latest date.

I anticipate issuing, *in October next*, the CANADIAN DOMINION DIRECTORY, and SIX PROVINCIAL DIRECTORIES, which will prove a correct and full index to the DOMINION OF CANADA, NEWFOUNDLAND, and PRINCE EDWARD ISLAND, and a combined Gazetteer, Directory and Hand Book of the six Provinces.

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