

bilee on the morning that brought peace and good will to men. I do not know a grander effect of music on the moral feelings, than to hear the full choir and the pealing organ performing a Christmas anthem in a Cathedral, and filling every part of the vast pile with triumphant harmony. It is a beautiful arrangement, also, derived from days of yore, that this festival, which commemorates the announcement of the religion of peace and love, has been made the season for gathering together of family connexions, and drawing closer again those bonds of kindred hearts which the cares and pleasures and sorrows of the world are continually operating to cast loose; of calling back the children of a family, who have launched forth in life, and wandered widely asunder, once more to assemble about the paternal hearth, that rallying place of the affections, there to grow young and loving again among the endearing moments of childhood."

"Let the external decorations and the superficial forms of this anniversary fade and fall into desuetude, or be replaced with newer glories as fashion and caprice may dictate; but let not the spirit of Christmas, at once holy and festive, ever evaporate from our feelings, or be chilled by a non-observance of this happy season. Let the laurel—the symbol of peace and good will—be green in our hearts, though it no longer adorn our parlours. A proper observance of the prescribed religious duties, hospitality and social brotherhood; an interchange of love-promoting presents; the festive board; the blazing fire; the moderate bowl, enlivened by music, wit, and song; the harmless sports and pastimes for which none are too old who find a reflected pleasure from delighting the young, or who can renew, even for a single evening, the pleasantest memories of their own childhood; but above all, that enlarged philanthropy which prompts us to look beyond our own circle of smiling faces, and to light up a similar gladness in the cottages of the poor by seasonable acts of charity—these are the observances which every man, to the extent of his ability, is strictly bound to maintain; for they constitute the noblest way in which a Christian can commemorate the Founder of that religion which inculcates universal love."

ALAN FAIRFORD.

Toronto, December, 1837.

"What I do, thou knowest not now; but thou shalt know hereafter"—is the unvaried language of God, in his Providence. He will have *credit* every step. He will not assign reasons, because he will exercise faith.—*Cecil*.

## LETTER 4.

Toronto, 30th November, 1837.

TO THE HONBLE. WILLIAM MORRIS:

Sir, In support of your general accusation against the Provincial Government, "That with a few exceptions the Scots Inhabitants have met with the most discouraging obstacles to their applications for grants of land for their several Churches," you depend most unfortunately upon a letter with a table and remarks compiled by the Rev'd William Rintoul, Moderator of the Synod, from answers to queries transmitted to certain congregations. With these documents it is very difficult to deal.—They exhibit such an absence of courtesy, and indulge in such recklessness of assertion, that it is no easy matter to speak of them in terms of decent respect. I should not have considered them deserving of the slightest attention, had they not been brought officially under the notice of Lord Glenelg by a gentleman of your rank and respectability in the Colony, and might, from their formal appearance and supposed accuracy of research, obtain a weight which they by no means deserve.

What Mr. Rintoul asserts in his letter about the arrogant claims of the Episcopalians, I pass over in silence; but when he ventures to stigmatise the new members of the council of King's College as being of the most intolerant grade, and attacks Her Majesty's Attorney General of the Province in the language of extreme rudeness, I may be permitted an expression of honest indignation. It is too much that a comparative stranger should thus speak of gentlemen of the first talents and influence in the colony—natives of the soil and universally esteemed,—but it presents a melancholy, though true specimen of the spirit which attends the violent opposition of the Scotch Presbyterians to the Established Church. One of the college councillors, thus calumniated was, till very lately, a distinguished Professor and Captain of Engineers at Woolwich: the other was selected by the most respectable Presbyterian congregation in the colony, namely that of Kingston, to present their petition on the subject of the Rectories to the Legislative Council; a duty which he faithfully discharged.

The Attorney General, Mr. Hagerman, employed his splendid eloquence and personal influence last winter to produce harmony on the subject of the Clergy Reserves, and offered the only resolution that met with general concurrence, or was calculated to calm the rising dissensions of the House of Assembly. If he gave umbrage to the Scotch Presbyterians, it was by an honest exposition of their true object; namely, the aggrandisement of their own church at the expense of the Establishment. This he did in language which was mildness itself compared to that employed by their own members against the church of England; and for so doing he has been applauded by the most respectable and intelligent portion of the community not belonging to the church of Scotland, for all other denominations are becoming disgusted with their violent and selfish pretensions. I perceive that Mr. Rintoul's letter has been omitted in the Pamphlet, and the Table only inserted; and I deeply regret that the same prudential considerations did not induce a gentleman of your known sagacity to withhold a paper so disrespectful; for, by placing it before Lord Glenelg, you have become, in some measure identified with its misstatements and calumnies.

From Mr. Rintoul's table, as it was presented to Lord Glenelg, (the printed one not being exactly the same) I subjoin columns 8 and 9, being the only portions connected with the present discussion.

Columns eighth and ninth of the Rev. Wm. Rintoul's Table.

TABLE 1.

Name of Congregations.	8th.		9th.	
	Land from Government.	Application to Government & result.	Land from Government.	Application to Government & result.
Ramsay,	None,	Unsuccessful.		
Smith's Falls,	None,			
Brockville,	None,	Unsuccessful.		
Kingston,	One acre,	Unsuccessful.		
Belleville,	One acre and a half.	No application.		
Cobourg,	None,	Unsuccessful.		
Peterboro' & Cayon,	Two acres,	Unsuccessful.		
Otanabee & Dum-mer Township,	Three hundred acres.	Successful.		
Scarborough,	None,	Unsuccessful.		
Streetsville,	None,	No application.		
Toronto City,				
Oakville,	None,	No application.		
Cornwall,	Two one acre lots, Glebe 100 acres,	Successful.		
Amherstburg,	None,			
Aldborough,	None,	No application.		
Niagara,	Four acres,			
Ancaster & Dundas,	One & one third acre,			
Zorra,	Two hundred acres,	Successful.		
Galt,	None,	No application.		
Thorold, Chippawa,	None,	No application.		
Hamilton,	None,	No application.		

This portion of Mr. Rintoul's table is intended to prove your accusation against the Provincial Government, "that with very few exceptions, the Scots Inhabitants have met with the most discouraging obstacles to their applications for grants of land for their several Churches," and contains twenty one applications of which three only are marked successful. Now it must be confessed that if this statement be correct, the justice of the accusation is fairly made out. But notwithstanding the table of the ninth column, it appears, on examination, that nine only applied to Government for land and therefore the remainder could not have been refused what they never asked. Of the nine it will be proved that seven, and not three as Mr. Rintoul has it, were successful; and two not refused, but deferred; so that not one application met with a denial. The Reverend compiler has, indeed, entered a sort of saving clause in his remarks on the ninth column of his table, and I am not disposed to deprive him of its benefit. He then says, "in this column, viz. the ninth, applications are sometimes marked unsuccessful, although they had been in the first instance favourably entertained by the Governor in Council."

TABLE 2.

Of applications made by congregations in connexion with the Kirk of Scotland for land, and the result to September 1837, extracted from the records of the Executive Council and Surveyor General's Office.

Names of the Congregations.	Granted on	Result
KINGSTON.	Granted on 1st Oct. 1817,	one acre in the Town of Kingston, very valuable, and containing five building lots. Patents issued.
BELLEVILLE.	Granted 24th July 1822,	lots 30 & 31 east side of Church street. Patents issued.
OSNABURGH.	Granted on 6th Oct. 1826,	the western half of the centre common in the Township of Osnaburgh, 24 acres. Patents issued.
WILLIAMSBURGH.	Granted on 6th Oct. 1826,	the westerly half of a strip of land situated in the centre of the Township of Williamsburgh, 70 acres. Patents issued.
MARTIN TOWN.	Granted on 7th Dec. 1830,	west half of lot 16 on the south side of the River Aux Raisin Township of Charlottenburgh, 100 acres. Patents issued.
MONO.	Granted 11th Oct. 1830,	west half of lot 13 in 6th concession east Hurontario street.
PERTH.	Granted on 12th Feb. 1831,	a piece of ground in the Town of Perth being part of what is called Mount Myers, —again on the 10th Jan. 1833, lot number 26 in the 10th concession of the Township of Elmsley, 200 acres—a most valuable tract of land. Patents issued.
CORNWALL.	Granted 7th June 1831,	easterly half of No. 5 in 2nd concession Township of Cornwall, in all 100 acres—besides two acres formerly given in the centre of the Town which is of great value. Patents issued.
DUNDAS OR COOTE'S PARADISE.	Granted on 3rd April 1834,	Block B south of Ancaster street, village of Dundas or Coote's Paradise. Patents issued.
LANARK.	Granted on 3rd Feb. 1834,	lot No. 22 north side of Clarence street on the 2nd concession of the Township of Lanark, and again on 2nd June 1836, Park lot No. 4 and westerly half of lot No. 2 in 2nd concession of the Township of Lanark. Patent for the 200 acres issued.
RICHMOND.	Granted on 11th Jan. 1834,	lot No. 11 west side of Maitland street in the Town of Richmond, and lot 11 east side of Fortune street and a Park lot.
TORONTO.	Granted on 3rd Sept. 1835,	southerly half of lot No. 2 in the 4th concession east Yonge street, 100 acres again 7th April 1836—on relinquishing the above, the Commissioner of Crown Lands is instructed to set apart 200 acres in some convenient place for the purposes prayed for—besides the Govt. lot north side of Dutchess street containing half an acre; granted a tract on 1st Dec. 1824, for a burial ground.
PUSLINCH.	Granted 8th Dec. 1835,	half lot 28 in 8th concession of Puslinch 100 acres. Patent issued.
ELDON.	Granted 8th Dec. 1835,	No. 6 in 4th concession of Eldon 200 acres. Patent issued.
THORAL.	Granted 30th May 1835,	easterly half of 10 in 4th concession of Thorol. Patent issued.
BINBROOKE.	Granted 5th Nov. 1835,	any crown lot which may be vacant—no selection yet made.
BROCKVILLE.	Granted 200 acres 2d June 1836,	not yet located.

PETERBOROUGH.—Granted on 22d July 1836, 200 acres besides lot F fronting on Brock street, and lots 12 and 13 north of Brock street, Town of Peterborough. Patents issued.

PICKERING.—Granted 27th Oct. 1836, 200 acres not yet located.

ZORRA.—Granted No. 25 in 5th concession of Zorra 200 acres clergy Reserves on 20th Oct. 1836.

NICHOL.—Granted 13th June 1836, No. 8 in 1st concession of Garrafraxa clergy reserves. Patent issued.

BYTOWN.—Granted 19th May 1836, part of lot H in concession C Township of Nepean. Patent issued.

GANANOQUE.—Granted on 28th July 1836, No. 5 in 2d concession Leeds Township clergy reserves. Patent issued.

FREDERICKSBURGH.—Granted lots 9 10 11 & 12 east side Richmond street in village of Fredericksburgh on 25 Aug 1836.

CAVAN.—Granted 22d July 1836, 200 acres, not yet located.

DUMMER.—Granted 9th March 1837, west half of 6 in 4th concession.

CHATHAM.—Granted 7th July 1837, ten acres adjoining Town of Chatham. Patent issued.

SMITH'S FALLS.—Granted lot No. 17 in 7th concession Township of Montague, 11th May 1837. Patent issued.

The answer to the following applications by the Governor in Council was "that in the present state of the Clergy Reserve question, the council do not think it advisable to recommend any further appropriations."

RAMSAY.—Read in council 10th December 1836.

SCARBOROUGH.—Petition read in council 10th Dec. 1836.

WHIT CHURCH. " " 23d May 1836.

KING " " 10th Dec. 1836.

LOCHIEL " " 22d Dec. 1836.

ORO. " " 16th March 1837.

OSGOODE. " " 23d Feb. 1837.

CUMBERLAND. " " 21st Jan. 1837.

By this table it will be seen that the applications are thirty-six:—that nineteen were successful, having located their Glebes; four have not yet selected their Glebes; five have received valuable town or village lots; and eight are not refused, but deferred, pending the discussions on the question of the Clergy Reserves.

On comparing the two tables, every honest man must be amazed at the gross deception which Mr. Rintoul attempted on the Secretary of State for the Colonies and to which you have had the misfortune to become a party.

It is material to remark that of all these applications only seven were made previous to 1833: three were made in 1834; and five in 1835. All the rest were made in 1836 and 1837,—thus proving that the Scotch Congregations are of very recent organization and can therefore have had as yet little moral influence on the colony. It is farther manifest, from the second table, that the local Government has been so far from throwing obstacles in the way of applications for land, that it has been peculiarly favourable to all coming from Scotch Congregations; and I can testify, from long experience, that the colonial authorities never failed, when in their power, to satisfy all applications for Glebes from congregations connected with the Church of Scotland.

It farther appears that there are nineteen churches in connexion with the Kirk of Scotland endowed with Glebes in the Province of Upper Canada; which is a greater number, in proportion to the adherents of that church, than the fifty-seven Rectories to those belonging to the church of England; and this has been done by the local Government without the slightest authority. Is it not therefore passing strange that, with a church better endowed in proportion to its claims and numbers than the church of England, you and your constituents should be so blind to your own interests as to cry out against the Rectories?

Had you succeeded, it is quite evident that the Government would have been compelled, in common justice, to resume all the lands conferred on your church and on other denominations, at the same moment that they abolished the Rectories.

I have the honour to be, Sir,

Your obt. humble servt.

JOHN STRACHAN.

## THE CHURCH.

COBOURG, SATURDAY, DECEMBER 23, 1837.

There is not perhaps a class of men in any community who undergo a greater share of labour, both of body and mind, than do the Protestant Episcopal Clergy of America, whether in the United States, the Canadas, or the Provinces of Nova Scotia, and New Brunswick. We do not intend now to speak of the success of that labour,—how far the fruit is, in general, commensurate with the toil bestowed,—but we affirm, without fear of contradiction, that there is no class of men, amongst all the grades of society, who encounter more to wear out the energies of the physical and moral constitution than the Clergy of that Church which, for the sake of embracing our revered sister communion in the United States, we shall term the Episcopal Church.

This will be the ready admission of any who have had opportunities of observing the manifold and harassing occupations of the Missionary or parish Clergyman in a new country,—while he pursues, in all weather and in all roads, his weekly round of toilsome duty; fulfilling, with calm and unabated zeal, his multiplied engagements far and near; and employing every hour which he is permitted to spend by his fireside at home, under every fluctuation too of health and spirits, in preparation for those Sabbath duties which a becoming sense of his solemn commission will not suffer him lightly or without deep and anxious thought to undertake.

But while such are the unwearying occupations of those who fill the humbler posts in the sanctuary of the Lord, it is not to be supposed that they who occupy the highest stations there experience one jot less of the same incessant toil. Who that looks, for instance, to the vast amount of labour accomplished in a single year by one of our Colonial Bishops, or by one of the prelates of the sister Church in the United States, but must feel himself carried back to the days when those Missionary Overseers of the Church, the Apostles, traversed every known land