

those reserves, secured to them by the act of 1840, which for the last ten years they might and would have had if they did not feel convinced that the voluntary system gave them far better pay for less work.

THE RICE LAKE BAZAAR.

We are requested to state, that the Pic Nic Bazaar, to be held at Gore's Landing, Rice Lake, will take place on the 26th instant, at eleven o'clock, a.m. Our readers are aware, that the object of the Bazaar is to raise a sum sufficient to pay the balance due on the Church lately erected at the Landings, and for enclosing the ground attached to the same.

William Weller, Esq., Mayor of Cobourg, has kindly placed his fine steam-vessel the "Forester," at the disposal of the Committee, and the gentlemen at the Lake have offered their pleasure-boats to parties patronizing the Bazaar. Ample opportunities will thus be afforded of visiting all parts of Rice Lake, and inspecting its varied beauties. A band of music, we may add, will be in attendance during the day.

THE LATE PROFESSOR OGILBY.

We most readily give a prominent place in our columns to the following announcement:—
Proposals for publishing the *Memoir and Remains of the late Rev. PROFESSOR OGILBY.*

At the instance of many of his friends, it is proposed to publish a selection from the Sermons of the late John F. Ogilby, D.D. A Memoir of his Life, prepared by his brother, the Rev. Frederick Ogilby, will be prefixed. The volume will make 500 octavo pages, and will be printed with new type, on fine paper, neatly bound in cloth. The cost to subscribers will be Two Dollars, payable on the delivery of the work.

The proceeds of the publication will be for the benefit of Dr. Ogilby's family.

The subscription paper, when signed, may be sent to the Church Depository, No. 20 John Street, New York, or to Mr. D. Dana, Jr., or to the office of the Banner of the Cross, No. 9 Sansom Street, Philadelphia.

The undersigned have consented to act as a Committee of Publication, for the Memoir and Remains of the Rev. PROFESSOR OGILBY, for the double purpose of doing a service to the Church, by the dissemination of the admirable Writings of one of her most devoted and most distinguished sons; and of securing to his bereaved Widow and Children the pecuniary benefit which may result from the publication.

Any names and subscriptions transmitted to us, we shall willingly take charge of, and transmit to the "Committee of Publication."

THE BISHOP OF EXETER.

By the last telegraphic information it appears, that forty-four of the Clergy of the Diocese of Exeter have protested against the synod, called by the Lord Bishop of that Diocese. It must be very gratifying to his Lordship to find, that in a Diocese in which there are, we believe, about eleven hundred clergymen, so small a number, notwithstanding the exertions of agitators, have been found to oppose him in his efforts to preserve in its purity the faith once delivered to the saints.

LETTER TO THE RIGHT HON. LORD JOHN RUSSELL, ON THE PRESENT STATE OF THE CHURCH IN CANADA.

BY JOHN, LORD BISHOP OF TORONTO.

[Having obtained a copy of this important document, we lose no time in laying it before our readers.]

Canada, 20th Feb., 1851.

My Lord,—As your Lordship appears determined to guard the United Church of England and Ireland more effectually from Romish aggression, it is to be hoped that whatever measures you propose to Parliament for this purpose may be conceived in a truly Catholic spirit, and extended to Canada. Not that we desire pains and penalties in this province to be enacted against any of our fellow-subjects, on account of their religious belief,—we merely claim equality and freedom from oppression; we claim that our just rights and that we may no longer be compelled, by unjust legislation and unjust preferences, to remain, as at present, in a condition of inferiority to other religious denominations.

Our position has for some time been that of a suffering and prostrate branch of the National Church; and how we have fallen into a state so extraordinary and humbling in a British Colony, will be best shown from a brief history of what has been going on since the conquest of the country.

When the French possessions in North America were ceded to England at the peace of 1763, the free exercise of the Roman Catholic religion was granted to the inhabitants of Lower Canada. In 1774, the British Parliament not only confirmed this grant, but authorized the payment of tithes to the Romish Clergy by those who professed their religion, reserving the payment of tithes from Protestants to be made to the Receiver General towards the support of a Protestant Clergy.

At the close of the war in 1783, which gave independence to the United States, till then Colonies of the British Crown, great numbers of the inhabitants, anxious to preserve their allegiance,

and, in as far as they were able, the unity of the empire, sought refuge in the western part of Canada, beyond the settlements made before the conquest, under the Kings of France.

These loyalists, who had for seven years perilled their lives and fortunes in defence of the throne, the law, and religion of England, had irresistible claims, when driven from their homes into a strange land (yet a vast forest), to the immediate protection of Government, and to enjoy the same benefits which they had abandoned from their laudable attachment to the parent State.

These claims were so felt by the King and Parliament, and therefore an Act was passed in 1791, dividing Canada into two provinces; the one, comprehending all the French settlements, to be called Lower Canada, and the other, embracing the remainder of the country, still a wilderness, to be called Upper Canada, and in which the loyalists were to find an asylum.

The object of the Act was to suit the two nations, differing as they did in language, worship, and manners, and to give to each the power of legislating for themselves in all matters not affecting religion and commerce—more especially to confer upon the loyalists such a constitution as should be as near a transcript as practicable of that of England, that they might have no reason to regret, in as far as religion, law and liberty were concerned, the great sacrifices which they had made.

By this Act one-seventh of the waste lands of both provinces were set apart, in lieu of tithes, for the support of a Protestant Clergy, leaving the Roman Catholic Clergy within the French settlements which had already been divided into parishes, their tithes, glebes, and parsonages, but leaving the religious houses, convents, monasteries, &c. with such privileges, lands, and endowments, as they had acquired while the subjects of France, in abeyance.

Thus, Upper Canada was at first settled entirely by refugee loyalists, whose rights as British subjects to all the privileges of Englishmen were cordially acknowledged and guaranteed by the Imperial Government. They were at first few in numbers, and for many years increased slowly, for the wars in Europe prevented emigration from the mother country, and the character of the provinces as to climate and soil being entirely unknown, was represented to be too cold and barren to encourage settlement.

The noble stand which the province made against the United States in the war of 1812, in which the attachment of its inhabitants to the British empire was a second time signally displayed, brought the country into deserved notice, and gradually removed the great ignorance which had to this time prevailed as to its healthy climate, fertility of soil, and natural advantages.

After the general peace of 1815, emigrants began to arrive from the three kingdoms, and were encouraged by the Government with free grants of land. Portions of the soil were also bestowed on the officers and men of the army and navy, to induce them to settle in the Colony; and thus a considerable addition was made to the population.

Yet, so late as 1824, the inhabitants scarcely numbered 150,000, and being scattered over a great region, nearly 600 miles long, little or no benefit had been derived from the reserve of one-seventh of the land for the support of a Protestant Clergy.

Had the province been systematically settled, township by township, taking care to fill up one before another was opened for location; and had parishes been formed and endowed, and churches and schools erected, with masters and Clergymen appointed, as the settlement proceeded, the reserves intended for the support of religion would have grown by degrees into a regular Establishment, equal to that of Lower Canada, and the intention of the Imperial Legislature would have been realized.

But instead of this, townships were simultaneously opened in all parts of the province. The settlers, thus separated, were unable to combine for the support of schools and churches; and as the reserve lots or portions offered no peculiar advantages, and could only be leased, while all who petitioned Government received lands gratis, they were in general left waste, inasmuch that the revenue derived scarcely amounted to five hundred pounds per annum, after the lapse of thirty-five years. Yet this error, great as it was, might have been in some measure corrected, had the inclination which at first prompted the reservation continued to exist. But it was far otherwise, for no sooner did rival claimants appear for a share of these reserved lands, or enemies ask for their appropriation to other purposes, than Government gave them a ready countenance, and the services of those for whose benefit they had been set apart were conveniently forgotten.

First, the Established Church of Scotland claimed a share of these lands, or the proceeds, as a National Church within the empire; and in 1819, the Crown lawyers made the discovery that it might be gratified, under the 37th clause of the 31st of George the Third, chap. 31.

Next, the Select Committee of the House of Commons in 1828, on the Civil Government of

Canada, influenced by the spurious liberality of the times, extended this opinion of the Crown lawyers to any Protestant Clergy.

In the meantime, the policy of dividing the country into regular parishes, after forming forty-four, was abandoned, and measures taken to sell the whole of the reserved lands, in the hope of terminating all further rivalry and contention. And thus the endowment, which was intended to grow with the province, and to ensure the worship of God in all future time, according to the teaching of the United Church of England and Ireland, has been in a great measure, sacrificed.

This destructive policy commenced with passing the Statute 7 & 8 George the Fourth, chap. 62, by which authority was given to sell one-fourth of the Clergy Reserves in each province, limiting such sale to one hundred thousand acres in one year.

But neither did this law give peace and satisfaction to the different claimants, because unreasonable desires can never be satisfied or set at rest. On the contrary, the enemies of the Church, having succeeded so far, were encouraged to renewed agitation for the alienation of the remaining three-fourths. They went even so far as falsely to attribute the rebellion which broke out in 1837 in Lower and Upper Canada, of which they themselves were the authors, to the discontent occasioned by the Clergy Reserves.

The insurrection was, indeed, instantly suppressed by the military in Lower, and by the constant loyalty of the people in Upper Canada, now exerted for the third time in favour of the Crown, and without any assistance from the army. But the slanderous calumny was still continued by the insurgents, who were pardoned and allowed to return, and being connected in England with an apprehension of a fresh outbreak, induced the Imperial Parliament to adopt the fatal measure of uniting the two provinces, and to pass the 3 & 4 Victoria, chap. 78, to provide for the sale of the Clergy Reserves, and the distribution of the proceeds thereof.

By its provisions the Church of England in Canada was deprived of seven-twelfths of her property, yet her members in the Colony, tired with contention, and more than indifference from government, received it, unjust as it was, with satisfaction, rather than complaint, as a final settlement of a troublesome question.

This last measure was deemed a compromise, and was agreed to by the late Archbishop of Canterbury and the Bishops then in London on the one side, and your Lordship acting for the Government on the other.

It was thought to be the harbinger of peace, and had it been honourably carried out, by placing a just value on the remaining five-twelfths, without hurrying the sales, and wasting the proceeds by incredible expenses, something considerable might have been still preserved towards a partial endowment of the National Church in the Province of Canada.

But, instead of executing the law with scrupulous exactness, incompetent persons, and in many cases notorious enemies of the Church, were appointed to value and dispose of the lands, so that it may be safely averred that scarcely one-fourth of their true value is likely to be realized.

Indeed, the course taken by the Provincial Government in this matter was so blameable, that complaints by petition were made to the Legislature, and the Report of a Select Committee, dated the 19th of February, 1845, established their truth, but no steps were taken to remove them.

From the passing the 3 & 4 Victoria, chap. 78, in 1840, to the close of the year 1849, no movement against the arrangement which it made was manifested from any quarter, nor up to the last session of the Provincial Parliament was there on that account any agitation in the province; and we began to believe that the Clergy Reserves question, by which the country had been more or less disturbed for more than thirty years, was set at rest for ever.

From this pleasing dream we were suddenly awakened, by a series of resolutions, which were introduced and carried through the Legislative Assembly by members of the Executive Government, and an Address to the Queen founded thereon, praying that the miserable portion of property still left for the support of a Protestant Clergy, might be alienated from that holy object, and applied to educational and other secular purposes.

Before the union of Upper and Lower Canada, such an unjust proceeding could not have taken place; for, while separate, the Church of England prevailed in Upper Canada, and had frequently a commanding weight in the Legislature, and at all times an influence sufficient to protect her from injustice. But since their union under one Legislature, each sending an equal number of members, matters are sadly altered.

It is found, as was anticipated, that the members returned by Dissenters uniformly join the French Roman Catholics, and thus throw the members of the Church of England into a hopeless minority in all questions in which the National Church is interested.

The Church of England has not only been prostrated by the union under that of Rome, and

the whole of her property made dependent on Roman Catholic votes, but she has been placed below Protestant Dissenters, and privileges wrested from her which have been conferred upon them.

The result of such proceedings will be seen in the present state of the two Churches in this Colony, to which I crave your Lordship's attention.

The Roman Catholic Church in Canada consists of one Archbishop and six Bishops, who have, it is said, about five hundred and fifty Clergy under their charge. The strength of this Church lies in the eastern part of the Province, and comprises all the French settlements and seignories, and has formed from the beginning a regular Establishment, having been divided into parishes, a process which is still continued as the country is opened. Each parish has had from its first institution an incumbent, supported by tithes, and various dues, with a parsonage, glebe, and other endowments, in much the same way as the Clergy of the Established Church in England and Ireland. Hence, the Romish Church has increased in efficiency, wealth, and importance, with the growth of the Colony.

The average value of the livings it is not easy to ascertain with minute exactness; but, from the best information that can be obtained, it may be taken at £250 per annum; and assuming the Parochial Clergy at 400, exclusive of those employed in colleges, monasteries, and other religious houses, we have for the revenue of the Roman Catholic Church in Lower Canada, £100,000 per annum, a sum which represents a money capital of at least £2,000,000.

In Upper Canada the Roman Catholic Clergy do not, at present, exceed seventy in number, and he provision for their support is very slender. It depends chiefly on their customary dues, and the contributions of their respective flocks. Unless, indeed, they receive assistance from the French portion of the Province, where the resources of the Romish Church are abundant.

In regard to education, the means at the disposal of the Roman Catholic Church in Lower Canada are not merely ample, but munificent, as appears from the following Table, quoted from Smith's History of Canada, vol. 1. Appendix 6:—

Acres of Land.	
Ursulines, Quebec.....	164,616
Ursulines, Three Rivers.....	30,909
Recollects.....	945
Bishop and Seminary at Quebec	693,324
Jesuits.....	891,845
The Sulpicians, covering the whole island and city of Montreal, considered worth nearly a million.....	
General Hospital, Quebec.....	250,191
Ditto, Montreal.....	28,497
Hotel Dieu, Quebec.....	404
Scours Grises.....	14,112
	42,336
	2,117,179

Now, averaging the value of these lands at the very low price of six shillings and eightpence per acre, they represent a capital of more than seven hundred thousand pounds. It is true, all these possessions were at one time at the disposal of the Crown, and the Jesuits' estates are not yet finally appropriated; but who that knows the readiness with which Lord Sydenham gave a title to a few monks of St. Sulpice, covering the whole city and island of Montreal, with the consent of the Imperial Government, received or implied, can expect that these vast possessions will be now kept back?

But, independent of the Jesuit estates, we have the Seminary of Quebec, after deducting a generous allowance, if thought good, for the Archbishop, with a princely endowment of more than half a million of acres of land, to establish colleges and seminaries of a holier order in the districts of Three Rivers and Quebec; and the still richer seminary of St. Sulpice, with more than half a million, and believed by many to be worth double that sum, to do the same for the district of Montreal.

Contrast all this, my Lord, with the United Church of England and Ireland in Canada. We have three Bishops, and about two hundred and forty Clergymen; the latter having very scanty support, and yet, scanty as it is, they are much more indebted for it to the unwearied benevolence of the Society for the Propagation of the Gospel in Foreign Parts, the generous protector of the Colonial Church, than to Government. For although it was the intention of the British Parliament, in 1791, to make ample provision for the maintenance of a Protestant Clergy in Canada, and to place the National Church on an equal footing in temporalities with that of Rome, that intention has been frustrated by neglect and mismanagement, and at last by the active interference of the Government.

In 1840, the lands set apart for this purpose, including the one-fourth under sale, may be assumed at three millions of acres. Of this quantity, seven-twelfths were at once swept away (as already mentioned) by the 3 & 4 Victoria, chap. 78, leaving only five-twelfths for the support of a Protestant Clergy. The Church requested that she might have the management of this small remainder of her property, either to lease or endow parishes, and so ensure a permanent provision, at least to a limited extent. This was denied her, and the lands were ordered to be sold without reserve, under the direction of the provincial authorities,