

Christian man. If we look at the Scriptures, we find that God was not only the head of the Jewish Church, but the civil ruler of the Jewish nation, and that in that capacity He was pleased to provide for the national establishment of religion; and a little further we find it prophesied that "Kings shall be its nursing fathers and Queens its nursing mothers." This is a passage which he confessed himself at a loss to understand in accordance with dissenting and radical notions. (Hisses from a few spectators in the gallery, which were instantly drowned in applause.) Were he a dissenter, the only way in which he should be able to interpret the passage would be this: Kings shall be the nursing fathers of the church by leaving it to perish from destitution, and Queens shall be its nursing mothers by withholding the food that is to keep it in existence. (Applause.) And when we go a little farther down—as was observed by the venerated Bishop of the diocese in his charge—our blessed Lord was a member of the Jewish established Church, frequented its places of worship, and availed himself of it in Judea. If He did so, who will have the hardihood, the blasphemy, to say that a national establishment of religion is a sinful thing? (Applause.) If we had no authority in scripture for this, it seemed to him that the argument derived from reason itself is perfectly conclusive. It is admitted, as a religious principle, that a child should be obedient to its parents; when that child grows up, and becomes himself the head of a family, he is to train up his children in the nurture and admonition of the Lord; as a member of a congregation, he is to do all that in him lies to advance the interests of religion, and particularly of the ministrations of the Church with which he is connected. Let him have the misfortune to become a ruler, and, presto! he is a heathen. (Applause.) He knows nothing more of religion, in his public capacity, than if he were a Mahomedan or a Parsee. Let him ever so religious a man in his private capacity, only let him have the misfortune to go into the House of Assembly of this Province, and forthwith he is bound to abandon his religion for the sake of political expediency. (Applause.) Were they prepared to countenance this miserable system? ("No.") He rejoiced to have this response, and to witness the tone that prevailed in the meeting. It augured well for the Church Union. He trusted that the spirit there manifested will spread itself to every corner of this land, and that the Church of England will come forth in all its potency and might, and tell the people that although it has been sleeping, it is not yet dead. In reference to the national establishment of religion—the duty of the state to provide for the support of religion—we have not to argue the question under the disadvantages which would be felt if they had to enforce the necessity of maintaining it by direct contributions from individuals, under legal sanction. That is not the question here, for a good and pious king made provision, out of treasures constitutionally vested in him, for the support of religion, without putting any man to any cost whatsoever. It is for the defence of the little remnant of that property that is left to the Church, that the Church Union has been formed. (Applause.)—Suppose this property be taken away, then of course we are driven to the voluntary system. Now, it was not his intention to say one word against the promotion of true religion. He only asserted its insufficiency, when where there is most ignorance, immortality and crime. In such a place what disposition will there be to support religion? None whatever. There is no analogy between natural and spiritual wants in regard to the desire exhibited for their supply. A desire for the ministrations of religion is exactly in an inverse ratio to the necessity which exists for it. The more depraved, the more ungodly, men are, the less desire will they have to contribute to its support. And on the other hand, there may be a very great desire for the ministrations of religion where there is no ability to maintain it. It was his duty recently to travel through a considerable tract of this country, newly settled, and where immigration is directing its course to an extraordinary extent. Every five or ten miles he was able to collect a congregation, and to endeavour to take steps towards leading the people to expect a supply at some future time, for their spiritual wants. There was a most anxious desire amongst these people for the ministrations of the Church of England, but they had just settled, and were barely able to obtain the necessities of life. Are we to leave these poor people to perish for lack of knowledge—heaven—in consequence of their inability to pay for the ministrations of religion? (Applause.) Let the voluntary system be tested by reference to a case in which it is in operation under, perhaps, the most favourable circumstances that are possible—he alluded to the United States. That is a very favourable place in which to try the efficiency of the voluntary system, because several endowments have been preserved to the Church of that country, and that have never been wrested from the Church amidst all the changes that have occurred. A little time ago, he wrote a letter of inquiry in reference to the endowment of Trinity Church, New York; and he ascertained that the endowment, which was the gift of Queen Anne, was leased for a long time at £30 per annum; it now brings about £70,000 per annum; but much of the property being held on unexpired leases, at old rents, the present actual value is estimated at three millions of dollars! For the endowment, then, of one parish church in New York, he would readily give all the Clergy Reserves possessed by the Church in Upper Canada. He referred to the Journal of a Convention of the Protestant Episcopal Church of the United States, and read passages to show that in Western New York, and in Ohio the voluntary system is found insufficient to meet the spiritual necessities of many parishes. Convinced, God grant we in this Province may ever have the happiness to be connected. (Cheers.) The population of the United States in 1849 was nearly 18,000,000; the population of England in the same year was 16,000,000. The number of ministers to nearly 18,000,000 in the United States was 1,438, on the voluntary system; while, to the 16,000,000 of England there were about 16,000 ministers. The Comptroller of Trinity Church, New York, an American Clergyman, has expressed the opinion that a Church requires endowments to render its Clergymen independent of the necessity of the French King in endowing the Roman Catholic Church in Lower Canada with those large endowments which are yet preserved to it, suggested many important considerations. Can those people be sincere in their opposition to Roman Catholicism who would strip the Protestant Church in the possession of ten times the property of the Church of England, in order to spread its Romish institutions over this Province, and to sweep away Protestantism altogether? (Applause.) He could not understand some of these good dissenters, for although they profess to have a great hatred of Popery,

they seem to have a far greater hatred of the Church of England. It seemed to him as if their object was to give Popery the ascendancy by stripping the Church of England of all power to resist its aggressions. Now, if the French party in Lower Canada, who are at present our masters, do unite with the enemies of the Church of England in Upper Canada, they must not be surprised if some member of the House of Assembly be asked to move that an address be respectfully presented to the Governor General, praying that a return may be made before the House, showing the amount of property possessed by the Roman Catholic Church in Lower Canada; or if an address be presented to the Queen, for leave to deal with all endowments in the Province. All the Church of England wants is a clear stage and no favour. If the little property belonging to that Church be taken away, and if the Roman Catholic Church be left in possession of enormous revenues, to send its nunneries and convents and Jesuits with their cocked hats up here, in order to convert us poor simple Protestants to the rational and scripture doctrines of the Church of Rome—(Laughter and cheers)—then, he said, the Roman Catholics must not be surprised if we ask leave to deal with them even as they would deal with us. There was another question which he wished to allude to. Public principle has been sadly deficient in this Province for some time past. (Applause.) Public men have not been true to the Church of England. Public faith in public men has been most seriously damaged by the inconsistency of some who professed to be champions of Conservatism, but who, as soon as they were placed in power, betrayed their trust. (Cheers.) He thought that if the late administration had gone to the Country with a distinct religious principle emblazoned on their banners, they would now have been in power. He thought, however, that they have suffered on account of the crimes of their predecessors, and he hoped that when next they were in power, they will learn a lesson from the past, and be found true to Protestant principles. Passing from these great men to stars of lesser magnitude, we find a sort of moral cowardice prevailing to a very great extent. Church people seem to be afraid of each other, and if asked to take any decided course, say, "hush." (Laughter and applause.) He had found this to be the case amongst his own parishioners, and even at the vestry meeting convened to elect delegates in obedience to the Lord Bishop's Pastoral Letter; not because every soul in the vestry was not devoted to the cause of the Church of England, but because all were afraid of each other. It was time to begin to get a little moral courage; they must lay aside this moral cowardice, and be strong; fearing God but thinking little of men. The Church Union may be of essential service, if properly worked. If Churchmen would only stick by each other, the Church of England could wield a power in this province that would enable her to bid defiance to all her enemies. (Cheers.) What could endanger her interests, if meetings like this were held over the province? If there was a fair expression of public opinion—if men were not afraid or ashamed to acknowledge that Church in which they were baptized, at whose breast they were nurtured, by whose ministrations they were comforted and encouraged, and prepared for death and judgment—if they would take their side boldly and manfully—the interest of the Church would be raised above the low level of beggarly political and worldly expediency, and would be safe. (Cheers.) He trusted that this meeting would be the beginning of a long series; that gentlemen, when they returned to their different townships, would get together as many friends as they could muster, and organize branches of the Church Union; so that by degrees they would be able to form an organization ready to act on public opinion at an instant's notice—to get up petitions to influence the legislature, and perhaps so far to influence the polls as to return men to parliament who feared God and hated covetousness. (Loud cheers.)

Rev. Mr. BROUGH was sorry that Mr. Palmer made use of the word "sleeping," as applied to the quiescent condition of the Church of England. The Church has been patiently enduring—she has been a long-suffering church; nor has she moved till she has thought and felt that longer submission would be sin. He prayed his rev. brother to substitute some word for sleeping: The church has not been so. (Applause.)

Rev. A. PALMER said he would adopt the term quiescent.

The resolution was then put to the meeting, and carried unanimously.

S. PRICE, Esq., Port Stanley, considered himself extremely unfortunate in being called on to address the meeting after the eloquent speech which had just been delivered. He was but an humble individual from the shores of Lake Erie, and did not wish to obtrude himself before such a respectable assemblage; at the same time he was a member of the Church of England whose rights they were met to vindicate, and considering that he had a duty to perform, he should not shrink from standing forward, and boldly stating his views on the question. (Applause.) The resolution entrusted to him was the following:—

Resolved,—3 That the Religious necessities of the people of this Province are mainly provided for from the Clergy Reserves, which, even with aid from the laity and other sources, have hitherto been totally inadequate to the purpose; and that we consider the alienation of those Reserves to other than religious uses, must materially retard the progress of Religion in this Province, and be disgraceful alike to the Government who might attempt it, and the people who could acquiesce in it.

He thought that every person who has devoted the slightest attention to this subject must be convinced that the proposition enunciated in this resolution is borne out by experience—namely that the religious necessities of the people of this Province have been mainly provided for from the Clergy Reserves, which, even with aid from other sources, have been found inadequate to the wants of the people. That the miserable pittance now left to the Church, with the aid derived from the laity, does not provide for the maintenance of the Church, as it should be provided for, is known to every member. If you have a doubt upon the point, you have only to visit the distant parts of this extensive diocese, where you may find some devoted missionaries labouring among poor but zealous members of the Church, who, however willing, are unable to contribute towards the maintenance of its ministrations. Some of these missionaries are obliged to clean their own horses, which they must keep to enable them to perform service at their various stations on Sundays; they are obliged to clean their horses, to saw their own wood, and to do all the menial offices which should be performed for them by others. Therefore, it may in truth be said, that notwithstanding the aid which is to some extent from endowments, and also from the voluntary system, the resources of the

Church have been inadequate to support the Clergy as it is desirable they should be supported. (Applause.) This conviction had grown with his growth, and strengthened with his strength, and he should maintain it through good and evil report. He had never been one who had sacrificed principle to expediency, and spurned with contempt the pitiful considerations which had been alluded to as influencing some members of the Church. (Applause.) One consideration struck him very forcibly during the last Session of Parliament, when the address was carried by the miserable majority of two, praying that that settlement which was supposed to be final may be broken up, and that these Reserves may again be made a fire-brand, to kindle all those animosities, and heart-burnings, and bickerings, which were produced in so prolific a manner by the former agitation of this question. It struck him, he said, that the Legislature stultified itself, if it adopted the address on the motion of the Hon. J. H. Price, Commissioner of Crown Lands; while the same gentleman, with all the canting hypocrisy for which he is so well known, brought in a motion praying that 100,000 acres might be appropriated for educational purposes. Is not the inconsistency self-evident? Surely, if it be necessary to support education by State endowments, much more necessary is it, *a fortiori*, to support religion by State endowments. It may be said that all admit the necessity of secular education. But he denied that secular education ever rendered a people great, prosperous and happy. All education must be based on the Bible. You must cultivate not merely the intellect but the heart, teaching men their duty towards God as well as towards their neighbor; and this can only be done by instructing them in the principles of Religion. The richly endowed Church of Rome in the Lower Provinces had already been alluded to. He was not one of those who expect much from the liberality of French members towards the Protestant Church. He had heard it stated that day by a gentleman who is a member of the Legislative Assembly, that it is bad policy to offend these parties, but it never can be bad policy to speak the truth. The liberality of Protestants generally towards members of the Church of Rome is well known, but how has this feeling been reciprocated? When the question of the Reserves was before the House, how many Roman Catholic members were found voting against it? Where was Mr. Lafontaine? Some say he spoke one way and voted another, but he (Mr. Price) was not prepared to say which of these statements is correct. This fact we know—that the address to the Crown was carried by the votes of the French Roman Catholic members, by which it was proposed to alienate the Reserves to secular purposes. (Applause.) Coming from a distant part of the country, he thought it his duty to inform the meeting that all the Church principles of the country are not confined to the City of Toronto. There are men at the outposts, in the remote wilds of Canada, who have been well instructed and grounded in these principles, and who will not be afraid, when the proper occasion arises, boldly to assert them at the risk of all they hold most dear. (Cheers.)

A. SHADE, Esq., Galt, in seconding the resolution, said he would state a few statistical facts, and give a few plain opinions in support of it. The resolution affirms that the religious necessities of the people of the Province, are mainly provided for from the Clergy Reserves, "which, even with aid from the Laity and other sources, have hitherto been totally inadequate to the purpose." If you take the number of the members of the Church of England in this Province, you will find that each Clergyman within the Diocese, has something like 1100 members to instruct. Now take what is left of the Reserves, and say if sufficient—or anything like sufficient—exists for the religious instruction of the people in the back woods. If there is not sufficient now, what will be the condition of these people in the event of the remnant of the Reserves being taken from the Church? Whence are the funds for the teaching of religion to come? The only alternative will be to fall back entirely on the voluntary system, which has been shown to be inadequate even in the United States, where circumstances are most favourable to its trial. The resolution goes on to state "that we consider the alienation of those Reserves to other than religious uses, must materially retard the progress of religion in this Province, and be disgraceful alike to the government who might attempt it, and the people who could acquiesce in it." He was at a loss to know how the alienation spoken of is to be accomplished. He was unable to comprehend what constitutional step can be taken to alienate these Reserves from the Church of the Province. If a British Act of Parliament is not to be maintained—if it is to be violated, that the Clergy Reserves may be diverted from the purpose for which they are now appropriated,—what safety shall we have for any of our property? [Applause.] Where will be our safeguard? What shall we have to protect our persons or our properties? On the other side of the water—in the United States,—we find that property originally appropriated for religious purposes, remains applicable only to those purposes; the people of that country having a safeguard in their Constitution, and in the Supreme Court which that constitution has created. In the olden time, we in Upper Canada had a safeguard in the Constitution which was written for our guidance and protection: we could then appeal to the Constitution, and to the British people. But what is our position now? Why we live under what is called Responsible Government, which has been defined to be "a trap invented by knaves to catch fools." [Applause.] He did not see that that Responsible Government can protect our property or our persons. We have united with Lower Canada, and having lost our constitutional protection, are drifting before the wind without anchor or safeguard. There is nothing to cling to, we are at the mercy of public opinion, as it changes from point to point, and so we must be until some protection be afforded to us and our rights. [Applause.] The contemplated robbery of the Reserves will go beyond all measures that have ever been taken in any British colony. The fact that in this question our position is not so good as that of the people of the United States, may lead to a belief that we should be better if annexed. But, happily, Churchmen never forget their allegiance. They never forget that they are Churchmen, and, being such, are bound to maintain their allegiance, whatever may be done to wrest their property from them. [Applause.]

Resolution adopted unanimously.

J. H. HAGARTY, Esq., introduced the fourth resolution, which ran thus:—

4. "That the attempt which is now being made to disturb the settlement of the Clergy Reserves, made by the Act of the Imperial Parliament, has emanated from its 'unscrupulous opponents;' and must, if persevered in, have the disastrous effects of renewing religious strife and contention in this colony, and, if successful, shake the security of all property held under Acts of Parliament, hitherto deemed inviolate."

The point in this resolution which first struck him (he

said) was, that it called attention to the origin of this agitation, which in his judgment was the most wanton and uncalled for, and in its beginning the most insignificant that ever threatened to disturb the peace of this fair and populous country. To any person who had arrived in the country recently, it would really seem as if the Church—whose members in Upper Canada number some 200,000—was some miserable body, mean in intellect, in wealth, in position, particularly mean in numbers, and desperately greedy in its endeavours to get and retain property, whether its own or not; to such a person it would appear that the Churchmen are a miserable handful, trying to crush and hold in their iron hands nine-tenths of the people of this country—trying to ride rough-shod over them, to crush free discussion, and asserting arrogantly and indignantly all the attributes of what people are pleased to call a dominant Church. (Applause.) The dominance of Churchmen, Heaven knows! has amounted to this: that if any man wished to be ill-treated, to be despised, to be considered unfit for anything, unworthy of public trust—in fact, if any man desired to raise an impediment which should prevent his getting anything at the hands of the powers that be, it was only necessary that he should belong to the established Church of England and Ireland. (Applause.) Every attempt is made by parties to catch every description of loose fish, and to introduce men from some of the numerous folds of dissent—(he used the term without meaning offence) every attempt is made to conciliate these bodies, but to crush and trample on Churchmen. The worm has at length turned, and with all Christian feeling he hoped that on this occasion it will try to bite. (Applause.) Where has this agitation come from? Who called for it? Who wants to disturb the settlement of 1840? Is it the 200,000 members of the Church of England and Ireland? No. Is it the Church of Scotland? No—Emphatically, No. Is it the Church of Rome that strives to disturb the question? No, it is not, in Upper Canada, the Church of Rome. Is it the Methodists? Again he said, No. But he would tell them who it is. It is one of those miserable fractions that figure amongst the almost unseen items of the census. (Applause.) Examine every opponent of the Clergy Reserves, and you will find that they do not belong to any great denomination, but come from some of the small cliques—those veritable religious family compacts—which are mentioned in the census returns under the head "Independents," or are covered by the expression, "All other denominations." (Cheers.) This assertion is borne out by the character of the leader of the agitation, by its organ, by its supporters. Every prominent name—every man of note who has taken part in this agitation against the Church—is known to belong to these small cliques, or to be under a dread of their noise and clamour, their hundred tongues, and thousand pens and paper.—Through a dread of these, weak-minded members of the Church and other denominations have been induced to pander to these petty bodies. (Applause.) He believed that the agitation is opposed to the wishes of four-fifths, if not five-sixths of the inhabitants of this country. Is it to be said that every 80 or 90 people shall never have peace till they satisfy the remainder of the 100? Why half-a-dozen of men might with as much propriety come to the front of his house and "make night hideous" with their horrible noises, and with the declarations that if he would not surrender his freehold, he should never have peace. (Applause.) He believed that Churchmen will never be left alone till the end of time, so long as a cry remained to answer the purpose of their assailants. There are very few things in which he would like to imitate them but still there is one leaf in their book which Churchmen may do well to copy. It was with disgust he was driven to speak of party politics, for no man in Canada hated them more than he did; but he would say, that when the time comes let them remember their antagonists, and perhaps, the result will be seen in more than one election. It frequently happens that a minority are able to elect a member, in the teeth of the expressed will and known wishes of a majority. Take a case: An election comes in a constituency that is divided by the old fashioned land marks—tory and radical; a reform candidate is started, who knows that he will have a hard struggle to get in; a few of these blatant gentlemen belonging to the small denominations, come and promise their support if he will vote against the Rectories and the Clergy Reserves; he swallows the bait, and undertakes to do their work against his own convictions. Well, he is returned, walks into the House of Assembly, and votes to do what he knows to be wrong. This is true of members and communicants of the Church. (Applause.) But can they other conduct be expected from such men, when they see how those far above them in position, act? Look at the two Despatches that have recently been published—one from the Queen's Representative in this province. He was not going to speak evil of dignities, for he had remembered since he was a boy the advice given by a brave old cavalier in the civil wars, when dying, to his son, "my lad," said he, "remember through life to respect the Crown, even if you see it hanging on a bramble." (Laughter.) But what saith her Majesty's Representative? He writes a despatch to England, showing that in his own heart he deeply regrets this agitation; he points to the "unscrupulous opponents" of all religion; he speaks of the apathy of those who should have been the defenders of the Church here, and calls the attention of the members of the Church to the necessity of being more active hereafter, and of not looking to England for assistance. It is plain, that this nobleman writes against his convictions when he recommends Earl Grey to re-open the question. And what does the representative of all the Greys do? Why he writes back an answer, in which, in effect, he expresses his sorrow at the revival of the question, and goes through a long string of reasons against such a course, but winds up by saying, nevertheless, that the prayer of the Legislature shall be granted. (Laughter and applause.) Now, when two men—one the highest in this Province, and the other the highest in England, so far as the colonies are concerned—do that which their own convictions plainly show them to be improper and immoral, if not something worse, can it be wondered that the subordinates resort to the same corrupt policy, and sacrifice every principle of honesty to the keeping of place and office and pelf? (Cheers.) He (Mr. Hagarty) thought that England had learned a bitter lesson on the subject of surrendering Church lands. England, which is now paying £8,000,000 a year in the form of poor-rates, gave up at the glorious Reformation (glorious in everything but this) that that noble provision for her poor—be spoke of the lands that were confiscated—which, if retained, would have obviated the necessity for poor-rates. (Applause.) Such was the lesson which the mother country got in sacrificing Church lands. The cry was then, as it is now in Canada, "Down with everything—let there be