

CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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[OLD SERIES, Vol. XVI

WEEKLY CALENDAR.

Table with columns: Date, Day, 1st Lesson, 2d Lesson. Rows for May 8-15, including Ascension Day and Whit Sunday.

THE COMMON-PLACE BOOK.

INSANITY.

Rev. Mr. Gregg, of Cheshire, England, author of the beautiful hymn, written on 1 Tim. iii. 16, "Seen of Angels," commencing, "Beyond," &c., had an insane brother who lived with him, and spent his time wandering about the yard, garden, and sometimes finding his way into his brother's study, but never seeming to take much interest in the things about him.

"Clapped their triumphant wings, and cried 'The glorious work is done.'" As the hymn is in very few books, we quote it.

Beyond the glittering starry skies, Far as the eternal hills, Yon heaven of heavens with living light Our great Redeemer fills. Legions of angels, strong and fair, In countless armies shine. And swell His praise with golden harps, Attuned to songs divine. "Hail, Prince!" they cry, "forever hail! Whose unexampled love Moved Thee to quit those glorious realms, And royalties above." While He did condescend on earth To suffer grief and pain, They cast their honours at his feet, And waited in his train. Through all his travels here below, They did his steps attend; Oft wondering how and where at last The mystic scene would end. They saw his heart, transfixed with wounds, With love and grief run o'er; They saw him break the bars of death, Which none e'er brake before. They brought his chariot from above, To bear him to his throne; Clapped their triumphant wings, and cried "The glorious work is done."

LOVE OF CHILDREN, A SIGN OF GOOD.

A man may have many vices upon him, and have walked long in a bad course; yet if he has a love of children, and can take pleasure in their talk and play, there is something still left in him to act upon—something which can love simplicity and truth. I have seen one, in whom some low vice had become a habit, make himself the plaything of a set of riotous children with as much delight in his countenance as if nothing but goodness had ever been expressed in it; and I have felt as much of sympathy and kindness toward him, as I have of dislike and misgiving toward another who has gone through life with all due propriety, but with that cold and supercilious bearing towards children which makes them shrink and still. I have known one like the latter, attempt with uncouth condescension, to court an open hearted child, who would draw back with an instinctive aversion; and I felt as if there were a curse upon him.—R. H. Dana.

Canadian Churchman.

THURSDAY, MAY 5, 1853.

THE CLERGY RESERVES.

To the exclusion of much of our usual matter, we give this week the letter of the Lord Bishop of Toronto to the Duke of Newcastle, on the subject of the Clergy Reserves Bill. It is a document which cannot fail to convince every candid and upright mind, that no greater act of political iniquity could be committed, than that which is contemplated by the proposed enactment.

The English Churchman referring to the letter, makes the following comment thereon:—"We trust our readers will admire, as we admire, the straightforward and honest simplicity with which his Lordship deals with this question. It is set forth in its various aspects; and the peroration is striking, as shewing the disastrous effect of spoliation, should it, as is apprehended, take place.

"We trust," perhaps the last, protest of this devoted and aged Prelate against the unrighteous desecration which is proposed, will have its due influence upon the members of the House of Lords, and that this truly noble branch of our Legislature will resist an act which must destroy for ever the legitimate influence of true religion in the Colonies, and disseminate in its room those many forms of error which lead to infidelity in belief and to socialism in practice."

MY LORD DUKE,

Your Grace's despatch of the 15th January, to the Earl of Elgin, Governor General of Canada, on the subject of the Clergy Reserves, was published on the 16th February, at Quebec, and reached Toronto about the 20th—and, as it announced a total change of policy in dealing with the Church property in Canada, from that which had been judiciously adopted by Her Majesty's late advisers, we were taken completely by surprise; and before we had time to consider the grounds upon which a change so injurious to the interests of religion in this Colony, is sought to be supported, or to devise the means of averting a course which will, if pursued, not only destroy the peace of Canada, but, in its consequence, endanger the Church Establishment of the United Kingdom, we learn from the London Times and other English journals, that a Bill for placing the Clergy Reserves at the disposal of the Canadian Legislature was brought into the House of Commons on the 18th ult., and, after some discussion, passed to a second reading.

Hence it would appear that this measure, affecting our best and dearest interests, is to be hurried through the Legislature, with a precipitancy which precludes the possibility of our being heard,—a precipitancy of which we have reason bitterly to complain. It certainly presents a strange instance of attention in a Reform Government to the just rights, and the feelings of the people, and a novel method of attaching the Colonies to the Mother Country.

It was not surely to be anticipated that a measure dealing, as we think unjustly with the religious privileges of the members of the Church of England and Scotland, and ultimately of the Roman Catholics in Canada,—embracing a population (as appears by the Census in 1851) of more than two-thirds of the inhabitants of Canada, was to be disposed of like an insignificant Railroad or Village Corporation. Yet such is really the case! A Bill is now in progress which will enable the Provincial Legislature to pass measures of the most revolutionary character, infringing the rights of 1,244,722 persons out of a population of 1,842,265, without so much as taking them previously aware of the intentions of the Imperial Government, or deigning to allow them a voice or even an humble supplication on the subject.

We have been lulled into a false security, and led to believe that it was impossible that any measure would be introduced on a matter which so deeply concerns this great Colony, without being afforded full and convenient opportunity of pleading our cause. Even now, the provisions of the Bill before the House of Commons are unknown to us. All that we do for certain know is, that a total change in dealing with the Clergy Reserves and Church property in Canada, has taken place in Her Majesty's Councils, and that the three Churches of England, Scotland, and Rome are, of a sudden, in danger of being wholly deprived of their endowments, without being allowed to say one word in their defence.

All weather from your Grace's despatch is, that Her Majesty's Government accedes to the prayer of the Legislature of Canada, for placing the Clergy Reserves at its disposal,—and that no sentiment of regret at the disturbance of the present settlement would justify the Government or Parliament in withholding from the Canadian people through their representatives the right of dealing as they think fit with matters of strictly domestic interest. And further, that the Parliament of Canada and not the Parliament of the United Kingdom the body to which the functions of Legislation on this subject must, for the public advantage, be committed.

Now, my Lord Duke, I most respectfully submit, that these opinions grounds for Legislation are much more than neutralized by the proceedings of the late administration, by the repeated avowals of the Legislature of Upper Canada and the constant persuasion of the members of the Church of England, that the Imperial, and not the Provincial Parliament, is the proper tribunal for deciding the question;—and this, as I shall afterwards show, was the conviction of Lord Sydenham, one of the most able of our Governors, and the most thoroughly acquainted with our religious difficulties.

I am wing to admit that these two grounds may appear some-

what plausible to those who are only partially acquainted with the merits of the question, and they may think it just and reasonable to refer its settlement to the local authorities. The dispute has been allowed to continue so long, from the weakness or neglect of the Imperial Government in shrinking from a firm acknowledgment and enforcement of the constitutional law while the discussions were yet new, that many are getting weary and desire its settlement on any terms.

It is thus that contentions in the Colonies, which a single Despatch, if determined and reasonable, might have arranged to the general satisfaction, are permitted to grow and fester till they become nearly incurable. Such has been the case with the Church property in Canada.

Had that portion which belongs to the Church of England been finally arranged in 1817, and the objects of the 31 Geo. III. cap. 31, (called the Constitutional act) been fairly carried out, there would have been little or no trouble. But the continued heat and discussions in the Colonial Legislature were permitted for a long time without notice, and when they forced attention, feeble palliatives, instead of efficient remedies, were applied, which produced increased irritation.

Allow me to remark that the Church of England has suffered exceedingly from the protracted discussions on the Clergy Reserves, as if they were the only Ecclesiastical provision in Canada likely to produce difficulty. The rich endowments of the Roman Catholic Church have been carefully kept out of sight, and are only now coming into notice, while accumulated edum has been heaped on the National Church in the Colony, as if her assertion of her just rights were offensive and unbecoming and the sole cause of all the trouble.

The endowments for the support of religion in the different parts of the Province, cannot be dealt with separately, or confined to those appropriated to the sustenance of a Protestant Clergy, but such dealing must embrace those also which sustain the Roman Catholic Clergy. Both are equally local and domestic, and if the one is to be consigned to the management of the Colonial Legislature, so must the other. Both stand upon the same grounds of security, or rather the tenure of the Church of England to the possession of her property is admitted by your Grace as well as Mr. Peel to be far stronger in law than that of the Church of Rome.

What then is the value and importance of the religious endowments in Canada, and the present state of the two Churches of England and Rome? 1st—The Roman Catholic Church in Canada consists of one Archbishop and six Bishops, who have, it is said, about 550 Clergy under their charge. The strength of this Church lies in the Eastern portion of the Province, and comprises all the French settlements and Seigneuries, and has formed from the beginning a regular establishment, having been divided into Parishes, a process which is still continued as the country is opened. Each Parish has had from its first institution an Incumbent, supported by tithes and various dues, with a parsonage, glebe, and other endowments, in much the same way as the Clergy of the Established Church in England and Ireland. Hence the Romish Church has increased in efficiency, wealth, and importance, with the growth of the Colony.

The average value of the livings it is not easy to ascertain with minute exactness, but, from the best information that can be obtained it may be taken at £250 per annum; and assuming the Parochial clergy at 500;—exclusive of those employed in Colleges, Monasteries and other religious houses, we have for the revenue of the Roman Catholic Church in Lower Canada £125,000 per annum, a sum which represents a money capital of at least £2,500,000.

In Upper Canada the Roman Catholic Clergy do not, at present, exceed 100 in number, and the provision for their support is very slender. It depends chiefly on their customary dues and the contributions of their respective flocks, unless, indeed, they receive assistance from the French portion of the Province where the resources of the Romish Church are abundant.

In regard to Education, the means at the disposal of the Roman Catholic Church in Lower Canada are not merely ample but munificent, as appears from the following table, quoted from Smith's History of Canada, vol. I, appendix 6:—

Table with columns: Institution, Acres of Land. Rows include Ursulines, Quebec (164,616), Ursulines, Three Rivers (30,909), Recollets (945), Bishop and Seminary at Quebec (693,324), Jesuits (891,845), The Sulpicians, covering the whole Island and City of Montreal, considered worth nearly a million (250,191), General Hospital, Quebec (28,497), Hotel Dieu, Quebec (14,112), Sœurs Grises (42,336).

Now, averaging the value of these lands at the very low price of 6s. 8d. per acre, they represent a capital of £700,000. It is true, all these possessions were at one time, at the disposal of the Crown, and the Jesuits' Estates are not yet finally appropriated, but who that knows the readiness with which Lord Sydenham gave a title to a few monks of St. Sulpice, covering the whole city and island of Montreal, with the consent of the Imperial Government, received or implied, can expect that these vast possessions will be now kept back.

But independent of the Jesuit Estates, we have the Seminary of Quebec, (after deducting a generous allowance, if thought good, for the Archbishop,) with a princely endowment of more than half a million of acres of land, to establish Colleges and Seminaries of