but he must maintain that this Legislature cannot act unconsti- | gion will become strong, and the calculating financier and sanappropriations: but he was unable to see the legal distinction.—
The Imperial act proposed to establish a Protestant Clergy, to create Clergy Reserves, to employ public means for the propagation of religion. Let this act be repealed, and what remained?
Surely means for the propagation of the propa vments, and of establishments created by authority of the law repealed, but without these saving clauses, the endowments, the teservations, the establishments, being dependencies upon and creations of the law, must, in a legal point of view, go out of existence with the authority which gave them birth. The next point raised regarded the question of vested rights: it was con-tended that a provision intended for a great public purpose, for a community, for the public benefit, was capable of becoming a vested right, and property in the hands of individuals, or of a portion of the community, in opposition to the public good. He (Mr. Sullivan) denied the position in toto. The provision for a Protestant Clergy, subject to variation and repeal, was like any Provision for any class of public servants, or for the public service through their ministry. How monstrous would this doctrine seem were it attempted to be applied to civil affairs—were an appropriation for the support of an army, for the maintenance of fortresses, or for building ships—supposing any of these things to be maintained by permanent appropriation, to be supposed to confer a vested right in a standing army, or in engineers, or ship-builders, or sailors; if in the opinion of the Legislature, none of these were necessary to the public good or safety! Even if in the present case it could be shewn that individuals would be deprived of any income arising out of this reservation, which they now enjoyed, though such enjoyment could not be strictly called a right, yet the argument would be open that the deprivation was a hardship most unusual in British Legislation. But all this was carefully provided against, and it would indeed be carrying the doctrine of rested rights to a most monstrous extent, if the wild lands of the country, hitherto unenjoyed and unprofitable to any, were to be considered vested in a clergy not in existence: and it must be considered so, if at all, as respects those not in existence, as those who do exist and who have enjoyed, still continue to enjoy all these still continue to enjoy all these advantages, notwithstanding this act. He (Mr. Sulli could not believe that a vague notion of vested rights in genera-tions yet unborn, would be allowed to prevail in the disposition of ly public property for the public good, with the assent of the whole Legislature, and within the express contemplation and Power of revocation contained in the constitutional statute, deed, had no such power of repeal been given to this Legislature, he saw nothing to prevent himself or any subject of the Crown, from petitioning the Imperial Parliament to vary or repeal a provision intended for the public benefit, but which had evidently produced. produced wide spread discontent, disquiet and insecurity; and he saw no constitutional principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the principle which ought to prevent the Imparial Description of the Im perial Parliament from providing any remedy for such an evil according to its wisdom. He would now take up the third objection, namely, that as a matter of conscience we cannot give Legislative assistance to the spreading of heresy and error. Perhaps of all the embarrassing practice of the spreading of the second statement of the leads us to the most the embarrassing questions in divinity, this leads us to the most perplexing. It arises from the consideration, that the soul of man is precious above all creatures, and that for no worldly considerations should it be endangered, that error is a fatal barrier to salvation. salvation, and therefore that no motives or inducements can be of any weight which would tend to its propagation. This proposition seems undeniable. If it did not appear so, how could it have so led every Christian Church into violence and persecution? Liberty of conscience was sometimes the cry of the persecuted, but the most orthodox and purest of churches, as well as those most supposition. superstitious and corrupt, have been carried away by the same regument. He (Mr. Sullivan) was able to draw no line of any value between the negative duty of forbearing to do evil and the positive duty of preventing evil; and as no evil can be so great as eading men to perdition, the duty of religious persecution would eem as certainly deducible from the premises put forth by the venerable Prelate, as the refusal to afford religious instruction to those who are supposed to hold opinions in any respect heterodox. But one is led to question the value of the argument, however plain it may appear, by the almost miraculous consistency of historical rical experience. Truth and error, pure worship and gross idolatry and brutal superstition have alike been propagated and en-couraged by oppression and persecution. The finger of God has inscribed to the property of the property of the property of the Almighty has been pronounced against religious persecution; the earth will no longer be deluged with bloodshed for the advancement of ration on the tables of human history. ment of a gospel of peace. If then the mode in which God is to worshipped must be left to the choice of each man upon his own judgment, and if each man has an equal right to partake of public benefits, and if religious instruction be a benefit, by what rule can we deny to any man whose doctrines are not positively immoral and pernicious, that he should be instructed in the only mode; mode in which he will receive instruction? It is contrary to all cason, and the opinions of all modern divines, to assert that com-plete ignorance of christianity, and perfect darkness as to its great truths are preferable to a partial knowledge of these truths, ned with such errors as human fallibility is hable to and which we so liberally ascribe to each other. If this be true, then a solemn duty to assist in the religious instruction of all ns, and it is but persecution under another name, a mockery of the toleration which we all profess, if we leave a Catholic, ra Methodist, or a Presbyterian, or a Menonist, without the assistance which his conscience will permit him to receive, and if we thus continue him shut out from the quantum of truth which he will admit, and if he be in error, make that error more hopeless by the aited by infidel nations. How they deplore the darkness of the est savage who knows no God! How they rejoice to find the on of a supreme Being, and the light of a future state nt tradition or the workings of natural religion, ne God whom we acknowledge, amongst the Moslem nations, the affinities to christianity, the proximity to the truth seem to be contemplated with pleasure and delight, but alas! where closer companies to the contemplated with pleasure and delight, but alas! ons are made amongst christians themselves, we find the ction of a few words into a liturgy sufficient to set men wild beasts at each others throats. All the advancements to ous truths are overlooked, darkened by some fatal point of error or difference, and if we are not at present ready to persecute, without the means of religious instruction, still ss, unless they in their ignorance abandon the faith of forefathers, and commit what they would consider the darkcrimes as a preliminary step towards the reception of reli-After the numerous means which have been ed by the state for the religious education of all its subjects British Isles, it is in vain to argue that the scruple of cone, now made such a stumbling block, is a part of the consti-al polity of England. In this Province hon, gentlemen had en that it could not have been entertained but by a portion inhabitants very small indeed. Repeated votes in our Asy, in this Council, repeated expressions of public opinion by variety of manner in which public opinion is expressed, wn that in this country it would be in vain to look for any ble body, who would uphold these exclusive doctrines. like himself would wish to see the means large, by which t of religious truth, according to the faith of the veneraof England might be spread abroad; and might desire religious instruction afforded to other churches and other by the State, without lessening the portion intended for the ch of England: but few indeed would be found to subscribe ogma, that the assistance of the State should be confined ody of christians, and that the affording that assistance rs, was a spreading of heresy, a wilful propagation of dam-tror. He (Mr. Sullivan), in common with other honoura-, had seen the working of this question for many He had seen that however it might have been intended at e to maintain the Church of England exclusively, such thempt had been postponed, except to a small extent, until and upwards of three-fourths of the population of the country of the pale of the Church of England. We had seen the as of another the pale of the Church of England. another powerful and numerous Protestant church stern-ted, until that church had been found to make common ith the with the other professing Christians, and the power of settling ad seen appeals to England, praying for a settlement of this through various Parliaments and changes of Govern-which all parties had been, by turns, predominant. pointed to our constitution, all have said the power of a measure for the settlement of this question is wisely The people of this country have been invited to le-Could it be supposed for a moment that they would le-favour of one-fourth, to the exclusion of three-fourths munity, or that such legislation was expected from this either by the Crown, or the House of Lords, or any Yet, upon this slender thread, an expectation of ce by the House of Lords, and the introduction of Eny, and questions of Church Government into the dis-that body, the opposition to this measure is founded, he government and at least three-fourths of the peoeld at defiance. But he would intreat honourable genuse and consider well, before they took upon the ich, if it were successful, would at once be the most to the cause of religion, and the existence of the any event which could happen. Let this proposition used, every moment of delay will still aggravate the and the spoke, likewise, or the great responsionity which surround the question, and public impatience which surround the question, and public impatience which rested upon those who, by opposing this measure, endanger be restrained; other interests than those of religions.

tutionally in merely exercising a power specially, and in plain terms, delegated by the constitution under which it exists. He sent contentions, and the Clergy Reserves, instead of being used had heard it urged, that this power only extended to prospective appropriations: but he was unable to see the legal distinction.—

to make more easy the path to heaven, will be employed for earthly roads, if not with more intended benefit, at least with far more effect. In opening his address to the Committee he (Mr. Sullivan) had referred to the provision made by law for the Roman Catholics who were now proposed to share in the benefits of this Surely no power of using and enjoying and continuing, as it it were in full force, when its repeal would abolish it and its consequences, as if it had never been made. It is true, an act passed by this Legislature, might contain saving clauses in favour of endowned and the saving clauses are saving the saving clauses and where now proposed to share in the benefits of the distribution. Is it not strange that after the provision then proposed by the Imperial Parliament for the maintenance of a Roman Catholic Church, that the untenable doctrine, of placing in the way of this bill a conscientious scruple regarding the propagathe way of this bill a conscientious scruple regarding the propagation of error, should be advanced at this day? He (Mr. Sullivan) now referred to that provision for the Roman Catholic Church for the purpose of introducing an argument respecting established Churches. He had heard it advanced that the Church of England did not care for the Clergy Reserves and their proceeds. What it wanted was superiority and supremacy. It required to be acknowledged as the Provincial Church; but in what, apart from its possession of the temporalities arising from these Reserves could such superiority exist? The Roman Catholic Church, as he had observed, was first established here—this Province being a part of the Province of Quebee. The Lower Province was laid off in parishes as well as a part of this Province, and the priests were inducted. The Church of England was established also. His hon friend opposite would maintain, no doubt, that the Church of Scotland was also an established Church. Now none of these Churches exercised in reality any temporal jurisdiction; neither of them had any power to insist upon conformity with their faith or tenets. The utmost stretch to which the law by any implication could ever have been carried would have extended only over members of each Church; but even this authority if it existed at all remained a dead letter. In what then was the superiority to exist, where could it be found? Was it for an empty name, a glimmering shadow of superiority, founded only in unmeaning words that a Church would preserve endless divisions and animosities in the Province without any conceivable benefit either spiritual or temporal? He could not think it, nor could he discover the meaning of the haughty terms, "degrading equality" so calculated to introduce the worst passions of our nature into the consideration of this question, but which terms ture into the consideration of this question, but which terms now used on all occasions in opposition to any measure which would satisfy the expectations of the community. We ask for no power say the Clergy—we quarrel not for Reserves or for base mammon—we seek not to interfere with the consciences of others; but we seek nominal superiority; we shrink from degrading equality. This shadow of a shade must remain to give to the factious a theme for keeping alive envy, hatred, malice and all uncharitableness, merely because we will have it so; and we will interpose the authority of the House of Lords, and disturb the peace of the country, that we may be called for pre-eminence in an act of Parliament, the Established Church. He should conclude by entreating all the churches to join in forwarding this measure which would carry healing on its wings throughout the Province. He and others had been taunted with the influence used to carry out this bill. What had influenced him was the voice, the almost universal and now united voice of his fellow subjects. He could not, he dared not refuse to bow to this influence. He had seen individual opinions merged abroad and in the Legislature in the universal desire to set this question at rest, and he would intreat honourable gentlemen who, like himself, found in it not every thing they could desire to accept of it as all they can obtain.-The state of the country, its preservation from domestic foes and foreign enemies, required their mutual concessions, the people of the Province must be united, the support of a portion will not give us safety, our dearest interests require that all good men should act together, and we cannot produce this union on exclusive principles or assertions of nominal superiority, but upon the proad basis of equal rights, consistent with our laws and the preervation of our happy Constitution. The Lord Bislop of Toronto.—It was not my intention to make any remarks at this stage of the proceedings, nor indeed considering the complexion of this Committee, and the change

which seemed to have come over honourable members on this important subject from that of former years, did it appear of any use to trouble them with argument; yet that it might not go forth to the public that the right had no one to speak in its defence, and that the Constitution under which we live was to be tram-pled on and subverted without a murmur, I think it proper to say few words on what has fallen from the hon, gentleman who has just sat down. I cannot refuse that hon, gentleman who has just sat down. I cannot refuse that hon, gentleman the merit his eloquent address deserves, so far as fluency of expression and his eloquent address deserves, so tar as fluency of expression and energy of manner may justify commendation, but I have heard far more eloquent speeches from him in point of argument on other questions. The measure for the settlement of the Clergy Reserves now offered for the adoption of this honourable Committee, instead of being a final settlement, would increase irritation, and call into ficree action the very worst passions that can disturb the human heart, and that instead of being confined as formerly to two or three religious denominations, would penetrate through the whole frame of society, and become matter of agitation with every sect and denomination in the Province. But in the few observations I shall make, I shall endeavour to follow the course pursued by the honourable gentleman, which however formidable in its three-fold array, will be found on dissection, clothed in a profusion of words, but altogether harmless is rought to profusion of words, but altogether harmless in point of argumen lst .- As regards the power of that House to legislate on the subject. 2nd.—As regards wested rights. 3rd.—As affecting tolera-tion of conscience. In the second section of the Constitutional act (31 Geo. 3, chap. 31), the power of this legislature is clearly defined. "To make laws for the peace, welfare and good government thereof, such laws not being repngnant to this act." It is therefore evident that the Provincial Legislature can do nothing in opposition to the law which gives it existence, much less repeal any of its provisions; and here I must do the honourable gentleman the justice to say that he admitted with much fairness, that es by the denial of information. How carefully do we find pious man the justice to say that he admitted with much fairness, that the Clergy Reserves were intended exclusively for the Church of England and for no other church, that this was his decided opinion England and for no other church, that this was his decided opinion as a lawyer, and had ever been his opinion. The value of this concession, however, is very much lessened by a strange train of fanciful reasoning, which I was unable to follow, but of which the tendency if there was anything in it, was to the effect that this tendency if there was anything in the provided below the Brahling. tendency if there was anything in it, was to the effect that this property, which it was admitted belonged to the Established Church, not having been made use of in the way of special appropriation and endowment, was entirely under the control of the Provincial Legislature by sections 41 and 42 of the Constitutional act, and that by the power so given, the Legislature might deal with the Clergy Reserves as it pleased. Now to this very loose and illogical conclusion, it might be sufficient to quote again the powers given by the second section of the Constitutional act, and powers given by the second section of the Constitutional act, and to notice the object which the great statesman who presided with so much glory over the councils of the British Empire had in view, by the appropriation of lands for the maintenance of a Protestant Clergy in the Canadas. It was that the Church of the Empire might, in time, become a full counterpoise to the Roman Catholic Church in Lower Canada. This eminent statesman foresaw that union of action in the principles of the British Constitution must prevail throughout the entire British dominions, otherwise harmony must disappear and confusion ensue. Church and State are so vitally connected in the British Constitution, that you cannot injure the one without injuring the other. Is it then to be credited that in framing the Constitutional act Mr. Pitt would give power to the Legislature which it created, to destroy some of the ost prominent and important of its provisions, and which were tended to raise the national Church of England to an equality with the Church of Rome. What then, it may be asked, is the meaning of the Sections 41 and 42? Not certainly to destroy or take away the maintenance of the Protestant Clergy, which would be so repugnant to the Constitution; but to regulate the way of making such Reserves in future, and to suggest their limitation, should they be found more than necessary. This is the lewell as the common sense interpretation of this enactment, gives authority to vary and repeal, &c., as to the future, but gives no power over the past. Let any person carefully read sections 41 and 42, and he will find that they have respect to the 35th, 36th, 38th and 39th clauses or sections, being four in number; but they leave wholly untouched the 37th and 40th clauses, which are most important and most clearly imply the continuance of the Reservations already made, and consequently the preservation of the Established Church and her right to the Reserves so far as they are set apart. It would be very unprofitable to follow the hon-gentleman through the long dissertation on vested rights, and which appeared to lead to the conclusion that we had no rights at all. In this portion of his speech he did not speak with his usual candour, or my understanding was too weak to comprehend his nice distinctions. So far, however, as the present subject is concerned, the matter is very clear. It is admitted that the Reserves were set aside for the maintenance of a Protestant Clergy, and that the Clergy so intended are those of the Church of England. Now this gives an interest in them to every member of that Church, Lay as well as Clerical, and they are clearly entitled under an act of the British Parliament to have the ministrations of their holy religion afforded them without charge, in every part of the Province. If this be not a vested right, I know not what can be called one, for it is by law that all our rights are secured. No person seems to question the vested rights which belong to the Church of Rome, and the vested rights of the Church of England rested on the same grounds, and as no power was given to the Colonial Legislatures to meddle with the property which was given for the maintenance of the Roman Catholic Clergy, so none was given to meddle with that which had been set apart for the mainenance of the Protestant Clergy, except that of regulation, as it was of a somewhat different character. The honourable gentle-man, feeling the weakness of his argument, I might say its absocured by acts of plunder and spoliation, or contentment to be expected by robbing one portion of the population of the Reserves to enrich another. He spoke, likewise, of the great responsibility

gentleman's usual candour and good nature, he made use of not a qualification for ordination, where there are evident marks of relittle threatening and intimidation; but I would tell that hon: gentleman that no such threats have any weight with me; nor ould I shrink from any responsibility in maintaining the right: would I shrink from any responsibility in maintaining the right: and as to sacrifices, the property was not ours to give away: it belongs to the Church, in trust, and cannot be given up, because the Church consists of the people as well as the clergy; and they have a vested right, by the Constitution, to have the ministration of their religion, in every part of the Province, free of expense. 3rd.—As affecting toleration of conscience, I must confess that on this portion of his argument I feel totally at a loss. The hom. entleman seemed to dive into the arcana of the confessional; and as I do not perceive their relation to the discussion, there I leave him. What I might have said on the conscientious bearing of the has been so much better said by the hon. P. DeBlaquiere, that I shall only remark that we are summoned here by the Sovereign "for the purpose of obtaining our advice and assistance in all weighty and arduous affairs which may the state and defence of our said Province and the Church thereof concern;" and to ive such assistance and advice honestly and faithfully, every legislative councillor is sworn. Now, in what manner the depriving of the Church of three-fourths of her support, attempting to degrade her in every possible way, both temporal and spiritual, can be construed into defending her, or how such a proceeding can be reconciled to the solemn oath which honourable members have taken, and consequently to their consciences, I do not know, nor do I wish to know; much less do I judge of motives which I cannot comprehend; but feeling as I do upon this subject, and confidently believing that I am right in the course I am pursuing, I do not hesitate to confess my astonishment that any mer could be found in this honourable committee to vote in favour of this measure; and I am fully persuaded that every conscientious man throughout the Province will think on this point as I do.—
Having noticed every thing that had any semblance to argument in the honourable member's speech, except some attempts at sar-casm, which fell harmless to the ground, I proceed, before sitting down, to make a few brief remarks on the provisions of the bill.—
Although they are totally repugnant to the Constitutional act, as well as to 7 and 8 Geo. 4, chap. 62, yet they are drawn up with considerable art, in order to comprehend the Roman Catholics on the one hand, and to accommodate those sects, on the other, who repudiate assistance from Government for paying their preachers, but are ready to expend their portion in supporting seminaries, and in disseminating newspapers and tracts urging their peculiar tenets, and abusing the Constitution in church and state. The first enacting clause provides for selling and alienating the whole of the Clergy property, without reservation, giving no discretion to the Colonial government to decide upon claims of any description, and putting it cut of its power hereafter to grant a glebe or endowment under any circumstances whatever. The second clause virtually repeals the 7th and 8th of George 4, which a Colonial Legislature cannot do, and places the funds arising from the sales in provincial securities, which are at present unsaleable, and which the first financial difficulty will sweep away, leaving the clergy in absolute destitution: and in the mean time they are by the third clause made stipendiaries of the Provincial government, by which their character and independence are compromised. By the fourth clause the established Church is deprived of nearly three fourths of her property, and recourse is had by a fraudulent combination, to deprive her of a part of the remaining portion, for should sects, other than the Kirk of Scotland, or the United Synod, call themselves Presbyterians as they may do, and join these bodies, the Church may not receive one-sixth of her own property, nor is there any probability that she could, under the operation of this bill, after paying the cumbrous machinery with which it is to be conducted, receive a revenue equal to support her present establishment. The mode for ascertaining the number of the different denominations is moreover loose and inefficient, and so far as res-pects the national Churches is proposed to be final; so that no provision is made for the ministrations of religion to new settlers. It also takes for granted the monstrous absurdity, that the emigration from two millions and a half of Presbyterians in Great Britain and Ireland, will be as great as from the twelve millions beonging to the united Churches of England and Ireland. seventh clause ennumerates the denominations which the bill seeks to bribe, and which appear from the laws of the Province to be, Presbyterians, three kinds; Methodists, four kinds; Baptists, four kinds; Lutherans, Calvinists, Congregationalists, Indepenlents; Quakers, two kinds; Menonists, Tunkers, Moravia and Roman Catholics. Now some of these abjure the Sacraments, others the leading articles of the Christian Faith; for Unitarians are commonly styled Independents, and thus a Legislature calling itself Christian seeks to destroy the very religion it professes, and to break down the distinctions between truth and falsehood. As t was doubtful whether the Roman Catholics were embraced in this Section, because excluded in the Constitutional Act, the ho ourable gentleman declares that they are, and will be entitled to share. As this great body has most valuable rights and privi-eges of their own, it did not appear possible that they would have uffered themselves to be included in the bundle of sects, much ess that selfishness would so far blind them as to surrender

lawful rights and privileges for the miserable pittance which they can receive under this enactment. Yet nothing is more certain than by this compromise, they forfeit all the benefits they enjoyed under the 14 Geo. 3, chap. 83. Had the venerable head of this Church been in the Province, these proceedings would have been very different, but thus it frequently happens that cupidity over-reaches itself. Section ten places the National Churches in the position of accountants, and should there appear the slightest error, it is in the power of the colonial authorities to starve the Clergy for a whole year; this heartless and cruel enactment is in keeping with the last clause, which puts it in the power of any five brawlers to throw the sects into Chancery. whole bill is such a tissue of injustice, cruelty, and absurdity, as was never before concocted by any Legislature, and provides for an agitation never yet equalled in any civilized country-16 or 18 sects ggling every four years to increase their numbers by every act tha wickedness and deceit, bigotry and selfishness can discover or invent. cies lead directly to infidelity, and will, if adopted, reflect disgrac on the Legislature, I give it my unqualified opposition, at the same time I have no fear of it ever becoming a law, but it may be useful; for its monstrous and unprincipled provisions will teach the Imperial Government the folly of permitting a Colonial Legislature to tamper with those great and holy principles of the Constitution on the preservation of which the presperity and happiness of the British empire must ever depend. — [Reported by Mr. Barber.

COPIES OF LETTERS, &c.

Read in the Legislative Council, in the Debate upon the Clergy Reserve Bill, January 17, 1840: By the Honourable P. B. De Blaquiere.—[Concluded from our last.

Extracts of a Letter to the Lord Bishop of Quebec, from Governor Simcoe, dated Kingston, Upper Canada, April 30, 1795.

April 30, 1795.

Perhaps the constitution given to Upper Canada, however late, forms the singular exception to that want of preventive wisdom which has characterized the present times. The people of this Province enjoy the forms, as well as the privileges, of the British Province enjoy the forms, as well as the privileges, of the british constitution. They have the means of governing themselves, and having nothing to ask, must ever remain a part of the British empire; provided they shall become sufficiently capable and enlightened to understand their relative situation, and to manage their own power to the public interest. Liberal education seems to me, therefore, to be indispensably necessary: and the com-pletion of it, by the establishment of an University in the capital the residence of the Governor and the Cou of the country—the residence of the Governor and the Council, the Bishop, the heads of the law, and of the general quality of the inhabitants, consequent to the seat of government—in my apprehension, would be most useful to inculcate just principles, apprenension, would be most useful to inculcate just principles, habits, and manners, into the rising generation: to coalesce the different customs of the various descriptions of settlers, emigrants differ at customs of the various descriptions of settlers, emigrants from the old provinces of Europe, into one form. In short, from distinct parts and ancient prejudices, to new form, as it were, and establish one nation—and thereby to strengthen the union. with Great Britain, and to preserve a lasting obedience to His with Great Britain, and to preserve a lasting obedience to His Majesty's authority. The income contemplated for such an establishment is certainly, of itself, too contemptible to be withheld tablishment is certainly, or test, too contemptible to be withheld from the prosecuting of so great an object on any views of expense. I naturally should wish that the Clergy requisite for offices in the University, in the first instance, should be Englishmen, if possible—(conforming therein to Mr. Secretary Dundas' acn, if possible (continuing therein to Mr. Secretary Pandas pinion, and indeed, in this respect, to my own)—but as in an object of such magnitude no explanation can be too minute, which fairly and distinctly elucidates these points, which ought which farry and distinct to be misunderstood, I only refer to your Lordship's slight experience of the habits and manners of the American settlers, experience of the later they are from those of Great Britain; and how unlikely it is for Clergymen educated in England, with English families and propensities—habituated in every situation to a greater degree of refinement and comfort than can be found to a greater degree or possibly any where without the precincts of Great Britain—how unlikely it is that such persons should obtain that influence with their parishioners which may essentially promote the objects of their mission. In the infancy of such a government as that of Upper Canada, and in the general indisposition of these times to all restraint, it seems to be of peculiar imsition of these times to be restaint, it seems to be of peculiar importance to prevent the public interest, both in Church and State, from suffering through any ill-will or disregard which the eavy responsibility of asking for an interference of this h, if it were successful, would at once be the most persuaded if, at the outset, a few pious, learned men, of just persuaded it, as the production of the sent to this country, with sufficient inducement to make them support this honourable contributing a certain banishment with cheerfulness—and that in the first instance,

igious disposition and proofs of morality-I am confident the rising generation will be brought up competently learned, and properly endued with religion and loyalty; and it is probable that hey may at least be equal to those of Connecticut, in this continent, whose Clergy are, in general, inferior to mone in those points of learning and of acquisition in the dead languages, which may be generally considered as the necessary materials and instruments of their sacred profession. In short, my Lord, if the maintenance of religion and morality be merely considered, in the maintenance of religion and morality be merely considered, in a commercial light, as so much merchandize, the bounty which I have proposed, and most earnestly implore may be for a while extended to it, will augment that produce in which the union of this country with Great Britain, and the preservation of His Majesty's sovereignty, may ultimately depend. I am almost ashamed of using this metaphorical language, but it is that of the age. There has nothing, in my late progress, given me equal uneasiness with the general application of all ranks of the most loyal inhabitants of the Province, that I would obtain for them Churches and Ministers. They say that the rising generathem Churches and Ministers. They say that the rising generaiion is rapidly returning to barbarism. They state that the Sab-bath, so wisely set apart for devotion, is literally unknown to their children, who are busily employed in searching for amuse-ments in which they may consume that day. And it is of serious consideration, that on the approach of the settlements of the United States to our frontiers, particularly on the St. Lawrence these people, who by experience have found that Schools and Churches are essential to their rapid establishment, may probably allure many of our most respectable settlers to emigrate to them, while in this respect we suffer a disgraceful deficiency.

A principal foundation of the wise and necessary friendship of

Great Britain with these their legitimate descendants, I have heretofore pointed out as to be deduced from the most intimate union and reconcilement between the English Episcopal church, and that of the independent form of worship, used in the New England provinces, an emanation from the English Episcopal church, as all their authors avow, and principally originating. from the harsh measures of the secular power which the English church once exercised, but which is now no more. Though my ideas, on this subject, My Lord, were probably misunderstood and the lukewarm spirit of the times, had I been even called or for their explanation, would, doubtless, have slighted my reasons as merely struck out in the heat of imagination, and not, sons as inercely struck out in the neat of imagination, and not, as they are, the sober deductions of much thought and of personal observation, yet nothing has happened since I left England, in the least to invalidate, to my own conception, the policy of the measures I then proposed: and as far as may be now in the power of his Majesty's Ministers, I most earnestly hope that what remains may be effected—that is, by giving the means of proper education in this province, both in its rudiments and in its completion, that from ourselves we may raise up a loyal, and n due progress, a learned Clergy, and which will speedily to units not only the Paritans within the province, but the Clergy of the Episcopal church, however dispersed, to consider with affection the parent state, to form, corroborate and unite within the United States, that powerful body of people, who naturally must prefer the alliance of Great Britain to that of France, who are mostly members of the Episcopal church, aud sides, to bring within its pale in Upper Canada, a very great body of sectaries who, in my judgment, as it were, offer themselves to its protection and re-union. These objects would be materially promoted by an University

in Upper Canada, which might, in due progress, acquire such a character as to become the place of education to many persons

beyond the extent of the King's dominions.

If I recollect, my Lord, Parliament voted £20,000 for the If I recollect, my Lord, Parliament voted £20,000 for the erection of the University proposed by Bishop Berkeley, in Bermudas. The object, not to speak disrespectfully of so truely respectable a prelate, was certainly of trivial importance to what I now propose. The labors of the society for the propagation of the Gospel, are visionary, as applicable to the conversion of the American Indians in their present state, but would be of most essential benefit by promoting an University, which, if placed in the part I meditate, would, in its turn, have great influence in civilizing the Indians and, what is of more importance, those civilizing the Indians, and, what is of more importance, those who corrupt them. The Episcopal Clergy in Great Britain, from pious motives, as well as policy, are materially interested that the church should increase in this province. I will venture to prophecy its preservation depends upon an University being erect-

The great supports of true learning against the minute, the plebeian, the mechanical philosophy, which, in the present day. from the successful or problematical experiments of ill professors in national inquiries, has assumed to itself the claim of dictating in religion and morality, and in consequence now threatens man-kind with ruin and desolation. The Universities of England, I make no doubt, would contribute to the planting of a scion from their respectable stock in this distant colony. In short, my Lord, I have not the smallest hesitation in saying, that I believe if a Prostestant Episcopal University should be proposed to be erected, even in the United States, the British nation would li-berally subscribe to the undertaking

berally subscribe to the undertaking.

I am, therefore, the more authorised to make this statement to your Lordship, and most earnestly do hope, under God, that you may be able to complete this desirable work in this province, which my various avocations do not permit me to undertake, with due vigour and perseverance, and which, as it seems most peculiarly allotted to the station of the first Protestant Bishop of Quebcc, so I hope, that it may be reserved to be carried into execution by the abilities and piety of your Lordship.

Extract of a Letter from Lieutenant-Governor Simcoe, to the Lord Bishop of Quebec. Navy Hall, October 16, 1795.

My views in respect to an University, are totally unchanged, they are on a solid basis, and may or may not be complied with, as my superiors shall think proper, but shall certainly appear as my system to the judgment of posterity.

From D. W. Smith, Esquire, to Governor Simcoe.

Niagara, 26th October, 1795.

Sir, I enclose a draft report on the reserves, agreeably to your Excellency's directions, in order to receive your further directions thereon, that it may be finished in a manner your Excellen-

I return the Duke of Portland's extract, and am clearly of opinion, that it would be worth government's while to increase the Executive Council of Upper Canada, so that a sufficient committee might be formed, and assembled continually, for the care and management of the Church and Crown lands, which I am persuaded will be, in a few years, of sufficient magnitude to require a distinct office, and the constant occupation of a principal Clerk; and I think if they are let for terms of years, or lives, and not for too short periods at first, they will become of great benefit to the Crown, and the future Incumbents, by the time that rectories may be generally established. A committee of the Council, would certainly be the most competent, respectable, and responsible mode of managing them, and under their ministry, (the profits being received, as at present, by the Receiver General) will certainly sooner become an ample provision for the Protestant Clergy. The expense on the increase of three Councillors would not exceed the expense of an office for the business; and it will be highly satisfactory to the people in general, should the period of their becoming valuable render the perception of tythes unneces sary,—the popular argument being, if the Clergy will not attend our flocks while our tenths are small, and withhold themselves from us till our exertions have made them valuable, we shall pay from us till our exercions have made them valuable, we snall pay our tythes with a much worse grace, than if our Rectors had shared our labors progressively, so that the improvements of our children and our land might go hand in hand, and that they might be taught to thank God for enjoying the fruits of the earth in

I am, with very great respect and esteem, Your Excellency's faithful, Humble Servant, (Signed) D. W. SMITH.

His Excellency,
Lieutenant-General Simcoe,

Governor Simcoe to the Duke of Portland.

Upper Canada, Naval Hall, November 8th, 1795.

I certainly did not, in the most distant manner, wish to limit the grace of the Crown, either at present or in future; but I conceive it of the greatest consequence, that by some declaration or other the Crown lands should be generally understood as never to be alienated from public purposes, as otherwise they may, at no very distant period, be a great incentive to revolt. The Church lands also may fall under the same predicament, unless an effi-cient Clergy shall be provided to exercise the proper functions,

cient Clergy min the provided to exercise the proper and to obtain an influence among the people.

I beg to be permitted to state to your Grace, that I do not consider it possible to render the perception of tythes in this province in the Clergy or polythal to the people. The experiment, useful to the Clergy, or palatable to the people. The experiment, I am persuaded, would be most dangerous—what effect the example of such measures as Lord Dorchester may think proper to take in Lower Canada may have on this province I do not foresee; but as a measure unknown to the American settler, and originating in this country, I do not think it practicable to be carried ining in this country, I do not think it practicable to be carried m-to effect. I have revolved this business much in my mind, and I beg to state to your Grace, that if his Majesty's Ministers are de-termined to enforce the perception of tythes, the sooner it be undertaken the better; and I think the mode by which the pro-vince might best be induced to emancipate itself from this most grievious of all burthens, would be by an Act of the legislature, declaring each township or parish, respectively, free from tythes, on the inhabitants thereof affording a certain assistance in clearing part of the lands on which the Clergyman should reside, and contributing a certain portion of labour to the erection of a Par-

ge and Church. (Signed) J. G. SIMCOE.
To His Grace the Duke of Portland.

Extract of a Letter from Governor Simese, to the Lord Bishop of Quebec.

York, 25th February, 1796. I have scarcely the smallest hope of this government being upported in the manner which I cannot but think proper for the national interests, and commensurate with its established constitution. In particular, I have no idea that an University will be established, though I am daily confirmed in its necessity. I la-ment these events, from the duty I owe to my King and country, and have only to guard, that no opinions of mine be interpreted to promise beneficial effects, when the adequate causes from which they must originate, are suffered to perish, or are withheld.

Extract from a Letter to the Honeurable Mr. Windham &c. &c. &c. Exeter, April 30, 1806.

Doctor Mountain can give you the best accounts of the existing state of the country, but I am still of opinion to anglicise the Canadas, our religion is the most serious object, and demands support; and I cannot but promise myself, that you will afford the Bishop the opportunity of stating his ideas on this important

(Signed) J. G. SIMCOE.

(Signed) J. G. SIMCOE.

From Governor Simcoe, to the Duke of Portland,

Upper Canada, York, June 20, 1796. By the Attorney General's opinion, it seems probable that the ishop, or his Commissary, can license Ministers who di from the Church of England, to perform marriages. If this opinion can be acted upon, I shall endeaver to counteract the union of the Dissenters, by separately enjoining their several Pastors to take out licenses. In the mean time, I hope your Grace will take the subject into your serious consideration, and give such directions as may seem excellent.

give such directions as may seem expedient, before the meeting of the next Provincial Parliament.

I have foreseen this event: and on the probability of an improper association against the national Church, did I state my ideas of the propriety of establishing, so fast as possible, Clergymen of the Church of England, thoughout the President ideas of the propriety of establishing, so fast as possible, Clergymen of the Church of England thoughout the Province. It is obvious that the next claim of the Dissenters would be, a partition of the sevenths set apart for the national Clergy, To enable your Grace more readily to compare the fallacy of the petition your Grace more readily to compare the fallacy of the petition with the Marriage Act, I beg to transmit to your Grace the Acts of the four Sessions of this Legislature.

His Grace the Duke of Portland, J. G. SIMCOE.

Extract of a Letter from the Duke of Portland to General Simcoe, dated Whitehall, 22nd June, 1796.

Simcoe, dated Whitehall, 22nd June, 1796.

After what I have urged to you in my despatch of upon the subject of a suitable provission being made by the colony for the maintenance of its own Clergy, it is scarcely necessary for me to remind you that the allowance given by the government of this country must only be considered to be temporary, and as aids and inducements to the several parishes to devise some means of providing for their own Clergy, until such time as the Church lands shall become sufficiently productive for that purpose: but as it has been determined to abandon every idea of any payment in the nature of tythes, I cannot too often repeat to you, that it appears to me of the most extreme importance, that no time appears to me of the most extreme importance, that no time should be lost in fixing upon some mode of securing a suitable maintenance for the officiating Clergy of the province, in the case above specified.

West Niagara, 1797.

Extracts from "An Act to obviate the objections that might arise from a clerical error in some of His Majesty's letters patent of grant, lately issued entitled 'An Act for making more effectual provision for the government of the Province of Quebec, in North America, and to make further provision for the government of the said Province."

"And that every such deed shall be, to all intents and pur-

poses, as valid and effectual, in securing to the subject the lands thereby granted, and to His Majesty, all the rights, conditions, reservations, limitations and restrictions, and to the said Clergy, the rights aforesaid, as if no such clerical error had crept into it, but as if such deed had been perfected in the word 'Clergy,' where the rights of the Church are intended to be secured, instead of the word "Clergyman," wherever it occurs, any act, ordinance or law, to the contrary in anywise, notwithstanding

From the Montreal Herald. It would appear to be the intention of Her Majesty's Govern-ment that the established churches of England and Scotland in those two Kingdoms shall not in future be considered as the established churches of the Colonies, and the work of division of the revenue or reserves in Upper Canada, hitherto exclusively, and by Act of Parliament, belonging, without the shadow of a doubt, to the Church of England, has already commenced by the passing of a bill through the Legislature of the Sister Province, in which it is enacted that one half of these revenues and clergy reserves shall be divided between those two churches, and the other half between the thought the well-and the other half between the thousand and one denominations which abound throughout the

land. We will not at present discuss the legality or the expediency of this measure, but will only remark that if it is considered legal or expedient, to take from one religious denomination three fourths of the possessions acquired by it in a legal and constitutional manner, and also to abolish the real or apparent connection between it and the state, it surely cannot be considered consistent that when it is a surely cannot be considered consistent. that what is undone in the Upper Province shall be established on a princely scale in the Lower. The valuable properties, the enorof a foreign priesthood, would, if confirmed to them, erect an imperium in imperio, which might become dangerous to the connection between the mother country and the colony.

NORTHUMBERLAND AGRICULTURAL SOCIETY.

A MEETING of the Members of the Northumberland Agricultural Society will be held at the North American Hotel in Cobourg, on Wednesday, the 12th inst., at one o'clock, to choose officers for the ensuing year, and to transact other business. A full attendance of Members is earnestly requested. Dinner at 4 o'clock. Those gentlemen who intend to dine will be kind enough to signify such intention to Mr. West, at the Hotel, as soon as convenient.

D. MACTAVISH, Secretary. Grafton, February 3rd, 1840.

COMMERCIAL BANK, M. D. NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at. this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery.

By order of the Boards. F. A. HARPER,

Kingston, 26th Dec., 1839.

At Claremont-place, Newcastle, England, on the 24th Nov. the

wife of the Rev. S. S. Wood, of a daughter.
In Kingston, on Wednesday evening, 29th ult., the lady of the Rev. W. F. S. Harper, Rector of March, of a daughter. MARRIED.

On the 17th ultimo, in Christ's Church, by the Rev. J. G. Geddes, John Douglas, Esq., of Paris, to Eliza L. Wilson, of the same In Christ's Church, Hamilton, on Thursday the 30th ult., by

the Rev. Wm. McMurray, of Dundas, William Davis Chisholm, Esq., to Mary, eldest daughter of Abel Land, Esq., of Barton. At Sussex Vale, N B., on the 31st December, by the Rev. H. N. Arnold, Joseph Cameron Leggett Esquire, of Lansdale Lodge, a descendant of the Camerons of North Britain, to Charlotte Lucretia, fifth daughter of Henry Leonard, Esquire, and grand daughter of the late Honble. Geo. Leonard. On the 18th December last, at Dryden Bank, by the Rev. W. Ritchie, of Newmarket, Charles Sibbald, Esq. son of the late Lieutenant Colonel Sibbald, of H. M. 15th Regiment, to Isabella,

daughter of the late Honorable Peter Robinson, DIED. At Port Dover, on the 16th Oct. last, Colin McNeilledge, Esq.,

aged 41 years.

At Three Rivers, on the 23d instant, after an illness of a few days only, Stephen Burroughs, Esquire, one of the earliest settlers of the Eastern Townships, in this Province.

LETTERS received to Friday, February 7th:

Rev. J. Magrath, add. sub.; L. Lawrason Esq. rem. acc. of Press;
Capt. Binney, [Killough, Ireland] rem. in full 2 years; Rev. Js.
Thompson; Mr. McCaw, rem. in full 12 mo.; Mr. J. Spring; S.
Fey. Esq. add. subs. and P. J. Cadyson acc. 18. Fry Esq. add. subs. and rem.; Rev. J. Cochran, rem.; Rev. J. Grier, rem.; Rev. A. F. Atkinson, rem.; D. Perry Esq. [we have sent the missing packet]; T. S. Shortt Esq. rem.; R. Birdsall Esq. add. sub.; Mr. John Wampum; J. Somerville Esq. add. subs.; J. L. Hughes Esq.; Rev. J. Leeds, rem. in full vol. 3; Miss Murney, do.; Lord Bishop of Montreal.