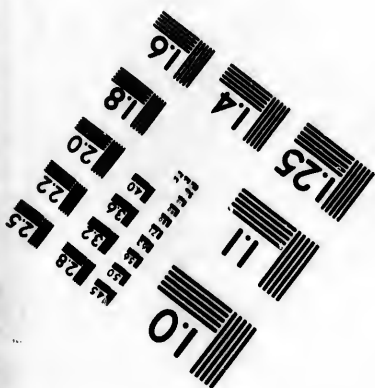
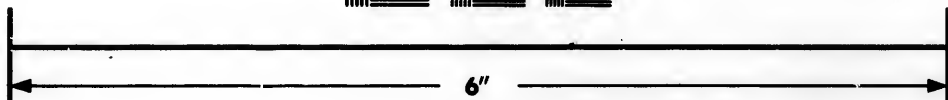
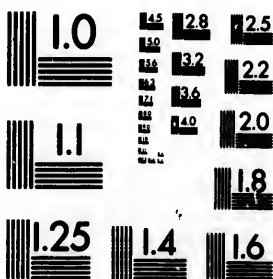


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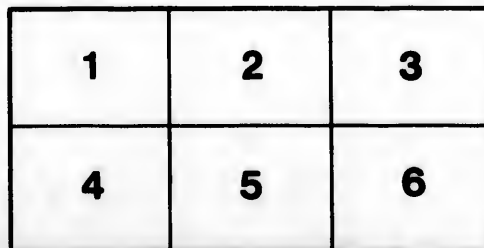
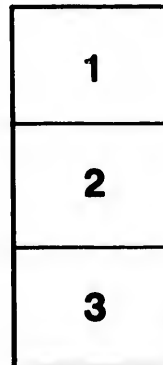
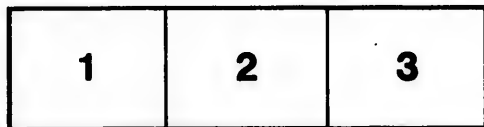
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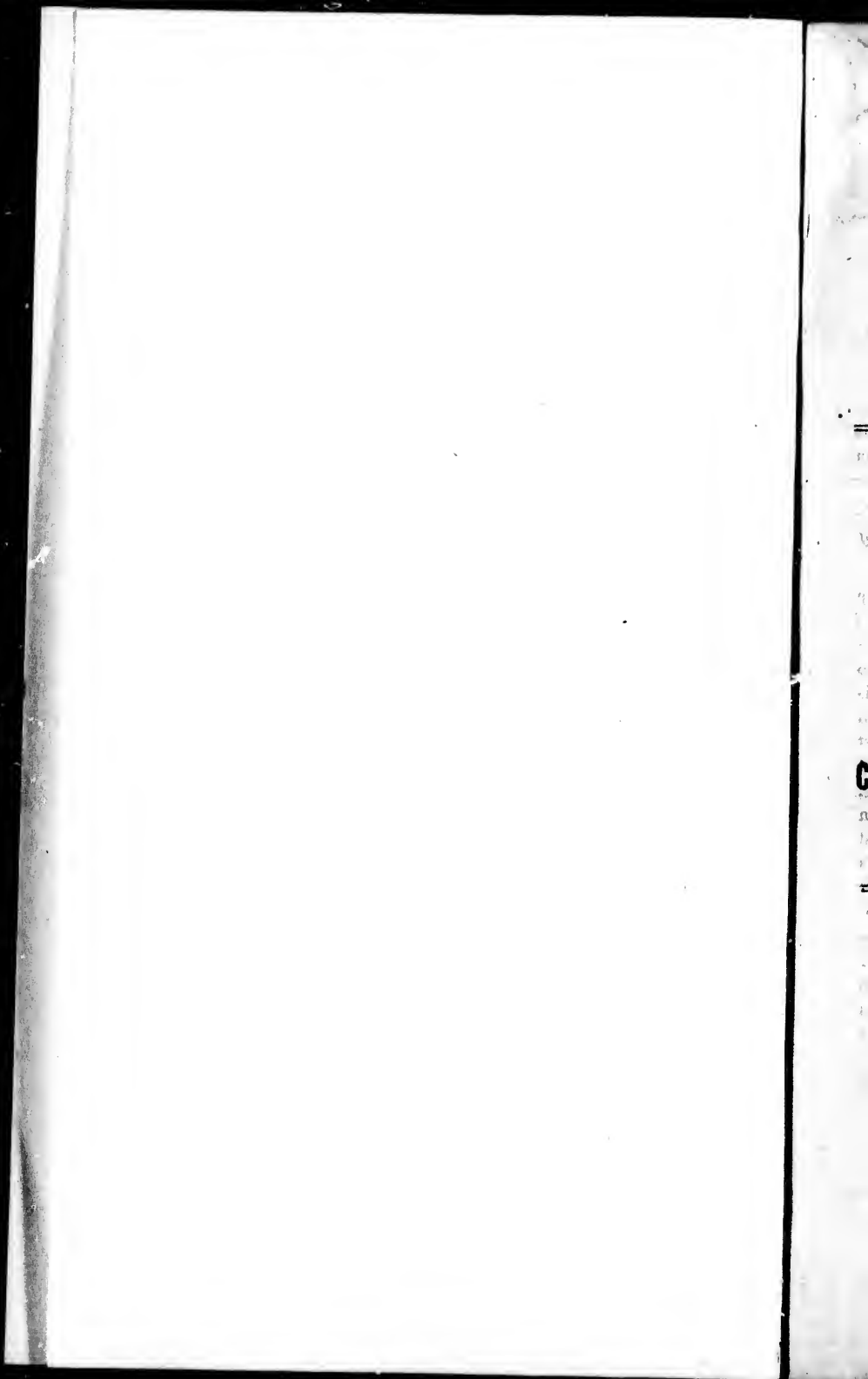
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A WORD

ON THE

CLERGY RESERVE QUESTION.

THE
CLERGY RESERVE QUESTION.

To the Editor of The Church.

My dear Sir,—I understand that the chief objections to placing the proper portion of the Clergy Reserves in the hands of the Church Society, are—

1. *The obstruction they would offer to settlement and public improvement, from being interposed, in various parts of the country, between farms occupied by actual settlers.*

A ready answer is furnished to this objection in the very grounds of the application made by the members of the Church. They desire that these lands may be rendered as largely and as speedily available as possible to the supply of their spiritual wants; and with this prominent end in view, it is not likely they would keep them in an unproductive state, or hesitate to accept the first fair offer that might be made for their sale or lease. And supposing that according to the present system of sale, they should fall into the hands of speculators,—as in many cases they undoubtedly would,—would these last be inclined to part with them, on any patriotic grounds touching the improvement of the country, a whit sooner than a corporate body? In the latter case, indeed, independent of all individual inclination, it is easy to foresee circumstances, from persons dying intestate and their heirs being minors, in which delays would be interposed to the actual settlement of these lands much more serious than would be likely to occur if they were held by the Church Society.

2. *That the Church Society would give a preference to purchasers, or tenants, who belonged to the Church of England.*

Now, all analogy contradicts this. The Church lands of nearly the whole of Ireland are tenanted by Roman Catholics, as are also the lands of the University of Dublin. And we may challenge any person to prove whether in that country, or in England, any such distinction is made as is here advanced in objection to the present petition.— We may add, too, that it would be impossible to adduce a single instance in the past history of the Clergy Reserves, when the leasing of them was under the direction and control of the Clergy Corporation, in which such favour or partiality was shewn to individuals belonging to the Church; while in the leasing of such lands as are now held by the Church Society, being the grants of private individuals, it is just as certain that no such distinction has ever been acted upon or thought of.

3. *The power or influence which the possession of such a property would give to the Church of England.*

The only influence that is sought for by the Church, is of a religious nature,—to disseminate the truths which are embodied in her creed and ritual, and to render her children that peaceful, contented, loyal, and virtuous people which her principles and doctrines, if sincerely embraced, are so pre-eminently calculated to render them.

Our Roman Catholic fellow-subjects, in Eastern Canada, have large and rich endowments attached to their ecclesiastical establishment; and it may be asked whether the possession of this property has infringed upon the rights, privileges, or liberties of any portion of the peo-

ple not belonging to their communion? If the inhabitants of Canada East are conscious of no such result from these endowments pertaining to the Church of Rome,—it may be asked, is the Church of England less tolerant than she; and is she likely to exercise an influence or domination which the Church of Rome in this Province has never attempted?

Wise legislators, too, might argue that inasmuch as the Church of Rome is possessed of so much landed property which may hereafter lead to the exercise of a dangerous influence, it is only prudent to provide an equipoise to this possible domination, by investing the Church of England—the Church of the Empire and of the Queen—with a corresponding endowment. By such a step the fears of Protestants would be allayed, while liberal minded Roman Catholics could have no objection to it.

Your very faithful servant,

Montreal, April 24, 1846.

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