CHURCH OF ENGLAND UNION MEETING.

On Friday night a public meeting was held in the City Hall for the purpose of hearing the Report of the Committee of the Church of England Union—a Society recently formed for the purpose of remonstrating "against the attempts made by certain parties to alienate the Clergy Reserves, by devoting them to the promotion of secular education." John Arnold, Esq., occupied the Chair. Archdeacon Stuart read the opening prayers, which he seemed to do with great difficulty owing to the deficiency of light.

E. Taylor Dartnell, the Secretary of the Society, then read the Report, which was to the following effect:—That when the first feeling of surprise and indignation at the threatened attempt to impede the spread of religion in this Province by tearing from the various religious bodies the temporalities derived from the Clergy Reserves, and appropriating them to purposes of secular education and utility, had subsided, a private meeting of some members of the laity and Clergy took place in this city, on the 17th of March last, to confer as to the steps to be taken in consequence thereof. Those gentlemen were of opinion that British Canadians of every religious persuasion deriving aid from those Reserves under the settlement of 1840, were too sincerely attached to the maintenance of religion and the diffusion of Christian Knowledge, ever to think of quietly submitting to the establishment of a principle which tended to the suppression of all religion and the encouragement of infidelity in this colony. Under this belief they resolved that an opportunity should be given to the laity of the United Church of England and Ireland to declare their adhesion alike to their faith and to the principle of the settlement of 1840, however unjust it may have been deemed by them. They resolved on the immediate action of this Union, which at once took place. As members of it, they published an Address, in which they represented to the laity the injustice of the attack thus made upon the temporalities of religion; and acquiescing, as they did, in the opinion of his Excellency the Governor-General, that it would be an evil of no small magnitude on their part to rest content as heretofore with endeavours to influence opinion in England, they pressed upon them to adopt the remedial suggestion of his Excellency, and henceforth, "resort to measures which may strengthen their position in the colony also." The sentiments of the laity were not miscalculated. They have been appealed to, and that appeal has been responded to in a manner which has proved the deep attachment which they feel to their religion and their determination to defend, to the utmost of their power, every attempt to divert from sacred to secular purposes, the small share that now remains to them of the beneficent offerings of a departed Monarch, to the glory of his Maker, and the eternal happiness of the people now inhabiting the Canadas.

This association has within a brief time attained a prominent position; and by an arrangement with another body, as advantageous as economic, the Committee have been enabled to open an office in the most eligible situation in this city, where the business of the Union will henceforth be carried on.

"The Committee cannot conclude this their first Report without recording the gratifying fact that they are not the only Christian body which has come forward to preserve the temporalities of religion as intended to be secured by the Act of 1840. The Presbyterians of the Church of Scotland are also in the field, and there are some indications that many of the Methodist as well as the Roman Catholic body are also disposed to maintain that settlement, inasmuch as they admit through their press that it is necessary for the social welfare of this Province, that "religion should be maintained therein as the surest preventive of crime, the never-failing offspring of ignorance and irreligion," whilst the organs of the Government already express their fears that the measures which have been resorted to by this Union are likely to defeat the threatened aggression upon religion. They have, therefore, every reason to persevere in the course of action upon which they have entered: and they feel convinced that it is only by presenting a fearless, a determined, and a compact front to their opponents—by steady perseverance in their present policy, and, if necessary, even by aggression upon those who have so wantonly attempted to restrain the rapid diffusion of our religion, and the increasing efficiency of our clergy, that they can ever expect "to strengthen their position in the colony," frustrate the aim of those who would make democracy supreme in the Legislature, and crush their present attempt to revive religious animosities." It is thus alone they can hope to maintain that British connexion which it is the ultimate aim of their opponents to sever; in defence of which they the English Churchmen, have hesitated not to hazard life itself; and to which, by birth, by parentage, by feeling and by faith, they are so firmly and unalterably attached.

But three short weeks have elapsed since that appeal had been made, and the responses which arrive from every part of the Province are declaratory of adhesion to the principles and objects of the Church Union. The Committee, therefore, have every reason to hope that ere many weeks elapse, Branches of this Union will be in operation in every township in this Province; that the Church will resolve henceforth to assume its proper position in the colony, and its members will exercise that influence in all social and political measures affecting the interests of religion and the welfare of the Province, to which, from property, education, and numbers, they are alike entitled; and that they will not permit their rights and privileges to be henceforth "bartered or given away," in compliance with the demands of "unscrupulous opponents."

Hon. William Allan moved, and Hon. James Gordon seconded the adoption of the Report.

Mr. Darnthwaite rose to move the second resolution:—

"That it is the duty of every Christian State, to encourage the maintenance of Religion and the diffusion of Christian Knowledge; as thereby alone [illegible] instrumental in promoting the social happiness of the people, and the general prosperity of the country."

He expressed great reluctance at assuming the responsible position of moving that resolution, and wished it had fallen into abler hands. He had not taken much share in political life, but he could not divest himself of the recollection that it was in defence of the National Church he came forward, assailed as it was by legions of infidelity and dissent. A few months since, when he came to this colony, he did not think the temporalities of this Church were in danger, it was therefore with no inconsiderable surprise that he found the College that years ago had been founded as the cradle of religion, divested of all its attributes,—that at a few short weeks before, the resolutions had been passed by the Legislative Assembly calculated to open the question of the Clergy Reserves as settled in 1840—the manifest intention being to apply these Reserves to secular purposes. Though for a long period of time these Reserves were not the subject of hostility; but at that period the Church of Canada was small in number, and with few exceptions, of little practical utility, the extent of labour being more than possible for them then to compass, although not negligent of the duty which devolved upon them. Up to 1817 they had but 19 clergymen in the colony. But to the activity of the Church's increase was added the hostility of the Church's enemies and with rapidity unparalleled were added the attacks upon the Reserves. It is the duty of every Christian State to encourage the maintenance of religion and the diffusion of Christian Knowledge as thereby can it only expect the blessing of Almighty God, and be instrumental in promoting the happiness of the people, and the general prosperity of the country. In 1840, a settlement of this question took place, the effect of which was to remove the great objections which had previously existed, viz., That the Reserves were the property of the Church alone. The claims of other religious bodies were passed over up to that time, but in order to calm all religious animosities and secure to the Church a remnant of those temporalties which the good King George the Third devoted to it, five-twelfths were retained to the Church of England, and the rest—seven-twelfths—were apportioned to the interests of all other denominations of Christians in the Province who might think fit to apply for it. That settlement gave a right to every religious body in the Province to some portion of these Reserves, and it is the interest of all to join with the Church to defend that settlement to the utmost of their power. The only reason that can be given for violating that settlement is to apply the funds to purposes of secular education. He would ask what experience had they of secular education in other countries. If they turned to Spain—Secular education has been tried in France, in Austria, in Germany, and in Prussia, and what has been the results. In France infidelity has long devastated the country. Revolution follows revolution. Austria and Prussia and the German States were long pointed out as models of the benefits resulting from secular education. Within the last two or three years the Continent has been one scene of crime, bloodshed and revolution, monarchs have been hurled from their thrones, and religion trampled in the dust. If they were to turn to Italy or Spain, they beheld the most debasing ignorance and superstition. Let us turn to England and see what is the state of things there,—to Ireland and see what it is there. Six hundred years ago, England found Ireland the cradle, the retreat of the primitive christianity, which we now seek to defend. She planted popery with the British sword, and popery has proved her scourge. Look to England and see whether there is anything in her own position similar to ours. Within the last century, extraordinary changes have taken place in the manufacturing districts, places previously desert wastes, are now the haunts of men, the abodes of a dense but an ignorant population. The growth of population in these districts is almost incredible. The population of England last century, was little more than eight millions, and in 1841 it was nearly nineteen millions. In the agricultural districts, the increase has been from 25 to 50 per cent, and in the manufacturing districts from 70 to 200 per cent. In some localities the increase of population has amounted to even 400 per cent. But with all this increase of population, there has been no increased provision for the spiritual necessities of the people. The spiritual provision for the people is not more now, than it was 100 years ago. Efforts have been made in modern times to remove this dreadful state of spiritual destitution, but these efforts are not equal to the necessities that called them forth. The various dissenting bodies, with praise-worthy zeal, have laboured to supply that deficiency, which the state ought to provide for but did not, and, however zealous they have been, and much good has been done,—but still they have been unable to grapple with the evil. As the spiritual destitution increased, so has crime also. It has been truly said that crime is the inseparable attendant of spiritual destitution. In a little time, however, it was discovered that ignorance and treason were far more expensive than religion, and efforts were made to check the evil. Had they resorted to the increase of the ministers of the Gospel they might have succeeded, but the remedy applied was secular education. We have 25 years' experience in England, and what are the results? It has been aided by voluntaryism, and, with the two combined, the results have been that crime and pauperism have increased in a ratio almost incredible. The persons committed to jail in 1813 were 7164; in 1836 they amounted to 20,984, and in 1842, 31,909. Thus, with secular education crime has increased in 30 years over 400 per cent. This year the increase has been 500 per cent. Here it is palpable that secular education has not checked the progress of crime, but has rather accelerated it. But crime is not the only evil that is growing with secular education. Infidelity has made rapid strides, and so has pauperism. The poor rates in 1803 were three millions; in 184 they were six and a half millions. So that secular education has been fruitless in checking the spread of pauperism. How is this great evil to be remedied? Some say religious instruction will do it—some say secular education—some say the voluntary system will effect it—some say the establishment or promotion of popery will do so. One singular feature was the growth of the vicious literature of the present day. Mr. D. here referred to the weekly sales effected by one bookseller in Manchester in literature of an infidel tendency, which he characterized as the growth of secular education. But to return to Canada. He had before him the returns of crime in the lower provinces where Romanism had made ample provision for the spiritual necessities of the people, and even a corrupt religion is better than none. Of the persons committed to the Kingston Penitentiary since 1840, 283 were from the Lower province, and 891 from the Upper. The expense to support this was £23,145 to the Lower and £73,112 for the Upper—or £8,000 a-year. Yet the province does not hesitate to pay £8000 for supporting and pampering criminals in the Penitentiary, and refuses to pay a little for the diffusion of religious knowledge here. Is it to be wondered at, when such is the character of the people, that there are 60,000 infidels in the Upper Province? How, then, is this state of things to be remedied. Has popery ameliorated Ireland? What is her state? Has the voluntary system, has secular education ameliorated the condition of the distressed in England? The experiment has been tried, and has been found wanting. And yet we are asked to introduce it in Canada. We are asked to throw open the field to secular education, and then would come crime, pauperism and destitution! Let us turn to England when she was the advocate of Protestantism. In the days of good Queen Bess,—she was the champion of Protestantism during her reign. Let us turn to her successor, James,—he was a Protestant in principle, and a religious King. While he lived, England was respected; but when Charles the First ascended the Throne, he lent his aid to popery, and he paid the penalty for his treachery to religion, by losing his head. [Hisses and Cheers.]

A Voice—Charles was a martyr. He was a martyr to religion. [Hisses and cheers.]

Mr. Dartnell resumed: Cromwell, no doubt, usurped the sway in England; and much as he [Mr. D.] despised the man (for hypocrite he was) but still he maintained—

A Voice—he was a Regicide. [Cheers]

No doubt he was a regicide; but he maintained the Protestant principles of the British Constitution. [Applause.] His successor, Charles the Second, what was he? He was the companion of Louis the Fourteenth, the champion of popery; and he died in the Roman Catholic faith. James ascended the Throne, and popery was proclaimed the religion of England. During both these reigns, England was despised by neighbouring nations. The revolution of 1688 placed a Protestant Monarch again upon the Throne. Protestant principles brought the House of Brunswick to the throne; and during the long time they have reigned, Protestant principles have been maintained. George the Third—

Several Voices—Yes, you are coming to the point now. That's the King.

To George the Third they were indebted for these Clergy Reserves. The close of his reign was remarkable as the great era of religion. At the commencement of the present century, many of the religious societies of the present day had their existence; and when the whole of Europe was in arms against Great Britain, religion was her care, and she defeated the armies of the whole of Europe. Why then should they be asked to adopt secular principles? Why should they take in their stead secular education, when from the earliest period of the world's history, secular education has brought misfortune upon the world? Secular education is no novelty; but the Word of God brought life and immortality to light. They could trace man's ruin to secular education; the moment it was poured upon the ear of Eve, by Satan, it brought sin and sorrow and death into the world. Secular education, perhaps, has its advantages; but compared with religious instruction, secular education may be called the moonlight of the soul. Mr. D. here commenced a most luminous poetical peroration; but having broken down in the middle of it, the cheering and laughter were so great, while he endeavoured to recover himself, that it was impossible to do justice to what he said. He finished with the hope that to the latest moment of his existence, he would advocate religious instruction as the only sure basis of national prosperity. [Great applause.

Rev. Mr. Palmer of Guelph, rose to second the resolution. He said the previous speaker had surely been reading the historical romance of Babbington Macauley—[hear, hear, and cheers]—or else he could hardly praise as an advocate of Protestantism, one who ejected thousands of Ministers from their livings—or ever could say one word in contempt of that Sovereign, who, whatever else may have been his faults was a devoted son of the Church of England, and sealed his attachment to her by his blood. (Applause.) In common with many of the country clergymen, and with many of those who had attended the Bishop of this diocese as lay delegates to represent the Church at the bidding of their diocesan, he knew little of the Church Union, whose first meeting they were called upon to hold this evening; but they may take a lesson from it, and he believed many of them had come to learn a lesson from this meeting so that they would be enabled to make a vigorous and determined effort to maintain the rights of the Church of England in this Province. From the resolution he had the honour to second, the proposition it contains is so self-evident that it required no advocacy to recommend it to their adoption:—"That it is the duty of every Christian State, to encourage the maintenance of religion, and the diffusion of Christian knowledge" could hardly be denied by any Christian, so that it seems almost unnecessary to say one word upon it. But since he had been called upon to second it, it may be expected he should say some few words to prove that this position is a true position—one that will stand the test of examination, and which is laid down in the Word of God, and borne out by practical experience. If they turned to the scriptures of truth they would find that the Great God was not only the head of the Jewish Church but the civil ruler of the Jewish Nation, and in that capacity He was pleased to provide for the national establishment of religion; and when they came a little further down in the Word of Truth they would find it prophesied that "Kings shall be its nursing fathers, and Queens its nursing mothers." That is a passage he found himself utterly at a loss to understand in accordance with radical and dissenting notions. (Hisses and cheers.) If he were a dissenter, the only way he could understand it would be that 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 which is to keep it in existence. And when you go a little further down as was observed by their venerated Bishop in his charge, you will find that our blessed Lord, was a member of that Jewish established Church—frequented its places of worship and availed himself of the national establishment of religion, in the land of Judea. If he did so—who will have the hardihood—who will have the blasphemy to say, that the national establishment of religion is a sinful thing. (Applause.) If they had no authority from Scripture, the argument from reason itself is perfectly sufficient for their purpose. It is admitted that the child is bound by religious principles to be obedient to its parents—when he grows up and becomes 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 he can to advance the ministrations of religion in the church with which he is connected. But let him have the misfortune to become a ruler, and *Presto*—he is a heathen—he must know no more about religion than if he were a Mahomedan or a Parsee. (Applause.) Let him go into the assembly of this province, and there he is bound to compliment away his religion—to make a present of it to his neighbours for the sake of political expediency. (applause.) Is this the system they were prepared to countenance?

(No, no, from several voices.)

He rejoiced to have this response and to witness the tone that prevails in this assembly this evening. It augured well for the Church Union. He trusted that that spirit would spread itself to every corner of the land, and that the Church of England will come forth with all its potency and might, and tell the people that although it has been sleeping it is not dead. (Applause.) In reference to the National establishment of religion, they had not to argue that question under the disadvantages which would have attended it if they had to maintain it by direct contributions from individuals under legal sanction.—For a good and pious King did make provision out of resources constitutionally vested in him for the support of religion without any charge to any person whatever. And it is for the defence of that property this Union has been formed, and they were going to associate. (Applause.) Suppose that this property be taken away, or that they deny the abstract principle of the dut, of providing for religion on the part of the State, and were thus driven to the voluntary system. Now, he would not say one word against the voluntary system as an adjunct in the cause of religion. The Church does not wish to cast off the voluntary principle at all. They only assert its utter inadequacy to accomplish the purposes for which the other is necessary. There were two or three plain reasons which many persons he trusted were perfectly familiar with, as proving the inefficiency of the voluntary principle when taken by itself. It is plain that religion is most wanted where there is most ignorance, crime, ungodliness and immorality. That seems to commend itself to reason. Well, what disposition will there be to support religion in such a place?—none whatever.—There is no analogy between the natural and spiritual wants, and the desire exhibited for the supply of these wants. A desire for the ministrations of religion is in an inverse ratio to the necessities for it. The more depraved men are, the less desire will they have to contribute for the support of religion. There may be a desire for it where there is no ability to maintain it. It was his duty recently to drive through a distant part of this country where immigration is directing its course, and the country filling up with extraordinary rapidity. Every five or ten miles he was able to collect congregations, and to take some steps to cheer the people and lead them to expect a supply for their spiritual wants. There was a most anxious desire manifested for the ministrations of the Church of England, but they had recently settled and were unable to do more than obtain the necessaries of life. Were they to leave these poor people to perish for lack of knowledge in consequence of their inability to pay for the ministrations of religion. (Applause.) Then they would see there may be a great want of religion, and there may be no desire to contribute to its support, and there may be a desire for religion where there is no ability to support it. Suppose they test the voluntary system in reference to a case under operation in the most favourable circumstances. He alluded to the United States. That was a favorable place in which to test the efficiency of the voluntary system; for this reason, several endowments conferred upon the Church there previous to the Revolution, have outlived all the changes that have occurred—and shall it be said that the Church property granted previous to the Revolution is still retained by the Church in America, and that under a British Sovereign, the descendant, the grand-daughter of the King who gave this property, that the little remnant of it shall be taken away here. Some little time ago he wrote a letter to the United States to make enquiry in reference to the endowment of Trinity Church, New York. He ascertained that the endowment was the gift of Queen Anne. It was leased for a long time at £30 currency per annum and it now brings about $70,000 per annum, but much of the property being held on unexpired leases, the present actual value is estimated at $300,000. In this one endowment then, they would willingly give all the Clergy Reserves held by the Church in Upper Canada. (Applause.) He had a journal of a Convention of the Protestant Episcopal Church in the United States.

A Minister near the Platform—"You don't call them a Church, surely!" (Applause.)

Rev. Mr. Palmer proceeded with his remarks, and referred to the Journal of the Protestant Episcopal Church of the United States, to show that in Western New York and in Ohio the voluntary principle had been found insufficient to provide for the spiritual wants of very many districts, without assistance from Boards of Missions, &c. Contrast with this the state of good old England, with which, God grant they may ever have the happiness to be connected. (Applause.) The population of the United States in 1840 was nearly 18,000,000, the population of England in 1849 was 16,000,000. The number of ministers for nearly 18,000,000 in the United States, was 1,438, on the voluntary system, while to the 16,000,000 in England the number was about 16,000. The Comptroller of Trinity Church, New York, bears this testimony—"Experience proves that the church requires endowment to render the clergy independent, so as not to be enslaved to study popularity." (Great applause.) One point to which he would now refer was the example of the French King in endowing the Roman Catholic church of Lower Canada with such large and liberal endowments, and still preserved to that church. He would ask, could those people be sincere in their opposition to Popery, who would strip Protestantism of all its endowments and leave the Roman Catholic Church with ten times the property of the Church of England, in order to spread its Romish Institutions over this Province, and to swamp Protestantism altogether. He never could understand some of those good dissenters, for they really seem to have a great hatred of Popery but they seem to have a greater hatred of the Church of England. Their object seemed to be to give Popery the ascendancy, by stripping the Church of England of all power to resist its aggression. Now, he thought this French party in Lower Canada, who are the masters of the Upper Province, for it is quite certain that the good French people of Lower Canada are the masters of the people of Upper Canada—and if these gentlemen do unite with the enemies of the Church of England, they must not be surprised if some member of the House of Assembly be asked to move, that an address be presented to the Governor General, praying, that he will order a return, showing the amount of property possessed by the Roman Catholic Church, in Lower Canada. Nor must they be surprised if an address be presented to the Queen, asking for leave to legislate upon a question long ago settled finally, but as it appears, with a sort of Irish finality. Nor need they be surprised, suppose a member of the House of Commons be requested to ask Her Majesty the Queen, that she will be graciously pleased to give the legislature of the province, leave to deal with all endowments, both Protestant and Roman Catholics. All the Church of England wants is a clear stage and no favour. It seems strange, that the property of the Church of England, should be taken, and the property of the Church of Rome left, that with the possession of enormous revenues, it may have the power to send its nunneries, and its convents, and jesuits, with their cocked hats up here, in order to convert us poor simple protestants to the rational and Scriptural doctrines of the Church of Rome. (Applause.) They must not be surprised, though we ask leave to deal with them, as they deal with us. Another point he would touch upon; public principle has been sadly deficient in this Province for some time past. Public men have not been true to the Church of England. Public faith of public men has been most seriously damaged by the inconsistency of some who profess to be champions of Conservatism, but who, so soon as placed in power, betrayed the trust reposed in them. (Great applause.) He did think that if the late administration had gone to the country with a distinct religious principle emblazoned upon their banners, they would have been in power now instead of the men who are ruling this country. (Cheers.) He did think, however, that they had suffered on account of the crimes of their predecessors, but he trusted that when in power again, they would be found true to those principles of which God has said, "They that honour me I will honour, and those who despise me shall be lightly esteemed." He would now pass from these great men to stars of lesser magnitude. There seemed a moral cowardice pervading public men. They seemed afraid of each other. If asked to take any course, they say—Hush. (Applause and laughter.) The other day at a vestry meeting of his own people, when he laid the Bishop's pastoral before them, requesting them to elect delegates to this convention, one gentleman was an office-holder and could not interfere, and another was so and so. They must lay aside this cowardice—they must be strong, fearing God and thinking little of men. "Trust not in man whose breath is in his nostrils." It appears that this Church Union may be of essential service in combining their efforts. If they would only stick by each other, the Church of England will wield a power in this Province that will enable her to bid defiance to all her enemies. (Applause.) What can be done to damage the Church of England in this Province if men would not be afraid or ashamed to acknowledge that Church in which they were baptized, and by whose ministrations they are taught and comforted and encouraged and prepared for death and judgment. If they would take their stand more fully, and rise above those low, beggarly notions of political and worldly expediency, they would be safe. (Applause.) He hoped that this meeting was but the commencement of a series—that gentlemen when they returned to their own districts would form branch unions, so that by degrees they would form an organization competent to act on public opinion, and that they would get up petitions to influence the Legislature, and so influence the elections, so to return to Parliament men fearing God, and hating covetousness. [Great applause.]

Rev. M. Brough rose for the purpose of saying he doubted the accuracy of the rev. gentleman's remark, when he said the "Church of England was asleep." He was sorry he did say so. The Church of England had been patient and enduring, and long-suffering—she has been quiescent, and was not disposed to move, nor did she move till she thought and felt that submission any longer would be sin. He trusted the Rev. gentleman would substitute quiescent for the word sleeping, for the Church had not been sleeping.

Rev. Mr. Palmer said he would adopt the term quiescent, as a substitute for the word sleeping.

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

S. Price, Esq., moved the third resolution, to the effect—

"That the religious necessities of the people of this Province are mainly provided for from the Clergy Reserves, which, even pith and from the laity and other sources, have hitherto been totally inadequate to the purpose [illegible] alienation of these 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 every person who had given the subject the smallest consideration, must be convinced of the correctness of the resolution, in stating that the Reserves are at present totally inadequate to the spiritual wants of the Province. They had been robbed of a patrimony, to all of which they were most justly entitled. If they go to remote parts of this extensive diocese, they find missionaries labouring among a poor people, willing, but quite unable to contribute to the support of the Gospel. Some of those missionaries are obliged to groom their own horses and do every menial office, besides discharging their duties as missionaries. Such remarks as he would make would be the spontaneous sentiments of his own mind; at the same time they are sentiments that he would maintain to the latest hour through evil and good report. He would never sacrifice principle to expediency; he would spurn with contempt any such idea, and he would ever retain his views no matter who it pleased or displeased. It was a fact, that during last session of Parliament, the addresses for the re-opening of this question was carried by a majority of two, and this was intended as a fire-brand to bring up all those animosities, and heart-burnings, of which every gentleman must know them to be the prolific cause. It was singular that the Legislature in passing an address to unsettle this question should stultify itself, and that with his unscrupulous companions, the Hon. James Price, Commissioner of Crown Lands, with all the canting hypocrisy for which he is so well known. (Hisses and cheers.)—that while he would not let religion be supported by State endowment, he—if his memory served him right—introduced a measure setting apart 100,000 acres for purposes of education. If it was necessary to support education by the State, it was *a fortiori* much more necessary to support religion by State endowments. All people admit the necessity of secular education, but will it alone render them great, prosperous and happy. Education must be based upon the Bible as the Word of God; the intellect must be cultivated, but you must also cultivate the heart. Children must be taught their duty to God as well as to their neighbour, and this can only be done by instructing them in the principles of revelation. He did not expect much from the liberality of the French members of Parliament towards the Protestant Church. He would not hesitate to speak the truth to them, and would not be afraid to offend them, although it was said to do so were bad policy. It could never be bad policy to speak the truth. The liberality of the Protestants towards the Church of Rome was well known, but how is that reciprocated? Where was Mr. Lafontaine when the Address was brought forward? Some say he spoke one way and voted another. That Address to the Queen was carried by the votes of the French Roman Catholic members of Lower Canada. He would tell them that all the Church principles of the country were not confined to Toronto. (Applause.) There were men in the out-posts—men in the wilds of Canada who have been well instructed in those principles, who are not afraid openly to assert them, even at the risk of all they held most dear. (Applause.)

A. Shade, Esq., of Galt, seconded the resolution, which was carried unanimously.

J. H. Hagarty, Esq., moved the fourth resolution, to the effect—

"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."

This resolution called their attention to the origin of the agitation, which appeared to him the most wanton and uncalled for, and the most insignificant that ever threatened to disturb the peace of the country. To any person 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; one particularly mean in numbers, and desperately greedy in its endeavours to get property, whether its own or not: it would appear that Churchmen are a miserable handful, trying to crush and hold in their iron grasp nine-tenths of the people of the country—trying to ride roughshod over them, and asserting arrogantly and indignantly all the attributes of what people are pleased to call a dominant Church. The dominancy of Churchmen, Heaven knows! has amounted to this: that if a 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 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 them from some of the numerous folds of Dissent. Every attempt is made to conciliate these bodies; while on the other hand attempts were made to crush and trample on Churchmen. The worm has at length turned, and with all Christian feeling, he hoped that on this occasion it would try to bite. (Applause.) Where had 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.) The leader of the agitation is known to belong to that class; every prominent name—every man of note who has taken part in this agitation is known to belong to that small clique, or to be under a dread of it, and its voice and clamour, its hundred tongues and its thousand pens, and types, and press.—Through a dread of it, weak-minded men have been induced to pander to that miserable small clique.—He believed the agitation to be opposed to the wishes of four-fifths of the inhabitants of this country. He believed that if investigation were made, it would be shown that five-sixths of the people are opposed to it. But he believed they never would have peace until they gave them up. But was it to be said that 80 or 90 people will never have peace until they satisfy the remainder of the 100. Half a dozen men might with equal propriety come to the front of his house and make "night hideous" with their noise, and declare that if he would not give up his freehold there would be no peace, for "we will never let you alone." (Cheers.) He believed they would never be let alone to the end of time, so long as a cry is necessary to be kept up for this purpose. There were few things in which he would wish to imitate them; but Churchmen might take a leaf out of their book, and when the time comes take advantage of it. It was with disgust he was driven to speak of party politics, for Heaven knows, no man in Canada hated party politics more than he did. But let them remember their tactics, and perhaps more than one election will be influenced by it. It frequently happened, that a minority are able to elect their member in direct opposition to the wishes of the majority. An election comes in a constituency divided by the old landmarks, Tory and Reformer. It is divided into these two great classes. A Reform candidate is started; a few of these blatant gentlemen come, and they say—"If you don't go against the Rectories and the Clergy Reserves, we will vote against you—we number 100 out of the 500,"—and that man trembling for his cause, promises to do so—goes against his own convictions—gets returned, and walks into the House of Assembly—and, as they have seen, votes to do what he sees and knows to be wrong. This was true of professed members, and even of communicants of their own Church. But can there be anything else but rottenness, when those above them act as they had recently witnessed. Look at the two despatches recently published. One of these from the Governor-General of this Province. Be not afraid that he would speak evil of dignities, for he remembered since he was a boy, the advice given by an old cavalier who had served in the civil wars. When dying, he called his son to his bed-side, and said to him—"My lad, remember through life to respect the Crown, even if you see it hanging on a bramble." [Laughter and applause.] But what saith that nobleman? He writes a despatch to England, from first to last of it, showing that in his heart he deeply regrets the agitation. He points to the unscrupulous opponents of all religion, and 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 not to look to England for assistance. It is evident that nobleman writes against his convictions in recommending Earl Grey to open this question. And what does the representative of all the Greys in England do. He writes back an answer, expressing his sorrow as the most unfortunate affair that has taken place on the revival of that question, and winds up all by saying—"You will inform the Legislature that their prayer shall be granted." [Cheers.] Now, if these two men—the one the highest in this Province, and the other the highest in England—as far as the colonies are concerned,—do what their convictions show them is immoral, and something worse; could they wonder at the subordinates resorting to the same corrupt policy, and sacrificing everything like principles of honesty to the keeping of place and pelf. [Applause.] With regard to these lands, he thought that England had had a bitter lesson on the subject of surrendering Church lands in the £8,000,000 of Church property in the form of poor rates she gave up at the glorious Reformation—a reformation glorious in everything, but that of giving up the glorious provision for her poor. If these lands had been kept by the Reformed Church, for the support of the poor, it would have obviated the necessity for poor rates for ever in the British Islands. The same spirit was then abroad to a certain extent in England, as is now in Canada.—Down with everything, was the cry; let there be no Church lands—no tithes; and the pimp and the panderer, and the flatterer got grants of the lands that were taken from the Church. Some of the finest parishes in England were left with tithes in the hands of lay impropriators, the Church being left to a great extent dependent on voluntary exertions. But if any man would ask to take back those lands, what a horror would seize men's minds. Were you to ask to take back the fair acres of Woburn and Tavistock, would not the blood of all the Russells and the Cavendishes be in arms. [Cheers.] It would be said you were robbing individuals. But no such noise was made when they were robbing the Church and granting away her fair acres. They had been accused of making some attempt to force their Church and their principles down the throats of the people. He could not understand the meaning of this. The use of the word dissenter was a cause of offence.—They were accused of desiring to be dominant because they would not surrender what they believed to be the legitimate appellation of the Church. It is said there is no establishment in this country.—That may be very true, but he still considered himself a member of the Established Church of England and Ireland in Canada. Most of them before him were in connexion with that Church, and did not cease to make use of that term, and he trusted they would never do so. [Cheers.] One of the chief reasons why the Church is so powerless here is, she does not possess that feverish platform restlessness that would lead her to be constantly exhibiting herself in public meetings, and lectures, and things of that kind, for which other denominations are so notorious. Churchmen are more mindful of the divine precept, "That in quietness and confidence shall be your strength." He hoped the Church would still preserve that characteristic. He did not wish to see her plunging headlong into the arena of party strife, nor putting herself on a level with those who interfere with party politics. [Applause.] But remember what the head of the House of Russell said the other day, when accused of trying to enact the penal laws. His lordship stepped backward and said—"I can only be considered to have retrograded so far as does the man who steps back and raises his right arm to ward off a deadly blow aimed at his vitals. This is all they were doing; they were retracing their steps to ward off a blow aimed at their vitals; if stricken down at this time they would be for years and years paralyzed in their exertions. In regard to the voluntary principle, he considered it unsound, and it is impossible to apply it in this country, unless as an adjunct to an endowment. The Independent and some of the other denominations have no poor among them to support. They are composed of a certain class of men collected together in large towns, able to support a pastor to attend to their own spiritual wants. They have not the task with which Churchmen have to grapple with the hundreds of thousands of Protestant Irishmen that come to this country and scatter themselves up and down as the pioneers of civilization. How are they to be found out? Are they to be told in miserable mockery to subscribe and pay for a minister for themselves as the Baptists and Independents of Toronto and Montreal do? Such a proposition is simply absurd, and cannot be tolerated here. The Church of Rome has wealth in Montreal to sustain herself. The Seminary of St. Sulpice and other rich seminaries are able to send missionaries over the entire country. England had respected her endowments and he honoured her for it, for he regarded them as sacred as a man's own property to which he had a legal title. He trusted that no member of the Church of England and Ireland would urge the impropriety of maintaining intact these Lower Canadian endowments—except as a warning. But every endowment must go if the Reserves are seized upon. It would be as absurd to try to maintain the endowments of Lower Canada, if the endowment of the Protestant Church of England and Ireland be surrendered, as would be the attempts of Mrs. Partington to keep out the German Ocean with a mop. [Laughter and cheers.] From the appearance of the present meeting, however, he would not despair. Great results might rise from small beginnings, and though [illegible] was not an agitator, she must now assume an attitude of self-defence; she must now awake or be for ever fallen. She possesses ten times the intellect, ten times the wealth, and forty times the number of the denominations by which she is chiefly [illegible], and would it be said that they must be dictated to by a comparative handful. Let them not be discouraged, but let them do their duty and leave the consequences to Him who made them, and they would have friends and comforters raised up to them

> "What if to our trumpet's sound
> Voices few come answering round;
> God hath sown and He will reap—
> Growth is slow where roots are deep.
> Israel yet hath thousands sealed,
> Who to Baal never kneeled;
> See our banner—spread its fold,
> Seize it with no faltering hold;
> Spread it, floating high and fair—
> Let all see the cross is there."

T. C. Dixon, Esq., London, seconded the resolution, which was also carried unanimously.

Rev. Mr. Kennedy, of Darlington moved the fifth resolution, to the effect,—

"That there is nothing to justify or excuse the threatened disturbance of that settlement, which has been adopted and acted on by so large a proportion of the Christian population of this Province, as evidenced by their acceptance of benefits thereby intended to be secured to them."

He said a large majority of the people had expressed their happiness at the settlement of the Reserves in 1840, and had supposed that to be a final settlement. He was happy to think that the majority are still desirous that they be retained for religious purposes, although for years past no really political meeting could be got up in any township without these Reserves being held up as a bone of contention. They have been represented as the cause of the Rebellion in the Province. There was a necessity for association being formed. It required somebody to take a lead in this subject, from the fact that the clergy have had so many arduous duties to attend to, that they have not had time, even if they had inclination to thrust themselves into the arena of politics. He would assert, as a fact which could not be contradicted, that two-thirds of the inhabitants of this Province at least, are in favour of retaining the Clergy Reserves for the support of religion. They are averse to that infidel principle, that there should be no support for religion—no support for the propagation of that wisdom which can alone make us wise for time and for eternity; but there is to be a support for that kind of education which is an engine for evil, as well as for good,—that engine which, except it be sanctified by religion, will do more harm than it possibly can do good. In 1848, the population stood thus:—Members of the Church of England, 171,711; Church of Scotland, 67,909; Church of Rome, 133,707; Wesleyans, 90,363—making in all, 463,721, who have availed themselves of the settlement of these Reserves, and who have derived benefits from that settlement. Those that have not availed themselves of that settlement, belonged to the various sects of voluntaryism—sects who owe their very existence to the maintenance of this principle, that they can receive no State support whatever. The Independents, for instance, state that one section must be independent of another. But, after all, they are not so very independent. Their ministers are sent here, and are supported by a society in the old country. They received that support for three years; but he believed it diminished from year to year. At the end of the three years, when it is supposed they have formed a congregation, that support from the home society ceases, and their congregations are expected to support them. He had been assured that some of these missionaries had changed their missions five times; because, as soon as their three years were out, and the people could not support them,—they are allowed to go on a new mission and commence again another missionary course of three years. There was no doubt that in Montreal and Toronto and other large places their ministers are supported because the people can afford to support them. But in the country what good did they do? In his own parish the last minister they had there has concluded his three years and they had gone here and there soliciting subscriptions for him, and it was well known that Church people put their hands in their pockets to give the beggars a dollar to get rid of them (Hisses and cheers which continued some time.) [The Rev. gentleman very significantly put his gold pencil-case to his lip and told them they might hiss till they were tired they would not put him down. He was not the man to be hissed down.] He again resumed by saying, The greater the opposition the greater the need for a Church Union. The parties who had been hissing might have been sent there for Anti-Clergy Reserve purposes. But he would begin where he st