

The Church.

the establishment of Rectories invested the Church of England with privileges and powers which would bear invidiously and offensively on the rights of other religious denominations.

In regard to the first objection it must be very generally known that, probably for the last twenty years, certain GLEBES have, from time to time, been specially affixed to stations of the Church of England throughout the Province; and it was to afford to their Incumbents the means of deriving from them those advantages, from which, through defectiveness of title, they had previously been debarred, that the method was adopted of *securing* those allotments to their respective possessors, which the Lieut. Governor, according to the Constitutional Act, was clearly authorized to employ. The average portion of land to each of the Rectories thus constituted is about 400 acres, and many of these are at present perfectly valueless, making in all 20,000 acres. This amount, when contrasted with the whole appropriation of one-seventh of the Province, is scarcely of magnitude sufficient to create alarm in any other claimants for a provision from that source!

With respect to the second objection, it is difficult to foresee in what manner any privilege conferred upon the newly appointed Rectors can be brought to bear oppressively or vexatiously upon other religious classes, in a country where tithes are prohibited by an express statute—where no power exists of levying either church or poor rates—and where the very terms of institution would seem to imply a limitation of ministerial supervision to the members of their own congregations! It is rather surprising that the late investiture with the rights and privileges which the title of Rector confers, should not have been attended with a similar alarm in the public mind several years ago in Lower Canada; when in Quebec, Montreal, and various other places in that Province, Rectories were established, with all privileges,—a landed endowment perhaps excepted—which can possibly appertain to the same appointment here. The only solution of the mystery is the fact, that for any such apprehension not the shadow of a reason was considered to exist.

The agitation which has so needlessly been excited upon this subject is particularly to be lamented in the present position of the question. In the speech from the throne in November last, the Lieut. Governor earnestly requested the attention of the Legislature to the subject of the Clergy Reserves; and after much debate, the progress of which was marked by no exhibition of unbecoming feeling, a recommendation proceeded from a select Committee of the House of Assembly, that a *division* of these lands was expedient; and certain religious denominations were named, the Kirk of Scotland included, as those to whom such distribution should be extended. Before the Report of this Committee could be acted upon, another discussion arose in consequence of petitions from various ministers and congregations of the Kirk of Scotland, praying, in some instances, that the Rectories already established should be abolished! This attempt at the subversion of rights, conferred according to the letter of the Constitutional Act, and solemnly guaranteed by Patent from the Crown, and the *spirit* especially of the whole transaction, naturally provoked a warm debate, in which Mr. Attorney General Hagerman bore a prominent part, and was represented to have expressed himself harshly and contemptuously of the Kirk of Scotland. The original version of this imputed calumny has subsequently undergone much alteration; and the testimony of disinterested witnesses has established the fact that Mr. Hagerman did not, on that occasion, manifest any outrage on the customary freedom of debate. However, upon that exaggerated version have been predicated all the public meetings and resolutions which have since been in such industrious process; and all the clamour and agitation by which of late the true friends of religion have been so much pained.

That Mr. Attorney General Hagerman is a zealous and able advocate of what he conscientiously believes to be the rights of his own Church, will not be imputed to him as a fault; that his conduct on that whole question has been statesman-like and generous, his adversaries ought not, in justice to deny. In the first stages of its discussion he refrained from opposition to the proposed scheme of division, from a willingness to meet the matter fairly; and when he discovered that no plan for the specific appropriation of the Reserves was likely to be agreed upon by the Assembly, he introduced,—and it is much to be lamented that he did not succeed in carrying through,—the only feasible alternative for the settlement of the question, *their reinvestment in the Crown*. For this proposition he clearly deserves the thanks of the Kirk of Scotland, because it would have placed them precisely in the position by which to partake of our Sovereign's gracious intentions towards that Church as inferred from the often-quoted message of 1832.

We have considered it expedient thus far to notice this subject, as well for the sake of explanation of the state of the question generally, as from a sense of duty towards an individual who has been unjustly maligned in his well-meant attempt to guard the rights of his aspersed and assailed Church. We would conclude our remarks by recommending to the friends of the Kirk of Scotland the very course which Mr. Hagerman was disappointed in bringing to a successful issue;—the *re-investment of the Clergy Reserves in the Crown*. To the zealous approbation of this measure they ought certainly to be persuaded if they confide, as circumstances would seem to imply that they do, in the gracious intentions of the King as inferred from the Message already alluded to. But in doing this, and in addressing the Sovereign with renewed appeals to his paternal regard and favour, they need scarcely be reminded that public clamour and the excitement of the public mind is not only unnecessary, but unwise.

LORD BISHOP OF QUEBEC.

We are grieved to state that, by the last accounts of the health of our venerated and beloved Diocesan, the hopes so fondly entertained by his Clergy of his early return to this Country, are likely to experience further disappointment. A late severe attack of the afflictive complaint to which, within the last few years, his Lordship has been subject, had given cause for the most anxious forebodings; yet we trust that as no unfavorable intelligence has subsequently been received, he has at least partially recovered from its effects, and may be enabled to revive

the intention which, previous to that providential visitation, there was every prospect of his fulfilling,—his return to his Diocese during the ensuing summer. In the meantime, under this trying deprivation of the services of our beloved Bishop, it is a matter of congratulation with the Canadian Church that the arduous and manifold duties of his high office have been delegated to an individual so exalted in piety, talent and zeal as the Lord Bishop of Montreal. We fear, however, that the engagements which call for his Lordship's more immediate attention in Lower Canada, are likely to deprive the numerous Clergy and congregations of the Church in this province, during the present year at least, of the gratification with which his arrival amongst them will be hailed.

CHURCH STATISTICS.—It was our intention in this number to have given a list of the Clergy of the Church of England in the Diocese of Quebec, arranged in alphabetical order, and with their respective stations affixed. But finding that it would occupy more space than could be spared, we have postponed its insertion to another occasion, and have contented ourselves in the meantime with an account of such of the Parishes within the District of Newcastles as we had it in our power to obtain. This, we are satisfied, is a species of information which will prove satisfactory to the Church at large, and in that belief, we solicit similar communications from other parts.

MISSION OF THE CARRYING-PLACE.

The Rev. John Grier, Minister; who is laboriously engaged in serving five stations, inclusive of the Carrying-Place and Trent, at each of which places service is performed every Sunday. In the year 1836 there were—Baptisms, 68; Marriages, 25; Funerals, 14; and Communicants, 41.

RECTORY OF COBOURG.

The Rev. A. N. Bethune, Incumbent. Service is performed twice in Cobourg on each Sunday; and at stated periods on Sundays at Grafton at 3 P.M. Exclusive of the Gaol, where services are given every fortnight to both classes of persons there confined, there are three other stations occasionally served on week days.—During the year 1836 there were,—Baptisms, 110; Marriages, 23; Funerals, 40; and Communicants, 172.

RECTORY OF CAVAN.

The Rev. Samuel Armour, Incumbent, is zealously and usefully employed in serving two churches in Cavan regularly every Sunday, and in performing occasional services at five other places in that and the neighboring townships on week days. In 1836, there were—Baptisms, 100; Marriages, not communicated; Funerals, 10; Communicants, 70.

RECTORY OF PORT HOPE.

The Rev. J. Coghlan, Incumbent. Service in St. John's Church on Sundays, and also at a school-house four miles in rear. Occasional ministrations in Clarke and Darlington. In 1835, there were—Baptisms, 43; Marriages, 23; Funerals, 11; Communicants, 30.

We have been disappointed in obtaining similar information from Peterboro', in consequence of the lamented illness of the Rector, the Rev. R. H. D'Olier.

CLARKE AND DARLINGTON.

In the Township of Clarke a very handsome and commodious Church has just been completed on the estate of S. S. Wilmot, Esq., and at the private cost of that gentleman. Such instances of pious liberality it is extremely pleasing to be enabled to record. The opening of this church is fixed for Trinity Sunday, the 21st inst.—and the Rev. A. N. Bethune has consented to perform the necessary services. As a most appropriate conclusion to the solemnities of the day, the Holy Sacrament will be administered, and a collection will also be made in aid of the Travelling Missionary fund.

TO CORRESPONDENTS.

The letter of CECIL in approbation of our undertaking is unavoidably postponed.

An article on "Travelling Missionaries" is unavoidably deferred.

THE TRUE CHURCHMAN, and the article on CHURCH RESPONSES shall have a place in our next.

ILLUSTRATIONS OF THE CHRISTIAN CHARACTER will be thankfully received and have an early insertion.

THE PAPER ON THE OFFICE OF DEACONS IN THE PRIMITIVE CHURCH will be thankfully received.

A person being once asked "Where is God?" replied; I will answer you when you have told me where he is not."

A young Prince having requested his tutor to instruct him in Religion, and teach him to say his prayers, was answered, that he was yet too young.—"That cannot be," said the little boy, "for I have been in the burial ground, and measured the graves, and found many of them shorter than myself."

Prince Henry, the son of James I. had a particular aversion when a boy, to the vice of swearing, and profanation of the name of God. When at play, he was never heard to do so, and on being asked why he did not swear at play as well as others, he answered that he knew no game worthy of an oath.

There are people enough who employ themselves in reforming the world, but there is scarcely one who begins by reforming himself.

For the Church.

THE COMPLAINT OF SUNDAY.

SIR,—Were I to detail to you the honours which my Father has bestowed upon me, and that in the most public manner, you would wonder that I could meet with contempt from any one; but tho' it is true that for eighteen hundred years I have by many persons been held in the highest esteem, yet there are others who entirely disregard me, and even ridicule and scoff at me; while by many who profess to honor me I am considered as a stupid good sort of person, whose company is very dull, and to whom they are very glad to say "good bye."

Now, Sir, I rather think that the worst part of my enemies are not very likely to listen to my complaint, at least in your

publication, and therefore it will be of no use to enter into the grievances I meet with from such persons; but it is possible that some of my more sober enemies, if I may so use the term, may chance to take up my letter; and it is the hope of prevailing on these to attend to my claims which encourages me to proceed.

Before I begin my narration I must state, that into whatever company I enter I expect certain kinds of discourse and occupation to be laid aside. I am, however, no friend to idleness, tho' a great lover of rest and composure, and am always ready to introduce my friends to employments of the most noble and interesting kind; but many who will oblige me so far as to lay aside what very grossly offends me, yet do not choose to listen to what I have to suggest, and will not accept of any enjoyments I would offer them in place of those of which I deprive them.

But to enter now into detail. These enemies of mine are very ready to admit my other six brothers as soon as they knock at their doors, yet I am generally obliged to wait for several hours before I can gain admittance, and then I am often doomed to remain in the hall or passage till ten or eleven o'clock, about which time I must in justice allow that I am admitted into a neat sitting room, and find the greater part of the family well dressed to receive me. So far I certainly am *respected*, but I cannot say I am *welcomed*. Some of the family, nay, perhaps all, will accompany me to one or other of my favorite resorts; but a slight cold or a shower of rain will often prevent their obliging me in this way. In many families, however, I am treated with this complaisance twice in the day, besides receiving from them other outward tokens of respect. And perhaps with all these marks of civility you will say that I have no cause to be dissatisfied. But if you were to witness the extreme weariness, and almost disgust, which these very persons who have gone so far to oblige me, will manifest during the remainder of the day, you would not wonder that my feelings should be wounded.

I have seen far more yawning and expressions of weariness on account of my presence, than is ever produced by all the hurry and bustle of which my youngest brother complains. Sometimes also I am affronted with the introduction of newspapers, and with discussions about people's bonnets and cloaks—new hats and coats,—with private scandal and politics.—Indeed I cannot enumerate half of the disagreeable subjects of discourse with which I am haunted. Then there are some who expect me to attend them on parade, at pump rooms, and in favorite drives—in musical parties, and large dinner, or *quiet* tea parties, as they are called. Some unceremoniously neglect me for half of the day together, while they are looking out of the window;—and all this for the sake of seeing and being seen. Others, of a different description, require me to write letters, or even to settle accounts, and enquire the character of servants, and make private bargains; and as I am known to be fond of walking in gardens and pleasant solitudes, in order to meditate on the works and word of God, my enemies take advantage of this my taste by obliging me to accompany them on errands and journeys of business or pleasure. And yet, in spite of these affronts which I have named; if only their work-bags, and novels, and cards, and a few other things of that sort, are laid aside, and if their counting-houses and shops are shut when I appear, then they think they have conferred on me a great favor, and when they part with me at night, which they are very glad to do, they feel perfectly satisfied with their conduct towards me.

And now, Sir, you will perhaps be ready to enquire of me what kind of treatment it is that I would wish to receive. And as I have already trespassed so much upon your time, I will endeavour as briefly as possible to state it.

Those who love me, Sir, and know my value, esteem me a very holy and lovely personage. They long for my presence before they see me, and admit me early into their houses. I am not made to wait in their vestibules, but am invited to their secret chambers, yea even to their bosoms. They meet me not merely with the ringing of bells and the outward demonstrations of joy, but they welcome me with the feeling of one who receiveth a very dear friend. They likewise go in company with me to honor me with public honors; and having tasted how sweet my society is, they delight to welcome me still further at their homes.

Whether they read in private, whether they partake of a cheerful meal, or converse with a friend; whether they go abroad in sunny fields or shady gardens; whether they assemble their servants or little ones around their firesides; in short, whatever may be their employments or arrangements, my wishes and tastes are cheerfully consulted in every thing. In return for this heartfelt but respectful reception, my delight is to converse with them of such things as from the privileges of my high birth I am enabled to do; and such are my gifts and attainments, that I can abundantly recompense them for the honors which they give me. Had I, indeed, the pen of a ready writer, I could not describe to you the hundredth part of the great and surprising things which I have to communicate to them. How often, while conversing with me, do the hearts of my friends burn within them! They part with me unwillingly, and frequently when I bid them farewell I leave behind me a sweet remembrance, which passeth not quietly away.

Many, even among the young, regardless of the ridicule of my enemies, have formed a friendship with me; and when they have filled up the measure of their days and have lain on their bed of death, they have declared that their intercourse with me was the choicest blessing of their lives, the sweetener of their trouble, and the spring of all their joys; and that to the knowledge which I gave them they owed their overflowing hopes in futurity.

And now, Sir, can I be blamed for thus wishing to call your attention to the wrongs which I so frequently receive—wrong which will return with a hundred fold increase upon those who inflict them. O, that they would but look upon me, and see if there were no beauty in me that they should desire me!

I now court their attention and offer them my choicest gifts. But if they persevere in slighting me, the day will eventually come when they will vainly long for one of those golden hours which I would now willingly spend in their company, and when they will call to mind with unavailing anguish their present unhal-
lowed and inexcusable neglect of
SUNDAY.