

The Church.

but he must maintain that this Legislature cannot act unconstitutionally in merely exercising a power specially, and in plain terms, delegated by the constitution under which it exists. He had heard it urged, that this power only extended to prospective appropriations: 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 Let this act be repealed, and what remained?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 no power of using and enjoying and continuing, as if 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might contain saving clauses in favour of endowments, and of establishments created by authority of the law repealed, but without these saving clauses, the endowments, the reservations, the establishments, being dependencies upon and creations of the law, must, in a legal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 contended 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 vested 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 advantages, notwithstanding this act. He (Mr. Sullivan) could not believe that a vague notion of vested rights in generations yet unborn, would be allowed to prevail in the disposition of strictly 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. Indeed, he saw no such power of repeal given to this Legislature, from petitioning the Imperial Parliament to vary or repeal a provision intended for the public benefit, but which had evidently produced wide spread discontent, disquiet and insecurity; and he saw no constitutional principle which ought to prevent the Imperial 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 questions in divinity, this will be 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, and therefore that no motives or inducements can be of any weight which would lead to its propagation. This proposition seems undeniably true. 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 superstitious and corrupt, have been carried away by the same argument. 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 leading men to perdition, the duty of religion deserves to be considered as the highest of all duties. The mode of ascertaining the number of different denominations is moreover loose and inefficient, and so far as respects 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 belonging to the united Churches of England and Ireland. The seventh clause enumerates 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, Independents; Quakers, two kinds; Mennonites, Tunkers, Moravians, 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 it was doubtful whether the Roman Catholics were embraced in this Section, because excluded in the Constitutional Act, the honourable gentleman declares that they are, and will be entitled to a share. As this great body has most valuable rights and privileges of their own, it did not appear possible that they would have suffered themselves to be included in the bundle of sects, much less that selfhood would so far blind them as to surrender their lawful rights and privileges for the miserable pitance 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 expediency overreaches itself. Section ten places the National Churches in the position of accountants, and should there appear the slightest error in 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 seeds into Chancery. In fact Sir, the 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 struggling every four years to increase their numbers by every act that wickedness, deceit, bigotry and selfishness can discover or invent. Feeling that the bill provides for the encouragement and propagation of error, inflicts the grossest injustice by robbing and plundering the National Church, that it attempts to destroy all distinction between truth and falsehood—that its anti-christian tendencies lead directly to infidelity, and will, if adopted, reflect disgrace 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 prosperity and happiness of the British empire must ever depend.—*Reported by Mr. Barber.*

gion will become strong, and the calculating financier and sanguine projector will soon relieve religion from the cause of our present contentions, and the Clergy Reserves, instead of being used 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 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 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 Quebec. The Lower Province was laid off in parishes as well as a part of this Province, and the priests were induced. 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 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 man-mamon—we seek not to interfere with the consciences of others; we seek no nominal superiority; we shrink from degrading equality. This shadow of a shade must remain to give to the factions 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 dare 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 intercede with 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 broad basis of equal rights, consistent with our laws and the preservation of our happy Constitution.

The Lord Bishop 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 tampered on and subverted without a murmur, I think it proper to say a few words on what has fallen from the hon. gentleman who has just sat down. I cannot refuse that an honourable gentleman the merit of whose address deserves, so far 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 fierce action the very worst passions that can distract the human heart, and that instead of being confined as formerly through the whole frame of society, and become matter of agitation with every sect and denomination, would penetrate through the religious instruction of all christians, and the opinions of all modern divines, to assert that complete ignorance of christianity, and perfect darkness as to its great truths are preferable to a partial knowledge of these truths, combined with such errors as human fallibility is liable to and which we so liberally ascribe to each other. If this be true, then it is a solemn duty to assist in the religious instruction of all christians, and it is but persecution under another name, a mockery of the toleration which we all profess, if we leave a Catholic, or a Methodist, or a Presbyterian, or a Mennonist, 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 denial of information. How carefully do we find pious missionaries and learned zealous apostles of christianity, analysing with the most anxious nicely the degree of divine truth admitted by infidel nations. How they deplore the darkness of the lowest savage who knows no God! How they rejoice to find the admission of a supreme Being, and the light of a future state coming from ancient tradition or the workings of natural religion, the moral philosophy of China. The worship of one God, the same 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 comparisons are made amongst christians themselves, we find the introduction of a few words into a liturgy sufficient to set men like wild beasts at each others throats. All the advancements to religious truths are overlooked, darkened by some fatal point of error or difference, and if we are not at present ready to persecute, we would so far persecute as to leave those whom we acknowledge to perish without the means of religious instruction, still to perish without the means of religious instruction, still to perish in darkness, unless they in their ignorance abandon the faith of their forefathers, and commit what they would consider the darkest of crimes as a preliminary step towards the reception of religious instruction. After the numerous means which have been afforded by the state for the religious education of all its subjects in the British Isles, it is vain to argue that the scruples of conscientious, now made such a stumbling block, is a part of the constitutional polity of England. In this Province hon. gentlemen had long seen that it could not have been entertained by a portion of the inhabitants very small indeed. Repeated votes in our Assembly, in this Council, repeated expressions of public opinion, in every variety of manner in which public opinion is expressed, had shown that in this country it would be in vain to look for any considerable body, who would uphold these exclusive doctrines.—Many like himself would wish to see the means large, by which the light of religious truth, according to the faith of the venerable Church of England might be spread abroad; and might desire to see religious instruction afforded to other churches and other sects by the State, without lessening the portion intended for the Church of England: but few indeed would be found to subscribe to the dogma, that the assistance of the State should be confined to one body of christians, and that the affording that assistance was a spreading of heresy, a wilful propagation of dangerous error. He (Mr. Sullivan), in common with other honourable members, had seen the working of this question for many years. He had seen that however it might have been intended at one time to maintain the Church of England exclusively, such an attempt had been postponed, except to a small extent, until we found upwards of three-fourths of the population of the country out of the pale of the Church of England. We had seen the claims of another powerful and numerous Protestant church strenuously resisted, until that church had been found to make common cause with the other professing christians, and the power of settling the question on principles in any manner exclusive, vanished.—We had seen appeals to England, praying for a settlement of this question, through various Parliaments and changes of Government, in which all parties had been, by turns, predominant.—All have pointed to our constitution, all have said the power of originating a measure for the settlement of this question is wisely left to you. The people of this country have been invited to legislate. Could it be supposed for a moment that they would legislate in favour of one-fourth, to the exclusion of three-fourths of the population? or that such legislation was expected from this other body, either by the Crown, or the House of Lords, or any other? Yet, upon this slender thread, an expectation of interference by the House of Lords, and the introduction of English policy, and questions of Church Government into the discussion in that body, the opposition to this measure is founded, upon this the government and at least three-fourths of the people are held at defiance. But he would intercede honourable gentlemen to pause and consider well, before they took upon them the heavy responsibility of asking for an interference of this kind; which, if it were successful, would at once be the most to the cause of religion, and the existence of the Church, of any event which could happen. Let this proposition be once refused, every moment of delay will still aggravate the difficulties which surround the question, and public impatience will no longer be restrained; other interests than those of religion will be involved.

gentleman's usual candour and good nature, he made use of not a little threatening and intimidation; but I will tell that honest gentleman that no such threats have any weight with me; nor 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 ministrations of their religion, in every part of the Province, free of expense. As affecting toleration of conscience, I must confess that on this portion of his argument I feel totally at a loss. The hon. gentleman 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 bill, 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 give such assistance and advice honestly and faithfully, every legislative counsellor 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 can not 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 member 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 efforts at sarcasm, 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 sets, on the other, who repudiate assistance from Government for paying their preachers and 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 out 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 meantime 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 sets, 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 enormous 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 respects 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 belonging to the united Churches of England and Ireland. The seventh clause enumerates 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, Independents; Quakers, two kinds; Mennonites, Tunkers, Moravians, 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. 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Feeling that the bill provides for the encouragement and propagation of error, inflicts the grossest injustice by robbing and plundering the National Church, that it attempts to destroy all distinction between truth and falsehood—that its anti-christian tendencies lead directly to infidelity, and will, if adopted, reflect disgrace 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 prosperity 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 Blaquerre.—[Concluded from our last.]

Extracts of a Letter to the Lord Bishop of Quebec, from Governor Simcoe, dated Kingston, Upper Canada, 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 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 completion of it, by the establishment of an University in the capital 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, 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 completion of it, by the establishment of an University in the capital 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, and enlightened to understand their relative situation, and to manage their own power to the public interest. The expense on the increase of three-fourths of the possessions acquired by it in a legal and constitutional connection between it and the state, it 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 enormous revenues, and the ruinous extortions claimed by this agency of 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.

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 you Excellency may approve of.

I return the Duke of Portland's extract, and am clearly of opinion, that it would be worth government's while to issue 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-fourths of the possessions acquired by it in a legal and constitutional connection between it and the state, it 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 enormous revenues, and the ruinous extortions claimed by this agency of 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. 32-18

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 Board.
F. A. HARPER,
Cashier.

Kingston, 26th Dec., 1839. 14-28.

BIRTHS.
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 place.

In Christ's Church, Hamilton, on Thursday the 30th ult., by the Rev. Wm. McCrory, 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. Arnold, Joseph Cameron Leggett Esq., of Lansdale Lodge, a descendant of the Camerons of North Britain, to Charlotte Loretta, fifth daughter of Henry Leonard, Esq., 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 McNeille, Esq., aged 41 years.

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

LETTERS received to Friday, February 7th:
Rev. J. McGrath, add. sub.; L. Lawson Esq. rem. acc. of Press: Capt. Binney, [Killough, Ireland] rem. in full 2 years; Rev. J. Thompson; Mr. McCaw, rem. in full 12 mo.; Mr. J. Spring; S. Fry Esq. add. sub. 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. Biddle Esq. add. sub.; Mr. John Wempff; J. Sonerville Esq. add. sub.; J. L. Hughes Esq.; Rev. J. Leeds, rem. in full vol. 3; Miss Murphy, do.; Lord Bishop of Montreal.

qualification for ordination, where there are evident marks of religious disposition and proofs of morality—I am confident the rising generation will be brought up competently learned, and properly endowed with religion and loyalty; and it is probable that they may at least be equal to those of Connecticut, in this continent, whose Clergy are, in general,