faults of public prayers." He does not notice, it will be

SUNDAY CHURCH SERVICES IN THE CITY. St. James's*... { Rev. H. J. Grasett, M. A. Rector. } 11-o'c. 3½ o'c. St. Paul's.... Rev. J. G. D. McKenzie, B. A., Incum tt " 4"

* The Morning Service is for the combined congregations of St. lames's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity. In this Church the seats are all free and unappropriated. The Holy Communion is administered on the first Sunday in every mouth at St. James's and St. Paul's; third Sunday, Trinity Chirch, King Street; and last Sunday, St. George's Church; in the last Church the Holy Communion is also administered at eight A. M., on the last Sunday of each month.

THE CHURCH.

The issue of the struggle we consider almost tantamount to a defeat on the part of the movers, for although the whole set of resolutions have, in parliamentary language, been carried, yet the result can "Woodstock, 16th February, 1836." uever be adduced as representing the united opinion, or any thing like unanimous wish of the Legislative House of Assembly of this Province: consequently the proceedings here will be devoid of all weight in the eyes of the Legislature at home; or at any rate of the weight which would necessarily attach to an address from the Province, if it spoke the general sentiments of the Assembly or people. The first twenty-three of the Assembly or people. The first twenty-three has, from its very formation, entertained and cherished Resolutions were allowed to pass without a division, as being a mere relation of circumstances connected with the history of the Reserves. The twenty-fifth, the history of the Reserves. The twenty-fifth, and the history of the Reserves. The twenty-fifth, the recent disposition of the Reserves. with the history of the Reserves. The twenty-fifth, declaring that the present disposition of the Revenue is unjust, met with a decided, though ineffectual opposition; but the twenty-ninth which contained the pith of the question, namely, that the Provincial Legislature should be invested with the power of alienating the Reserves entirely from religious purposes, was carried only by a majority of two. There yet remains to be adopted an address to the Queen founded upon these Resolutions, but we maintain that no address embodying their sentiments can ever be received or looked upon as "the opinion of the House," when the divisions have shewn that there exists a great different and the sundance of the Ministers and Rulers of our Church, by the soundness of its principles, and by the sobriety of its proceedings. This septence of our Church, by the soundness of its principles, and by the sobriety of its proceedings. This proceedings. This septence of our church, by the soundness of its elfrage ment of their respective shares of the Clergy Reserves as itself to the notice, approbation, and confidence of the Ministers and Eulers of our Church, by the soundness of its principles, and by the sobriety of its proceedings. This sentiment passed in the fourth, by the soundness of its principles, and by the sobriety of its proceedings. This expectation has been realized to an extent scarcely anticipated. We are therefore resolved, under the Divine blessing, steadily to pursue our course."

On the 18th May, 1836, the Society met at the Rectory, Woodstock. The Archdeacon (Dr. Strachan) and eleven to be adopted an address to the Queen founded upon the said yet of a "Convocation" under his Lordship's special notice, and press for its immediate formation or constitution."

The following circular was addressed to the Clergy of the control over, and the disposation and arrangement of the funds assigned by the respectfully to the funds assigned by the respectfully to the fourth, by the soundness of the Church of England the chir re the divisions have shewn that there exists a great dif-ference of opinion, and very strong opposition to the measure, though it has been introduced and borne up with all the influence of a popular ministry. The carrying these Resolutions is a very different

matter from the passing a bill. In the latter case, the merest majority is enough to make it a law; some merest majority is enough to make it a law; some such rule being necessary for the practical working of Legislation.—But when an address is presented to the Imperial Government, stating that such and such are the sentiments and the wishes of the Legislature of Canada, that in the opinion of the House of Assembly here, it would be expedient and desirable that the Government there should revise and repeal certain for the control of the House of Assembly here, it would be expedient and desirable that the Government there should revise and repeal certain for the Church, having been long and generally felt, and such a measure seeming to be especially called for at the present time, it is proposed, with the sanction of the Hon. the Archdeacon of York, that the Clergy of the Province meet at Toronto, Wednesday, October 5th, to take the subject into consideration, and to submit the views of the meeting to the Lord Bishop for his approval. Your presence is earnestly solicited."

I am, Rev. Sir, your faithful Servant, WILLIAM BETTRIDGE, B. D., Sec. pro. tem. . Government there should revise and repeal certain important laws of its own enacting, then the authorities The Rev. addressed must necessarily inquire into every thing N.B. Service at Eleven o'clock, at St. James' Church. connected with the alleged opinion : is it the opinion of the whole House, or of only one half of it, is it the consentient act of our Legislature, or is it a mere party vote, obtained by party influences, and contrary party vote, obtained by party influences, and contrary munion administered. to the opinion of a large and respectable section of the Assembly? When all these are considered, as The Venerable the Archdeacon of Kingston in the chair. we are confident they will be, it can hardly be expacted that the ... Imese Resolutions and the address; and in withholding its concurrence it will be only interposing its supreme authority in the very way in which it can best be exercised, namely, as a check upon the evils and injustice of partizan Legislation.

The following analysis of the division has been prepared with some care, and may be depended upon as

and the second s	Yeas.	Nays.
Ministers	7	1
Ministerialists		12
Anti-Ministerialists	2	21
	-36	-34
Upper Canadians	18	17
Lower Canadians	18	17
	-36	-34
Members of the Church of England	7	17
Members of the Church of Rome	. 13	13
Dissenters	. 16	4
	-36	-34
French Extraction	. 10	12
Other do	. 26	22
	-36	-34

CONVOCATION.

It was not our intention at the present to have published the letter of the Rev. W. Bettridge, and the reasons which the venerable the Archdeacons gave for requesting the Hon. P. B. De Bacquiere not to proceed with his proposed Bill for the government of the United Church of England and Ireland in this Province. We have, however, thought it best to give them reasons above referred to:

Church necessarily occupy a large share of public attention,—when the advancement and stability of these interests obviously demand our united energy of thought of Upper Canada, and respectfully submitted to the Lord Richard of Church and the prerogative of the Crown. The following resolutions were unanimously adopted at a meeting of the Clergy of Upper Canada, and respectfully submitted to the Lord and action, and when a distinguished layman of our com-

It may be necessary to premise that the " Western Clerical Society" was formed at the Rectory, at Woodstock, 19th November, 1834, seven Clergymen being present. The proceedings were transmitted to the Bishop of Que-The proceedings were transmitted to the Bishop of Quebec and received his unqualified approbation; to his approval of our Society he added his recommendation to all the Clergy in the West to join it. The principal law or fundamental rule of the Society was "to confer on the measures best calculated to advance the interests of the Redeemer's Kingdom, and to afford such mutual aid as the state of the Vestry being communicants, from amongst members of the Vestry (being also regular communicants) at the usual Easter Meetings.

3.—That the Convocation shall be opened in Church—fundamental rule of the Society was "to confer on the Redeemer's Kingdom, and to afford such mutual aid as the Redeemer's Kingdom, and to afford such mutual aid as the the precedency of the Vestry (being also regular communicants, from amongst members of the Vestry (being also regular communicants) at the usual Easter Meetings.

3.—That the Convocation shall be opened in Church—fundamental rule of the Society was "to confer on the Redeemer's Kingdom, and to afford such mutual aid as the the word of God says in regard to young persons, is true also as regards the Church. It remain, your obedient servant, was a sermon, and the Lord's Supper:—the Bishop appointing the recommendation to all the members of the Vestry (being also regular communicants) at the usual Easter Meetings.

3.—That the Convocation shall be opened in Church—fundamental rule of the Society was "to confer on the Clergy attending in their Robes—with public prayer, as ermon, and the Lord's Supper:—the Bishop appointing the rule of the Vestry (being also regular communicants) at the usual Easter Meetings.

4. Williamsburg, 8th May, 1850. Redeemer's Kingdom, and to afford such mutual aid as the the preacher.

Toronto, 30th January, 1836. " For more than twenty years I have urged the thren indiscriminately try their "gifts." His remarks have exclusive reference to the classic ground and higher dignities of the pulpit and an educated ministry.

(To be concluded in our next.) plish an object after more than 30 years diligent exertion, I trust that with the help of my brethren, I shall accomplish this. The present situation of the Church of England, glorious as she is, and first in purity, in strength and learning, may be attributed to her having no general convocation by which her power might be concentrated, and through which the Laity might contribute their affectionate aid. She is the only Christian Church that has no meetings of her Clergy, no means of calling forth the sympathy of the whole population in her favor. Look at her sister Establishment in Scotland; her general assembly mosts annually for two weeks, and no government can her sister Establishment in Scotland; her general assembly meets annually for two weeks, and no government can withstand the unanimous request of this court. There are during its sittings, many questions of great moment discussed, in all of which the people take a lively interest,—their affections are awakened and their love for their ecclesiastical Establishment becomes an active and living principle; and so would it be in England, and even to a greater degree were the ancient Convocation of two houses under proper modifications to meet for the transaction of business.—But to come nearer home, Bishop Hobart, the greatest man that the Sister Church in the United States has yet bewailed, stated to me that the diocesan Conventions every three years (every year?) were of Conventions every three years (every year?) were of vital importance to the prosperity of the Church. And have we not seen even in this province the imposing attitude assumed by the different classes of Presbyterians by taking the name of Presbyteries and Synods. I speak The subject of an annual Convocation being still in abeynot to blame them for I consider them right, but to arge CLERGY RESERVES.

The debate upon Mr. Price's resolutions was brought to a close at a late hour on Friday night, or rather on Saturday morning. Protracted as the debate has been, it has been animated and interesting in the extreme; and has elicited some displays of eloquence which would do credit to any senate in any country. The issue of the struggle we consider almost tanta
not to biame them for I consider them right, but to urge the propriety of our annual meetings that we may also for procuring brotherly communication and a good understanding among the brethren, the Archdeacon resolved to standing among the brethren, the Archdeacon resolved to meet in their respective Archdeaconries, and by means of a deputation it was hoped that the same community of opinion and sentiment would be obtained as if all had assembled in one body. Next season the Lord Bishop of Montreal will, no doubt extend his visits to this Province, for the purpose of exercising his Episcopal functions, and will, in all probability assemble the Clergy, and favour us with his opinion on the subject of a Convocation."

CIRCULAR.

"Toronto, 31st August, 1836.

CLERGY PRESENT.

The Hono	urable and Venerable the Archdeacon	of York.
210110	Tare of	Orders.
The tre	Thomas Phillips, D.D.	1806
- 11	V. P. Meyerhoffer, M.A	1807
"	George Graham	
**	George Mortimer, M.A	1811
	C. T. Wade, M.A	1817
46	Robert Blakely	1817
44	W. Macaulay	1819
44	M. Harris	1819
"	R. Flood, M.A	1822
	A. N. Bethane	1823
	W. Bettridge, B.D	1824
- 16	G. Grier	1824
**	J. Harris, D.D., U.C.C	
11	C Mutthewa	1896

	C. 1. Watte, M. A	
46	Robert Blakely	1817
- 44	W. Macaulay	1819
44	M. Harris	1819
66	R. Flood, M.A.	1822
66	A. N. Bethane	1823
46	W. Bettridge, B.D	1824
	G. Grier	1824
**	J. Harris, D.D., U.C.C	1825
44	C. Matthews	1826
"	J. Miller	1826
44	T Creene	1826
44	E. J. Boswell	1827
44	V. P. Rogers	1827
46	R. Cartwright, M.A	1828
**	Arthur Palmer, A.B	1829
-	H. Patton	1829
44	S. Givins	1831
44	J. G. B. Lindsay	1832
**	G. Cochrane	1832
10	T. B. F. Fuller	1833
44	H. J. Grasett, B. A	1834
46	J. G. Geddes	1834
e Rev	W. Bettridge, B.D., Sec. for Archdeaconry	of You

The meeting proceeded to the full and patient considera-

insertion in our columns without further delay, because we find that extracts from Mr. Bettridge's letter are tion of Church affairs, and much hinderance is experienced being published in many of the country newspapers. by the Bishop in the exercise of this Holy and important But although we publish these documents, we shall functions, it is deemed expedient that Diocesan Convoca-avoid making any remarks thereon at present, for the purpose of adopting such rules and regulations of discipline TO THE CLERGY OF THE CHURCH OF ENGLAND AND IRELAND IN THE PROVINCE OF CANADA.

At a period like the present, when the Interests of our Church of England and Ireland, the laws of the Province,

Bishop of Quebec for his sanction.

1.—That there shall be an annual Convocation or meet-

WILLIAM BETTRIDGE. Secretaries. R D. CARTWRIGHT,

In an address to the Clergy, delivered 13th September, 1837, by the Venerable Archdeacon of York, (and printed and published immediately afterwards) we find the follow-

MY REVEREND BRETHREN.—The meeting of the Clergy of the Established Church of this Province, held in October last, under their Archdeacons, in the absence of

with his opinion on the subject of a Convocation."

The subject has remained "in abeyance" but not in oblivion since that time. It is now again fully brought before the public by letters and proposed Bill of Mr. de-Blaquiere. The object of the writer of this article is to assist the Clergy in forming their opinions. That the Church in this Colony should have the management of its own affairs is the full, acknowledged persuasion of all. This persuasion (as far as regards the Clergy Reserves) was expressed by petitions to the Legislature in 1845, as may be seen by the following extract from the report of a Select Committee of the Legislative Assembly.

" Committee Room, 19th Feb., 1845 "The Committee to whom was referred the petition of the Church Society of the Diocese of Toronto, and other petitions signed by many thousand persons, members of the United Church of England and Ireland, resident in the said Diocese of Toronto and the Diocese of Quebec, praying to have the controll over, and the disposition and arrangement of their respective shares of the Clergy Reserves as is equivalent to the proportion of the funds assigned by the Provision of an Act of the Imperial Parliament passed in the fourth year of Her Majesty's reign, for the support of

It will not be a matter of surprise that the Colonial Church has lately attracted no small measure of attention, and the necessity of self-government is frankly admitted by some of the leading Church periodicals in England. A or as involving the full extension and stability of the Church. on as involving the full extension and stability of the Church. To send "Bishops in due numbers and proportion" to our Colonies is the only way, says Lord Lyttleton in a speech lately delivered, to have Clergy. If the "due number and proportion" were the standard, Upper Canada ought to have at least three Bishops, as Mr. de B. proposes and as the Clergy generally desire. In a review of the Colonial Church Chronicle for March 1850 of a work on "Church Colonization by James Cecil Wynter M. A." we find the following remarks. Mr. Wynter asserts the right of our Colonization by James Cech wynter it. A. we had the following remarks. Mr. Wynter asserts the right of our Colonies to self-government; and as a corollary to the proposition, the right of the Colonial Church to self-government also. "It should elect its own Bishops, draw up its the deserves the cornar and grateful thanks of all, and all though the details of his Bill may be objectionable, he is not the man to refuse Counsel or Conformity to the wishes of the Church fairly and frankly expressed. The nomination of Bishops for the Colonies has been relinquisited by the house it is not wish to have recourse to the blue wrappers this year.

£800) remains yet unpaid, the want of which is a serious inconvenience to the establishment. We do not wish to have recourse to the blue wrappers this year.

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£800 have the Church should be a set in the whole body, plet that being but one to the charge? Whether had ever given to lay it open to the charge? Whether had ever given to lay it open to the charge? Whether had ever given to this motion, and when it was asserted that that the church, high though it stood, great as were its claims on the respect to all true Christians, ought not to be a domination on the church h

deacons and the great Body of the Clergy have given their opinions and advice, it remains that some one should take the initiate—why not the Clerical Societies, or better still fill the Vestries of each Parish where the views & wishes of the Laity may be legitimately heard and expressed.

WILLIAM BETTRIDGE, B. D. Rector of Woodstock, 17th April 1850.

Mr. Editor. — I have received a letter from the Rev. Mr. Bettridge, in regard to a Convention of Clergy and Laity of the Church in the Province; and as it seems to be determined that this subject shall be reconsidered, I think it necessary that two important facts in regard to a meeting held in Toronto 5th of October, 1836, should be brought before your readers, in order that they may not come to a conclusion without proper information. One of these facts is misstated in the Rev. Gentleman's letter, and the other which I think will go far to settle this matter, he

does not think necessary to mention. Let it be understood then, that the meeting was not called to discuss the propriety of a Convocation, but of a Convention, receiving these terms technically, that is, the first a meeting of Clergy only, the second a meeting of Clergy and Laity—the one, being the plan adopted in England—the other, in the States—with this understanding of the word Convocation-the plan was not "unnanimously adopted." Several of the Clergy objected to it, and if a judgment can be formed from a letter in the last

Church, there will be no more unanimity now than then. The Rev. Gentleman observes, that the subject has remained in abeyance, but not in oblivion since that. This leads to the remark that when the Clergy met in Toronto, they were not forgetful of what too many appear willing to forget now, that this branch of Christ's Church is not independent and consequently that there are persons in authority at Home, who have to be consulted. Accordingly the then Venerable Archdeacon of York, at our meeting. informed us that nothing could be done without the sanc tion of the Archbishop of Canterbury, and that the resolutions should be sent home for his advice and approval.

The Bishop of Toronto in his first charge, I think, gave and action, and when a distinguished layman of our communion (the Hon. P. B. DeBlaquiere) has published his views on the important subject of self-Government of the Church in this Colony, I have thought it expedient to submit to you the accompanying information, as well to shew that the clergy have long since expressed their opinions and used their efforts to obtain so desirable an end, as to assist our members generally in forming their independent upon so grave a matter.

Distrop of Quebec to the Archbishop's answer, which was ing of the Clergy of that portion of the diocese of Quebec which is comprehended within the Province of Upper Canada, alternately at Toronto and Kingston, on such day as the Lord Bishop shall consider most expedient.

2.—That the Convocation shall be composed of such canonically ordained Clergymen as are resident in Upper Canada, and have the cure of souls, whether settled in the convocation shall be composed of such canonically ordained Clergymen as are resident in Upper Canada, and have the cure of souls, whether settled in the substance of the Archbishop's answer, which was to the effect that such a convention could not be allowed which is comprehended within the Province of Upper Canada, alternately at Toronto and Kingston, on such day as the Lord Bishop shall consider most expedient.

2.—That the Convocation shall be composed of such canonically ordained Clergymen as are resident in Upper Canada, and have the cure of souls, whether settled in to yield to authority; and so have we up to the present to the effect that such a convention could not be allowed which is comprehended within the Province of Upper Canada, alternately at Toronto and Kingston, on such day as the Lord Bishop shall be composed of such canonically ordained Clergymen as are resident in Upper Canada, and have the cure of souls, whether settled in to yield to authority; and so have we up to the present to the effect that such a convention could not be allowed and giving his reasons for such determination. This will ishes or acting as Missionaries; as also of such Clergy- time, when it appears to have become fashionable to admen as are employed as professors or instructors of youth a public seminaries; and of not more than two lay delerates for each rector or stated minister, to be chosen by in this matter,—and obey those that have the rule over us

moral and religious education of their own members: and thus the objection which every true Christian must feel to the non-religious character of the present University will be effectually removed. The Degrees in Divinity would vission? (Hear, hear). When he was told that there be conferred by the several Colleges on their own members; the Degrees in the Faculties of Arts, Medicine, and Law, by the University. I do not apprehend that any serious objection could be entertained by our Churchmen

The attempt to erect an independent, exclusively Church University, when such obvious advantages and privileges are within our reach in the Province at once, and this, moreover, without sacrificing an iota of our Church principles, will not, I am satisfied, meet with the countenance or support of our community in this Province, or of the British public. And should we perversely refuse to accede to the proposal of our Government, to place our Church (as I conceive) in a better position in the present University than she occupied in the former one, the most withering blight to our educational hopes must result.

May I therefore, request that you will, without delay, communicate to the Bishop of Toronto the assurance of my readiness to use my best efforts to obtain for our Church here, from the Government and Legislature, similar advantages to those sought for by the Bishop of Montreal, on behalf of Lennoxville College, on this im-

On the subject of a Convocation, and other matters referred to in my letter to the Clergy and Laity, and in my proposed Bill, I beg to offer a few additional observations. I could scarcely expect that my proposals should at first be fully understood, and they were submitted rather as suggestions in the hope of eliciting discussion, than as a suggestions in the hope of electing discussion, than as a settled measure for unreasoning adoption. But I might have hoped to escape misrepresentation; to this however, I willingly submit, if the present and future interests of the Church may be advanced. I am happy to have received your own and the Bishop's recorded and uncontradicted opinions on this important subject, and to assure you that I fully concur in these opinions. The object of any Legislative enactment I could be induced to support, would not interfere with the rights of the Church, but simply place her, in her "cornogate canacity, in a position to exercise her, in her "corporate capacity, in a position to exercise

I hold with yourselves the object of a Convocation to be
—"To deliberate on, and to adopt measures for the general
interests and more permanent establishment of the Church in this Province; for the more efficient maintenance of disci-pline and order; for the supply of Ministers where wanted; for the support of those already employed; and for securing unity of design and action in all." And I subscribe, ex animo, to the proposition that, "In matters purely doctrinal, the Laity should have no voice."

May I not then reasonably anticipate the support of the

whole Provincial Church, in my efforts to establish a Convocation? The necessity for such a measure is too generally felt and acknowledged to be called for a moment in nuestion. It is therefore my settled purpose to introduce into this Legislature a Bill for the establishment of a Convocation, on the broad principles above stated; and I confidently rely upon the acknowledged judgment and experience of the Bishop of Toronto for assistance in framing such a Bill; and upon the general co-operation of the Clergy and Laity in perfecting it.

I have the honor to be, Venerable Sirs, Your faithful, humble Servant, P. B. DEBLAQUIERE.

Toronto, June 24th, 1850.

TO OUR SUBSCRIBERS. The present Volume of THE CHURCH paper will be completed in four weeks from this date; and we would desire to call the attention of such of our subscribers as

In the paragraph in the last number of this paper, containing an account of the Sunday School Festival, given by the Incumbent, the Rev. Wm. Bleasdell and the congregation of Port Treut, to the Sunday School Children,—the number of persons on the ground was stated at 600 when it should have been 100. This error is referred to, not only to remove an idea that might arise of having committed a gross exaggeration in noticing the festival, but also to give the opportunity of requesting correspondents to be particularly careful in writing names and figures. On referring to the original manuscript it is evident that the figures were first 60, and afterwards altered to 100.

Provincial Parliament.

EPITOME OF PROCEEDINGS. LEGISLATIVE ASSEMBLY. Wednesday, June 18.

ADJOURNED DEBATE ON THE CLERGY RESERVES. After the routine business had been disposed of, Mr. Sherwood (Brockville) rose, and said he had not oved the adjournment to obtain the floor. He considered the subject exhausted. Vested rights in his opinion, ought not to be meddled with. He did not think

the Crown to any private person. He believed certain parties desired to keep this question open, so that they

devoted to secular education. Hon. Mr. Baldwin said he felt it to be his duty to express his opinions upon the subject, even though they should differ from those of his constituents. These Re- if it might be so said, doubly carried out, as the grant was the act of the legislature as well, and made at a time when the people of Upper Canada were few in number, a served. And the preacher.

4.—That the Bishop, or in his absence, the Senior Archleacon, shall preside. In their absence the President shall be chosen by the Clergy present.

5.—That one or more Secretaries shall be chosen by the Convocation at its annual Meeting, whose duty it shall be of keep a record of the proceedings and to give due notice of each Minister and Vestry of the time and place of the graph and the specification of the most eminent of the graph and the people of Upper Canada were few in number, and that the elegy ought to be supported by menner in which they had been disposed had reached this country. When they came here, these lands were vested in the Episcopal clergy. That was the first time for many years that he appropriation. One on this was the position that he had assumed. And legally gainsay the position that he had assumed. And been called upon to discuss this question, and it was therefore necessary that he should be distinctly understood to disclaim these views. In the discussions which had arisen upon this question during the past fifteen or twenty years, many had objected to religious endowments of they advocated this motion for the spoliation of the Protestant Clergy of the Roman Catholic Church in the following letter to the Veneration of the most eminent divines in the United States it would be distinctly understood to disclaim these views. In the discussions which had arisen upon this question during the past fifteen or twenty years, many had objected to religious endowments of the protections of the Protestant Clergy of the Roman Catholic Church in the following letter to the Veneration of the protections of the protections of the clergy of the Roman Catholic Church in the following letter to the Veneration of the protections of the protections of the protection of the protections of the protections of the protection of the protections of the protection of the protec serves were settled by the 31st Geo. III., at a period when was the act of the legislature as well, and made at a time men being present, 1839, the Society (twelve Clergy "That we consider to fassential and vital importance for the lefter of the Chergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of this Province he held at a general meeting of the Clergy of the Province he held at a general meeting of the Clergy of this Province of the Clergy of this Province of the Province of the Archideacons of Kingston and York, See Sec. Sec. in the present critical posture of the affairs, especially with regard to the division of the Diocese,—the provision for Bishop, and the induction of the Clergy.

This resolution was communicated to several Clerical Brethren in the East, and replies of concurrence were received.

A meeting of the Society took place on the 3rd Feb., when a letter from Archdeacon Strachan was received; the following is an extract:—

To deliberate on and to adopt measures for the Church of England; the Laity to have no wich seemed to him to be the most practicable. The maintenance of the Church of England in this Province, during the absence of the Bishop of Toronto, I have received a communication from the Bishop of Montreal, expressive of the Geisre entering the absence of the Bishop of Montreal, expressive of the Geisre entering the application to general education was remote and their application to general education was remote clergy than where originally intended than to one more into general education was remote; and their application to general education was remote; and their application to general education was remote; and their application to general education was the object of the Church in the Most of the Church of England in this Province, during the absence of the Bishop of Toronto, I have received a communication from the Bishop of Montreal, expressive of the desire entering the wire the maintenance of the Church of England in this Province, during the absence of the Bishop of Montreal, expressive of the desire entering the straction of the Society took place on the 3rd Feb.

To deliberate on and to adopt measures for the general fluence was rendered still stronger. For he could not could be settled than to one more detergation to general education was remote the most provision to general education was remote the most provision to general education was remote the clergy than where or of the support of the Clurch of England in this Province, during the absence of the Bishop with the interests of the was not now so cl

were three courses which the members who had brought were three courses which the members who had brought forward these resolutions, might have pursued—he was reminded of the saying of Mr. D'Israeli in regard to the course of Sir Robert Peel. He said that there was one course which he might have pursued, one that he would have pursued, and the one that he did pursue. (Hear, course which he might have pursued, one that he would have pursued, and the one that he did pursue. (Hear, hear.) If the question was of the importance given to it by the Attorney General, why was it not made a Cabinet question? If that could not be done, why did not the member for the first Riding of York who talked so much of resigning, leave the government?—surely among so large a body of supporters some gentleman might be found fit to take his place. The question ought to be looked at in two lights as a legal and as a religious question, and he and dues, as well as to the ciergy lands, and the legislatine two lights, as a legal and as a religious question, and he thought that it could not be discussed properly without the latter being fully considered. He objected to the resolutions because they did not state what was to be done with the lands when they were recovered, whether they were to be given to canals to railroads, or to education. with the lands when they were recovered, whether they were to be given to canals, to railroads, or to education. They did not know as yet the opinion of the people as to their disposal, and he thought that the people of England should be informed what it was, before they were asked to give them up. With all their talent and all their statesmanship arrayed in fall force, it was disgraceful that the Ministry, the strong Ministry should ask that Hoase and the country, to join them in demanding the recall of the reserves—not that they might make a new settlement of the question by means of the great power in their hands,—not that they might place them on what they conceived

guided by the measure proposed, and that his was a cry for peace, peace, where there was no peace intended to come. And what were the arguments used to reconcile, to induce the House to approve of these resolutions? He could not desire better arguments to oppose them than those used in their favour. The Attorney General, West, based his argument on the ground that the Imperial Act, 3 & 5 Vic., did not express the views of the people of the sent settlement. Was that borne out by the fact? Did he make it appear that that body, composing one-third of the population of Western Canada, had in their parishes, or in public meetings, expressed discontent with that settlement? On the contrary, numbering as they did, upwards of two hundred thousands souls, had they not petitioned by thousands and tens of thousands, that the lands appropriated to their use, might be given into their own hands? And had not their petitions been rejected? Did they not show by that means, as strongly as it was possible for them to do, their approbation of the Act? And if the Attorney General was sincere when he said, that he, for one, would never consent to deprive a minerity of their rights in obedience to the dominate of the demands of the demand desire to call the attention of such of our subscribers as position, the right of the Colonial Church to self-government; and as a corollary to the proposition, the right of the Colonial Church to self-government also. "It should elect its own Bishops, draw up its own Canons of practice and discipline, in a word regulate its own internal Economy in the Colonies where its work is to be carried on and perfected; otherwise it cannot Colonizing itself." This is the language, these are the opinions now used and expressed by men of high standing in the Church and advance of the opinion and wishes of his fellow Churchmen. Mr. de B. then is not, in principle, one whit in advance of the opinion and wishes of his fellow Churchmen. The deserves the cordial and grateful thanks of all, and although it seeds are in arrears, to the great disadvantage, and actual loss in are in arrears, to the great disadvantage, and actual loss in the character of its clergy, or of its people, that would justify this abuse of power and the rejection of the rejection of the internal Economy in the Colonizes where its work is incurred by the Fublisher owing to their used con the opposite side would justify this abuse of power and the rejection of the rejection of the regeat to the great disadvantage, and actual loss incurred by the Fublisher owing to their used to the rejection of the regeat on the opposite side would justify this abuse of power and the rejection of the rejection of their used to the incurred by the Fublisher owing to come a complete of their used to their used to their used to the incurred by the Fublisher owing to come and the rejection of their used to the argument sused on the opposite side would justify this abuse of power and the rejection of their used to the incurred by the Fublisher owing to claims?

In the Charch, the claims? Like in the purity, learning or piety of its clergy.

Another very heavy loss has been occasioned by the instruction of their used in the c

the settlement of this question necessary to the welfare of the country. He would therefore now, as well as in decided by the Judges of England, and to this authority Clergy Reserves.

Hon. Mr. Badgley thought the grant of these lands in 1791 to the Episcopal clergy was as valid as a grant from the Crown to any private person. He believed certain parties desired to keep this question open, so that they parties desired to keep this question open, so that they might always have an opportunity to make political capital. He saw no agitation then in the country about it. The only inference he could draw from that fact was, that the people were not suffering from the present position in which the Clergy Reserves were placed, and that the political complained of the domination, which that endowment of the political complained of the domination, which that endowment of expedient measure for the promotion of the public welfare.

the people, he knew that according to our constitution they were the property of the King, and grantable by

in this Province,—for the more efficient maintenance of disciplice and order, for the supply of Ministers where wanted, for the supply of Ministers where wanted had now so the supply of Ministers where wanted, for the supply of Ministers where wanted had now supply of Ministers where wanted, for the supply of Ministers where wanted had now supply to the the supply of Ministers where wanted had now supply to the their sacred rights as he did now for the result in the proposal algebra was the between England and Prance. He was supported in that of the power of England and Prance. He was supported in that of the power of England and Prance. He was supported in that of the power of England and Prance. H used to deprive their priesthood of the lands which they held under the faith of a treaty of capitulation, and under the different constitutional acts passed since the conquest. That treaty secured to the inhabitants of Canada the free exercise of the Roman Catholic religion, as far as the laws of Great Britain permitted, and when in 1774 the act was passed for the better government of the Province of Quebec, that right was expressly recognized, but the Romish

> the question by means of the great power in their hands,—not that they might place them on what they conceived would be a more satisfactory footing—not that they had devised or intended to devise, any scheme for so doing—but to leave it as a subject of agitation, to excite turmoil and discord throughout the length and breadth of the land—to be the subject of a Legislative enactment for some future people—some future ministry, who, they knew not, and they cared not. And this too under the auspices of an honourable gentleman, who, however conscientious in his convictions of the injustice and impropriety of state endowments for religious purposes, could not but feel that the people of the country would never be guided by the measure proposed, and that his was a cry for peace, where there was no peace intended to come. And what were the arguments used to reconcile, to induce the House to approve of these resolutions? He could not desire better arguments to oppose them than they now assist and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did they now assist, and who are entwining them in the bands that are to serve for their own destruction. Did the And if the Attorney General was sincere when he said, that he, for one, would never consent to deprive a minority of their rights in obedience to the demands of a reckless majority, then he would say that here was an opportunity for him to prove his sincerity and his love of right and justice, and accord to a powerful minority, that justice of which the hostility of a portion of the population endeavoured to deprive them. Was there any thing in the Church of England itself—anything in its principles,—in the character of its clergy, or of its people, that would justify this abuse of power and the rejection of their just claims? Let hon, gentlemen look back to the

well calculated to inspire fear of the church, was altoge- Now they are worth an immense sum, and although one ther without foundation, and rested solely on the baseless assertions of those who made it their business to calumniate and revile her. The alliance between church and state, as far as it was a visible alliance, could have no existence in Canada. That alliance was seen in England in the church rates, which were raised under the laws of the turnoil and existence of revolution? The rights of in the church rates, which were raised under the laws of the land, but in no other respect was it visible, unless, indeed, it was considered visible in the recognition of the church of England, as the established church of the Covernment of the United States. When that was the case had be not a right to expect that the rights of proempire, which it would still continue to be, even were an case had he not a right to expect that the rights of proact of Parliament to be passed that the allowance should no longer exist, as that would only destroy the collection of the rates, and not the recognition of the church. That the setting apart the Clergy Reserves for the support of a Protestant clergy, was a just and a proper measure there was very little need to prove; that it was an attempt to establish a particular body as a dominant church was alto-gether out of the power of any man to prove. It was not founded? No matter what opinion hon, gentlemen might gether out of the power of any man to prove. It was not his intention then to discuss the meaning of the terms Protestant Clergy in the Act of 1791, that point had been decided by the Judges of England, and to this authority cognisant of the fact that the lands had been granted by future, vote against any such measure.

Mr. Stevenson said he thought there would be no peace or quietness as long as parties wished to keep up the agitation. He believed the Church of England would have been better off had they never hear the state of have been better off, had they never been left any appropriation. He believed that if these resolutions were described that the question would not then be settled, but would come up afresh in five or six years.

Mr. Cartier had listened with a good deal of attention to the debate on this question. He was ignorant of the settled to a share in their proceeds, when they were sold. When the act of the Upper Canadian Legislature was vital character of the interests that were at stake. He had so far treated it as a legal question; now he would take it up in a religious point of view, in which he thought take it up in a religious point of view, in which he thought to the debate on this question. He was ignorant of the carried, that the question would come up afresh in five or six years.

When the act of the Upper Canadian Legislature was vital character of the interests that were at stake. He disallowed in 1840, the English Judges decided that they did not desire in the least edgree to condemn those whose had exceeded that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of their present possessors than that they should remain in the hands of would come up afresh in five or six years.

Mr. Cartier had listened with a good deal of attention to the debate on this question. He was ignorant of the subject, and wished to be informed upon it. He had never expressed any opinion upon the subject of the Clergy Reserves. He believed by the Act of 1821 that the Clergy Reserves were given to all denominations, to the exclusion of the Roman Catholics; and therefore the Roman Catholics have no right to any portion of them.

There was no analogy between the property held by the (Roman) Catholic clergy in Lower Canada and the Clergy Reserves.

How. Mr. Badaley thought the grant of these lands in provisions of an Imperial Act, recognizing distinctly the

agitators.

Agitators.

Howard de created by pointed of the domination, which they might be participants themselves, gave, as they asserted, to others. The Attorney General West, said he was not prepared to vote that the Clergy Reserves should be taken out of the hands of the clergy, to be devoted to secular education. prosperity, he is by immovable consequence obliged to support the religion which, by increasing the common prosperity, increases of course his own." It whowever, that those lands were required for educ they advocated this motion for the spoliation of the Protestant Clergy of Lower Canada, their Priesthood, their Clergy would stand on safe ground, and had no reason to dread retaliation. The time might come, and he gave those hon, gentlemen fair warning, that the time would come, that if they now sowed the wind they would reap the whirlwind, but although, by their voices now they might sweep away forever the property which he held sacred, for the maintenance of the Clergy of his Church, and they might seek to justify themselves on principles

in those reports from religion in no sparse, as w 830, in a lette he ministry, acturgh, calling s to the great which we now nvite your at legion did not t now contains erritories, wit The provision of these immo Throughout th fined, there are number of all atmost charity any kind of pu the gospel to s 50 miles week ittle flocks. follow it. In saries. Errore all the luxuri stated in the s ciety—" Minis millions of ou of 1830, exten square miles. Portions of the pel are most r square miles nine millions nearly five m unsupplied wagain: "In all together with Dying more the Union, a large Bible, nor an titute of all o when the con it impossible but did not t cation Society was in New cated Minist days when the Massach in New Han gregational broken state who are dispriends to ev the people ar Rockinghan their inhabi means of gra titute ten, so the Lord's S been once a much reductions 1063 souls, totally extir from a spee sachusetts I New Engla if other evid a sojourner in 50 miles tion exceed truth when now living are going in from the go there were ministers. bers and th shining lig decay." E read enoug would inev these resolu with infidel got. Were time be der regular min church wh aware, that eighth—ay perhaps w of expedien God, so as Hon. H A moti much con question. positively hon. mem

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