

## CLERGY RESERVES AND RECTORIES.

There is perhaps no other cause of discontent in the country to be compared with the misapplication of the revenues arising from the Clergy Reserves. This is an old and grievous evil, which has engendered, and continues to perpetuate ill feeling, and against which public opinion is now running with a force which cannot much longer be resisted.

On the 5th ult., a large and influential meeting was held in Knox's Church, Toronto, to devise means to bring to an end this monstrous grievance, and also to seek for redress of a kindred wrong—the establishment and endowment by Sir John Colborne, of 57 Rectories.

The Hon. Adam Ferguson, of Woodhill, presided.

The following Resolutions were unanimously adopted, viz:

1. That the state endowments for religious purposes commonly known as the Clergy Reserves, have, from an early period of the history of the Province, to the present day, proved a source of great and manifold evils in the community; obstructing, in no small degree, the physical improvement of the country—engendering and embittering political strife and division—and fomenting to a lamentable extent, mutual jealousy, distrust and alienation among the Christian churches planted in our land.

2. That the institution and endowment by the Executive Government of the Province, in the year 1835 or '6, of 57 Rectories of the Church of England, effected as it was in a clandestine, and as is generally believed, illegal manner—in direct violation of assurances given by the Imperial Government on the subject—with a reckless disregard of the well understood feelings and wishes of the community, aggravated in a high degree the evils arising out of the Clergy Reserve question; awakened at the time a sentiment of profound and just indignation in the public mind throughout the Province, and has ever since been regarded by a majority of the people with a settled disgust and dissatisfaction, as an act of irresponsible power in one of its most offensive and dangerous forms—a serious invasion at once of their civil and religious rights, and a decided step towards the establishment of a dominant church in the country.

3. That the transference of the Clergy Reserve question from the Provincial to the Imperial Government, urged forward as it was with unseemly and unjustifiable haste, at a peculiarly trying period of the history of the Province, and without the public voice being heard in regard to it, is generally and justly condemned by the community; and that the provisions of the Imperial Act of 1840, consequent thereon, are wholly unsatisfactory to a very large proportion of the people and incompatible with the true interests of the Province—civil and religious.

4. That a petition be addressed to the Provincial Parliament, praying that immediate and effective measures may be taken for securing the repeal of the Imperial statute, and the appropriation of the Clergy Reserve lands, and the funds derived therefrom to the purposes of general education, or to such other objects of public utility as may be accordant with the well understood wishes of the community, and conducive to the peace and well-being thereof. And praying also that they will forthwith institute a searching investigation into the whole circumstances connected with the institution and endowment of the Rectories, and the adoption of such other measures as may be necessary to relieve the public mind from the anxiety that pervades it, in regard to the removal or cancellation by the government, of the vain and mischievous attempt in a

community constituted as ours is, to give one or more of the Christian denominations any superiority over the rest.

5. That an association be forthwith formed for the purpose of securing the attainment of the before mentioned objects—the constitution of which shall be as follows, viz:—

I. That this Society be entitled—The Anti-Clergy Reserve Association.

II. That the objects of this Society be the repeal of the Imperial Act, relating to the Clergy Reserves in this Province, the abolition of the Rectories, and the appropriation of the whole proceeds to General Education, or to other public purposes in accordance with the well understood wishes of the people.

III. That the following modes of action be adopted:—

1st. By public meetings, by the formation of Local Associations, and by the circulation of petitions to Parliament.

2nd. By collecting and digesting from public and other authentic documents, information relative to the Clergy Reserves and Rectories, and as to the deleterious influence and tendency of both on the peace, happiness, and prosperity of the country, and by issuing publications upon these subjects adapted to popular use.

3rd. By communicating with the members of the Legislature, of the Executive Government and of the Municipalities throughout Western Canada.

4th. By awakening the political constituents of the Province to the importance of returning men to Parliament, as vacancies may occur, who are the sincere and avowed advocates of the principles of the Society.

IV. That every individual concurring in the principles of the Society, and subscribing at least two shillings and sixpence annually to its funds, be recognized as a member.

V. That the officers of the Society consist of a Secretary, a Treasurer, and a Committee of fifteen members.

VI. That the officers and Committee, be elected at the annual meeting of the Society, to be held on the day of

6. That the following gentlemen shall constitute the Committee of the Association, with power to enact bye-laws, and with instructions to use diligence in procuring signatures to the petitions the Legislature, and generally to prosecute the objects of the Association by all fair and constitutional means—reporting their proceedings to their constituents from time to time as may appear expedient:—

Messrs. James Shaw, Peter Freeland, A. T. McGord, J. Leslie, D. Maitland, W. J. Perrin, Robert James, Peter Brown, John Doel, T. J. O'Neill, E. F. Whittemore, R. Keeschaw, Thos. Hutchinson, John McIntosh, W. D. Taylor.

There was some unfortunate disagreement among those who professedly had the same end in view, which caused a good deal of discussion. One opinion prevailed as to the desirableness and duty of bringing this matter before Parliament at its present session, and of adopting all proper means to carry out the resolutions, but there was a difference of opinion in regard to the steps necessary to be taken in order to accomplish that end.

The Rev. Wm. Hamilton, formerly minister of the congregation in Ficton, in connection with the Synod of the Presbyterian Church of Canada, has accepted a call from the Fifth Presbyterian Church, Cincinnati.

Love is the highest faculty of the soul, that alone will be immortal. It is the single word which defines the Deity himself.

## ITALY AND SCOTLAND CONTRASTED

There are two countries in Europe, which as it appears to us, Providence has set up before the eyes of the world to teach great lessons to mankind. In almost every point, these two countries form as perfect a contrast as it is possible to imagine. The one is placed at nearly the southern extremity of the European continent—the other at nearly its northern extremity. The one is encompassed by calm seas, and beautified by a sky of balmy serenity—a stormy ocean breaks on the shores of the other, and perpetual fogs gather in its atmosphere. The one is covered with a soil of unrivalled fertility which, from the base of the mighty mountain-barrier that defends it on the north, to the shores of the delightful island which joins it on the south, presents a wide and unbroken scene of varied and luxuriant beauty—the soil of the other is at best but indifferently fertile, and its cultivable surface is sadly encroached upon by moors of vast extent, and mighty chains of rocky mountains. The history of the one country runs up into the ages of empire and glory—that of the other lands us, at no very remote period, amid scenes of subjection and barbarism. The one country, notwithstanding, all the advantages of its position, the beauty of its climate, the richness of its soil, and the glorious inheritance it has received from the past, is at this day wretched and enslaved; while the other, which can boast of none of these advantages, is free and powerful. Why is this? The true explanation of the secret is, that Popery is the religion of the one country—Protestantism the religion of the other. Than Italy, it would have been impossible to select in Europe a country in which the genius of Popery could better develop itself—its power to tarnish all that is glorious, and to overthrow all that is strong. Than Scotland it would have been impossible to fix on a country where Protestantism would have so much scope to display its power to exalt to greatness the smallest nation, and enable it to overcome all the disadvantages of its position. God never leaves himself without a witness. He may close his word or silence his preachers; still he continues to proclaim by the great dispensations of his providence, the eternal distinction between truth and error. When of old the world was sunk in idolatry, God ceased not to testify to his own existence and supremacy—in that he gave rain from heaven, and fruitful seasons. In like manner, so long as Italy and Scotland stand before the world, men can be at no loss to judge between Popery and Protestantism or have any difficulty in determining which is fitted to draw down the curse, and which the blessing of the Great Ruler of nations. Might not our statesmen find in this a subject worthy of their attention, and one fitted to teach them some of the first principles of government, and to throw not a little light on certain measures believed to be in contemplation. If we wish to sink ourselves to the degradation of Italy, let us endow the religion of Italy.

ANECDOTAL SUCCESSION.—The Rev. Mr. Carruthers of Liverpool, formerly missionary in the Crimea, related at a missionary meeting in Leeds, an amusing instance of the importance attached to apostolical succession among the Kalmuk Tatars. When at Astracan, Mr. C. visited the church of the Kalmuks, and saw their high priest, arrayed in splendid yellow pontificals, pour some dirty liquid out of a large bottle into a small phial, and solemnly drank it off. On inquiring why this was done, he was told that that bottle contained the ashes of his high predecessor, and that it was the custom to burn the dead body of a deceased high priest, and then to mingle the ashes with water, a portion of which was drunk every morning by his successor, until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff. This practice is worthy of the devout consideration of the Oxford divines, as it affords the truest realization of apostolical succession we have ever heard of.