

ards, and Drummond, defended the position of the Government against the proposition. It was generally urged that the consolidated revenue should be pledged for such a purpose. For the proposition it was contended that the object is of provincial importance, and that local revenues to the same extent are applied for local purposes in Upper Canada. The debate is going on as the report leaves.

Quebec, 26th April 1853.

Last night after the report left, the resolutions of Mr. Drummond for indemnity to Signiors was carried, yeas 49, nays 12. Mr. Morin brought down a message, from His Excellency, with a despatch, which had been received from the Colonial Secretary, on the subject of the Clergy Reserves, which was ordered to be printed. Mr. McKenzie moved an address for copies of correspondence relating to differential duties reciprocity, navigation of the St. Lawrence establishment of a line of steamers between Liverpool and this Province, Mr. Morin said all the correspondence, relating to reciprocity, had been laid before the House, as far as the government deemed consistent, with the interest of the public service and then moved correspondence on the other subject mentioned which had not been laid before the House. Motion lost, the mover and Mr. Marchildon only standing up for it. The Railroad Committee reported on the bill to amend the general Railroad clauses consolidation act. The Catarqui and Peterboro' Railroad Bill. Port Stanley and London Railroad Company Bill, and the Quebec Bridge Company's Bill. The bill to incorporate Hamilton Hotel Company was read a third time.

On motion of Sir A. McNab, the Beresford Divorce Bill was read a second time and referred to Select Committee. It was understood that the second reading was *pro forma* and that the discussion would come up on the reception of the report of the Committee.

On motion of Mr. Smith, (Durham,) the House went into committee on the bill to amend the act for the relief of Religious Societies. The bill was reported with some amendments.

This afternoon the Speaker took the chair at 20 minutes past 3, and there not being a quorum of members present he declared the House adjourned until to-morrow.

The Governor's Ball comes off to-night.

ANNIVERSARY OF ST. GEORGE'S DAY.

On Saturday evening, a party of about fifty gentlemen, members of St. George's Society, and invited guests, commemorated the anniversary of England's patron Saint, in a social dinner party, at Ellah's Hotel. The party sat down to the table at a few minutes after seven o'clock. The Chair was filled by the worthy President of the Society, T. D. Ridout, Esq., who during the evening performed the duties of his position in the most felicitous and successful manner. At the right and left of the President were seated His Worship the Mayor, President of St. Patrick's Society: Angus Morrison, Esq., President of St. Andrew's Society; Rev. Dr. Beaven, Chaplain of the Society; Rev. Dr. McCaul, G. T. Denison, Esq.; Captain Bell, of the 23rd Regiment, and others. The Vice Chair was ably filled by G. A. Barber, Esq., Vice-President of the Society, and sitting near him we observed P. M. Vankoughnet, Esq., William Wakefield Esq., G. Brookes, Esq., Sir William Young, and Mr. Sayers, of the 23rd Regiment, and several others. Among the other gentlemen seated around the table we observed Messrs. Paige, L. W. Smith, Alderman Thompson, Dr. Small, &c. &c. &c.

The *Daily Patriot* contains an interesting report of the speeches delivered on this occasion, but we can only afford room for the following:—

The President rose again and said:—The next toast, "The Church," was one which he was sure would be received with the very liveliest satisfaction, because he believed there was none which he would offer that could bring to their minds a larger amount of pleasant remembrances—as being in some way or other connected with all their most agreeable associations—all their happiest experiences through the past, and their strongest and best hopes for the future. A great and learned historian has told them, that the Church, like that ark of which we read in the Book of Genesis, floated amidst darkness and tempests upon the deluge, beneath which lay all the great works of ancient power and wisdom, carrying within her the feeble germ from which was to arise a second and more glorious civilization. And an eminent divine has said, that constant supplies of water were not more necessary to the growth of vegetation in the sultry regions of the East, than the influence of Gospel truth to human happiness. And one of our most charming poets, who has drawn for us some of the brightest, if not the very brightest pictures of earthly peace, happiness, and blessings, has written—that "take all the pleasures of all the spheres," and spread them out through countless years, a minute of Heaven is worth the whole. Now, if all this be true—if it be but true that it is to the light of the Church alone that we are indebted for the preservation of the experience of many countries, have we not in that enough to secure to her our warmest regard and admiration?—but upon other, and higher and better grounds, if we have the satisfaction of experiencing in any degree the delightful influence, the value and importance of which the divine has so forcibly betrayed—and hope to become partakers of that blissful condition, which the mighty imagination of the poet has so beautifully described—any hope to reach that sweet and silent shore, where billows never break nor tempests roar, and desire to reach the flowery plains—the verdant lawns, where endless pleasures reign—where the flowers that blossom never fade, where the music of the storms never dies away, and where the friends who meet shall part no more, and hope to tread

the milky-way to the bright palace of eternal day. With what feelings of regard and respect, of gratitude and affection, ought we to turn to the source of such comfortable assurance, the Churches of our early homes:

"How beautiful they stand,
Those ancient alters of our native land!
Amidst the pasture fields and dark green woods—
Amid the mountain clouds and solitudes;
By rivers broad that rush into the sea;
By little brooks, that with a lisp'ing sound,
Like playful children run by copse and lea
Each in its little plot of holy ground,
How beautiful they stand,
Those old grey churches of our native land."

(Applause)

Dr. Beaven when called upon to respond to this toast, received with so much unanimity and cordiality, said, I am reminded of a similar meeting, in an English country town, held to celebrate the return of a member of Parliament, whose leading claim was that he was a true son of the Church; and at which I was called on to respond to this selfsame toast. This carried back my memory and my heart to many old and dear associations, to the friend with whom I associated and the flock I tended during the twelve years which formed the happiest period of my life. In saying this I intend no disparagement to Canada, but simply to express the feeling I shall always retain, that there is no life which contains so many elements of happiness as that of a parish clergyman in an English country parish. To return to the subject of the Church,—when I realize what the Church is, it seems a great task which I have undertaken. Regarded in one point of view the Church is the most magnificent of the historical institutions. It took its origin when Rome was at the summit of its splendour, and at the widest extent of its dominions: the church remains; but where has the empire of Rome long been? Kingdoms after kingdoms have risen and fallen, but the Church still remains; and we have the promise of its founder that it shall remain to all ages. Does it not enable us to belong to such an institution?—to be mixed up as integral portions of an institution which has endured for so many ages and is destined to be eternal? But the Church is not only a vast and enduring Society; it links itself in with all our dearest affections. In it and by it we receive whatever there is within us which makes us feel that we can be useful to our kind, or pure and upright in our nature. It was the church which cradled us in its arms in our infancy, and brought us to its knee to teach us its simple but holy catechism. It was in the church that we sought and received the blessings of God through the ministrations of the bishop. Most of those who are present have been joined in the bands of holy wedlock; and it was the church which threw over us that golden chain which has bound us up in the dearest charities of earth; and may the time never come when the church shall cease to sustain the office of throwing over us that golden chain. (Applause.) When we lie down on the bed of death, it is the Church which comes in and by the Holy Communion pours into our hearts the balm of consolation, and reminds us of our interest in a Redeemer, and kindles hope full of immortality. And when our spirit has quitted the body, it is the church which accompanies those we leave behind to the side of the grave, and there teaches them that we are not annihilated, teaches them to look forward to rejoice in a land where parting shall be no more. Ought we not to feel thankful for this blessed and holy institution? Ought we not to do our best to live worthy of it? and to ensure, so far as lies in us, its benefits to our posterity? And in that view let those of us who came from beyond the sea look back again to the land of our early home. Let us think of the sweet and tranquil village church, or the richer and more sumptuous church of the thriving town, or the gorgeous cathedral; all bearing the marks of a high antiquity. It is true we have them not yet here, but we have the same church, and how did they originate in the parent land? Were they erected by the state? were their ministers endowed by the State? On the contrary the fabrics were erected, and their ministers endowed by the voluntary acts of individuals in ages long gone by. And we have had the benefit of that which was done by individuals long ago. And so it must be done here, if similar benefits are to descend to our posterity. Individuals must look forward with Christian forethought and exert themselves to establish Christian endowments, which are to benefit our children and our children's children till time shall be no more. (Applause.)

Messrs. Paige, Humphreys and Thompson, then sang together the beautiful glee, "Lightly tread, 'tis hallowed ground."

WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
May 1. Rog. SUN. St. M. Philip & St. James.	Eccl. 7.	Jn 1 a.
" 2 Ro. Day Past. {M. 1 Kings 8	" 9.	Jude
" 3 Ro. Day Past. {M. " 10.	" 11.	Mat. 2.
" 4 Ro. Day Past. {M. " 12.	" 13.	Mat. 2.
" 5 ASCENSION DAY {M. 1 Kings 16	" 17.	Mat. 4.
" 6 " " " " " " " " " "	" 18.	Mat. 5.
" 7 " " " " " " " " " "	" 19.	Mat. 6.
" 8 SUN. AF. ASCEN. {M. Deu. 12.	" 13.	Mat. 6.

a Verse 41. b Verse 14. c To verse 17.
† Proper Psalms M. 8, 15, 21; H. 24, 47, 108.

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Canadian Churchman.

THURSDAY, APRIL 25, 1853

THE CLERGY RESERVES.

We have much pleasure in presenting our readers with the following able document, which demonstrates in the clearest manner the gross injustice of any opening up of the settlement of 1840. Nothing can be plainer than that the Statutes 3 and 4 Victoria, chapters 35 and 78 are "essential parts of the union of the Provinces," and that "the one cannot be altered without disturbing both."

TO THE HON. THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The petition of JOHN, by Divine permission BISHOP OF TORONTO, in the Province of Canada, most respectfully sheweth.

That His late Gracious Majesty King George the Third, set apart one seventh of the soil of Canada, not already appropriated, for the maintenance of a Protestant Clergy therein, and several Statutes of the Imperial Parliament were subsequently passed, confirming the Royal Reservation, and acknowledging not only the duty but the necessity of the State and Legislature to maintain religion, and diffuse Christian knowledge as the only basis of National prosperity.

That owing to the supineness of the Provincial and Imperial Governments in neglecting to divide the Colony into regular Parishes, and to improve portions of these Reserves for the support of the Clergy of such Parishes as they were formed, they continued in a great measure waste.—In the mean time emigrants came into the Province from the United States and from England, and being precluded by the provisions of the constitutional Act from sharing in the proceeds of the Reserves, agitated the Legislature and Colony against them. Yet so long as Upper Canada remained a separate Province, the enemies of the Church property were unable to prevail.

That nevertheless, wearied by contention, the Provincial Legislature in 1839 passed a Bill which referred the disposition of the Church property to the Imperial Parliament, being convinced, after many trials, that the only tribunal by which it could be satisfactorily adjusted, was that of the supreme Government.

That owing to some technical difficulties in respect to form, and one legal objection, the acceptance of the measure by her Majesty's Government was prevented, and the settlement of the question postponed.

That when Her Majesty's Government determined to reunite the Provinces of Upper and Lower Canada, Lord Sydenham, who was selected to prepare them for the acceptance of this measure, declared the absolute necessity of previously settling the question of the Clergy Reserves, for if not done the Church property would be placed at the disposal of Roman Catholic votes, and become the source of a renewed and far more bitter contention than ever, as appears from His Lordship's despatch No. 36, dated Toronto 22nd January 1840, addressed to Lord John Russell, then principal Secretary of State for the Colonies.

That in consequence of Lord Sydenham's remonstrances, the 3 & 4 Victoria Chap. 35, entitled an Act to reunite the Provinces of Upper and Lower Canada, and for the government of Canada, and the 3 & 4 Victoria, Chap. 78 entitled an Act to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof, were passed by the Imperial Government. Hence both of these Statutes are essential parts of the Union, and the one cannot be altered without disturbing both.

Your petitioner would also represent, that never, perhaps, was a Statute passed with greater solemnity and consideration than the 3 & 4 Victoria, Chap. 78. The twelve Judges were consulted; Lord John Russell, Her Majesty's principal Secretary of State for the Colonies, after protracted negotiations with the Archbishop of Canterbury and the Bishops then in London, acting on behalf of the Church in the spirit of conciliation, came at length to a compromise, and the question was considered settled then and for ever by 3 & 4 Victoria, Chap. 78.

That the proceedings under the provisions of this Act since it became law, are that the national Churches of England and Scotland in the Province, have been in the actual en-

joyment of their respective shares, and therefore I submit with all deference, that it is not now competent for any power whatever to legislate on these shares, without their consent and approbation. Were their right tested in a common suit at law, it would be fully sustained and protected. It is indeed figuratively said, that the Imperial Parliament is omnipotent, but if so, it is for good and not for evil. No power has a mission to perpetrate injustice, or to trample on its own solemn acts and engagements.

Your petitioner begs further to represent that the Church property in Canada is not a Colonial, but a national and Constitutional question, and even were it otherwise, the act of Union disables the Provincial Legislature from dealing with it, because it has placed the friends of the Church of England in a hopeless minority, and their property at the mercy of dissenters and Roman Catholics; hence should the measure proposed by Her Majesty's Government become law, it would place the Lamb for protection in the mouth of the wolf, and add insult to injustice; as well might the endowment of the Irish Church be left to the tender mercies of John Tuam, and the Irish Brigade.

Your petitioner further represents that it was not the people but the Government of Canada, that disturbed the present settlement, as it is believed, to raise an agitation to divert the attention of the people from the Rebellion Loss Bill, and other stringent measures, which had made them unpopular, and as the present administration of the Colony consists wholly of Reformers, they make no secret of their object which is secularization or confiscation; moreover all their resolutions have been carried by the votes of Roman Catholics, who are made to believe that their Church endowments are safe whatever may be done with the Reserves.

Your petitioner would respectfully remind your Honourable House, that during the ten years that intervened between 1840 and 1850, the settlement of the Church property was accepted by all parties as absolute and final, and had there been any fear of new agitation on the subject, it was completely removed by the Report of the select committee of the Legislative Assembly of the 29th April 1846, and adopted by the House, declaring—1st that the question of the Clergy Reserves was considered by the Imperial Parliament finally settled by 3 & 4 Victoria Chap 78.

2nd:—That it was accepted as such final settlement by the inhabitants of the Province of Canada.

3rd:—A strong recommendation is added that no change or deviation from this settlement be sanctioned by the Legislature. Here we have the pledged faith of the Imperial and Colonial Legislatures given in favour of this settlement. The two National Churches are in the enjoyment of their respective shares, the Wesleyan Methodists, the United Synod of Presbyterians, and even the Roman Catholics in Upper Canada, are quietly accepting annually, such assistance as the Governor General in Council allows them, and these five denominations constitute a great majority of Upper Canada, to which the question of the Reserves more especially belongs.

Suffer me in conclusion to implore your Honourable House, in the words of the late Lord Sydenham, "not to throw back this question for decision here. The consequences I cannot clearly foresee, but at least I know that peace and tranquillity must in that event long remain strangers to the Province of Canada."

And your Petitioner will ever pray.

JOHN TORONTO.

Toronto, Canada,
March 12, 1853.

MORAL INFLUENCE OF COMMERCIAL AND SEAPORT TOWNS.

(Continued.)

There are three things that tend to form and modify human character, either for good or evil. First, employment, second, proximity, and third, habit. Now all these three meet in the calling of the merchant, and each has its respective influence on his mind, and each tends to beget and foster worldimindedness in an ungodly man.

His employment completely absorbs his thoughts, and gives a bias to all the operations of his mind. He thinks through the medium of his business,—the view he takes of any question is the pounds, shillings, and pence view,—his very vision has become distorted, and cannot see any object distinctly either in politics, or commerce, or even religion, unless through the rarefied medium of a silver or golden coin.

Again, Proximity. The nearest object has always its primary influence on the human mind. It is in morals and in religion as it is in physics, that the power of attraction increases in the ratio of the squares of the dis-