

EUROPE.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

TO THE EDITOR OF THE MORNING CHRONICLE.

SIR—Having recently returned from North America, where I have had the honour of being engaged in the service of the venerable Society for the Propagation of the Gospel in Foreign Parts, the last 14 years, as a Church of England Missionary, in Upper and Lower Canada; and, though no longer in active employment under that Society, being still deeply interested in its welfare from a long acquaintance with the inestimable benefits which it has been the means of conferring upon that part of the Western Continent, you will not be surprised at my wishing to correct the erroneous and unfavourable impressions which are likely to be produced on the public mind by your editorial notice of a circular of the Society, to which you have kindly given insertion in your paper of Thursday last; and I trust your sense of justice to the party thereby aggrieved will secure for me, in your next or some early number, a place for the following remarks, which I feel imperatively called upon to make upon that notice. I shall endeavour to be as brief as circumstances will admit; but should my communication prove somewhat lengthy, I hope the importance of the subject will be deemed a sufficient apology, and that both you and the public will give the cause, which I have the honour to advocate, the patient and unprejudiced consideration to which it is entitled. The opportunities which official connections and providential circumstances have afforded me of knowing intimately the state of things in connexion with the Church in both the Canadas, and partially in Nova Scotia, New Brunswick, and Newfoundland, as well as somewhat extensive personal acquaintance with the flourishing condition of the lovely daughter of whom the Church of England may be justly proud—the Protestant Episcopal Church in the United States of America—give me, I humbly conceive a claim to a patient and attentive hearing.

I begin, then, by remarking, that in common with all thinking men in the Colonies, who have the interests of serious, sober religion at heart, I do most sincerely deplore that his Majesty's Government, in the present infant state of the Church there, should have come to the conclusions stated in the circular, knowing, as I well do, the difficulties and anxieties into which many exemplary and devoted men, with large families, with whom I have had the happiness of living in the confidence of fraternal intimacy, must inevitably be plunged, and the injury which must necessarily result to the sacred cause which is dearest to their hearts. Trained up in a school whose motto is "Fear God, and honor the King," it is with the utmost repugnance that I bring myself to call in question the propriety of any measures dictated by the wisdom of his Majesty's Ministers; but when I find a cause, in which the eternal interests of thousands and tens of thousands of my colonial fellow subjects are so deeply involved, abandoned, or about to be abandoned, through what I must humbly conceive a mistaken policy; I cannot refrain, in the name of my injured brethren, many of whom, with myself, forsook comfortable homes and dear friends in England, in compliance with the earnest calls of the Society for additional labourers, to encounter the perils and privations of a new country. I cannot, I repeat, help deprecating the measures adopted in this instance, nor refrain from expressing an earnest hope that the government may yet be induced to continue for some years longer its fostering care. Neither can I forego an expression of deep regret that the Ministry (if the newspaper reports are correct) should have refused their assent to the liberal and disinterested offer of my late Hon. and Right Rev. Diocesan, to relinquish £1,000 per annum of his income to secure the assistance of a Suffering Bishop. Personally acquainted as I am with the overwhelming cares and labours of the extensive Diocese of Quebec, with its now numerous clergy scattered over a vast extent of Country, from the gulph of St. Lawrence to Lake Huron; and with the invaluable assistance which would be afforded in its duties by the present talented and indefatigable Archbishop of Quebec, who, I presume, would be the Suffragan, and who some years ago was the bearer of a similar offer from his venerable father with reference to his present successor in the diocese—knowing, I say, these things, and the loss which the diocese must suffer from the non-fulfilment of the pious Bishop's wishes, I can scarcely find language sufficiently strong to express my utter astonishment that an offer so liberal and conscientiously made, would have been declined from an apprehension that a future Suffragan might become chargeable to the Government.

With respect to the grants of public money, I, Sir, as well as yourself, "believe there are few reflecting persons who will not approve of the conduct of the Government in gradually diminishing, and ultimately discontinuing them altogether." But I must contend that the time is not yet come for such diminution and discontinuance; but on the contrary, that the numerous and urgent applications which are constantly made to the amiable and benevolent prelate in whose diocese I have long officiated, as well as to the excellent Diocesan of Nova Scotia, from new settlements, where the inhabitants are encountering, and must yet encounter for years, the privations and hardships incident to settlements in the forests of America, ought rather to have induced the Ministry to extend their liberality to the Co-

lonial Church; and I am bold to affirm that the outlay would be amply repaid in the grateful attachment resulting therefrom to the mother country from one of the most interesting and most valuable portions of his Majesty's colonial possessions.

I proceed to another paragraph in which you say, "Though large sums have been expended by Government and the Society in support of the Church of England, the followers of that Church do not constitute one-tenth part of the population," &c. &c. This remark requires explanation. As applied to Lower Canada, I will not dispute its correctness. That province having been originally settled by the French, and having continued under the dominion of France for several generations, has of course a preponderating French population, almost exclusively Roman Catholic, by whom tythes (guaranteed by the treaty) are paid to their priests. Probably three-fifths are of this class, another fifth Irish Roman Catholics, and the remaining fifth Protestants, of all denominations; of which last fifth, one half, or a tenth of the whole, would be a large proportion to assign to the Church of England. I would not, indeed, contend for so large a portion there, knowing that the Eastern Townships, where few Roman Catholics are found, are principally settled at present by emigrants from New England States, the greater part of whom have been brought up in principles avowedly hostile to the Church of England. But even in Lower Canada there is a greater demand for Clergy than can be supplied, and a much greater field for profitable and acceptable labour than can possibly be occupied with our present limited means.

In reference to Upper Canada, Nova Scotia, New Brunswick and Newfoundland, I am certain that one-fourth would be much nearer the truth than one-tenth, as the number of those who avail themselves of the services of the Church of England Clergy.

To the reasons which you assign for the alleged small proportion of Episcopalians, I must beg leave also to interpose my negative. In doing this, however, I fear I shall lay myself open to a charge of egotism, preferring an unreserved narration of facts, "quorum pars magna fui, quousque plurima vidi," to those of which I have not been an eye-witness. You say "the Church of England population at home does not furnish the emigrants." It is true that some years ago the Church of England population at home furnished but a small part, and that "the chief supply was derived from Scotland and the North of Ireland." It is, however, not true, nor has it ever been true, that the "Presbyterian religion is that of the majority of the settlers." Irish Catholics are added, that too numerous, and I regret to add, that the dissolute and insubordinate habits of a large proportion of them have had the effects of lowering European emigration in general in the eyes of the peaceable and orderly French Canadians, and rendering the latter averse from the increase of the former.

That Roman Catholics, "Presbyterians, Independents, and Baptists," should be indisposed to support the Church, is by no means surprising; and that some description of "Methodists" should be so is not improbable. With the English Wesleyan Methodists, however, we have much less at issue; and I am happy to say that in general we meet on the most friendly terms, nor should I be backward, with the present Right Reverend Bishop of Exeter, to hail with gratulation a more intimate connexion between the Church and that energetic and respectable body, of which my own revered father was a bright ornament for nearly thirty years.

But that the Dissenting bodies in British North America bear anything like the proportion of nine tenths is utterly inadmissible. Neither is it in accordance with facts to represent any large proportion of the Protestant population as "disinclined" to the Church, repeated overtures having been made by Ministers of other denominations for Ordination by our Bishops, and whole congregations having, in some instances, come over to us. We could state numerous facts, within our own personal knowledge, in direct contradiction of such an opinion; and we beg leave, also, to state that, for the last two or three years, there has been a much greater proportion of English and Irish Protestant emigrants than heretofore, and that a large proportion of emigration of last year (amounting to about 53,000); was Episcopalian.

For the purpose of illustration, we will particularize in a few instances. We happen to know, rather intimately, a Clergyman who, on his arrival in Canada, was appointed to a mission in which he had to organize a church and parish, amongst a mixed population, consisting of persons brought up in various persuasions—Presbyterian, Episcopalian, Methodist, Congregationalist, Baptist, &c. but where all cordially united in the erection of an Episcopal Church which they continued to support with unanimity, as long as he remained with them, as other distinction being recognized than that of Protestant and Roman Catholic. On his leaving the place after nine years residence amongst them, an address, prepared unknown to him, was put into his hand when in the act of entering the carriage for his departure, signed by every adult Protestant in the place, of whatever former creed, recognizing him as their pastor, and in most feeling language, expressing their grateful sense of the value of his labours amongst them. On another occasion, the same Clergyman, on a journey to see a brother Missionary, nearly sixty miles distant, but then the nearest in that direction, on stopping for the night about half way, and being recog-

nized as a Minister of Religion, was requested to officiate at the house of entertainment where he put up, and was agreeably surprised to find a considerable congregation assembled in a short space of time, although it had been dark for some time when he arrived, and the people much scattered. After performing Divine Service with them, he requested the people to remain; and on enquiring into their numbers, &c. expressed his regret that they should be without any regular religious ordinances. This produced a statement of their earnest wishes to have a place of worship and a minister of religion amongst them, and of the obstacles which had hitherto retarded their accomplishment, viz. the want of union, arising from a discrepancy of opinion. They however, declared that, if there was anything in which they could all unite, it was the Church of England; and the result of the interview was the erection of a Church, and the appointment of a minister to the station, where there is, to this day a united people, and a goodly number of devout and pious communicants in the Church. The place now bears the classical name of Abbotsford.

The insinuations respecting the fondness of the Clergy of the Church of England for the good things of this life, and their disinclination to undergo hardships and privations, I might pass by as undeserving a serious notice; but, perhaps, Sir, you have never heard of the honourable and Rev. Charles James Stuart (now Lord Bishop of Quebec), son of the late and brother of the present Earl of Galway, and connected by family ties with scores of the nobility of England, going out as a Missionary of the Church of England to Canada, and seating himself down in the forest where sometimes the common necessities of life are scarcely to be had! You have never heard, perhaps, of the venerable Archdeacon Mountain (a name pronounced with reverence in Canada by all who know it), son of the late Lord Bishop of Quebec, who is to be found daily at the bedside of the sick and the dying, in receptacles of vice and filth, scarcely endurable by persons of weak stomachs and refined taste! And are these solitary instances? or are no such things seen and known in England.

But to come to the strongest point, your statement that "of the religious persuasions, the Anglican Church has done the least in the way of Missionary labours," and that "the single sect of the Baptists have done infinitely more than the Church of England." I am willing to stake my reputation upon the proof of the direct reverse. To commence with the earlier Missionary efforts of the Church, allow me to ask, where had been the flourishing and now rapidly increasing Episcopal Church of the United States of America, which now numbers fifteen Bishops and probably not less than 750 Clergy, all actively and usefully employed in their sacred duties, but for the Missionary exertions of the venerable parent to whom they gratefully ascribe their origin, and of whose fostering care they make honourable and grateful mention in the Preface to their Book of Common Prayer, and for whose judgment they still retain so high a regard, as, in the recent visitation of Providence—the Asiatic Cholera—to have availed themselves, in several of their Dioceses, of the very Forms of Devotion, issued by authority, for use on the same melancholy occasion in England? Look at this Church, a Church which can boast the oldest Protestant Bishop in Christendom, in the person of the venerable apostolic Dr. White, the last survivor of the three who received consecration from the Bishops of Great Britain, in order to enable them to transmit the episcopate, uninterrupted, to the American Church, and who has outlived all who were on the Episcopal Bench at his own consecration in England, a Church which has to lament the loss of a More, a Hubert, a Dehon, a Ravenscroft, which still has its venerated White, its Underdonks, its Brownell, and many other highly talented and zealous, pious, and devoted Bishops and other Clergymen, who would use a credit to any Church; its numerous, elegant, and spacious Churches (several of whose Episcopal pupils I have had the honour of occupying, within the last twelve months, with crowded congregations, and large bodies of pious and devout communicants); its remote and its City Missions; its Sunday Schools and Tract Societies; its Society for Promoting Christian Knowledge, and for Diffusing the Scriptures, and the Liturgy of the Church; its colleges and seminaries of learning; look at all this, and remembering that a large portion of the earlier clergy of this Church were Missionaries of the Society for the Propagation of the Gospel in Foreign Parts—say, has the Church of England done less than others in Christian missions? I have no wish to disparage the exertions of the Baptists. I venerate the names of such men as Hall, Carey, Marshman &c.; but I must deny that the Baptists can for a moment stand in competition with the Church of England in this respect.

Let us now look at more recent times. Have our Missionary Bishops in India—our pious and learned Middleton—our sainted Heber, and their successors—Have these martyrs in the cause of the Redeemer done so little? Have our Swartz, our Gericke, our John, our Kolhoffe, our Buchannans, our Martyns, our Corrie, whose names have long associated with everything that is good and useful—have these eminent servants of God done nothing? Have the Missionaries of the Church Missionary Society, who have followed each other in rapid succession to their reward, in Africa, India, Ceylon, and the Mediterranean—have these done nothing, or are their labours so lightly es-

teemed? But to return to the Church in the United States—look at the hundreds of thousands of attendants upon her services, and her tens of thousands of her pious and devout communicants, to whom daily accessions are making from amongst the sober-minded and judicious of other denominations, who are flying to her arms as a refuge from the Phœnic Malaria which has been called into action by the revolting and enthusiastic scenes exhibited at "Camp," "Four Days," and "Retracted Meetings," and other devices, which Satan is employing for the promotion of infidelity, to the utter subversion of sober, rational piety in its unhappy victims. Look at this, and say, has the Church of England done nothing for the cause of the Redeemer in Foreign lands? But to return to the land which must ever be dear to me—to the land where repose the ashes of what was once "the bone of my bone and flesh of my flesh"—where those dearest to me have long made their home, and some of them drawn their first breath—now separated from me by intervening seas, and distant from me thousands of miles—to return to the principal scene of the more modern labours of the venerable Society in question—can I forget the host of pious devoted men, more immediately in connection with the Society, in the present British North American Colonies? We would not say that there are no drones in the ecclesiastical hive—that there are none whose characters would admit of improvement; but we were to make them more than mortal; this we venture to say, that as a body of active, useful, intelligent, devoted men, they would not suffer by comparison with any other body there. Could you witness Sir, as I have done, the unceasing assiduity, and liberality scarcely bounded by his income, of the venerable Prelate who now presides over the extensive and laborious diocese of Quebec; had you the same opportunity of appreciating his primitive simplicity of character, his apostolical zeal, his piety, benevolence and disinterestedness; could you see him at night as I have done, literally exhausted by the cares, anxieties and mental bodily fatigue of the day, retiring to recruit his wasted strength, only to enter with the returning light upon a repetition of the same duties; could you have viewed him seated last summer, at the hotel at which he put up for a few days at Montreal, during the prevalence of the Asiatic scourge which carried off more than a tenth of the population of Quebec and Montreal—could you have viewed the pious Bishop seated by the bedside of "a stranger in a strange land," suffering under the excruciating agonies of the pestilence in its most aggravated stage, and there, undismayed, pouring into his bosom the consolations of religion, the oil and the wine of the Gospel—could you witness the almost Herculean labour of the venerable Archdeacon of Quebec, in pious zeal, in laborious diligence, in talented industry, "haud ulli secundus," could you have beheld himself and assistants during the same pastille, hurrying to and fro, day and night, for weeks together, to the beds of the sick and dying, almost distracted amidst the clamours and conflicting claims to their spiritual aid, himself interring 72 corpses in one day—could you have accompanied the diligent and exemplary Rector of Montreal, a native Canadian, and a credit to the country of his birth, in his arduous duties, during the same period, and see him give vent to his oppressed feelings, seated on a newly covered grave, after having consigned 63 of his fellow-creatures to the place appointed for all living, his two colleagues at the same time suffering under the malady—could you, Sir, have witnessed those things (to say nothing of Upper Canada, Nova Scotia, New Brunswick, and Newfoundland, and their highly respectable and useful Dignitaries and other Clergy) you would, I think, have been more favourably impressed towards a body of meritorious, but much calumniated men, whose means of subsistence are now placed in jeopardy. But I must draw to a conclusion. Would that I might be the humble instrument in the hands of Almighty God, of arousing his Majesty's Government to a full sense of the real interests of the North American Colonies, and of the interest of the British nation in them, and especially of their interest in preserving the Church Establishment unimpaired. "The Standard" has taken a correct view of the subject. "By refusing to support a Church of England Clergy in the Colonies," the British nation "are depriving themselves of the great security for the preservation of them." Let the Government continue for a few years longer to protect the trade and commerce of the Colonies, and to cherish their infant Church, and they will rear up to maturity an enlightened, virtuous, and dutiful progeny, who, when no longer requiring their parental aid, will still be mindful of the gratitude, the affection, and the respect due to the guide of their youth and the protector of their riper years; but should they (which God forbid should be the case!) cast them off, the inevitable result will be that they will be driven into the arms of their elder brethren, for the protection denied them in their Father's house.

But should this be the case, shall we despair and give up all for lost? Shall we forsake our calling, and laying aside our sacred character, devote ourselves to other pursuits? No, let us still persevere. With such men as occupy our front ranks we need not be intimidated. "If we have run with the footmen, and they have wearied us, how shall we contend with horses? And if in the land of peace wherein we trusted, they wearied us, then how shall we do in the swellings of Jordan?" How shall we meet him when we have pas-

sed the Jordan of death, will demand an account of what he has entrusted to us? Should our former sources of support be dried up, God can open for us fountains in the Wilderness; and I am well assured that the British public, and especially the members of our own Zion, should we find it necessary to appeal to them, will not suffer the oldest Protestant Missionary Society in the world to languish for want of support. May the time never come, when His Majesty's ministers may discover too late, in the event of our being left to our own resources, that the loss will be on their own side, as it assuredly will, should our crippled means restrict our labours, or compel us to abandon any portion of the field! I could say much more but I forbear.

And am, Sir, very respectfully yours,
PRESBYTER ANGLICANUS.

ROYAL GAZETTE.

FREDERICTON, MARCH 5th, 1834.

ALMS HOUSE AND WORK HOUSE.

Commissioner for } D. L. ROBINSON, Esq.
next week, }

SAVING'S BANK.

Trustees for } HENRY G. CLOPPER, Esq.
next Week. } JAMES TAYLOR, Esq.
JEREDIAN SLASON, Esq.

By Authority.

Secretary's Office, }
17th February 1834. }

The following list containing the numbers

of the Warrants now in the Treasury,

the names of the Persons to whom they are

payable, is published for the information of all

concerned.

Continued from our last.

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|---|--------------------|
| No. 455, George Burnett, | Bye Road. |
| 456, Lewis Huestis, | do, |
| 457, George Ball, | do, |
| 458, Northumberland, | Grammar School. |
| 459, George Ledingham, Esq. | Deserters. |
| 460, Thomas Lindsay, | Bye Road. |
| 461, Henry Fowler, junr. | do, |
| 462, John Dobson, junr. | do, |
| 463, George Roberts, | Grammar School, |
| | Queens |
| 464, Richard Hewlett, | Bye Road. |
| 465, James Reid, | do, |
| 466, James McClintock, | Grammar School, |
| | Sunbury. |
| 467, Benjamin Parier, | do, |
| 468, Stephen Peabody, | do, |
| 469, Wm. Snart, | do, |
| 470, Wm. Spears, | do, |
| 471, George Harding, | do, |
| 472, Thomas Flewelling, | and Thomas |
| | Bridge. |
| 473, John Gallagher, Esq. | Q. M. Gen. |
| 474, Edmond Tompkins, | Bye Road. |
| 475, Schools, | Newcastle. |
| 476, Do, | do, |
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| 506, Thomas Pomphrey, | Bye Road. |
| 507, Hugh Flaherty, Esq. | do, |
| 508, John Gilles, | do, |
| 509, Stephen Burpe, | do, |
| 510, Justices, St. John—Overseers of poor | Portland. |
| | do, |
| 511, Thomas H. Peters, Esq. | Bye Road. |
| 512, J. W. Robinson, Esq. | do, |
| 513, Wm. Fillemore, 2d | do, |
| 514, Edward Baker, | Board of Health |
| | Northumberland. |
| 515, Step. Wiggins, | Merchantable Fish. |
| 516, Wm. Joplin, | Tide Surveyor. |
| 517, H. G. Clupper, | do, |
| 518, Charles Anderson, | Bye Road. |
| 519, Thomas Thorne, | do, |
| 520, Schools, | Dorchester. |
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| 556, Do, | Hopewell. |