

but Lord Grey said it would bear hardly upon persons sent out with tickets of leave, and refused to advise the Crown to give its assent to the bill. More recently the inhabitants of Prince Edward's Island desired to have a bound to their fisheries, to protect them against the encroachments of American fishermen. The Government also in this case violated their principle. The latest case was with regard to the claim of the Legislature of New South Wales to deal with their land. In 1850 Lord Grey yielded to the desire of the Canadians to be allowed the control over their waste lands. The noble earl conceded in 1850 the prayer of the Canadians, but he refused in 1851 a similar prayer on the part of the Legislature of New South Wales. Lord Grey treats the cession of these waste lands as a cession of policy and not as a matter of right. In this view he (Sir J. Pakington) concurred with the noble earl. The Legislature of New South Wales demanded the disposal of these waste lands as a matter of right, and he (Sir J. Pakington) disputed it. He maintained that the right was in the Crown, and he could not see upon what principle it could now be contended that the right to deal with these reserved lands was vested in the Legislature of Canada, when they had been set apart for another purpose in 1840. (Hear, hear.) The Secretary for the Colonies (the Duke of Newcastle) had in another place taken exception to the language he (Sir J. Pakington) had used on this subject. He had stated that the arrangement of 1840 was made with a view to the union, and that the united Parliament of Canada could not fairly depart from them. The noble duke said, in reply to this, that the Union Act passed early in the session, and the Clergy Reserve Act towards the end. But there was the clearest evidence that the two measures were connected, and that the Clergy Reserve Act was passed with special reference to the union. Upon the 22nd of January, 1850, Lord Sydenham wrote a despatch to Lord J. Russell, a portion of which he would read. Lord Sydenham said:—

"That there is no subject of such vital importance to the peace and tranquillity of the province as the question of the clergy reserves: that there is none, with reference to the future union of the two provinces, (hear,) which it is more necessary to determine without delay; that it has been for many years the source of all the troubles in the province, the never-failing watchword at the hustings, the perpetual spring of discord, strife, and hatred; that to leave this question undetermined would be to put an end to all hope of re-establishing tranquillity within the province, but to establish the union without settlement of it, and to transfer the decision to the united Legislature, would be to add to the sources of discord which then prevailed in Lower Canada, an entirely new element of strife (Hear, hear); for among the various evils by which Lower Canada has been visited, one, and one only, perhaps the greatest of all, has been wanting—religious dissension; that he was satisfied that the value of arriving at a settlement could not be over estimated; and that, strong as those feelings might have been, the immense advantage of having the question finally withdrawn from the sources of popular discussion and dispute would reconcile all parties to it." (Hear, hear.) Every one must be compelled to admit that this despatch was written with especial reference to the ensuing union, and that in Lord Sydenham's opinion the clergy reserves question ought to be quite settled before the two provinces were united under one government. (Hear, hear.) Lord J. Russell upon the second reading of the Clergy Reserves Bill, on the 15th of June, 1840, said,—

"He would ask the House was it not desirable to prevent this question being brought before the united Legislature (Hear, hear.) and decided in a manner opposed to the views which Parliament was known to entertain?" (Hear, hear.) If the act of 1840 was regarded by the Canadians as preliminary and essential to the union, it was not consistent with fair dealing to give the united Legislature now the liberty to decide upon the disposal of those reserved lands. He had heard it argued on both sides of the House during the discussions upon Maynooth whether or not there was a compact made before the union by which the Imperial Parliament was pledged to continue the grant to Maynooth, and he had heard the opponents of the grant often admit that if it could be proved that the pledge was made before the union to continue the grant it could not now be withdrawn. He did not believe that the present Government would deny that to keep faith with Canada was an imperial consideration of the most binding character. (Hear.) As regarded the question of policy, there was one consideration which would come home to the feelings of every man, not in that House alone but in the country. It was simply this,—that if the Protestant people of Upper Canada, instead of being as loyal a people as ever lived under the Crown of England, had forfeited their allegiance, and annexed themselves to the United States, their property would have been respected. (Cheers.) No person could deny that this aspect of the question was a very serious one. (Hear.) In a work published by Archdeacon Bethune of Upper Canada, two cases were quoted, in which endowments made for religious purposes before the revolution were respected by the Government of the United States.—Being much struck with this statement, and desirous of obtaining correct information on a point of so much delicacy and importance, he applied to an American gentleman most conversant with the laws of his country, to know whether the United States Government really respected endowments made in districts prior to their being incorporated in the Union. That gentleman was a high authority on all matters connected

with the United States, and though not at liberty to state his name publicly, he would willingly give it in private to the noble lord or any other member who might care to know it.—Having put the case of the annexation of Canada to the United States, and asked whether in that event Protestant endowments would be respected, the answer was this:—

"I have seen the debate of last evening in the House of Lords as published in the morning papers. The remarks of the Earl of Derby are, no doubt, perfectly correct—that church endowments made previously to the revolution have been held sacred in the United States. A question seems to have been agitated whether a new distribution might not be made of Canadian reserves, without disturbing the original grant. That is quite distinct from the question of the validity of the grants themselves. I have no doubt of their being sustained in their integrity. They would be regarded as contracts, subject as such to no violation by State legislation, or otherwise. I have thus probably covered the whole ground of the inquiry which you did me the honour to make yesterday. Canadian reserves would be in no danger, if within the United States, unless the proposed alteration should be within the scope of the original grant." (Cheers.) After reading that letter, he could not help calling on the noble lord seriously to consider whether it did not suggest ground for most serious reflection in dealing with the question. (Hear, hear.) The noble lord would feel that he was justified in appealing to him in particular, because of the prominent part which he took in the transactions under Lord Melbourne's administration, at a critical period of the history of Canada. The noble lord well remembered the union of the two provinces. Against that measure he (Sir J. Pakington) humbly and earnestly remonstrated, but, in spite of the authority of Pitt, of Burke, and of Wellington, the noble lord persevered in effecting the union. It was unnecessary to consider whether that was a wise or an unwise measure, or whether the proposition before the House was not the first of the evil consequences which he had ventured to predict would flow from it. The noble lord must, however, recollect under what circumstances the union took place. Soon after the accession of her present Majesty a rebellion broke out in Canada. How and by whom was it quelled? By the loyalty of the people of Upper Canada.—(Cheers.) Who were these people? Speaking without any intention to disparage the inhabitants of other colonies, he would say that there was not within the wide circle of the British dominions a body of men so devotedly loyal as those Canadians, (cheers), descended from subjects of the British Crown in America who after the revolution, and the rupture between the United States and the home Government, from attachments to British institutions, left their homes and settled in Upper Canada, where, as Protestants of the church of England and church of Scotland, they formed as loyal a body of subjects as ever existed. (Hear.) Notwithstanding the important service these brave men had recently rendered to the British Crown, you disregarded all their remonstrances, and outraged their feelings by uniting them with a province widely differing from them in laws, in language, and religion. (Hear, hear.) That was the first blow to the loyal feeling of Upper Canada. The next blow was the Rebellion Losses Bill.—(Hear, hear.) That measure must be fresh in the recollection of some gentlemen opposite, among whom he saw a right hon. baronet who had used very strong language respecting it. If ever there was one public act more than another calculated to wound deeply the feelings of a loyal people, it was the Rebellion Losses Bill. (Cheers.) He would be slow to believe that any large portion of the population of Upper Canada had been shaken in their loyalty by these measures, but every one knew that from the date of the passing of the latter many persons began to talk of annexation. (Hear, hear.) With a feeling of anxiety and sadness he asked the noble lord to consider whether it was wise or prudent to wound still further the feelings of this loyal population? Was the noble lord prepared, in disregard of solemn obligations, in disregard of national faith, to assail the religion which they loved by depriving it of the support which had been solemnly guaranteed to it? (Cheers.) Was this the act of a parental Government? Was it wise or prudent to make it manifest to these loyal subjects of the Crown—attached to their church—attached to the monarchy of England—that you were prepared to repudiate obligations which the republic of America willingly recognized? (Cheers.) Let the House and the Government pause.

If he were to give expression to the feeling which promoted the course the Government was taking, it would be in this form:—"We can refuse this concession to New Brunswick and Prince Edward's Island; but Canada is strong since the union of the provinces; the majority demand concession, and therefore they must have it." The policy was as erroneous as the act itself was unjust. Depend upon it, you are conceding to the wrong part of the Canadian population. (Hear.) If you want to retain Canada in connexion with the Crown of England, encourage those who are attached to it and to the British constitution (cheers)—those who love monarchy and who will not desert you, although you may drive them from you.—(Cheers.) You cannot trust those who are urging you on to this breach of national faith. Thus much with regard to the justice and policy of the act; and now he entreated the House to consider what would be its effect. Let him do justice to the conscientious and never failing efforts of the Church of England in Canada. Believe not that it relied exclusively on the reserve fund. No the Church of England in Canada had made

the noblest efforts to sustain itself. In the settled parts of Canada where population was dense, and where wealth abounded, churchmen were able to exert themselves in support of the Church, and they did so. There were parts of Canada, however, where civilization was just advancing in the wilderness, where population was thinly scattered and poor, and from those circumstances unable to exert itself in support of the Church. In those districts the blessings of religion were communicated to the population by travelling missionaries, who proceed from township to township, and even from house to house, preaching to congregations wherever they could find them. (Hear.) These Clergymen were supported by the fund which the government was about to take away. (Hear, hear.) This argument applied not to Upper Canada alone. The excellent and venerable Bishop of Quebec stated that the Church was struggling to make its way in Lower Canada in thinly populated and poor districts. There the Church of England was as poor as any in the world, and was surrounded by the Church of Rome, flourishing in wealth and pomp. (Hear, hear.) What was to become of the poor Protestants scattered over the wilderness in Lower Canada? A few words with reference to the view taken of this question by the Roman Catholic population of Canada, and those words should be uttered in the spirit of peace. Notwithstanding that some Roman Catholic members had swelled the majorities in the late divisions, he could not help thinking that the Roman Catholic population generally must be indisposed to the bill before the House. They were fellow-Christians, and had the advantage of a numerous, and he would gladly acknowledge, an exemplary priesthood, endowed with great wealth. Under these circumstances he could not believe that the Roman Catholic population could desire to deprive their fellow-Christians of the upper province of the comparatively small pittance awarded to them ("Hear," from the ministerial benches.) The meaning of that cheer was obvious; it was intended to say, "You may trust to Roman Catholic to protect Protestant endowments." Now, he maintained that the House was not justified in trusting to Roman Catholic forbearance for the preservation of Protestant interests. (Cheers.) A period of excitement might arise when kindly feelings would cast aside, and it must not be forgotten that some of the late divisions in Canada were actually carried by the votes of Roman Catholic members. ("No, no!") If hon. members would take the trouble to refer to the papers they would find the statement to be correct. Another reason for thinking that the Roman Catholics could not be anxious for the passing of the bill was, that should it become law they would feel that their own endowment might be placed in jeopardy by some unlooked for combination. Since the act of 1840 religious peace had prevailed in Canada; but pass this bill, and the spirit of discord would again animate man's minds. He implored the House to bear in mind the words of the petition from the Society for the Propagation of the Gospel in Foreign Parts, presented by the hon. baronet the member for the University of Oxford, to which the signature of the Archbishop of Canterbury was attached, and which called upon them, as they respected Him in whose hands were the destinies of nations, and by whose approbation and favour alone their welfare could be secured, to see that they disregarded not that justice which had commanded or the interests of that religion of which he was the author. (Hear, hear.) He thanked the House for the patience with which it had listened to him. (Cheers.) It had been his wish to approach the discussion of the question with no extreme views. He would not object to intrust the colonial legislature with power to make a fresh distribution of the property, provided due security were taken for the interests of the Protestant religion. But, if the noble lord persevered in forcing on Parliament this bill as it now stood—if he thought proper to abandon the sacred trust that had devolved upon them by the act of 1840, then he had no alternative as to the course which he should take. He was bound by the most solemn obligations to resist the measure to the utmost, and to denounce it as alike impolitic and unrighteous.

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WEEKLY CALENDAR.

DAY	Date.	1st Lesson.	2d Lesson.
MON	April 10.	SUN. APT. EAST. (M. Num. 23.4.)	Acts 7. Heb. 12.
TUE	" 11.	(M. 1 Sam. 25.)	Acts 8. Heb. 13.
WED	" 12.	(M. " 26.)	Acts 14. James 1.
THUR	" 13.	(M. " 29.)	Acts 15. James 2.
FRI	" 14.	(M. " 31.)	Acts 16. James 3.
SAT	" 15.	(M. " 2.)	Acts 17. James 4.
SUN	" 16.	(M. " 4.)	Acts 18. James 5.
MON	" 17.	SUN. APT. EAST. (M. Deut. " 6.)	Acts 17. 1 Pet. 1.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS.  
Regular practice every Wednesday, at Eight P.M.—  
Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.  
MR. PAIGE, Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

Canadian Churchman.

THURSDAY, APRIL 7, 1853.

DIOCESAN CHURCH SOCIETY.

Yesterday, after the despatch of the routine business of the general meeting of the Diocesan Church Society, the report of the Select Committee presented on the 2nd of February last was taken into consideration.

That the subject therein treated had excited considerable interest, was demonstrated, not only by the large attendance of members, but by the number of communications read by the Secretary from parties who were unable to attend, containing remarks and observations upon the report.

The following members were present: the Lord Bishop, the Hon. the Chief Justice, the Hon. Jas. Gordon, the hon. P. B. DeBlaquiere, the Reverends Provost Whitaker, J. Beavan D.D., S. Lett L.L.D., Ben. Cronyn M.A., D. E. Blake A.B., F. L. Osler M.A., E. Baldwin B.A., J. G. D. Mackenzie B.A., R. Mitchell M.A., H. C. Cooper B.A., R. J. MacGeorge, W. S. Darling, A. Sanson, T. B. Read, T. S. Kennedy, Messrs Arnold, G. Allen, E. G. O'Brien, H. C. Baker, T. W. Birchall A. Dixon, H. Rowsell, E. T. Dartnell, and H. Mortimer.

The Secretary at the request of the meeting proceeded to read the several communications which he had received bearing upon the question. These comprised letters from the following Clergymen, the Rev. Francis Evans, W. Bettridge, E. Denroche, W. Macaulay, F. J. Lundy, C. L. Ingles, A. Townley, W. L. Alexander, G. Hallen, H. E. Pless, T. B. Fuller, J. Usher, and J. Godfrey. There were likewise read reports relative to the subject from the Midland District Association, from the York Mills Parochial Association, and from the congregation of St. Paul's, Yorkville.

The following is a vidimus of the conclusions come to by the above parties.

Four were of opinion that if increased exertions were used on behalf of the Society by the formation of new branches &c. it would not be necessary to make any change in the existing By-Laws.

It was suggested by four that one half of the amount collected by the Parochial branches should in future be remitted to the Parent Society instead of one fourth as at present.

Two suggested that all sums collected should be sent without deduction to the Parent Society, an opinion which was concurred in by several of the members present. One of two proposed that the clergymen should double their annual subscriptions: This was objected to, but there seemed to be no difference of opinion that their subscriptions should be sent intact to the Society.

The Rev. Dr. Lett gave notice that at the meeting in June he would move the alterations in the By-Laws and constitutions subjoined to the Report.

The Rev. F. L. Osler intimated his intention of moving at the said meeting the following amendment to article 18.

"Clause commencing 'One Fourth' Erase the whole clause and insert 'The whole of the monies raised by the different Parochial Branches to be remitted to the Parent Society, either direct or through the Treasurer of the District Branch and out of the whole sum thus paid into the Parent Society shall be deducted the working expenses of the Society, and the sum payable to the Widows & Orphans' fund. The remainder to be divided into five parts; Two of which parts to be directed to the support of Travelling Missionaries, and in aiding new and poor missions; Two parts to be applied in aid of erecting Churches and Parsonage Houses and the purchase of Glebes. The other part to be devoted to making grants of Books and Tracts, or to aid in any way which may seem best, the objects embraced by the Society, with this addition that from this portion an annual grant be made so long as it may be necessary, to Trinity College."

The Rev. D. E. Blake, proposed that the word or District in the fourth clause of article 18 be expunged, confining the expenditure of the three fourths of subscriptions to the building of Churches and parsonages within the parish. It being provided that so soon as these objects were accomplished the whole amount without deduction should be paid to the Parent Society.

The Secretary communicated the following resolution to be moved by Dr. Mewburn:

"That from the report of the Select Committee, appointed to investigate the actual state of affairs of the Church Diocesan Society of Toronto, the said Society has not flourished in the favorable way expected by its Founders at its commencement, eleven years ago from certain causes;