And rests with a drowsy eye; He quietly bids her not to stir, With palsying hand he smoothes her fur; In accents hollow he speaks to her

He has no other listener now To his sorrowful wailing strain; He says his bark has been tempest-tost; He hopes to be lying below the frost, And living again with the loved and lost, Ere snow is falling again.

Lone tenant within his home; Ere his wife was sleeping beneath the sod,

Mr. DUNLOP moved, in lines 2 and 4, to leave out the words "metropolitan of any province, or the Bishop of any Diocese," and insert "Bishops and Clergy." The object of the bill had been and Clergy." The object of the Shi had stated to be to place the members of the Church stated to be to place the members as the members of England on the same footing as the members of other persuasions, but the clause, as it at present stood, would, in fact, give to the meeting

There was another point to which he wished to patent. Now, he had no objection to it did not interfere with their status in the colonies; but, setting a Bishop up as a Lord in a colony and giving him precedure created a feeling of jealousy, of which hon gentlemen not acquainted with colonial society could form no acquainted with colonial so

actually happened, one being that of Mr. Whit-more, and the other that of Mr. Bateman. How The SOLICITOR GENERAL reminded hon. gentlemen that the principle of the bill had been was this practical grievance to be remedied? already assented to upon the second reading; and the object of the bill really was to effect Some hon. gentlemen proposed to repeal the statute of Henry VIII., wholly or in part as what the last two speakers desired, by removing the statutory impediment which now prevented the Church of England in the colonies from regulating its own ecclesiastical affairs as it desired.
This could not be done, however, by simply repealing the act of Henry VIII., as the right that this grievance might be remedied by the establishment of Ecclesiastical Courts; but hon. member for Coventry desired, because that act accomplished a variety of objects, and it was necessary to preserve the act in order to preserve the Crown. If the act were simply repealed, then there would be given to the clergy in the colony that which hon, gentlemen were desirous of not giving them—the right of synodical action. and of making ordinances and canons which feelings of the clergy and members of the Church of England in Canada were at variance with the sentiments expressed by the right hon. member for Coventry. The object of the present bill was to put the clergy of the Church of England in Australia on the same footing as every other sect was placed in that colony. At present the hishon and clergy had not the power of meeting. bishop and clergy had not the power of meeting the bishops, clergy, and laity, to meet in Confor the purpose of agreeing on rules and regula-tions touching ecclesiastical affairs. He did not because that could not be done without the wish the Church of England should have any pre-eminence or superiority in that respect, but his desire was that they should be at liberty as his desire was that they should be at liberty as the could not be done without the license of the Crown, independent of the statute of Henry VIII., and it was a mistake to suppose that this bill would remit people back to a company of the could not be done without the license of the Crown, independent of the statute of the crown independent of the crown independe much as the Wesleyan Methodists, the Indepenment law right, said to be derived from this

church of England in the colonies budly demanded it, and the amendments which he inmanded it, and the amendments which he intended to propose would be in accordance with the contract into which they had entered. He

passing a vague and indefinite enactment,

Mr. Adderley perfectly agreed with the right

Mr. Adderley perfectly agreed with the right hon member for Coventry, and went as far as he did in his approval of the bill; but he would were many matters of discipline which must ne did in his approval of the bill; but he would entreat that right hon. gentleman not to appose the bill because it did not go so far as he could wish.

Were many matters of depend upon local circumstances, and, therefore, depend upon local circumstances, and, therefore, the should not include discipline in the proviso. He believed that the bill, with this modification, the case. (Hear, hear.)

Mr. R. PHILLIMORE objected to the amend-

nent, which he thought would eause confusion.

Mr. NAPIER professed his inability to under-

stand the bill. (Hear.) It was his (Mr. Na-

pier's wish to preserve the Colonial Church as

an integral part of the Church of England; but

it would now appear to be the object of the bill

to sever the connexion which existed between them. The bill appeared to be a very simple affair, but when it came to be examined all was

mystification. (Hear, hear.) That something was required for the Church in the colonies he

was willing to admit, and perhaps the Govern-ment would do well to consider the plan sug-

gested by Bishop Butler, as profound a man as

ever was connected with our Church. The heads

of Bishop Butler's plan, relative to the Church in the colonies, were—1. No coercive power over

the laity; 2. Only a power to regulate the behaviour of the clergy in Episcopal Orders; 3. Power to correct and punish them, according

to the laws of the Church of England, in case of misbehaviour or neglect of duty; 4. No power in temporal government for the bishops. It was

an admitted evil that there existed no means of

enforcing discipline in the colonies except through the despotic power of the bishops, but

Mr. WALPOLE thought he could shew, in the

first place, that there was a great practical grievance pressing upon the Church in the colonies which had sprung from the Church of

England; and, secondly, that the best way of dealing with that grievance was by means of

some such bill as the present, although, perhaps,

it might require certain alteration. With regard

to the practical grievance pressing upon those persons who professed the doctrines of the Church of England when they went to the

colonies, the committee would bear in mind, that

every one who went from this country to a

so far as they were applicable to the circumstances of the place to which he went; and any

ember of the Church of England going, for

from the consequences of these laws, unless the Imperial, or the Colonial Legislature made such

alterations in them as would relieve him from the penalties or disabilities to which he would

churches in the colonies were paid chiefly by a

when he pleased. The Bishop had revoked his license in the case of Mr. Whitmore, who, think-

ng the decision unjust, communicated with the

Governor, as he had the power of depriving

England to lay his case before some able lawyers,

He would now take the converse case. Suppose

respected the colonies, but that would not deprive the bishop of his autocratical power of

evoking his license. Another suggestion was,

would the colonies, or would this House, agree to such a proposition? (Hear, hear.) Other hon, members were of opinion that the Churches

in the colonies had better sever their connexion

selves, but he thought the House would pause

The Crown had now established certain Sees

n the colonies to which it had appointed bishops,

good feeling, if from no higher motive, still to

ssociate with the members of its own body in

wished to retain their communion with the Church. Was it, then, consistent with our

connexion which both parties sought to retain?

The remedy pointed out by this bill would meet

the grievance complained of, without, in his opinion, introducing that of which some hon.

gentlemen were so apprehensive-viz., Synods.

They were only about to enact that no statute,

law, rule, usage, or other authority of the United Kingdom shall extend or be construed to

prevent the metropolitan of any province, or the

Ireland, from meeting together from time to

or entering into such regulations, agreements, or

contrary to the doctrines of the Church of Eng-

ishop of any diocese in the colonies of Her

those distant lands, while those members also

with the Church of England and be left to them-

before coming to that conclusion.

nstance, to New South Wales, could not es

otherwise be subject. The clergy of

olony carried with him the laws of this country,

to accede to the amendment for the present, on the understanding that his hon, and learned friend who had moved it would on a future occasion agree to adopt a form of expression which might be found most likely to meet with

universal assent. Sir J. PAKINGTON said he was taken extremely by surprise—(hear, hear)—and he was afraid he must call on the Committee to divide, as this was a matter of great importance, and he could not assent to the amendment. The CHANCELLOR of the EXCHEQUER sup-

ported the amendment on the ground that it merely refused to give a parliamentary and statutory recognition to that which had been it had not been shewn that this bill was the proper remedy for the evil. (Hear.)

Mr. Henley thought the amendment out of reated by and rested upon the prerogative of

High authorities on each side of the House had declared their inability to understand After a brief conversation, the Committee dithe bill, and therefore he was not ashamed to acknowledge a similar deficiency in himself. The bill required explanation in many points, and particularly as to the portion of the act of Henry VIII. which was to be kept in force. ided, when the numbers were-For Mr. Dunlop's amendment .....

words "of Churches in communion with the United Church of England and Ireland, and the Lay Members of the congregations of such

The Solicitor General could not assent to the insertion of the words proposed; but he had no objection so to amend the clause that lown to this point it should stand as follows: "No statute, law, rule, usage, or other authority, of the United Kingdom shall extend or be construed to prevent the Bishops and Clergy in the Colonies of Her Majesty, and the Lay Mem-bers of the congregations of such churches, being members of the United Church of Eng land and Ireland," &c.

SIR J. PAKINGTON asked which was the proposition before the Committee—that of the hon, member for Greenock or that of the Solicitor General? He wished also to ask this question—Supposing the bill to pass, what was the view of the Government with regard to the mode in which these bodies were to be brought into action? Who was to start them? Was it to rest solely with the Bishop, or was it competent for the Laity to move? It was most erroneous to imagine that this subject could be left to the colonial legislature, and those conversant with the matter would know that there was no nore chance of the colonial legislature doing ustice to this question than there was of this House proceeding to legislate on the affairs of the

Lord J. Russell said that they were now considering the words of the clause, and, after the clause had been amended or agreed to, then they might discuss whether it should stand part and before the Archbishop of Canterbury, to whom he found, however, that there was no appeal, and he was unable to obtain redress.

Mr. Horsman said, it was obvious from all that had taken place that the House was at a loss to know what would be the effect of this a clergyman misconducted himself, and the although the bishop might prevent him from officiating. These were two cases which had

The Solicitor-General said, that the amendthe words, "of churches in communion with Now there was no church in the colonies which either historically, legally, or practically, could be designated "a church in communion with the United Church of England and Ireland."

Sir J. Pakington the United Church of England and Ireland." be designated "a church in communion with the United Church of England and Ireland; and all mention of Diocese would lead to great comthe insertion of these words would imperil alto-the insertion of these words would imperil alto-the insertion of these words would imperil alto-must be officery of the bill. He had been Mr. G. Butt pointed out that in colonies gether the efficacy of the bill. He had been challenged again and again to state the reason where there were four dioceses, as there were for the introduction of this bill, and he would in Australia, the Bishops and Clergy of all the do so in one or two brief sentences. By the common law of England the Clergy of the United Church of England and Ireland were prohited Church of England a bited from meeting for the despatch of any ecclesiastical business or regulation. By the statutes of Henry VIII. that common law was declared, and again confirmed by the law of Elizabeth. These acts declared the supremacy of the Crown, but that supremacy did not defended that the bill would be the contended that the bill would be inoperative in effecting that object, and that there was nothing in it which would give the of the Crown, but that supremacy did not de pend upon or spring from them, for it depended Bishops the power which it was thought desiraon the old inherent right of the Crown to supremacy in all matters ecclesiastical and civil.—

Now, suppose the Bishop and Clergy of any thought it would fail in any attempt to remedy Now, suppose the bisnop and ciergy that the evils which had been complained of. matter occurring within their province, to call evidence, or to bring any offender before them, to a much greater objection than had been they could not do so legally unless their eccletaken by the hon. and learned member for siastical authority were confirmed by the law of the country. But the law of the country Majesty, together with his clergy, and the lay persons of such province or diocese, being mem-bers of the United Church of England and the alleged offender before him. to the ecclesiastical power of the bishop; or unless the bishop, the clergy, and lay members of the congregation were willing to meet together, and allowed the congregation were willing to meet together, with all the Lay Members of the United Church of England and Ireland.

After some observations from Mr. Walpole. would observe that the bishops, the clergy, and the laity could not meet to discuss a remedy for the evils that existed without bishop and clergy incurring the penalty imposed by the act, because they would be meeting for purposes ecclesiastical. Notwithstanding what had been stated on this subject, he must repeat what he had said again and again, that undoubtedly the act of Henry VIII. did extend to the colonies. It was part of the law of the Royal Supremacy, and the statute of Elizabeth declared in terms that the Supremacy of the Crown should have effect in all the dominions of the Crown, foreign as well as home. This statute only confirmed what was law by the act of colonies in the same position as the members of other religious bodies in the kingdom, which Henry VIII., and therefore there could be no doubt that the act of Henry VIII. was binding on the colonies. The church in the colonies was not an established church, for there was binding upon themselves with regard to the conduct of their own affairs, and if those arno civil authority to carry out the ecclesiastical ordinances; but, though not an established shurch, it was bound by all the disabilities that affected an establishment, while it had not the and Clergy in a colony, or the lay members and and Clergy III a colony, of the my incliners and congregation of such churches, being members of the United Church of England and Ireland."

would be satisfactory; that it would be just to Mr. G. PHILLIMORE cited the authority of ried-praying Her Majesty to concede to the would be satisfactory; that it would be just to the members of the Church of England, and that it would not, in the least degree, interfere with the religious equality of all denominations of Christians in our native land.

Mr. G. Phillimore cited the authority of Legislature of Canada unrestricted control over the whole property of the Clergy Reserves!

Had there been no manifestations of positive reference to the ecclesiastical government of reference to the colonial church. He considered the authority of Legislature of Canada unrestricted control over the whole property of the Chergy Reserves!

Had there been no manifestations of positive pecuniary benefit from this property—no eviption of the Colonial church. He considered the authority of the Majesty to concede to the Legislature of Canada unrestricted control over the whole property of the Chergy Reserves!

Christians in our native land.

Mr. Dunlop, in reply, said that the clergy of the Church of Scotland did not scruple to meet the Church of Scotland did not scruple to meet the colonial church. He considered the object of the bill to be simply to establish a convocation in the colonial church. He considered the object of the bill to be simply to establish a convocation in the colonial church. the Church of Scotland did not scruple to meet in Diocesan Synods in Scotland, as they were in Diocesan Synods in Scotland, as they were not considered part and parcel of the Church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the church of not considered part and parcel of the not considered part and parcel of the Church of England, but they did scruple to do so in the colonies, where they thought they were part and parcel of the Church. He only wished to prevent the colonial clergy from resolving a doubtful principle we were going to extend to the colonial clergy from resolving a doubtful principle we were going to extend to the colonies those powers which we acknowledged to provide again. But in 1845, it began to be discovered that these lands were becoming productive; and that the revenue accruing to the Church of England for her share was enabling her to extend her ministrations, and assume the principle we were going to extend to the colonies that they are provided again. But in 1845, it began to be discovered that these lands were becoming productive; and that the revenue accruing to the Church of England for her share was enabling her to extend her ministrations, and assume the principle we were going to extend to the colonies that the revenue accruing to the control of the church of England for her share was enabling her to extend her ministrations, and assume the principle we were going to extend to the colonies. the colomal dergy from resolving a doubtful principle we were going to extend to the colomal tin a wrong way.

The Solicitor-General said he did not object be bad for the church to have in this country. be bad for the church to have in this country. He considered that the very disabilities that had occurred; and the Bishop of Toronto, on were sought to be removed by this measure,

> The CHANCELLOR of the EXCHEQUER entered stipends. his protest against the course taken to create there was a fund from the Reserves over and his protest against the course taken to create an opposition to the present measure. The House was occupied for the fifth or sixth time in the course of the evening in discussing amendments not only as to the principle, but as to the wording of the bill; and yet hon, gentlemen complained of confusion being brought into the delate. (Herr) Why if any one into the debate. (Hear.) Why, if any one to the extent of 8 or £10,000 per annum, and wanted a recipe for producing a confusion, he on could not have a better one than that of mixing opened, as well as the society for the Propaup objections to the general principles of a fiation of the Gospel in a good degree relieved. sure and verbal amendments to the same, and throwing them all together, as had been that because Toronto asked for a Synod a Conences. (Hear.) He thought that the desires to be treated with every respect, and in a liberal

meet the exigencies which were complained of, and that an act of parliament like the one suggested was unnecessary. He looked with the gested was unnecessary. He looked with the greatest distrust upon the bill.

Mr. Sergeant SHEE had listened with great supremacy as advocated by the supporters of which their rivals were so much benefited. this measure, and generally approved the amend-

For the amendment ...... 43 

Province, or the Bishop of any Diocese in the such Clergy.'

were desirous of proceeding with it, he thought were desirous of proceeding with it, he thought the House should give the clauses of the bill tion of the words Roman Catholic Bishops and the very common practical worlds wisdom to endeavor to effect the transfer of the revetion of the words Roman Catholic Bishops and the revenues of a religious endowment into stipends, Clergy might take part in these meetings

The Solicitor General said the words were ment of the hon. member for Greenock, which was now before the Committee, proposed to insert

The Political General and the words were not capable of receiving this interpretation.

The preamble of the bill gave the key to its struction, and, according to that, "Bishops Clergy" would always be held to be the

one great object of the bill was to give the ble they should possess. The bill had certainly

Mr. T. CHAMBERS thought the bill was open of the country. But the law of the country refused to give any such authority; and in the event of a charge being preferred before a bishop, he could not compel people to give evidence as to the truth of the charge, or bring dence as to the truth of the charge, or bring the alleged offender before him. This state of the alleged offender before him. the aneged offender belof and the things must continue unless one of two things whole construction to be put upon that was, was done. Unless the Colonial Legislature that the Bishops and Clergy throughout the was cone. Unless the Colonial Degistrative whole of the Colonies might meet together,

ther and adopt a course of proceeding very nearly corresponding to that pursued by the Wesleyan Methodists. Now, the Committee only been engaged five hours and ten minutes in getting through four lines of the bill .-

On the motion of Lord J. Russell, the

## Colonial Ecclesiastical.

CHURCH PROPERTY. (From the Church Review.)

(Concluded from our last.) The Church of England in Canada had certainly no particular cause to be satisfied with this adjudication of the long-vexed question; but as a large sacrifice to peace, and because no future contest could now, they fondly believed, Clergy Reserves;" and that it was so judged, anected an establishment, while it had not the advantage of appealing to the civil power. He thought, therefore, the Clergy in the colonies but by many of her political opponents, is evident advantage of appearing to the civil power. He thought, therefore, the Clergy in the colonies should be relieved from the pressure which now lay upon them. He was quite willing, on the language of Mr. Price in the Legisla tive Assembly, in 1846. On a question of executive the Covernment, to adopt a portion of lay upon them. He was quite wining, on the part of the Government, to adopt a portion of the words proposed by the hon. member for the words proposed by the hon. member for Greenock, and therefore had no objection to the Greenock, and therefore had no objection to the total conduction of the words proposed by the hon. The was quite with the Assembly, in 1845. Of a question of executive management, he expressed himself as "deprecating any further legislation, as likely the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the hon. The was quite within the words proposed by the words propo clause running thus:—"To prevent the Bishop | considered final; that peace had succeeded the long and fierce conflict; that the country was set-tling down in the hope that agitation on that This would leave out the objectionable words

TORONTO, CANADA, MAY 11, 1854.

were sought to be removed by this measure, instead of being a drawback, were a benefit to ral to have the incumbents placed upon the list of Clergy paid by the Government, at the usual This was refused; but as soon as Had these facts not existed, we probably

should not have heard another word concerning done on the present occasion. The hon, and learned gentleman who last spoke had argued ceived that the Church of England was working vocation was sought to be established; but new missions, and that mainly through the could any one, with any fairness, adopt such a line of argument and seriously contend for one Reserves, the tocsin of war was sounded and noment that a Synod and a Convocation were the cry raised once more of annihilation to this the same? All that was really wanted was a religious endowment. Another circumstance meeting of some kind or other, at which local arose to favor this revived agitation. That disregulations could be made to settle local differ- ruption had recently taken place in the Church of Scotland which ended in the formation of a of our colonial subjects on these matters ought separate communion, styled the Free Church and, however unnecessarily, or unaccountably this controversy extended to the Colonies we could deny them powers of no greater magnitude than those which we constantly extended to private and railroad companies. (Hear.)

Mr. Navire considered that the constant of the Colomes. When the same disruption took place in Canada, and when the large body of seceders came to regard the smaller body of adherents to the Scottick National Church as invested with a share of the colomes. Mr. Napier considered that the common law provided all the remedies that vere required to meet the exigences which were

animosity, led the members of the Free Church to seek the overthow of the settlement of 1840. Where no modification could be entertained by attention to the debate, in the hope of finding out what was meant by "the United Church of England and Ireland," but in such hope he had been disappointed. He denied the doctrine of supremery as advocated by the proportion of that provision for religion, by

This, too, was a happy opportunity for the numerous political adventurers, who are to be After a few words from Mr. Dunlor in reply, found in every country; and who must have a The Committee divided, when the numbers capital to work upon, in the shape of some popular project or grievance, however visionary unsound. The question of the Clergy Reserves
—with which there could be associated the threat of religious despotism on the one hand and the charm of religious equality on the other-was just the one for the parliamentary as-It being then moved (as we understood) to other—was just the one for the parliamentary aspirant to seize upon with avidity. And the lure was also a catching one, that the appropriation Colonies of Her Majesty, together with his Clergy and the Lay Members of such Province or Diocese", by the words "Bishops and Clergy, and the Lay Members of the congregations of common schools; nor was it beside the case, Mr. Mowbrax thought the definitions of schools, who were in many instances disbill. In these circumstances, if the Government had thought proper to postpone the measure, they would, in his opinion, have taken a proper course; but, at the same time, if they were desirous of proceeding with it, he thought under another name for themselves.

These combined circumstances, however wickedly and unjustifiably, accumulated strength and importance to the renewed agitation regarding Clergy Reserves. Political capital was made to abound on the one hand, and the lure of interest on the other; and this, connected with the alarm which can be thrown into simple minds, by re-awakening the ancient ery of danger to religious liberty, easily produced that amount of outward pressure, which would warrant the parliamentary aspirant in bringing it more formally before the public.

more formally before the public.

In correspondence wifh this feeling—created by means so unprincipled, and on grounds so little to be respected—we can hardly wonder that the Address to the Queen, moved by made under the provisions of the Act, while such provisions remained unrepealed and in full force.' Mr. Price in 1850, was carried. The question of the ultimate alienation of the Reserves to secular purposes, was not mooted in this Address; but that was the covert design. When once in the hands of the Parliament of the Province, their destruction as a religious endowment was considered to be certain.

This address was duly forwarded to England: but for more than twelve months no action was taken upon it by the British ministry; and when, in February, 1852, Earl Grey was preparing to bring in a Bill in correspondence with the prayer of the Address, the Whig Cabinet gave place to the Derby Administration. In the mean time, too, the Parliament of Canada had een dissolved; and the return of members at the close of the year 1851 was found to be much more favorable to the Church and Conservative view of this question than the previous Assembly had been. Yet, in October, 1852, an Address to the Queen similar to that which had been adopted two years before, was again passed by the Legislative Assembly—the members from Upper Canada being nearly equally divided and the question being carried by a large majority of Roman Catholic votes from

Lower Canada. This second Address was promptly transmitted to the Home Government; but the views of the Administration, of which the Earl of Derby was the head were conservative and constitu-tional on the question; and in answer to an enquiry from Sir William Molesworth, Sir John Pakington, the then Secretary of State for the Colonies, expressed it as the determination of Her Majesty's Government not to disturb the existing settlement of this question, though they were willing to sanction the correction of any partial defects of the measure, as regard ed an inequitable or unfair distribution of the funds arising from the Reserves.

Not long after, however, this truly Conservative administration was overturned by a combi-nation without parallel in British history, and the new government lost no time in signifying to the authorities in Canada their intention introduce, and if possible, to carry a Bill, in accordance with the prayer of the address which had been lately forwarded by them. This arise. The terms of the Statute begat this hopeful impression, for it was expressly stated for "the final settlement of the question of the Church in Canada—was introduced into the Church in Canada—was introduced into the House of Commons in February last and was fully and ably discussed both there and in the House of Lords. On the conservative side in both Houses there was an array of facts and arguments, which was only met by the plea, that as self-government had been fully conceded in Canada, it would be invidious and dangerous to exclude from the control of that powerful colony so important a question as the disposal of the Protestant Clergy Reserves. This feeble and miserable plea was assailed from both sides subject was at an end; and that thus one great the Atlantic—with a power and clearness that source of heart-burnings and mutual recriminations, among the religious bodies, would be at cest mind: but a selfish, worldly policy, a cowrms would leave due the objectionale to the seemed to 'province' and "diocese," as these seemed to imply ecclesiastical authority, and he did not imply ecclesiastical authority. imply ecclesiastical authority, and he did not think there was any inconsistency on the part of the Government adopting this view of the case. (Hear, hear.)

ardly trucking to party threats, was too much are the colony. How arbitrary, then, is it in the for the godly principle upon which the whole parliament of the present generation of people in that Province, to make laws and statutes which after a considerable discussion were carbinated and his days, and his days and his days, and his days and his days and his days and his days and his country—who could justly appreciate his noble abnegation of the godly principle upon which the whole parliament of the present generation of people in that Province, to make laws and statutes which after a considerable discussion were carbinated and his days, and his days are the colony. How arbitrary, then, is it in the colony. How arbitrary, then, is it in the for the godly principle upon which the whole parliament of the present generation of people in the Colony. How arbitrary, then, is it in the colony. How arbitrary are constitution of the colony. How arbitrary are constitution

the Legislature of Canada-a mixture, be it re- | which would rob of their inherent rights and collected, of Roman Catholics, Dissenters of all privileges the millions of their fellow subjections persuasions, and men of no belief, the absolute disposal of the property of the Church of God, summarily with an inheritance, which belongs as this godless measure, were several prelates; Reserves are emphatically, an entail—stamped but this fact is best stated in the words of the late Charge of the Bishop of Toronto; "The most revolting of the melancholy feature of the proceedings," I would be in the last degree presumptuous and unrighteous to exercise such a fraud, inflict such a palpable injuryupon posterity, as to destroy that entail.

But we have nearly done with this subject, and with the saddening detail of the ruthless out of nineteen (the number) are sent in the blows on the one hand, and the heartless discovered to the contract of the contr Reserves, was that of beholding nine Bishops out of nineteen (the number present in the blows on the one hand, and the heartless dis-House of Lords) voting for the destruction of the temporal support of a branch of that very Church which they had vowed in the most solemn manner to cherish, preserve and extend; and handing over three Dioceses, embracing a space nearly as large as half of Europe, to the tender mercles of the Church of Rome. Were these Bishops to live to the age of Methuselah they could never atone for the iniquity of this sacri-legious vote." It will be well if they who have sown the wind shall not reap the whirlwind! In reviewing this question, we are struck with everal facts, which it may be as well to con-

1. The folly manifested by the British government in the concessions which, in defiance of the simplest interpretations of law, they have successively made to the opponents of the Nasuccessively made to the opponents of the National Church in Canada. Had they assumed at the outset, the dignified responsibility—as it at the outset, the dignified upon this question; of meeting absurd and groundless claims with peremptory denials; and overturning pleas of right by the simple presentation of the broad facts of constitutional law, there would soon have been an end of the conflict. The Church, in the interval, by the and the Protestant Clergy Reserves are a maintenance of her just position, would have grown, and soon have become strong enough to put down through her physical might and in-

assumed by the Canadian Legislature to a control over, and absolute disposal of the Clercy Reserves, seems to us to have been conceded with an unaccountable and ill-considered facility. The right to legislate upon this entirely of the Precipital Parliament of the Precipital Pa dowment by the Provincial Parliament, as we by the members of the Romish faith in the onread and understand the Act that constituted it, is extremely limited; it extends only to matters of detail, and touches not the principle of the question involved. The Provincial Legislature have, by that Act, the power to "vary and repeat" the provisions touching the Clergy Reserves. That is, they may "vary" the appropriation of a seventh to a fourteenth or any inferior or superior proportion; while to 'repeal' can go no further in its meaning than to cause the whole system of such appropriation to cease. It was not unnaturally contemplated, that the time might arrive when it would be no longer advisable to make these allotments for the support of the Clergy, but no man in his fer from a Protestant to a Romish Clergyfrom the Church of England to Universalists particular churches or parishes; to permit them for good, the masses of the community. of a Common School or a House of Industry The idea is preposterous; and the Judges of England in 1840, however exceptionable their decisions was upon the meaning of the "Protestian of the Protestian tant Clergy," were clear and constitutional in the interpretation of the terms "vary and repeal. "We are all of opinion," said the Judges, "that the effect of the 41st section of the Statute is recognized by the section of and Assembly of either of the Provinces can-cannot be extended to affect lands which have filling the whole earth. been already allotted and appropriated under for-mer grants; for the manifest import of the 41st section appears to be limited to this, viz: 'the varying or repealing provisions respecting the allotment and appropriation of lands,' and not to comprehend the 'varying or repealing allotments, or appropriations which have been already

The provisions of the Statute of Wills might be varied and repealed, without affecting the devises of right to the disposal of the Clergy Reserves, as being Colonial property. We ask how can that be a Colonial property which was acquired originally by conquest, at the expense of the blood and treasure of the British Empire, and which was acquired before there was a single Protestant inhabitant in that portion of the Colony in which the disputed property lies. Moreover, after the conquest of that colony from the French, the native North American Indians were regarded to a certain extent as proprietors of the soil in Upper Canada : and the lands which were considered to be rightfully possessed by those natives were actually purchased from them by the British Government, and they are to this day, in part at least, being paid by annual presents from the Imperial Treasury. It is most unreasonable then, to affirm that the Canadian Legislature have any just control over a property acquired by the British Government independent of them, both by conquest and by purchase. If the right of the Colonial Legislature be conceded in this case, it could be hardly resisted if they should demand those numerous and valuable portions throughout the Province, which are reserved by the Crown for fortifica tions and other public purposes. These are of no inconsiderable value; in many cases they are unemployed, and held reserved for any special object which the course of events may render desirable and necessary; and not unfrequently the inconvenience of such reservations to local interests is complained of. The alleged discontent that would prevail in Upper Canada,

should the required provincial legislation upon the Clergy Reserves have been resisted, has also been adduced as an argument for their total surrender to the local authorities. But this we contend, is most perilous grounds upon which to make such a concession; as establishing a precedent which would unsettle the title to all property that had originally been the grant of the Crown. On this principle, we should have the three millions and odd of acres of land in jeopardy, which have been granted to loyalist refugees, militiamen, discharged sailors and soldiers and oftentimes to individuals without any well understood claim to the gift. 4. We are struck with the moral weakness, not to say moral iniquity, of leaving to this or that Canadian Legislature the power of disposing of a property, which was intended for the bes welfare of British subjects in that province through all time. We contend that, on no ground, are the Clergy Reserves the property of the present inhabitants of the Province: they belong, if the matter of right be thus sifted, to

the people of the Empire at large. Canada is

receiving continual accessions of population from the Mother country, and those emigrants have

certainly a right to every existing privilege in

Amongst the supporters of much to posterity as themselves ? The Clergy

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couragements on the other, which our sister Church in Canada has been made to experience. If she has survived this cruelty, and lived through this neglect; if she has even grown great and strong under all this persecution and depression, she has hardly to thank those who, when they should have been protectors, looked coldly on her struggles, and claim it may be the merit of her defiant prosperity. But the cli-max has not yet been reached; the final spoliation has not yet been accomplished. The property of the Church in Canada is at the disposal of her foes, and it is hard to say how they will use their victory. There are many 1. The folly manifested by the British gov- wills and opinions, and some wavering and relenting, as to its final application; some they will also be urged by principle-to guard the foundations of piety and protect the heritage of the Churches from the faithless spoiler. The Roman Catholics have a vast stake in this issue; herent moral power, every attempt to shake her visible foundations. 2. The extreme weakness of the argument on the way for the larger demolition of Ro the side of the opponents of the Church which there appeared no desire on the part of the plunder are candid enough to proclaim where British Government to controvert. The right the next blow will be struck; so that the menassumed by the Canadian Legislature to a anced on both sides will be wise to unite in slaught against the Church of England, will evoke a conflict which may not be terminated without blood, and which must terminate in the ruin of all that has been set apart for the

temporal maintenance of religion.

But in the possible event of the loss of her rightful heritage, what, we must ask, are the prospects of the Church in Canada? That they are not desperate, we can hopefully and confidently affirm; but her struggle will be, never theless, a long and hard one. Amongst the wealthy she will raise her head, and exhibit her beautiful proportions; but in the poor lone places of the fresh settlers' sojourn, they will ask in vain, because they cannot ther senses would suppose that the power to senses would suppose that the power to wary" meant, for instance, power to transtermingled. We shall have the rich daintily fed with spiritual life; while the poor must famish from the Church of England to Universalists
—from religion to railroads'! And, with
regard to "repeal," who can fancy that
it was ever intended that the local Legislature
should have power, from this, to sequestrate
should have power, from this, to sequestrate
should have power, specifically made to glebes and endowments specifically made to and hedges, nor leaven as they should, nor mould to enjoy such for a generation on an incumben-oy, and then to hand them over for the support tionality; and though always a bright fertile spot, yielding shelter, and food, and fresh foun-tains, her place will be, as it were, in the

of the Statute is prospective only, and that the coming day, when the believers of "one the powers given to the Legislative council heart and soul" shall verify the stone out out without hands, becoming a great mountain and

According to announcement, yesterday was strictly observed by the Protestant inhabitants of this city as a day of fasting and humiliation.

Services were performed in the several churches. A most eloquent sermon was preached in the morning by Dr. Adamson, at the English cathedral, in aid of the wives and children of the soldiers who have been sent to the war, to fight the battles of their country and of civilization The theme was a grand and noble one, and we 3. The pliant admission of the British Government, that the Canadian Legislature have a sight to the discovered for the British Government, that the Canadian Legislature have a sight to the discovered for the British Government, that the Canadian Legislature have a sight to the discovered for the British Government, that the Canadian Legislature have a sight to the discovered for the British Government. all present when we say that ample justice was done to it. The Rev. gentleman commenced his discourse by a retrospective glance at the triumphs and progress of religion, education, and enlightenment, since the termination of the last great war. He described the rapture and gratifulds of the matiens of Energy and gratitude of the nations of Europe when the sword which had spread desolation over the fairest countries of the earth for a quarter of a century was returned to its scabbard. then became socially, morally, and politically another being, and, one by one, peace achieved her gentle and unostentatious, but bright, glorious triumphs. A rude hand has however shattered the beautiful fabric of victory which she had reared. Peace is no more. The sword again flashes forth from its scabbard, the notes land united with a sister whose hand had been long withheld from her, has drawn the sword to protect the oppressed and to chastise the oppressor. What spectacle could be more noble than that now presented to the world, of these two nations whose enmity was traditional, bury-ing every feeling of animosity, and cordially extending the hand to one another in a great and holy cause, content to commence a new and bright chapter of their mutual career, and to let their hatred belong to the history of the Dr. Adamson dwelt emphatically on the

unanimity which prevailed among all classes as to the justice and necessity of the great struggle in which the country is engaged-and on the perfect exposure of the tyrant whose selfish ambition had caused the evil which every good man must deplore. England had prepared her self to meet the great necessity in a manner worthy of her fame. She had the sympathy of every true heart which could be touched by a sense of chivalry and justice, and roused at the contemplation of oppression. He felt assured that wherever the Red Cross Flag of England waved, and her martial drum (which encircled the earth with its inspiring notes) was heard, there as here, a prayer deep and earnest was breathed to the throne of the God of Battles, in behalf of right against might, and for the with enthusiasm on the achievements of the British Navy, whose heroism was proverbial, devotion on many a bloody field, and which might, he said most impressively, at the very moment he was speaking, be engaged in deadly strife. After dwelling on the necessity of the efforts which were being made by civilized Europe he next introduced the topic which was the subject of his discourse, by reminding his hearers that great sacrifices were necessary to accomplish great objects-the statesman devoted his time and his talents, his health and his How arbitrary, then, is it in the energies, his nights and his days, to the service

The cat leaps up on his trembling knees,

Of days that are long gone by.

The tears are filling his dim blue eyes;

He longs for the social paths he trod, Or his children had all gone home to God; He lingers here still alone.

No, not alone; for the Lord has given-To each, a guardian one; Could we look with a splrit's vision there, We should see an angel amid the air, Waiting the old man's soul to bear, To glories above the sun.

## Ecclesiastical Antelligence.

HOUSE OF COMMONS. COLONIAL CLERGY DISABILITIES BILL. [Abridged from Report in English Churchman.] The House went into Committee on this Bill. On the clause of which this Bill consisted being

of the clergy a connexion with the established church which he did not consider desirable.

salary coming from the civil authorities [?] but they acted under a license from the bishop, who had an autocratical power of revoking his license church which he did not consider desirable.

Mr. ELLICE (Coventry), supported the amendment. He never heard of any bill for making regulations with respect to the English Church in the colonies, without feeling persuaded that, instead of doing good and making the Church popular with the colonial population, it would have directly the contrary effect. (Hear, hear.) clergymen of their salaries if he thought the bishop had acted rightly. The bishop's decision being final as regarded the colony, Mr. Whitmore took a journey of 16,000 miles, and came to call the serious attention of the government.
When a bishop was appointed in the colonies it
was in the habit to call him "Lord Bishop" in to the bishops of the Church of England any honour that could be conferred on them, provided

notion. (Hear, hear.)
Mr. Hume made a few remarks.

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might be utterly subversive of and at variance and the Church of England was anxious, from with their recognized relation with the Church of England in this country. The Church of England in the colonies was part of the United Church of England and Ireland, and was so described in all statutes relating to the appointnity of remarking that a colonial bishop was not notions of religious liberty to refuse to give the denominated a lord in the patent, and, with regard to a salute, though a naval commander might think that would flatter a bishop, it was no part of episcopal right. A bill simply to repeal the statute of Henry VIII, would have the result of cutting the Colonial Church altogether adrift, and separating it from its connexion with the Crown and the Church in this country. (Cries of "Hear!" from several hon. members.) Well, if hon. gentlemen desired that result, let them bring forward a specific bill on this subject, for the present measure proceeded upon the established state of the law. He believed that it was the wish of the colonial bishops and clergy to have their Church remain as it existed at present in reference to its connexion with the the Crown; and he was happy to say that the feelings of the clergy and members of the Church of England in Carada went and members of the Church of Carada went and members of the Church of Carada went and members of the Church

dents, and the Baptists were, to agree among themselves upon that which should take place on the subject of the government of the Church.

Sir. J. Pakingron said that one element members of the Church of England in the colonies in the same position at the members of appeared to have been omitted in considering this subject—namely, what was the feeling and what were the wishes of the colonists themselves had the power of entering into any arrangements upon the subject? The real reason for passing a bill of this kind was that the members of the

ended to propose would be in accordance with heir wishes.

Sir G. Grey said, that the more they discussed the question the more they appeared to him to be legislating in the dark. He wished the hon, and learned Solicitor-General would explain what was the more they appeared to him to be legislating in the dark. He wished the hon, and learned Solicitor-General would explain what was the management of the statute of Henry VIII.; but he saw and learned Solicitor-General would explain what were the precise disabilities arising out of the statutes of Henry VIII. and of Queen Elizathat the bill would not affect the Act of Suprethat the bill would not affect the bill wo beth. The safer course would be to repeal so much of the existing law as imposed a restriction in reference to the colonies. They would then know what they were doing, and would not be ought not to be allowed to make arrangements