

ian Knowledge and for the Propagation of the Gospel in Foreign Parts, took place in the Town Hall, under the presidency of the Venerable the Archdeacon of Berks. The Lord Bishop of Nova Scotia, and the Rev. W. Spencer Phillips, Incumbent of St. John's Church, Cheltenham, attended as a deputation from the latter society, and their forcible statements on the spiritual destitution of our colonies made a deep impression on the meeting. The numerous assembly was also seasonably affected by a most eloquent address from CHIEF JUSTICE ROBINSON, OF UPPER CANADA, and by the remarks of the several speakers, clerical and lay, who appeared on the platform. A considerable sum was collected at the door, and the annual subscription list much increased."

On Sunday, the 28th July, Mr. J. TORRANCE, of Quebec, late Theological Student in U. C., and Mr. PARSONS JAMES MANNING, who has recently been engaged in the same preparation in England, were ordained Deacons, in the Cathedral at Quebec, by the Lord Bishop of Montreal.

Mr. Torrance remains for the present assisting in the duties connected with St. Paul's or the Mariner's Chapel, at Quebec.

Mr. Manning is appointed as second Travelling Missionary in the District of Montreal.

Civil Intelligence.

From the St. James's Chronicle.

IMPERIAL PARLIAMENT.

HOUSE OF LORDS, 22 July.—The Marquis of Normandy laid on the table returns relating to the Church in Canada for the years 1835—1838.

STATE OF THE CHURCH IN THE COLONIES.

The Archbishop of Canterbury said, he rose to present some petitions for their lordships on a most important subject. One of the petitions was from the Society for the Promotion of Christian Knowledge. The other petition was from a distinguished prelate of high character in Australia. The subject of the petitions had reference to the interests of the Church established in our distant colonies in connection with the Church of England. The petition from the Society for the Promotion of Christian Knowledge began by asserting that it was the duty of the state to provide religious instruction for the people wherever they might be situated. It stated also that this country had not fulfilled the obligations due from her to her subjects in the colonies. The petitioners prayed that means of further instruction might be granted to all our colonies; and they further prayed that no new colony might be established without making sufficient provision for religious worship. In all these particulars he agreed with the sentiments expressed by the petitioners. We had been more negligent than any other country in the world in making provision for Church establishments in the lands which we had colonized. If we looked at Spain, at Portugal, at France, and Holland, we should find, especially where the religion of the state was Roman Catholic, that ample means were supplied for the purposes of religious instruction in their colonies. But no such care was taken by us to provide for the spiritual wants of our extended empire. For many years we had actually sent out convicts to the penal colonies quite unprovided with the means of religious instruction. Nor was this all. The provision which in 1791 was made for the clergy of the Established Church in Canada, was now threatened with abolition. With respect to the wants of our colonies, it appeared that in Upper and Lower Canada, in Nova Scotia, New Brunswick, and Van Diemen's Land, there were no less than 300 clergymen wanted, besides those employed by the Society for the Propagation of the Gospel; and there were at present a great number of clergymen employed by this society, at an expense of not less than £30,000 or £40,000. Thus much for the facts stated in the first petition. He now came to the petition which he had presented from the Bishop of Australia. This petition showed that instructions were issued under the Royal sign-manual, in July 1825, to set apart a seventh portion of the lands in Australia for the support of the Established Church; that such lands were accordingly set apart for that purpose, and that since that time the lands had been used for other purposes (as we understood the most reverend prelate), but that they still continued subject to the same liabilities of providing churches and schools according to the principles of the Church of England. The petitioner prayed, therefore, their lordships would take this matter into their serious consideration. With respect to Van Diemen's Land, the same system was originally established there also, but that system had been since changed, and 400 acres of glebe had been allotted to each living, and these livings were held, not only by clergymen of the Church of England, but by members of the Presbyterian and the Roman Catholic church. Now, here was a point to which he wished to call their lordships' particular attention. He apprehended that the policy now pursued with respect to the colonies was to put all religions in the colonies on an equality. He held in his hand a letter from a very distinguished Governor of New South Wales, in which he said that the recent dissolution of the church corporation afforded him an opportunity of placing on an equitable footing the principal churches in the colony—the Church of England, the Church of Scotland, and the Church of Rome. The writer, therefore, recommended her Majesty's Government to take the whole case into their serious consideration, and to adopt measures which would give satisfaction to the colony; and he further observed, that in a new country it was impossible to establish a dominant and endowed church without giving great offence. Now, he (the Archbishop of Canterbury) knew very well, that with respect to Canada, great difficulties were to be encountered in attempting to endow an established church; but with Australia there was no such difficulty. Three-fourths of the population of Australia were members of the Established Church, and therefore there was no objection to the Establishment of the Church of England in that colony. He had no objection to the state affording assistance to large bodies of Christians differing from the Church of England; but what he maintained was, that the church ought not to have been deprived of her revenues. He would maintain also, that the Church ought not to depend upon voluntary contributions. He trusted that a concern of so much importance to all our colonies might not be settled without the intervention of parliament. He trusted that it would not be left to the discretion of one of her Majesty's principal Secretaries of State, who had so much on his hands that he could not give it his deliberate attention. The most rev. prelate then presented the petitions, together with one on the same subject from the ministers and inhabitants of Clapham. At the same time he moved for copies of, or extracts from, any correspondence that might have taken place with the government relative to the institution of the corporation for managing the school lands in New South Wales, and to the dissolution of the same.

The Marquis of Normandy said, it was not his intention to urge this important question incidentally on the presentation of a petition, and he should therefore confine his observations to the papers moved for by the most rev. prelate. It was true, that in 1825 a corporation was established for managing the lands appropriated for the purposes of national education; but an alteration was subsequently made, on the ground that the appropriation of lands was not the best mode of furnishing support to the Church. It was intimated by his late Majesty that the grant of lands would not be continued, and the grant had ceased since 1830. Hence then the system followed in New South Wales was that of furnishing religious instruction to all persons in proportion as the population required it, the state supplying one-half of the expense, and the money supplied by New South Wales for this purpose showed there existed no disposition on the part of the government to withhold religious instruction from the members of the Church of England. £17,943 had been given to the Church of England, £5,400 to the Church of Scotland, and £5,650 to the Church of Rome.

The Archbishop of Canterbury did not complain of want of liberality on the part of the government of New South Wales, placed on the same footing.

The Bishop of London could not allow the principle enounced by the noble marquis, that it was the duty of the state to afford religious instruction in proportion as it might be required, to pass unnoticed. That instruction should be imparted, not in proportion as it might be demanded, but in proportion to the destitute condition of the population.

The motion for papers was then agreed to.

CONCLUSION OF THE DUKE OF WELLINGTON'S SPEECH ON THE LOWER CANADA GOVERNMENT BILL.

July 26. Once more he would tell the government, that unless they set to work clearly and seriously to establish the authority of her Majesty in North America, they might rely upon it that all they were doing was only throwing money away, and tormenting themselves and the country for no reason and no use whatever; that they must begin by declaring their intention to establish her Majesty's government, and to form a fleet and army accordingly, and until they did that they would do nothing at all. (Hear, hear.)—He thought he had now gone through the whole question, or at least as far as it was necessary for him to go on the present occasion. He was perfectly aware that besides her Majesty's regular troops employed in this colony there was a large body of volunteers and militia formed from among the people of both the provinces, but particularly of Upper Canada; and he must say that he could not sufficiently applaud the spirit with which those men had come forward in her Majesty's service. (Hear, hear.) The labours and privations which they had undergone in support of the rights of her Majesty and of the laws of the mother country had been very great, and he did think that it would ill become this country to abandon such men, to leave them to their fate, or to do otherwise by them than to make every effort which it was in the power of this country to make to re-establish peace among them, and to establish in the country such a government as would afford them protection, and give them tranquillity, and peace, and happiness for the future. (Cheers.) That was what he wished to see. He really felt the highest respect for those people on account of the very valuable services they had rendered to her Majesty, not only throughout the recent disturbances, but on all occasions. (Hear, hear.)

HOUSE OF COMMONS, 18th July.

LOWER CANADA GOVERNMENT BILL.

Lord J. RUSSELL moved the third reading of the Lower Canada Government Bill. Mr. Hutt said, before the bill was read a third time he was anxious to say a few words to the house. Although he did not support with his vote the resolution proposed by the hon. member for Leeds with respect to this measure, he sincerely lamented the determination, on the part of the house, to put off to another session any legislation for the general government of Canada, and he was not without fear that this course might be followed by another insurrection of a still more serious and fatal character. There was one subject to which he wished to draw the attention of the noble lord opposite (Lord J. Russell). He thought that some measure ought to be adopted for regulating the disposal of land, and promoting free emigration to the colony. He considered it expedient that the noble lord should inform the house whether it was the intention of the government, at an early period in the next session, to bring the subject forward. All the materials for legislating upon it had been placed within the reach of the government by the Earl of Durham. He would not at the present moment offer any resolution to the third reading of the bill.

Mr. Leader objected to the bill for several reasons. In the first place, he looked upon it as a continuation of the Coercion Bill of last year; and, secondly, it was not the measure which the government ought to have introduced for the regulation of the affairs of Canada, because the measure that was required was one that gave a permanent regulation to the affairs of that country. He objected to the bill, because it contained a clause so highly objectionable that any bill containing such a clause ought not to meet with the sanction of parliament. He alluded to the clause giving to the governor the power of permanent taxation against the wish of the people of the province. In the present case there were four parties—Lord Durham and those who agreed with him, the government, the people of England, and of Canada. In his opinion two former had greatly neglected their duty towards the two latter. The conduct of Lord Durham was to him quite incomprehensible. Why had he not, according to his promise, done something in another place? (Hear, hear.) The noble lord had made promises and pious declarations of disclosures which he had never brought forward. The noble lord had stated in Canada that he would exert himself to the utmost on his arrival in this country on behalf of the Canadian people, and he would defy hon. members to point out what he had done. He must say that the people of Canada, if he was to judge from what had already been effected, had nothing to expect from the noble lord or those who agreed with him. Far more culpable, however, was the conduct of her Majesty's government. They had made many promises of legislative measures, yet nothing had been done. If the consequences were not so serious, it would be laughable to see such a mountain in labour, for all their promises had ended in that miserable abortion of a bill for continuing the Coercion Act. The delay had already cost this country upwards of a million sterling. The further delay proposed by the present bill would cost the country another million; perhaps the expense might reach two or three millions. (Hear, hear.) The great sufferers, however, were the people of Canada. They were suffering from a total depression of trade and an uncertainty of life and property. An extract which he then held in his hand, was taken from a Toronto paper of the 17th of April, from which it appeared that then, upwards of three months ago, the people of Canada were expecting that the Great Western would take out the bill which was to be founded upon the report of Lord Durham; so confident were they of this that the editor promised, in case of the arrival of the steamer, to publish the expected news in a second edition. How miserably disappointed, then, must they have been. What was the state of the Canadas at the present moment? There was a complete stagnation of trade—there was a total cessation of emigration to the colonies; and the Canadians the subjects of her Majesty, were fast crossing into the United States, where they had security for life and property. No less than 700 Canadians had crossed within 10 days, driven from their homes by the neglect of the government to give them security. Every one admitted that delay was an evil. Lord Durham said so, and so did the right hon. baronet the member for Tamworth; and yet the government had inflicted that evil upon Canada by continuing the bill of last session for another year. It was an insult to the people of those colonies to leave them without a permanent government for so long a time; but all her Majesty's government seemed desirous of doing was to devise means for getting through the session, no matter how. For this object the real business of the country was slurred over and neglected, and he could only now regret his own forbearance in not having brought the grievances of the people of Canada before that house at an earlier period of the session. He had trusted to the government to bring forward proper measures, and such as the state of Canada required, but he had been deceived, and could trust them no longer. There was but one opinion about their conduct, and that was that they had grossly neglected their duty, and that they would be responsible for whatever mischief might arise in the course of the ensuing winter. He opposed the Bill on other grounds, and it certainly was his intention to divide the house against it. The hon. gentleman then moved that the bill be read a third time that day three months.

Mr. O'Connell thought that the government could not have done more than they had done, unless they had agreed to restore the constitution of Lower Canada. He regretted to find that the quarrel in Canada had taken a religious turn. In both the Canadas, but especially in Upper Canada, the Irish and Scottish Roman Catholics had received the approbation of the governors for their loyalty and devotion to the mother country, and it would appear that the way in which they were rewarded was by having Orangeism openly cherished by the government. While such a state of things existed emigration could not go on, and the consequences of this they must all feel would be most disastrous.

Mr. Labouchere entirely agreed that nothing could be more lamentable than that religious animosity should exist among the people of Canada, because the only tendency it could have was to complicate the difficulties of that country. So far, however, from giving encouragement to Orange lodges, the government were most anxious, by all the means in their power, to discourage secret societies of all kinds. From the information which had been received at the Colonial Office he had every reason to believe that in Orange lodges, if they should die a natural death than that any unjust investigation should take place on the subject. He must, however, say that he had seen with surprise a statement respecting the increase of Orange lodges in a Canadian newspaper, and he could only assure the hon. and learned member for Dublin that the attention of the government should be directed to the matter without a moment's delay. Sir George Arthur was of all others the most likely man in the world to discourage discord of this kind, and both he and Sir John Colborne had borne ample testimony to the loyalty of all Roman Catholics, and their determination to defend the connection of Canada with the mother country. The hon. gentleman the member for Hull had asked him if it were the intention of the government to encourage emigration, and on the part of the government he could assure the hon. gentleman that they were most anxious to promote emigration.

Mr. O'Connell, in explanation, said he did not mean to impute to her Majesty's government that they had encouraged Orangeism in Canada, but what he did say was that the local government had done so.

Mr. Lane said, that although her Majesty's government might not have encouraged Orangeism in Canada, he did not hesitate to charge them with a gross neglect of duty in not having put it down after what had occurred in that house. He asserted that Sir Francis Head had encouraged it, and he would defy the government to show that they had sent any letter to Sir Francis Head inquiring into his conduct. The government had, however, evaded not only neglect but incapacity, and in proof of this he referred to the fact of their having allowed this session to pass over without any attempts even to put an end to the anarchy which existed in those colonies. With some slight exceptions he approved of Lord Durham's report, and thought the government ought to be brought in a measure in accordance with that report, providing for the future constitution of Canada. He should certainly oppose this bill, and support the motion that it be read a third time that day three months.

Sir G. Grey rose on account of the charge brought by the hon. member who had just sat down against Lord Glenelg's administration of the Colonial Department, with reference to the conduct of Sir P. Head. The hon. member stated, that no despatch had been sent out with reference to these matters. That was altogether a mistake—it was a mistake which he (Sir G. Grey) had corrected before, but, notwithstanding the correction, the hon. member always persisted in re-asserting the same thing. A despatch was sent to Sir P. Head, and that despatch had been laid upon the table of the house. (Hear.) Contrary to the practice of the house, it had been twice printed for the satisfaction of the hon. member. (Cheers and laughter.) This was not the only instance in which the hon. member continued to bring charges against the government after documents had been produced which utterly refuted those charges. There was nothing to which Lord Glenelg had been more opposed than a government of Upper Canada, conducted upon principles different from those to which the Crown and the House of Commons were pledged, and which the government in this country was making the most strenuous efforts to uphold.

Mr. Lane did not deny that a despatch had been sent; but he blamed the government for taking no measures when they found that no attention was paid to the address of the House of Assembly.

Mr. C. Butler thought that the hon. and learned member for Dublin had been misinformed, because Orangeism in Canada was a very different thing from the Orangeism which had existed in this country and in Ireland. It was true that in Canada they observed the forms practised in Ireland, such as marching in procession on the 12th of July, but that it was not the same thing in the evening after they had dined they made speeches breathing nothing but liberality, and actually drank the health of the Roman Catholic bishop. He, however, believed that the system existed solely from the circumstance of its tending to keep up the influence of certain individuals, but that, as it could only lead to danger, it ought to be discouraged by the government.

Mr. Langdale could confirm the statements which had been made respecting persons in office taking part in Orange processions. He held in his hand a letter written by a lady in Upper Canada, giving an account of one of these processions, which went about shouting, "Death to the Pope," and committing various outrages.

Mr. Labouchere said, that if the statements contained in the letter were communicated to him, they should receive every attention.

The house then divided, when there appeared—Ayes 110, Noes 10. Majority for third reading 100.

The bill was then passed.

CANADA.

July 22. In answer to a question from Mr. Langdale, Mr. Labouchere stated, that a despatch from Sir G. Arthur had been received that day at the Colonial Office, stating that Sir George had written a circular letter to the magistrates in Upper Canada, discommencing Orange processions, and directing the magistrates to discontinue them by every means in their power, and more especially directing that no party procession should be permitted to be held on the 12th of July. (Hear.)

COLONIAL.

From the Toronto Patriot.

CORRESPONDENCE BETWEEN THE ATTORNEY-GENERAL AND THE HON. ADAM FERGUSON.

TORONTO, 8th August, 1839. Dear Sir,—In "the British Colonist" newspaper published in this city, I have read a speech said to have been delivered by you at a public meeting held a short time since at Hamilton, in which you are reported to have made the following remarks:

"We have all heard and read God knows more than enough upon the subject of the Clergy Reserves. Nor are you to flatter yourselves that the late act of investment will extinguish the flame."

"I shall suppose a case, and that not a very extravagant one; I shall suppose that the Executive to be an obstinate bigot; Methodist, Presbyterian or Episcopalian, I care not a straw which, only let him be a dogged resolute bigot, determined that not one morsel of either leaves or fishes, so far as he can prevent it, shall be dispensed to any other sect than his own. Suppose further that this mischievous bigot is a pet of the Executive, and all attempts to remove him found vain. The whole province knows where the impediment lies, but of course very good care is taken by the individual in question to steer clear of any formal grounds of impeachment, while at the same time the whole country is under his curse. As it is to be tolerated that no remedy should be found except by the process of impeachment or paralyzing the province by withholding the supplies?"

It would be sheer affectation to pretend that these offensive observations were not directed against myself, and coming from a gentleman occupying your station in society, I confess they have greatly surprised me; but however strongly I may feel their injustice, I shall for the present refrain from any comment upon them and content myself with making a request which I am sure your own sense of propriety will induce you without hesitation to comply with, viz. that you will inform me upon what grounds you are felt justified in ascribing to me the character of "an obstinate bigot"—and as such that I am determined not one morsel of either leaves or fishes [referring to the Clergy Reserves], so far as I can prevent it, shall be dispensed to any other sect than my own."

I have the honour to be, dear Sir, Your obedient humble servant, C. A. HAGERMAN.

The Hon. Adam Ferguson, &c. &c. Woodhill.

WOODHILL, August 13th, 1839. Dear Sir,—I have this day received yours of the 8th, and I trust you will do me the justice to believe that I feel most sincerely regret if by any expressions of mine, however unpremeditated, I should have occasioned you pain.

Without admitting or denying the inference you adopt, in my supposed case of a confidential adviser of the executive, I can honestly assure you that I contemplated nothing dishonourable in the supposed conduct of such an individual.

My presumption was that a conscientious conviction regulated his conduct, and by the term "an obstinate bigot," I distinctly meant a person acting from honest, but (in my opinion) erroneous views.

To follow up your idea of applying the case to yourself, I can only say that universal rumours, public speeches and acts, have always led me to understand that you considered the Clergy Reserves as exclusively the due of the Episcopal Church, and if I have erred in forming that opinion, I not only shall regret the injustice done to you, but shall derive very great gratification from being assured that I have been wrong.

I have the honour to remain, dear Sir, Your most obedient servant, ADAM FERGUSON.

To C. A. Hagerman Esq., &c. &c. &c.

I have now been engaged in the performance of official public duties for more than a quarter of a century, during which time, I have been censured or praised according to the fancies, if not the judgments, of different political parties. I do not feel that I have any just reason to complain of the treatment I have experienced from men of honor and intelligence of all classes. It was not to

be expected that my opinions on subjects of public importance should receive universal approbation, or in fact that they should not sometimes meet with condemnation, and that, too, from many well disposed persons, who conscientiously entertained political views opposed to mine—and when men of this description expressed their dissent, however much I might regret that it was unable to obtain their approbation, I was nevertheless gratified by a cordiality of treatment, and a frank avowal of the grounds on which they differed from me—general denunciations I have of course been subject to—but confined, as in most cases they have been, to persons whose censure or praise were equally indifferent to me, I have seldom thought them worthy of notice. And in the present instance, had I consulted my own inclinations, I should have suffered Mr. Fergusson's ungenerous remarks to pass unheeded, fully convinced that they would cause me no injury whatever with any honorable man of my acquaintance; but I felt that there was something due to a large class of my loyal fellow subjects whose confidence I am proud to possess, and who were entitled to claim the exposure of mistakes made with respect to the principles and conduct of a public officer, occupying the situation I do, especially when those mistakes proceed from a gentleman of acknowledged intelligence, and who has been lately elevated to the highly honorable station of Legislative Councillor in this province.

I accordingly addressed the above letter to Mr. Fergusson, to which I received the reply that follows it. It will be perceived that the question put by me to Mr. Fergusson was, that he would inform me on what grounds he ascribed to me the character of "an obstinate bigot," and "that as such I was determined that not one morsel of either leaves or fishes (referring to the Clergy Reserves), so far as I could prevent it, should be dispensed to any other sect than my own." Mr. Fergusson's answer is, that by the term "an obstinate bigot" he distinctly meant a person acting from honest but (in his opinion), erroneous views—and that he contemplated nothing dishonourable in the supposed conduct of such an individual; he adds "that universal rumor, public speeches and acts, have always led him to understand that I considered the Clergy Reserves as exclusively the due of the Episcopal Church."

Now I am not disposed to quarrel with Mr. Fergusson on his interpretation of the word bigot, but I must be permitted to say that I am generally regarded as a man of respectability, and that on the occasion of its being used by him, it was evidently employed for the purpose of casting odium on the person he referred to, and who was not present to defend himself; and I shall be excused for adding, that the denunciation of absent individuals is no evidence of fair treatment, and under no possible circumstances can be justified, unless the attacking party be perfectly assured of the truth of his assertions: Mr. Fergusson could have had no such assurance—on the contrary, had he given himself the trouble (as in justice he ought) to inquire into facts, he would have spared me the necessity of vindicating myself from his aspersions, and he would have at least expressed the trouble I have unwillingly given him, of replying to my questions.

If in reality I honestly entertained the opinion that the Clergy Reserves were exclusively the due of the Episcopal Church, I confess I do not understand by what process of reasoning or fair interpretation of words I could be deemed "an obstinate bigot." It appears to me, with every deference to Mr. Fergusson's superior judgment in such matters, that I might, with just as much propriety, denounce him as "an obstinate bigot" because he conscientiously maintained (if such were the fact) that the Clergy Reserves were exclusively the due of the Episcopal Church and the Church of Scotland.

But dismissing further criticism of Mr. Fergusson's peculiarity of expression, I will advert to the more tangible charge he has ventured to prefer against me, viz. that "I determined that not one morsel of either leaves or fishes (referring to the Clergy Reserves) so far as I can prevent it, shall be dispensed to any other sect than my own." I confess myself not a little surprised at this ascription being made by Mr. Fergusson: I do not believe another member of the Legislative Council would for one moment have thought of advancing it for the purpose of increasing popular excitement, or for any other purpose; and to prove the charge he has done me, I will simply ask Mr. Fergusson to state publicly whether I did not adopt, and to the best of my ability advocate, the measure he himself voted for, and used his influence to procure to be passed, by the Legislative Council last winter, by which it was intended to give to other sects, besides "my own," a share of the Clergy Reserves? "The bill for placing this property at the disposal of the Imperial Parliament for religious purposes, without restriction as to sect, originated in the Legislative Council, of which Mr. Fergusson is a member—he voted for it there—I voted for it in the Assembly; this Mr. Fergusson well knew, and knowing it, how happened it that he did not state the fact, instead of denouncing me for a contrary policy? What liberality has Mr. Fergusson exhibited in his public or private capacity on this question, that exceeds mine?"

If, as he insinuates, the "act of investment" will not put an end to the discord that has existed on this subject, why did he and his colleagues vote for it, and procure its adoption by the Legislative Council? I have hitherto supposed that when Mr. Fergusson supported this measure he conscientiously believed that it was the best that could be obtained. I concurred with him in this opinion, and continue to entertain it; but I must at the same time inform Mr. Fergusson that, although reluctantly, I have long since come to this conclusion, and further, that I was no more liable six years ago to be charged with a determination to retain the entire of the Reserves for the use of the Church of England than I am now.

My views and exertions have long been limited to securing two points: 1st, That the lands should never be appropriated to any other than religious purposes; and 2ndly, When distributed, the distribution should not be confined to the churches of England and Scotland, but should extend to other denominations of Christians. In the session of the year 1837, I moved the adoption of the following resolution:—"That it is desirable that the lands commonly called the Clergy Reserves, and the proceeds arising from the sales thereof, be appropriated for the promotion of the religious and moral instruction of the people throughout this province,"—which was carried by a majority of FOURTEEN. This is an historical fact, and I humbly ask whether it gives evidence of my being the "obstinate bigot" Mr. Fergusson has been pleased to say I am, or whether that gentleman can be permitted to shelter himself from the charge of having hastily, ungenerously, and erroneously assailed an absent individual, upon any plea he can set up?

I might add, that it is well known that during the last winter I carefully abstained from embarrassing any measure brought in by any party or member of the Assembly, having for its object a settlement of this perplexing question, whether in accordance with my own opinions or not, being willing that every proposition should be fully and fairly discussed; and I can sincerely declare that I most anxiously desired, and so expressed myself, that whatever measure might be finally adopted, it should originate in the Lower House.

I did not give a preference to, and never have preferred the investment bill,—I voted for it because it was found impossible to induce the two branches of the Legislature to agree on any other or better measure. I can make the same assertion with respect to some of my leading political friends, and at the time may say, when we shall feel it our duty to undeviatingly give the public in a manner the most effectual as to the part we have desired to take in this matter—at present I have done.

But I am unwilling to close my observations on Mr. Fergusson's speech, without offering a few remarks on that part of it, in which he is pleased to suppose or intimate that I am "a pet of the Executive." He has professed this information with various disconcerting insinuations, that prove him to be as ignorant of the principles by which my public conduct on general subjects is guided, as he is of those which have influenced me, with respect to the Clergy Reserves; and he further most clearly establishes the fact—that his political and confidential associates could not by possibility be men possessing any correct knowledge of me in any relation of life,—with Mr. Fergusson himself, although a gentleman for whom I entertain the greatest respect, and whose acquaintance I should have been pleased to cultivate, I am not aware that I have during his whole residence in this country held two hours conversation. But with respect to my being "a pet of the Executive"—I beg to say, that highly as I estimate—and I feel I could not estimate too highly—the confidence of my Sovereign,—and however gratifying to me, to enjoy the good opinion of those distinguished men, who have been from time to time appointed to represent the Royal authority in this Province, I wholly deny having been the object of special favor, either with the Imperial or Colonial Governments; common justice from them is all I have received, and all I desire; and I am not aware that I have myself been indebted for any public favor to the influence of the young, and the friends and patrons of my maturer years. It is now nearly twenty years since they first entrusted me with the high honor—and I have ever felt it such—of representing them in the Provincial Assembly—and during the fourteen years that I have, through their favor, occupied a seat in the Legislature, I have never once been censured by them for any political view given by me. It has been my pride and boast, that I was the Representative of a loyal—intelligent—independent and generous constituency. And now, that in pursuance of my own inclination—and a pledge voluntarily given by me, at the last general election—when I was returned without opposition—I am about to sever the political connection that has so long united me to them—I may, without subjecting myself to the imputation of unworthy motives—not only make the acknowledgment I have made, but assert my conviction, that no man, will ever be received into their confidence—who will not fearlessly, and in despite of threats, or sneers, or taunts or revilings—come from what party they may—pursue the straightforward course that every man is bound to follow—and will follow—who is loyal to his sovereign,—and has a just respect for his own character.

In concluding the statement I have felt called upon to make in my own vindication, it will, I trust, not be considered out of place for me to offer a few observations in the spirit of good will, and affectionate regard towards my fellow subjects, on the efforts that are now making to disturb the public mind by the agitation of party questions, to prevent the restoration of that peace and harmony among all classes, so indispensable to this noble, and, in spite of all the efforts that have been made to arrest its prosperity, still flourishing Province.

Mr. Fergusson says, "we have all heard and read more than enough upon the Clergy Reserves"—in this I fully agree with him, but I will should be affixed that we are not to flatter ourselves that the late act of investment will extinguish the flame? We all know and admit, that by the Constitution under which we have long and for the greater part of the time happily lived, this property was set apart for the support of a particular description or denomination of Christians: we are also aware that of late years, a clamour has been raised against the appropriation, and that three parties have been raised in the Province with respect to it, each contending for a distinct and separate measure.—The first—That the entire property should be appropriated to the support of the Church of England. The second—That the establishment should receive an equal share with the sister establishments—a third—That the whole property should be diverted from its original object, and be appropriated either for the advancement of education, or for public improvements, such as canals, roads, &c. Now every one will admit that each of these propositions has found supporters among intelligent and loyal men—and it was therefore unreasonable to require, that any one of the parties should wholly surrender their opinions to the others. The several branches of the legislature—the constitutional tribunals of the country, who alone are competent to find a legal remedy for the disputes,—after years of ineffectual attempts, found it impossible to agree on any final measure that they believed "in itself, or that would prove satisfactory to the whole population of the country; at length in the spirit of patriotism and honorable compromise, they resolved on appealing to an umpire to settle the dispute between the conflicting parties—and who was the umpire chosen?—The answer is—no incompetent, weak, partial, time-serving, or popularity-hunting authority—but the most exalted, the most disinterested, and the wisest and most just that the world contains, viz: OUR GRACIOUS SOVEREIGN, AND THE IMPERIAL PARLIAMENT OF HER REALMS. An appeal was made to that power from whom we derive the constitution under which we live, and which extends to us day by day, that protection essential to our peace, and without which, all that we value in our social and political condition would be destroyed and lost.

Can it be said with truth by any one that such an umpire is not to be trusted to settle any dispute that the loyal subjects of the British Crown in this Province may have fallen into, and which they find they cannot satisfactorily settle among themselves? And is it to be believed that the Representatives of a loyal people are to be censured by any right minded man, in concurring with the other branches of the Legislature in making such a selection of an arbitrator? I entertain no such opinion,—on the contrary—I am well convinced that when calm reflection resumes its influence, as we long it assuredly will,—the whole population will follow the clamorous denunciations that have so unjustly and ungenerously assailed a body of men, who have been influenced in their public conduct as I well know, by the most sincere and ardent desire to perpetuate the happiness of their country—and of every good man of every sect or party in it. Neither do I entertain the most remote doubt, but that the Imperial Parliament will dispose of the deeply important question referred to it, in such a manner as will give satisfaction to a great majority at least, of Her Majesty's subjects in this Province.

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C. A. HAGERMAN.

In last Tuesday's number we attempted to account philosophically, for Lord Durham's perfidy to Canada, and the ground we took, was, that "he is governor of a company, whose trade consists in the purchase and sale of lands in New Zealand, and whose profits must entirely depend on the number of people they can by any means induce to emigrate thither from England, Ireland and Scotland." And "here," said we, "is the whole secret of Lord Durham's perfidy to Canada!" and so it is. Little did we think, when thus we wrote, that the proof was so near at hand, but we have since learned that a letter was at that very time in town, from a gentleman in England to a friend here, whom he had consulted to come out to Canada with a family, at the same time expressing his determination to follow them, as soon as he could settle some important affairs, which might take a year or two to arrange. The letter to which we allude, announces, that the writer had been prepared to leave England for Canada, but that previous to taking his departure, he had thought it advisable to consult with Lord Durham, with whom he had been long acquainted, when he was advised by that nobleman, by no means whatever to proceed to Upper Canada, which was in a miserable state of distraction and not likely to be otherwise, but to turn his thoughts at once to New Zealand!!!!—Patriot.

RESPONSIBLE GOVERNMENT.—The first fruit of a "Responsible Government" begins to develop itself in this neighborhood. On Thursday night week, a large party of Durhamites assembled in West Flamborough, and proceeded to the newly erected Toll-Gate, smashed it into pieces, and most wantonly destroyed a fence adjoining the same. The Trustees have offered a reward of £10 for the discovery of the perpetrators.—Hamilton Gazette.

CENSUS OF THE TOWN OF HAMILTON FOR 1839.

1st Ward	648	Decrease from 1838	45
2nd Ward	1270	Increase	" 17
3rd Ward	425	"	" 11
4th Ward	973	Decrease	" 24
Total</			