

L. LAWSON, Esq., London, seconded the resolution, which was supported by the Rev. S. B. Ardagh, of Barrie, and the Rev. S. Armour, of Cavan, and agreed to unanimously.

Sir A. McNAB moved the cordial thanks of the meeting to the Lord Bishop for the extraordinary degree of zeal and energy which he has manifested in the present critical emergency of the Church in this Diocese, and for the dignified, impartial, and courteous manner in which his lordship presided over the meeting.

This was carried by acclamation, and was responded to by

His LORDSHIP who said he could not find words to express his sense of the honour done to him, or to praise sufficiently the harmony which had distinguished the meeting. Such a respectable and united assembly gave great promise of the progress of the church hereafter, and he looked forward to the time when she will flourish, and when this diocese will be considered the great vineyard of the Church in British North America. He felt far stronger now than he ever did before. He was however so completely unable to express what he felt on this occasion, that he could only return them his most grateful thanks for all that had been done during their proceedings. What they had done will have a great and an immediate effect on public opinion throughout the province, and will produce most beneficial results to ourselves and to our posterity.

The benediction was then pronounced, and the meeting separated at about half-past four o'clock.

THE CHURCH UNION.

As previously announced, this meeting took place at the City Hall, on Friday evening; and long before the chair was taken, it was evident, that the committee, in yielding up the St. Lawrence Hall for the festivities of the St. Patrick's Society, which took place the same night, had miscalculated the feeling of the people, and the probable attendance. At seven o'clock, the hour named for taking the chair, the spacious hall and gallery were well filled. Owing to the proceedings of the Church Conference not having closed until a late hour in the afternoon, the chair was not taken until a quarter to eight o'clock. At this time both hall and gallery, and every passage giving the slightest chance of hearing, were densely crowded, and numbers were obliged to go away without obtaining admission. It is now past all doubt, so intense was the anxiety to take part in the proceedings, that, had not the St. Patrick's Ball taken place on the same night, the St. Lawrence Hall would have been incapable of holding the numbers who sought to attend. There were a large number of ladies in the Hall.

It would be impossible to give the names of all the influential gentlemen who were present. Not a populous township in the Province, we believe, but could state there was some one or more there to represent it. Even our Red Christian brethren owned their attachment to the Church, by sending from their number to represent them at the important proceedings of the week. Of the leading Churchmen of Toronto, the difficulty would be to say who was not present. The gentry and the merchant—the agriculturist and the artisan—were there intermingled, for the common defence of their venerable Church.

Upon and immediately around the platform, we observed the Ven. the Archdeacon of Kingston; the Ven. the Archdeacon of York; the Hon. Geo. Boulton, M.P.P.; John Arnold, Esq., Chairman of the Church Union; Col. Kingsmill, High Sheriff of Niagara; Hon. William Cayley, M.P.P.; Rev. A. Palmer, Galt; Rev. T. S. Kennedy, Darlington; Hon. Col. Allan; Hon. James Gordon; John Beverly Robinson, jun., Esq.; J. H. Haggarty, Esq., Q. C.; Absalom Shade, Esq., Galt; Colonel O'Brien; T. C. Dixon, Esq., London; Rev. D. E. Blake, Rural Dean; Prof. Hodder; Professor Melville; Rev. Robert Harding; Freeman Talbot, Esq., London; F. Widder, Esq.; Alderman R. Dempsey; T. W. Birchall, Esq.; Rev. Dr. Beaven, Dean of the Faculty of Arts, Toronto University; Henry Lefroy, Esq.; Rev. W. Bettridge, Woodstock; Lewis Moffatt, Esq.; J. T. Arnold, Esq.; Lucius O'Brien, Esq., M.D.; Rev. H. Pless; Alexander Burnside, Esq.; Rev. C. C. Brough; Rev. R. J. MacGeorge; J. W. Brent, Esq.; Professor Hallowell; S. Price, Esq., Port Stanley; Dalton McCarthy, Esq., Barrie; Dr. Dawson, Amherstburg; Rev. G. Nugent; Dr. Buchan, Drummondville; Rev. E. L. Elwood, Goderich; Rev. J. T. Lewis, West Hawkesbury; E. H. Rutherford, Esq.; James Browne, Esq., &c.

The Chairman of the Union, John Arnold, Esq., on taking the chair, said that, as was usual, they would commence their proceedings with prayer; and he called on the Venerable G. O. Stuart to read the same, which, having been done, the Secretary, E. Taylor Dartnell, Esq., read the Report, as follows:

REPORT OF THE COMMITTEE OF THE CHURCH UNION OF THE DIOCESE OF TORONTO.

So short a time has elapsed since this Union has come into operation, that it can hardly be expected that there is much to report upon to the Society. To the extent to which it goes, however, that Report will be of a most cheering and satisfactory nature.

Two months have not yet elapsed since the publication, in this Colony, of a despatch from His Excellency the Governor General to Lord Grey, dated 19th July, 1850, conveying an Address from one branch of the Legislature of this Province to Her Majesty, based on a resolution of that branch, carried only by a majority of two, praying that Her Majesty would be pleased to recommend to Parliament a measure for the repeal of the Imperial Act 3 & 4 Vic. c. 78, and for enabling the Canadian Parliament to dispose of the Clergy Reserves

subject to the condition of securing the stipends or allowances assigned from this fund to the Clergy of the Church of England or Scotland, or to any other religious bodies or denominations of Christians, to the parties now receiving them during their natural lives or incumbencies, and declaring "that no religious denomination can be held to have such vested interest in the revenue derived from the proceeds of the Clergy Reserves as should prevent further legislation with reference to the disposal of them."

The publication of this despatch was accompanied by that of one from Lord Grey in reply, dated 27th January, 1851, stating that the Address thus referred to had been laid before Her Majesty who, he stated, was pleased to receive it very graciously, and that it appeared to Her Majesty's servants, on mature deliberation, that the desire expressed by the Assembly in that address ought to be acceded to, and they would accordingly be prepared to recommend to Parliament that an Act should be passed giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected." In other words, that the temporalities of the various religious bodies derived from those Reserves might be forthwith torn from religious purposes, and appropriated to those of secular education or utility.

When the first feeling of surprise and indignation at this threatened attempt to impede the spread of religion in this Province 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 adherence 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 that 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.

Your Committee can not 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.

We have, therefore, every reason to persevere in the course of action upon which we have entered; and we feel convinced that it is only by presenting a fearless, a determined, and a compact front to our opponents,—by steady perseverance, in our 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 we can ever expect "to strengthen our 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. In short, it is thus alone we can hope to maintain that British connexion which it is the ultimate aim of our opponents to sever; in defence of which so many have hesitated not to hazard life itself; and to which, by birth, by parentage, by feelings, and by faith, we are so firmly and unalterably attached.

But three short weeks have elapsed since that appeal has been made, and the responses which arrive from every part of the Province are declaratory of adherence to the principles and objects of the Church Union. Your 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 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 nor privileges to be henceforth "bartered or given away," in compliance with the demands of "unscrupulous opponents."

JOHN ARNOLD, Chairman.

E. TAYLOR DARTNELL, Secretary.

Moved by the Hon. W. Allan, seconded by the Hon. J. Gordon, and

Resolved,—I. That the Report now read be adopted.

Mr. E. TAYLOR DARTNELL said it devolved on him as the Secretary of the Church Union to propose the next resolution, and he regretted it was not in more competent hands. Many years had elapsed since last he stood in a similar position. On that occasion the Temporalities of the Irish Church were assailed by the marshalled hosts of Rome, now the Temporalities of

the Church in Canada are assailed by the united strength of Popery, Voluntaryism, and Infidelity. It had been his belief that in Canada ample provision existed for the necessities of Religion, and it was with surprise on coming here within the past year, that he found not only that College which a few years before was looked to as its cradle, stripped of every religious attribute but a principle shortly before embodied in a resolution of the Legislature, which if carried out, must tend to the suppression of all religion whatever. Now the resolution which he held in his hand declares, "that it is the duty of every Christian state to encourage the maintenance of religion and the diffusion of Christian Knowledge, as thereby the social happiness of the people and the general prosperity of the country, can alone be permanently secured." Here we were not without what was deemed an ample provision for such a purpose, but for a long time the government totally neglected to provide spiritual teachers. Even so late as the year 1819 there were but ten Clergymen in this province, and these so scattered that with all their zeal and anxiety for religion, it was impossible that they could discharge the duty to the extent required, and the growth of dissent and irreligion was the consequence. Whilst this was the state of things there was no complaint whatever about the Clergy Reserves, but as the spiritual wants of the people were better supplied and the exertions of the Clergy were felt, the hostility of the enemies of the church became apparent and increased. The exclusive right of the Church to the Clergy Reserves was denied, and at length in 1840 what was called a final settlement of the question took place, by which seven-twelfths of those Reserves were taken from us for the alleged purpose of providing for the religious necessities of all other religious denominations of Christians within this province, thus giving all an interest therein, and removing any further grounds of complaint of an exclusive preference to the church. That settlement it is the interest of all to maintain, and the interest of all to unite with the church in defending. An attempt is now threatened to take these funds from the various religious bodies who have derived support therefrom, and they justify the attempt by the declared intention to apply them to purposes of secular education. May we not ask what are the inevitable results of secular education, which it is thus proposed to substitute for religious instruction. In France it has long prevailed, and the results have been that infidelity is paramount there. Austria, Germany, and Prussia, were long pointed out as an evidence of its success; yet within the last three years the delusion is ended. In all these countries, religion has been trampled under foot, and revolutions taken place, which have hurled monarchs from their thrones, and shaken society to its foundation. In Spain and Italy the most debasing ignorance and superstition holds the place of religion. From foreign countries, let us look to home. If we turn to Ireland: six hundred years ago, England found Ireland the retreat of that primitive faith which we now seek to defend. At the point of the sword, England planted Popery in the soil, and Popery has there proved her scourge. (Hear, hear.) Such were the effects of cultivating religious error. Let us now inquire what are the effects of religious neglect. Let us see whether in Great Britain during the last hundred years we may not find something parallel to our own case. In the manufacturing districts of England, there has been a sudden growth of population as here. Desert wastes have suddenly become the seats of manufacturing industry and enterprise, but the abodes of a dense and ignorant population. The extent to which this took place is striking. The population of Great Britain, which, at the middle of the last century, amounted to 8,001,380, had, at its close, reached 10,942,646, and in 1841 just 18,844,434; this increase was very unequally diffused. In the agricultural districts, it varied from 25 to 30 per cent.; in the manufacturing, from 70 to 200 per cent. Thus ten chief agricultural counties showed an increase from 1,280,000 to 1,961,000; whilst in the six leading manufacturing counties of Lancashire, Staffordshire, West Riding of Yorkshire, Ayr, and Lanark, the increase was from about two and a half millions in 1801 to five and a half millions in 1841. In the manufacturing towns, the contrast was still greater: Manchester, Liverpool, Leeds, Birmingham, and the Metropolis, whose united population in 1801 was 1,239,183, had increased to 3,065,794, in 1841. Unfortunately this vast increase of population went far beyond the religious provision of the localities; the number of the clergy throughout England at the present day being little more than it was half a century ago for less than half the present population (hear, hear). To remedy this evil, nothing was done by the State, and poverty and crime were the results. The dissenting bodies, it is true, with the best intentions, laboured to supply the deficiency, but they only proved their utter inability to grapple with the evil. Popery also was not idle; and the manufacturing districts of England have long been the strongholds of Popery and Dissent. The State at length began to move; but, instead of applying as the remedy religious education, secular instruction, backed by the voluntary principle, was substituted, and has been in active operation for the last twenty-five years. The result has been that pauperism and crime have increased in a most startling ratio. This we may gather from the official returns of crime, by which it appears the number of persons committed for trial in England and Wales was, in 1813 7,164; in 1836, 20,984; in 1842, 31,909—(hear, hear.) In Scotland in 1813, but 89. In 1836, 2,922; in 1842, 4,189. These returns of crime disclose the further fact, that although formerly ignorance was deemed inseparable from crime, now education was far more its characteristic. Thus, of the 31,909 committed for trial in England in 1842, only 10,128 were illiterate, and of 4,189 committed for trial in Scotland, only 835 were illiterate—(hear, hear.) This was the state in the manufacturing districts, but in the agricultural where the increase of the population had not gone much beyond the spiritual provision, the case was very different—(hear, hear.) In the agricultural Counties already referred to, the increase of the population was one-eleventh, yet the increase of crime was but one-twelfth. In fact nearly half the crime of England, or 14,513 persons were committed for trial from the six manufacturing Counties named—(hear, hear.) But crime was not the only fruit of secular education and religious neglect. Infidelity, immorality, pauperism and taxation, followed in their train. Thus the poor rates of England which in 1803 were little over three millions, were in 1841 nearly seven millions. Another fruit of secular education, was the growth of the felon and infidel literature of the day. It had been lately well ascertained that a single bookseller in Manchester, had a weekly sale for 63,000 copies of penny publications, of which only 4000 were good, the rest being of an evil, immoral, and many of an avowedly infidel nature—(hear, hear.)—and for such publications this single bookseller received annually, over £17,000, a sum far more than the Church in Canada derived

from the Clergy Reserves, now sought to be torn from her, (hear, hear.) But let us come nearer home. Let us turn to Canada and enquire what have been the effects of spiritual destitution here. Until 1819 as already stated, there were but ten Clergymen. Popery and voluntaryism were left to themselves in this Province, while in the Lower Province, religion even corrupt has proved better than its absence here. Within the last few days a return has been published, from which it appeared that since the year 1840, the number of prisoners confined in the Penitentiary at Kingston, from the Lower Province, was 283, and from the Upper Province with nearly the same population, 894; and if we apportion their cost to numbers, it would appear that crime has cost the Lower Province £23,145, the Upper Province £73,112. That in fact, as much nearly was given to the maintenance of the criminal without one word of complaint, as is sought to be wrested from religion for purposes of secular education, the fruitful parent of crime. (Hear, hear.) Is it to be wondered then that there are in this Province 60,000 persons not belonging to any denomination of Christians. With these various facts now before them, he would ask what should be the remedy? Had Popery improved the condition of Ireland? Had it improved the manufacturing districts of England? Had voluntaryism and secular education combined done so? (Loud cries of no, no.) And yet with these palpable evidences of their failure—with this proof of their being weighed in the balance and found wanting, they would rob us of the temporalities of religion, to repeat the experiment of secular education here. (Hear, hear.) England has latterly made religion a secondary matter—and as ever has been the case, national sin brings its national chastisement. Within the last few years we have seen her merchant princes humbled to the dust—distress universal;—plague, pestilence and famine, have devastated the land; and these quickly followed by another infliction—the late Papal aggression. (Loud cheers.) But how different was her condition when religion was her care. (Hear, hear.) Our maiden Queen Elizabeth, stood forth as the champion of religion, and her reign was long and prosperous. Her successor James, was staunch to our religious principles, and was a religious king. While he lived his policy caused England to be still more respected—but when in an evil hour, his son and successor, Charles, influenced by evil council, swerved from these principles—(cries of No, no,)—and lent his aid to Popery—misfortune marked his reign, and he paid the penalty not only with the loss of his throne, but that of even life itself upon the scaffold. [A voice]—Charles was a martyr to religion—(hisses and cheers.) Cromwell then resumed the sway in England, but traitor and usurper as he was—(cries of he was a regicide)—Yes, no doubt he was a regicide, and hypocrite also, but still in all his State policy, he maintained the Protestant principles of the British Constitution (cheers). By them he raised England from her prostrate state, and became the champion of Protestantism throughout Europe. His successor Charles II., was the pensioner of Louis XIV., that champion of Popery. He abandoned Protestant principles in his government, and died a Roman Catholic. James II., ascended the throne, and Popery was proclaimed the religion of England. The reigns of both these monarchs were disastrous,—but that of the latter, terminated in the glorious revolution of 1688, in which true religion triumphed, and placed once more a monarch attached to truly Protestant principles upon the throne. (Loud cheers.) To their adherence to those principles, the House of Brunswick owe the Throne of England. During their successive reigns those principles have been maintained, and under them the nation has prospered beyond measure. It was acting on these principles that our good King George III., set apart the Clergy Reserves, of the remnant of which it is now sought to deprive us—(hear, hear)—"That's the point." The close of his reign was peculiarly characterised by religion. In the commencement of the present century, many of our religious societies had birth—religion was cared for by him, and though the whole of Europe assailed England on every side, yet she repelled them all, and became the arbiter of nations (cheers). She was great and prosperous whilst religion was her primary care; but it was far otherwise since religion was supplanted by secular education. Why should we adopt the latter in its stead? Secular education is no novelty; it is as old as the human race. The word of God gave life and immortality to man; but from the moment that Satan poured his secular teaching into the ear of Eve, sin and sorrow and death, and punishment hereafter, have been the lot of the human race (hear, hear). He would not deny that there might be some advantages attendant on secular instruction. It was the moonlight of the mind (hear, hear). You, Sir, no doubt have often stood by the shore of yonder noble Lake, in the tranquil darkness of night, in vain endeavouring to penetrate the surrounding gloom; and as the faint streak of light from the rising moon first tinged the watery horizon,—as the pale orb of night has risen above it, and gradually revealed surrounding objects; and as she rose in the heavens, you perhaps have bailed her midnight splendour,—but yet at the same time have felt her chilling influence, and recollected that by her light the swamps send forth their pestilential vapours—the beasts of the forest roam in search of prey—the robber lurks about the tranquil home—the assassin lies in wait for his unsuspecting victim! But, Sir, low different the glorious orb of day, which, as it rises above the horizon, chases away the obscurity and uncertainty of night. Before its first ray, the pestilential vapours are dispelled—the beasts return to their lairs—the robber and the assassin to their lurking place. Her genial warmth vivifies, ripens, and matures every thing, spreading joy, and comfort, and happiness around. Such are the effects of religion when contrasted with secular education; and who can therefore doubt to which the preference should be given! For his own part, to the latest moment of his existence he would maintain, in the words of the 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 can it expect the blessing of Almighty God, or be instrumental in promoting the social happiness of the people, and the general prosperity of the country."

REV. A. PALMER, of Guelph, in seconding the resolution, said, in common with many of the country Clergy, and many of those who have attended the visitation of the Lord Bishop of the diocese as Lay delegates, he knew little, until now, of the Church Union. But he hoped that the proceedings of that meeting would afford to them a lesson which would lead them to make vigorous and determined efforts to maintain the rights of the Church in this colony. The resolution before them embodied such a self-evident truth, that no laboured advocacy was needed to recommend it to their adoption. That it is the duty of a Christian state to encourage the maintenance of religion and the diffusion of religious knowledge, could hardly be denied by any