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### IMPERIAL PARLIAMENT. HOUSE OF LORDS, TUESDAY, MAY 9.

#### CANADA.

Lord Glenelg rose for the purpose of submitting to their lordships certain resolutions relative to the government of Lower Canada adopted by the other house of parliament. He would present to their lordships notice, in the first instance, a summary of those facts which had rendered it expedient to purpose these resolutions. In 1791, an act was passed dividing the colony into two provinces. This was the first instance in which the constitution of a colony was embodied in an act of parliament; but for some period it was not brought into operation in Lower Canada. In 1815 an offer was made by the house of assembly to take upon itself the expenses of the colony, and from then to 1828 a series of struggles ensued between the executive council and the assembly. The effect of this contest was to bring about a state of things in Canada which induced all parties to pour in petitions complaining of various grievances. A Committee was appointed to inquire into these allegations, and the report presented by them, after a laborious examination, was received with general acclamation throughout the province. During the two succeeding years efforts were made by the government to carry into effect the suggestions of that report, but, he regretted to say, without effect. There was indeed one happy result to the exertions of his noble predecessor, which was, that his measures detached from the party hostile to the government all the independent, honest, and loyal men settled in the colony; but the efforts of the noble lord was not wholly crowned with success; for the assembly (whose claims had been hitherto founded on justice,) rose in their demands, and refused to perform their part in carrying out the constitution of the colony. They refused to make any provision for the civil list, and passed no bill of supply in either the sessions of 1832 or 1834, and in the latter year they passed resolutions deprecating of the conduct of government, upon which great numbers of petitions were founded, which were subsequently transmitted to the mother country. In 1835, he (Lord Glenelg) entered upon the colonial government, and it then became his duty to consider what rule of policy was to be adopted with reference to the government of the colony. The noble lord then went into an examination of the conduct of the commissioners, and of the details of their reports, and submitted that he was justified in saying that the mission had answered its purpose.

The Earl of Ripon said he had himself proposed the act of 1831, establishing the present constitution of Canada, and therefore felt that he laboured under a serious responsibility, as it was admitted by most persons that much of the present embarrassment under which this government laboured was traceable to that act of 1831. The noble lord here read a number of despatches which he sent out to Canada during the time he was colonial secretary, and contended that it depended principally on the executive government to promote the peace and tranquility of the colony. He was astonished at the new light which had broken in upon the legislative council, at which their lordships must also be surprised at the despatches he had read. That body now adopted propositions which they repudiated in 1834. If he understood his noble friend aright, the majority in the house of assembly demanded a species of federal government.—To this he, for one, would never consent.—The noble lord concluded by saying, that he should, under all the circumstances, feel himself compelled to say non-content to the 4th resolution.

Lord Brougham could not agree to the resolutions in their present form. He would not go so far as to say the people ought to govern themselves. Others, however, had gone as far as that. A noble lord, a member of the government, had said that the people ought to govern themselves, and in support of that proposition had quoted an

extravagant opinion of Mr Fox. He (Lord B.) was not prepared to go so far as that; but that having been laid down as the rule of the present government, he disapproved of confining its application to one of our dominions and withholding it from another. Upon the whole he thought that some elective principle introduced into the legislative council would be an improvement. There were other parts of the demands of the Canadians in which he was not prepared to join. He thought them wrong as to the land company; but that to which he mainly objected was, the eighth resolution, for taking the money of the colony, and appropriating that money in the teeth of an act of parliament, voluntarily made, given to them, as a concession of justice, or a concession of conciliation. For what purpose were they invested with the power of granting supplies or not? Was it that they should only exercise it in one way—viz., according to the pleasure of this country? What use was it to put the purse-strings into their hands, if a condition were to be implied, that those purse-strings were not to be drawn unless with the consent and by the hands of the governor? He entertained no expectation that there would be any pause in the course they were pursuing, and he regretted it, for sooner or later, he had no doubt, it would lead to mischief, altho' he did not think the colonies would seek to throw off the connexion with the mother-country, or throw themselves into the arms of America.

The Duke of Wellington would offer no opposition to the resolutions, but did not exactly comprehend the course which the noble lord meant to follow—whether he meant to bring in a bill or bills into parliament, or by means of the 8th resolution to use the power of his Majesty to seize the money in the coffers of the Canadian government. If this latter were the intention, he must say that he thought it was an unwarrantable stretch of power; while, on the other hand, he could not understand how they could word an act of parliament so as to enable the governor of Canada to take the money for the payment of the necessary expenses of the government. The house of assembly of Lower Canada had never manifested any disposition to make any provision

The Earl of Aberdeen said that the learned and noble lord (Brougham) appeared to be greatly shocked at the idea of our interfering with the power of the house of assembly, but if they advanced money from the military chest it was most certainly a direct interference with the power of that house; for it rendered stopping the supplies nugatory, and yet the noble lord was a member of the government at the time this money was advanced. Indeed, so strongly did Canada

feel that it was an infringement on her constitution, that the noble lord (Brougham) was included amongst those against whom they required an impeachment for so unconstitutional and monstrous a proceeding.

The Resolutions were then agreed to, and the house adjourned.

#### PROTESTANT ASSOCIATION.

The second annual meeting of this society was held in the large room of Exeter-hall on Wednesday last, (the 10th of May) and was most numerous and respectably attended. At half-past eleven o'clock the Earl of Winchelsea took the chair, supported by the Earl of Mountsarnford, Dean of Ardagh, Earl Roden, Rev. H. M'Neile, Mr Plumtre, M.P., Mr Hardy, M.P., Sir G. Sinclair, M.P., J. Gordon, Esq., Mr M'Lean, M.P., &c., &c.

The Earl of WINCHELSEA said, as the object of the meeting was one affecting the happiness of the country, he proposed that the meeting should be commenced by prayer.

Prayer having been offered by the Rev. Mr Holloway,

Earl WINCHELSEA again rose and said, he could not deny himself the pleasure of attending for a short time, in order to assure the meeting that he felt this to be one of the most important meetings ever held in this metropolis, and to express the gratification he felt that so large a number had now assembled to maintain Protestant principles, in defence of which it was alone that he commenced public life—for otherwise he should have maintained a private life. He had always resisted Catholic emancipation, for an equality of civil rights could not be conceded to them without the destruction of all we hold dear. Now, one and all, he implored them that they would steadily maintain Protestant principles; for power had been placed in the hands of the Roman Catholics, which they are now abusing for the destruction of our church. [The noble earl sat down amidst immense cheering.]

The Secretary then read the report, which showed the amount of subscriptions for the year to be £108,700, or about £21,000 more than last year.

The Rev. H. M'NEILE vindicated himself as a clergyman in taking part in the proceedings of the day. He should not feel himself called upon as a minister of the church to take an active part, if the object of the present meeting were merely of a political and party kind; but the case was far otherwise. The question they had to consider was not alone the destructive tendency of British policy, but the very existence of British institutions. (Hear, hear.) The question was not merely as to the external colouring of their beautiful house; but whether the walls of the building itself should be left standing. (Hear.) Some would keep a clergyman confined to his pastoral duties—but this was but one feature in the apostolic delineation of a shepherd—for they were not shepherds only, but watchmen also. It was the clergyman who refused to join them that owed an apology to his country.—Danger threatens from various quarters.—Our constitution was based upon the Word of God; and we were wrong in ascribing everything to Roman Catholic influence—there was a cause among themselves that acted more intensely than any cause proceeding from avowed and open Roman Catholics. The pursuit of merely useful knowledge was one of those causes—the mode in which it was pursued, whose direct tendency was to separate religion from every other inquiry, to make the Bible secondary, and to exclude every statement of the Bible that did not accord with previously conceived standards of reason and sense. (Cheers.)—[The rev. gentleman then read to the meeting a letter from a military officer at present in Ireland, in illustration of the sentiments he had stated. The letter referred to the dangerous tendency of Mr Coombe's work on the "Constitution of Man;" and the antichristian spirit which pervaded the entire of the treatise. Mr M'Neile read extracts from the book, which were quoted in the letter, and in doing so, he took the op-

portunity of animadverting with a good deal of severity upon the doctrines put forth in the book alluded to.] The Bible, he said, was spoken of with respect by these advocates of natural philosophy, but such language was insidiously employed for the purpose of sapping the foundation of that religion which it did not suit these philosophers openly to attack. He felt that such a subject as he was now discussing, was not so exciting a topic as many that might be employed, but he felt that confidence in God must be instilled into the minds of the Protestant community before they could be sufficiently determined to be able to maintain their ground. (Hear, hear.) The Protestantism of so many professors lay more in negatives than in anything else. (Hear.) This doctrine, they tell you, is too much one thing, and too much another, and that truth lay somewhere between. (Hear.) But could men who could so speak be true Protestants? If anything is essential, what is it? The Bible told them that to these people might be applied the words of our Christian poet:—

Fallible man, the church-bred youth replies,  
Is still found fallible, however wise;  
And differing judgments serve but to declare,  
The truth lies somewhere, if we know but where.

(Cheers, and "hear, hear.") Awake from this philosophy, or you are for ever lost.—Bring revelation before reason, and having done so, let reason sit as a little child at her feet. (Cheers.) There was a secret feeling that truth lay somewhere between Protestantism and Popery, and it mattered not where. Let them arraign this philosophy at the bar of the Bible, when they had done so, it would sit at their feet mute and powerless as a child. (Cheers.) If they did not do so, they failed in their duty to put their foot on this infidel feeling, which would otherwise mar and counteract all their efforts. (Hear, hear.) He had now delivered his own soul by giving the warning, and he would proceed to call their attention to the more immediate objects of the Protestant Association. It was a great misfortune that Roman Catholicism had passed under the name of religion—that was a mistake—that system was not a religion, but simply a political one to assume the supremacy of its advocates. Popery had no creed—it was a delusion to say so. Let Popery be called by her true name—a cloak put on to cover her stiletto, and all the other engines of death, then they would know her true character.—(Cheers.) This was not only an Irish but an English question. The aim was supremacy and sovereignty. She says, "all things are yours." Dr. Phelan has said, that under the instruction of a friar, he was taken to an eminence, and shown all the beautiful landscape and verdant fields before him, when the friar said "All this is yours." Phelan said that for one moment he thought he was a rebel, because he thought for a moment that they were retained by British Protestantism. It was said that the priests at Maynooth made oath that they are unconnected with any rebellious society, but this oath was retained from them for six months, till they had been taught how to disregard an oath, and to manage mental reservation. (Cheers.) Whatever preliminary drilling the students might have received before their entrance, they were all ready, or were got ready, to take the oath as soon as they had been taught to break it.—(Cheers.) Where nothing was to be got, there the Roman Catholic religion may be at rest, as in Italy; but where anything was to be got, there her whole feeling was ambition, and her whole practice was rebellion. Why was she so long inert in England? Because there was nothing to be got. (Hear.) Why should history be sneered upon as an old almanack? The grand principles of an old almanack are the same as those contained in the new—there are the same revolutions of the heavenly bodies—the same kinds of vegetation going on—nothing was altered but the date. (Cheers.) Wolfe Tone, on the elective franchise, says, "the minister did not say that the Roman Catholics were fiercer to acquiesce: what is now offered may be accepted, and we will take the remainder afterwards. We ask, are you prepared for