

nation, to harmonise their ecclesiastical views with ours? Without disrespect to Great Britain we may appeal to the history of the past, to bear testimony to the danger of leaving distant and unrepresented interests to any others than the parties interested. If we throw our religious legislation into the British House of Commons and House of Lords, can we, as reasonable beings, expect them, so to direct themselves of religious prepossessions, as to do better or more liberally for us than for themselves? The whole tendency of legislation in England from the days of "Good Queen Bess," has been towards pains and penalties, towards fine, imprisonment, and even transportation for non-conformity. And although of late, the cooperation and test acts have been modified, yet the existing contest about rights and interests, carried on between the established and dissenting churches and their respective adherents (putting Cardinal Wiseman out of the question) are enough to negative the proposition to attain our religious rights rather by agitation among religious dissentients abroad, than by self reliance in our own institutions. The history of our Rectories, their origin, the means used for their erection, and their maintenance for years upon an imaginary foundation, and the existing contest for their abolition, convey admonitions full of interest and concern. Is not this alone an abundant warning to avoid foreign and maintain domestic legislation upon religious affairs? The member for Kent had better stay at home.—But even in our own times we see upon a fearful scale, the power of a Parliament directed in the very way of which we complain, and productive of evils which our posterity may have to feel. He (Mr. Rolph) alluded to Ireland. The Irish Parliament is extinct; and the religious rights of Ireland are guarded at Westminster. The Irish Clergy Reserves, (he meant the tithes) are, as in the case with our Reserves, unequally distributed. A portion of these Irish Reserves, bearing the proportion of the Catholics to the Protestants, is paid by the Catholics to the Protestants. The very earth there seems blighted by being made to bear its unholy tribute to ecclesiastical favouritism and church oppression. Amidst the conflict of parties, the change of circumstances and the shifting of imperial ministers, what right have we to presume that, in irresponsible hands, our ecclesiastical legislation is safer than the Irish? There should be no legislation direct or indirect upon our Clergy Reserves, or through them upon our churches, upon our ministers, or upon our religion, or upon its purity, than what begins with our own people and is ended and consummated by the powers of our own constitution.—The very spirit of accommodation, which the British Government has displayed in religious matters, given us little to hope from any continuous policy, which could be forever respectable. Take a lesson from the politico ecclesiastical expediency in the protection, countenance and aid afforded governmentally in India to the Idol JUGENNATT Juggernaut who occupies with his priests 60 acres of consecrated ground! Ground putrid with the remains of pilgrims and of devotees crushed beneath his satanic wheels! To all this and to other idolatry, British aid, British tax-gatherers and British military music are made tributary. To the honor of some British General whom now he (Mr. Rolph) forgot, the British bands of music were relieved from these performances in pagan temples and at idolatrous rites. But such is the versatility of opinion and the fluctuation of power, that a man less scrupulous than his predecessor; a man perhaps educated in the tactics of colonial government and who had ministered freely against civil and religious rights elsewhere, countermanded the righteous ordinance of his predecessor, and again made a band of christian musicians subservient to the idolatrous performances of heathen pageants. Legislation upon our Reserves and our churches, and their ministers, is better in our own than in irresponsible hands. Imperial Religious Legislation, then, for England, for Ireland, for Scotland, or for the Empire, has failed for any good, while it has been productive of evil at home and abroad. It so far did good abroad; that the dissensions and animosities generated by artificial distinction and sectarian favoritism, drove the Puritans from their homes to America, whither they carried an influence which is not

only acknowledged and displayed in the present generation, but is evidently destined to transmit its salutary results to future times.—On the other hand, through the same channel of importation, we have had too much reason to know that interference with all the warring elements, has troubled us with sectarian jealousy, with strife for ecclesiastical supremacy, and with organizations detrimental to the peace and sometimes destructive to the lives of our citizens. Such are the poisonous fruits of legislation on religious affairs; such the disorders which multiply and extend from it far and wide; somewhat like those noxious weeds with winged seeds, which are wafted by every wind wheresoever it blows. It is wise, therefore, to avoid distant legislation on our affairs, when the past conveys a warning that such legislation is safer in our own hands.—Every nation in Europe has tried its daring hand in the same way. Every nation has striven to erect a tower of Babel; has striven to mould itself into a theocracy, to rule both the affairs of this world and of the next. But they have all, through a series of centuries, signally failed. Instructed by this failure, it behoves us to draw our religious affairs within the precincts of our own country, and to avoid those evils which have grown to such fearful magnitude in Europe, as to menace its overthrow and desolation, and to drive, with desperation, a suffering population by thousands upon thousands, as fugitives to our shores. From whatever quarter of the world the fugitives may come, he (Mr. Rolph) joined in giving them a hearty welcome. Let Canada be emphatically the emigrant's home. Let us combine to make it worthy of the choicest nations. If our fellow citizens of the world are unhappy at home, here let us prepare for them a country abounding with all the elements for their redemption. If idle, we can give them abundance of remunerative work, in the pursuits of agriculture, or the gigantic improvements of a free and enterprising people. If they hunger, we have a superabundance of food and ways to earn it. If they thirst, we open to them rivers unsurpassed in magnificence, and unrivalled in purity. If they want the earth to till and luxuriate upon, the Queen opens to them her wide domain. If they aspire to political rights, we offer them a liberty, which we desire to preserve pure and ample, and which we are now about to enlarge. If they pause and chill at the prospect of expatriation, (who can wonder at it?) we cheer them with a people embracing the nations of the earth. But this is not all. This, alone, is not enough. There is another recess of the heart to be reached. There is another wound of continental hearts to be healed. In almost every portion of the old world, we find the most fearful religious animosities and awful persecutions. From these scenes the people fly. They leave regions everywhere plumed with the willow, and shrouded with mental darkness. Cutting asunder the ties of country, of friends, and relations, and doing violence to all the endearing associations of life, they fly from religious despotism with its frightful results, and seek an asylum here in the new world. Let us, however, see that it is *new*, that it is not an exchange of the religious paternity of Austria for that of Sir John M'akington. As they are religiously aggrieved, we must display to them a community where all Christians are free and equal, or, God granting it, shall be so; a land where the fluctuating discretion of a political minister shall not be a substitute for the merely worse despotism of Europe; where the exchange shall not be merely in *degree*, but in *kind*; where neither the ecclesiastical empiricism of Downing Street, nor the usurpations of even our own legislature shall invade the Theocracy of the Christian Empire. He had transiently spoken of the mischief from legislation on religious affairs in England and Ireland and Europe. It may not be amiss for us to cast a glance on the brief history of our own Canada, and allude to the imported evils under which we have labored, imported from home we have been afflicted with strife in attempts to annihilate the unchristian contests among christian ministers and churches about the Clergy Reserves; which strive to secure that religious equality which is its birth-right of a people, and an indispensable ingredient of national peace and individual happiness.—It was