

THE CHURCH.

COBOURG, SATURDAY, MAY 11, 1839.

While we write, the momentous question of the CLERGY RESERVES has probably been disposed of by our Provincial Legislature. The scheme for the final adjustment of this long-discussed question,—after endless attempts in the House of Assembly to fall upon some plan which, on the prevailing plea of expediency, would "please all parties,"—has originated in the Legislative Council, and from the manner of its introduction, may be termed a Government, or as in England it would be called, a Cabinet measure. A Bill had been sent up from the Lower House, proposing a plan of almost limitless partition; which it was generally thought and by some who voted for it even hoped, would never pass the other branch of the Legislature,—so obnoxious and absurd was it not merely in its principles, for violations of public principle are now-a-days not very startling, but in its practical details. At the first reading of this Bill in the Upper House, a proposal was made that it should be referred to a select Committee,—in the expectation, no doubt, that something feasible and practicable might be concocted from its provisions. This proposition, however, was an honour and a distinction which many thought the Bill did not deserve; and therefore it was met by a motion in amendment, that, in order to terminate at once and for ever all Provincial discussion of the question, the Clergy Reserves should be re-invested in the Crown. This proposition,—which ought to have been the Cabinet measure, as the most Conservative and the least injurious of all,—was negatived by a majority of 3.

The Committee which was thereupon appointed in the Legislative Council, submitted as their plan for the adjustment of this question, what is commonly called the Van Dieman's Land scheme;—which implies that, the whole of the Reserves with a few exceptions being sold, every denomination of christians, so called or so styling themselves, shall receive from the proceeds of these sales an amount annually, equal to what they may be enabled to raise by voluntary contributions within their respective communions for the maintenance of religion.

This is a plan which, it is asserted, has worked well—after a very short trial, however—in Van Dieman's Land; and therefore it is considered that it may be safely recommended for adoption here. It does not, however, necessarily follow that the legislation which is suited to the moral meridian of Van Dieman's Land or of Botany Bay, is exactly adapted to Upper Canada also; but granting that the plan is intrinsically a good one, and that it cannot fail to work well even here, our incipient objection stands forth in its naked and unimpaired strength,—that it is UNJUST, UNCONSTITUTIONAL, and ILLEGAL. It is unjust, because based upon the spoliation of the rightful proprietors of the property; unconstitutional, because it admits a principle which the law of the land repudiates; and illegal, because it wrests away an inheritance without legitimately setting aside the claim of those who can advance law and argument to show that they are its rightful possessors.

Had the project of Themistocles for burning the ships of the allies, been committed into a proposition to partition them amongst the citizens of Athens, it is certain that the inflexible justice of Aristides would have met this ameliorated proposal with as peremptory a denial as the other; because, to use his own memorable words, either proposition, however advantageous to the interests of his countrymen, was UNJUST. We contend, on a similar principle, that the commutation of a plan which projected the total alienation of the Clergy Reserves from their original intention, into one which decides upon their distribution amongst all who may choose to prefer a claim to the spoil, does not, in the slightest degree, detract from its original injustice. And of this injustice none have been more sensible, none more ready to admit the force, than the very individuals who have been the most eloquent and able advocates of the plan of spoliation which appears to have been agreed upon. While, with one breath, the incontestable claims of the Church of England to the undivided possession of this property are asserted, and arguments incontrovertible are advanced to show how well those claims are founded; with the next breath, it is declared that it is expedient these claims should be surrendered all at the bidding of popular clamour,—it cannot be dignified with the name of popular opinion.

We suppose that the best practical argument which would be advanced for this surrender is,—that if a robber meets you unarmed, and presents you with the robber's customary alternative, it is better to throw into his hands the "trash which has been slave to thousands" than peril what is to every man the dearest possession,—his life.

Or, if the lean and hungry, the idle and the profligate, finding you in the legal and undoubted possession of an estate, come up with ferocious aspect and terrific threats, and reminding you of your vast wealth and their great penury, insist upon the partition of your property amongst them,—it is the safest and the quietest course to accede to their unjust and flagitious demands!

The first argument here adduced is undoubtedly the strongest, but the latter is the most pertinent: it may be pleaded that loud threats have been employed and ominous gesticulations exhibited to force a surrender of the lawful possessions of the Church; but the most craven adherents of her outraged cause, cannot plead in their justification the position of peril in which the laws of self-preservation would dictate a prompt obedience to the demands of the high-way robber.

There are points upon which the legitimate conservators of order have hitherto resisted all republican encroachment: they have not yet conceded to any popular demand the principle of an elective Legislative Council, nor the Colonial anomaly of a responsible Executive; and if we are to rely upon the professions of those in authority, these are points which never will be surrendered. But in the comparatively insignificant and unimportant matter of the Christian Religion,—in an affair so mean and valueless as the National Church, resistance to unconstitutional demand is deemed injudicious, and a surrender of vital principles is regarded as no moral crime!—Such is the Whig-Radical and infidel doctrine of the day; and its leprosy alas! has infected many once high-spirited and honest-hearted sons of the Church.

But let us take a glance at the probable future working of this Van Dieman's Land scheme, as it is generally called.—One object ostensibly embraced in this scheme, is the settlement of the Clergy Reserve Question,—the putting an end to all the disquiet and all the irritation to which it had unhappily given rise. Now, we should like to see the process of demonstration by which it is proved, that the plan pro-

posed will have this effect. We should like to be informed what method more ingenious could be devised for a perpetual excitement upon this question,—in the vigorous system of proselytizing to which it would give rise,—in all the irritations consequent upon the stated plan of begging by which it would be accompanied,—in the shifts and contrivances which it would provoke, neither honourable nor honest, for an augmentation of individual claims to the public bounty,—in the religious and political party-spirit which it would be made to subserve!

And is it nothing,—no transgression against our common Christianity, to offer thus a premium for religious division and for the multiplication of religious sects, which, in the inverse ratio of their increase, would bring weakness and detriment to the cause of religion and good order?

Again, while rival communions, from the necessary variations in the public endowment, would look upon each other with suspicion and jealousy, their respective ministers would be liable to all the inconvenient fluctuations of the pure voluntary system. Many causes will concur to produce a diminution in the amount of individual contributions in different years; but as with this falling off of private bounty there is to be a proportional abridgment of the public appropriation, the stipends of the clergy must experience a periodical and rotary rise and fall, like the tides of the sea!

Moreover, in this novel system, one of the most attractive features of an establishment is lost,—a provision for the poor. They can raise the least for the support amongst them of the ministrations of religion, and to them, therefore, must be accorded the smallest amount of executive appropriation!

But we have barely alluded to what will probably prove the greatest mischief of all,—the easy employment of this executive bounty to subserve the purposes of political party-spirit. Nor would it be hard, in order to swell the resources of those who had in view the fuller introduction of the democratic leaven and the subversion of British supremacy, to obtain from the neighbouring republic such means as would help to exalt their claims to an increased executive appropriation; nor perchance would the emissaries of Papal Rome be idle, to swell the pecuniary fund which might furnish the means of a more successful warfare against this weakened and distracted Protestantism!

We know not how this encouragement to Christian disunion—this premium for political discord, is likely to be received by the Conservative portion of the Imperial Legislature. In it they will desecrate the same system of unhallowed spoliation, against which they have been so long and successfully contending; and they cannot fail to discern in this scheme, a surrender of their cherished principle of an Established Church. It will hardly appear to them a light matter that some strong outwork should be seized upon by the foe, because it is remote from the main citadel of strength: they will rather guard every avenue by which the wily enemy may advance to the heart of the fortress.

While heaven vouchsafes the power we, for our part, shall protest against the meditated profanation; and while there remains a plank of the noble fabric of Church and State, we shall cling to it, wreck though it be. Nor are we alone in this virtuous resolve. We believe that there are to be found "seven thousand in our Israel,"—undaunted and unadulterated sons of the Church,—who will not bow to the idol of sectarianism, nor worship at the shrine of political expediency.

We condole with the Editor of the *Christian Guardian* upon the very sorry position in which he has contrived to place himself in the matter of the libel upon the memory of Archbishop Parker,—the more so, as his attempt at a defence renders his posture of humiliation irremediably hopeless. The grounds of the charge of sabbath-breaking advanced against the venerated prelate, are shifted from Neal to his copyist Holroyd, neither of whom can have a feather's weight against the authorities which were adduced by us in refutation of the charge; and in maintenance of the calumny that the Archbishop was a "gambler," although we challenged the Editor of the *Guardian* to bring forward even the shadow of a proof, we find none advanced, none even attempted! *Requiescat in pace*, we reiterate of the memory of the good Archbishop; and we believe that every attempt to blacken or belie it, will experience the fate of that, the falsity and wickedness of which we have felt it a duty to expose.

In the *Guardian*, it has been frequently asserted that an "overwhelming majority" of the inhabitants of this Province,—that even nineteen-twentieths of the population accord with the views which are promulgated by him on the subject of the Rectories and the Clergy Reserves. The touchstone of proof was to be the result of the petitions so industriously circulated upon this subject since the month of November last up to the present time; but mark the evidence which these afford of the correspondence of public opinion with the doctrines of the *Guardian*:—

Mr. Parke, seconded by Mr. Armstrong, moves that the several petitions presented this day relating to the Clergy Reserves and Rectories be now read, and that the 41st rule of this house be dispensed with so far as relates to the same.

Which was carried,—and the following petitions were read:—Of T. J. Mulkins and 263 others, Wesleyan-Methodists and others, of Woodhouse and adjoining townships (Norfolk)—of Andrew Dickson and 479 others, Wesleyan-Methodists and others, of the District of Bathurst—of Timothy Cook and 120 others, Wesleyan-Methodists and others, of the town of London and vicinity—of Wm. L. Carroll and 262 others, Wesleyan-Methodists and others, of Oxford, Woodstock, and adjoining townships in the District of London—of Simon Washburn, J. P., and 320 others, Wesleyan-Methodists and others, of the District of Prince Edward—of Wm. F. Moore and 365 others, Wesleyan-Methodists and others, of Darlington and other townships in the Home District—of Thomas Milburn, junr., and 424 others, Wesleyan-Methodists and others, of Peterboro' and adjoining townships, District of Newcastle—and of Johnson Brown and 330 others, of the Townships of Nepean, Russell, Gloucester, and Osgoode, in the District of Ottawa—all praying for the abolition of the Rectories, and for the appropriation of the Clergy Reserves for the promotion of religious and useful education:—

making a total of 2563 persons, instead of the 19,20ths of the 400,000 souls who constitute the population of the Province. We believe that if duly sifted, and weighed in arithmetical scales, the whole amount of agitation upon the subject, which, in some quarters, has produced so terrifying an influence, will be found to bear much the same relative proportion to the general quiet spirit and conservative feelings of the people at large.

ECCLESIASTICAL INTELLIGENCE.

BIRMINGHAM TEN CHURCHES FUND.—At a numerous meeting of the Committee of the Ten Churches Fund, held at the Blue Coat School on Friday last, the Rev. John Gar-

rett in the chair, the additional sum of £1402 13s. was reported to have been subscribed during the last month, making the total amount to the present time £20,887 17s. 7d. The commencement of two churches was determined upon as soon as the necessary legal steps can be taken, one of which will be erected upon a site in Great Lister street, most liberally given by Messrs. E. and C. Robins. of Birmingham. The site for the other is not quite settled, but it is intended to be in the neighbourhood of the Bristol road.—*Worcester Guardian*.

Lord Dynevor has presented the site of a new church at Landilo, Carmarthenshire, and his lordship's son, the Hon. George Rice Trevor, M. P. has announced his intention of endowing it with £25. annually.

BRISTOL DIOCESAN CHURCH BUILDING ASSOCIATION.—A meeting of this society was held to-day, and was very numerously attended by the clergy and gentry of the neighbourhood. The Lord Bishop of the diocese presided, and in the course of an interesting speech, relative to the proceedings of the committee, stated that the money received by the society amounted to nearly £8000. The names of several gentlemen were announced as having contributed munificently towards the endowment of churches which this association contemplated erecting.

Mr. Bathurst was instanced as one who rendered great service by giving the sum of £2000 towards the endowment of a church in the Forest of Dean. His lordship also called attention to the fact of the Rev. Dr. Wansford having given the sum of £500 to each of five churches to be built by the society, and an additional £500 towards building a parsonage-house to one of them; making altogether a sum of £3000 from this one individual; and this, without any desire for the presentation of Clergymen to such churches, as he had expressly wished that such presentation should remain entirely with the Bishop. It was also announced that Mr. Colston had offered £500 towards building and endowing an additional church at Pocklechurch. All these splendid gifts are in addition to the £8000 received by the society.—*Bristol, Feb. 22*.

The proposal to erect and endow a district church in this town, though as yet only privately mentioned, has been most favorably received, and the sums subscribed already amount to upwards of £3000. The provisions of the act of parliament under which this church is proposed to be erected, authorising the patronage to be vested in trustees, and requiring a district to be assigned, and that one-third of the sittings shall be free, seem well calculated to meet the pressing wants of this town, in which there are three parishes, which may be stated to contain each, on an average, nearly 20,000 souls.—*Newcastle Journal*.

LITURGY FOR THE BLIND.—Mr. Alston has just completed, at the Glasgow Institution press, the printing of a beautiful edition of the English Liturgy for the use of the blind. It is printed from a new font of types, and is the most perfect specimen of Mr. Alston's unique typography that has yet appeared. It forms a cheap and handsome quarto volume, which will, no doubt, be received as a great boon in England, where, we are glad to learn, Mr. Alston's system is making rapid progress.—*Scottish Guardian*.

IMPORTANT FACT.—EDUCATION IN THE COUNTY OF LINCOLN.—We have good authority for stating that the parochial returns received, showing the amount and description of education in every parish throughout the county, indicate an immense majority of children, educated strictly on Church principles, over those receiving instruction in schools conducted by sectarians of every denomination.—The number educated on Church principles being 20,221, on sectarian principles 6,629. This fact must give the lie to the scandalous assertion of political Dissenters, that the Church is doing nothing to educate the people.—*Lincoln Standard*.

THE BIBLE SOCIETY IN SPAIN.

From the Madrid Correspondent of the *Morning Herald*.

Mr. George Borrow, the agent of the Bible Society at Madrid, has lately returned from an excursion of some days, in which, however, he has contrived to accomplish what every person acquainted with those parts of Spain which had been the scene of his late labors, must look upon with surprise, and be disposed to doubt, were not undeniable evidence at hand to prove the veracity of the statement that has been made to me.

It may be well to premise that Count Ofalia, who lately caused Mr. Borrow to be imprisoned in the common jail of Madrid, for publishing and publicly selling a Spanish edition of the New Testament, and also a translation of St. Luke into a gipsy tongue; finding himself likely to be involved in very disagreeable results, begged Mr. Borrow to forget and pardon the insult and indignity to which he had been subjected, assuring him that in that case he should receive no further impediment on the part of the government in pursuing his biblical labors. Upon which Mr. Borrow left prison, declaring himself satisfied, notwithstanding that he had been exposed there to every kind of annoyance, and notwithstanding that his servant, a Basque from Hernani, who was passionately attached to his master, had caught the gail fever, or putrid typhus, of which he subsequently died. Ofalia, nevertheless, instigated by the priesthood, was not slow in affording an example of the confidence which is to be placed in Spanish faith, for he very soon issued orders to seize and embargo the Bible Society's books throughout the kingdom. Mr. Borrow's depots were in consequence invaded by the myrmidons of the police at Santander, Seville, and various other places.

Upon receiving this intelligence, Mr. Borrow vowed revenge not unbecoming a Christian. One morning he was missed from his usual haunts at Madrid; it is impossible for us to state with certainty the direction he took; but it is believed that he visited the mountains of Toledo and a great part of the level country adjoining the banks of the Upper Tagus. All those parts are either under the sway of the Carlists, or overrun by assassins and banditti. Rumours soon arose that singular-looking individuals, having the appearance of gypsies, and some of foreigners, were roaming about the villages of the mountain and plain district, and disposing of books at an extraordinary cheap rate to the peasantry. A man was subsequently seen in a deep part of the Tagus, mounted on a powerful horse, holding up a book in his hand, and haranguing an immense concourse of people who had assembled on the opposite side of the stream.—My informant could not distinguish what he said, for the voice was hoarse, and partly drowned in the bellow of the water, which rushed over one of those dams so frequent in the Tagus. A person, in the meanwhile, on the bank, leading a mule laden with books, similar in appearance to that displayed from the river, was busily engaged in disposing

of his stock to the people. It was an easy task; in a few minutes the two strangers disappeared.

Wherever Borrow directs his course he may depend upon the assistance and co-operation of the Jews and gypsies, who have been happily designated "parallel miracles." Of the latter of these people we have spoken on a prior occasion; they are well known in Spain, and roam about as publicly, and with as little molestation, as their brethren in England; but it is widely different with the Jews; of these there are a great many in Spain, but they live quite unknown, seemingly conforming in dress, habits, and even in religion with the Spaniards. The cause is obvious; so deep is the abhorrence entertained against even the name of Jew by the fanatic children of this country, that to proclaim oneself such would be equivalent to instant assassination. Nevertheless, the individual of whom I have been speaking has found means to obtain admission to the bosom of their families, and to become the depositary of their plans and secrets; and in the same manner as the gypsies call him the "Lacroyebenqui," so do the Jews call him the master of the masters, or grand rabbi. He has, of course, never betrayed their confidence, yet I am acquainted with those to whom he has declared that in no part of the world has he found Jews so ardently attached to their own traditions and forms as those of Spain, though their love is hid beneath a veil of almost impenetrable secrecy, and that their hatred to the Christian religion, or rather to that of the followers of Maria Bintz (the Virgin), is strong in proportion; indeed, they never mention the name of Maria in private without spitting on the ground. Mr. Borrow says that their wealth is enormous, though they live in apparently the greatest poverty, pretending to deal in wool in a small way, and in *chorizos*, or dried sausages. When obliged to travel through the country, they never suffer the people of the *ventas* or *pesadas* (inns) to cook their victuals; this they do themselves, and in their own utensils. It is curious enough to think that the rankest Jews in the world should become distributors of the New Testament. Yet such is known to be the fact; for whatever may be their religious scruples, they have yielded before certain cabalistic words whispered in their ears by the master of the rabbis. To conclude, it is a question whether the Bible Society has ever had so efficient an agent as Mr. Borrow; indeed, no person unpossessed of his great strength of body and hardness of constitution, could have resisted, as he has done, the extremes of heat and cold which are experienced in this climate.

Summary of Eccll Intelligence.

LATER FROM ENGLAND.

The packet ship *George Washington* has arrived at New York, with English dates to the 29th of March. The following is a summary of her intelligence.

PARLIAMENTARY PROCEEDINGS.

March 22.—In the House of Lords the Marquis of Normanby desired to be excused from serving on the committee raised the night before, on the state of Ireland; inasmuch as the vote by which it was ordered was to some extent a vote of censure on his government in Ireland. Lord Normanby then proceeded to comment on some expressions used the night before, by Lord Brougham, convicting his lordship of inconsistency, by comparison of those expressions with other expressions uttered by him in November, 1837; and concluding with the remark that, painful as it was to sever friendships of twenty years' standing, he must now forego the friendship of Lord Brougham, because that noble lord had not acted towards him with sincerity.

Lord Brougham reciprocated Lord Normanby's regret, but vindicated his conduct with characteristic ingenuity.

In the House of Commons Mr. Labouchere laid on the table extracts from the official correspondence of Sir Francis Head.

Lord Howick moved the army estimates. He entered into full explanations, and stated that the increase, as compared with 1838, would be about 5600 rank and file, and as compared with 1837, about 9,400. He said—

It would be necessary hereafter to propose a supplementary estimate in order to provide, for the expenses incurred by keeping up a very considerable irregular force in Canada (hear, hear,) of militia and volunteers, which it had been found necessary to raise in that country. What the estimate of that augmentation of force was, he could not say, as it had not yet been received. Beyond these additions, he was not at that moment aware that any further increase of the army was likely to be required; but of course he need not tell the right hon. gentleman that in making that statement he did so with reference only to the present time, and to present circumstances; as it was impossible for any Government, or any Secretary at War, to say that it might not be necessary, in the course, perhaps, of a short time, to make a further augmentation. (Hear, hear.) He could only say that he was not aware of the existence of any circumstance creating such a necessity, and that, should such necessity hereafter arise, it would be to him a matter of great surprise and of deep concern.

The amount of the estimates for which Lord Howick moved was £3,476,609, for the year ending April 1, 1840.

Sir Henry Hardinge objected that the estimates were altogether too small, and went into a long exposition of the political condition of the world, to show the necessity of keeping up a large force every where.

Lord Howick replied. Mr. C. Buller joined Sir H. Hardinge in censuring the government for not keeping up a sufficient force. Alluding to the boundary dispute, he said that Sir John Harvey had less than 500 regulars at his command—and added:—

To oppose to that force the state of Maine had been regularly increasing its military force. He (Mr. Buller) had been told by an experienced military officer that the militia of Maine was totally unlike the other American militia; that they were well kept up; for the Maine people felt very strongly a wish to fight for this territory, and that really they would be no contemptible adversaries of regular troops, to fight man to man. Was the noble lord aware that there were more than 42,000 of this militia so trained? He had talked of the militia of New Brunswick. They were, he (Mr. Buller) believed, a very gallant body, but they did not amount to more than 15,000, and they had only this number to oppose to 42,000 men. The noble lord had said that Sir John Colborne would send troops over there; he would have to do so by a balloon, or when he had got a railway there, for he Mr. Buller, did not know any other way of conveying them. (A laugh.)

But what was to become of Upper and Lower Canada, if these troops were sent? Did they suppose that the instant these troops were sent off, or that they could get away, the sympathiser's would not rise?

He believed very few Gentlemen of that house had really attended to the question of the boundary between Maine and New Brunswick and Canada—such was the way in which they managed their foreign business. Circumstances had induced him to attend to it, and he would state that he had never met one Englishman who had read the account, who did not agree with him in saying, that whatever might be the claim of the Americans, the claim set up by the British Government was the most preposterous and absurd that ever was heard of in British diplomacy.

He wished to be particularly guarded in not letting it be supposed that he thought the American claim a just one; he did not think it a just one (hear); but he must say, taking the claim advanced by us in our negotiation, he could not conceive a rightful cause so much prejudiced by unjust negotiations as our cause had been.