

tion by ballot. To secure the vote on their side every trick was practised. When the vote went in their favour *it was all right*, when in ours *it was all wrong*, and lawsuits entered against us! Every thing our people did was objected to. If female communicants' votes were taken, as at London, *it was pronounced illegal*—if only male votes, as at Bayfield, *it was the same thing!* In short *majority or minority* was of no consequence, for the law being a mockery, it came to the same thing as if they had disregarded it altogether. The unionists boasted they were backed by the Legislatures, and whatever they did, however wrong, would be declared by the Law Courts to be right, and that whatever the Kirk did, though perfectly fair, would be pronounced illegal, for the *party in power* were determined to destroy the Church of Scotland, and exterminate British national feeling in Canada.

But we have touched only a small part of the tyranny of the Mowat Act. It provides for the continual filling up of the "Union" ranks at the expense of the Kirk, and the continual pulling down of the Kirk without the power of restoration. It provides that in all time coming, Scotch Church people shall be in dread of its consequences, that if, by any means, unionism steals into a Scotch congregation, and union sympathisers at length outnumber the true Scotch members, they can still hand over such Scotch church to the "Union"; but no such provision exists in favour of the Kirk of allowing a union congregation to vote itself back again to the Church of Scotland. The laws of the Babylonians cannot be altered. Over the portals of the Union temple is written, "All hope abandon ye who enter here!"

The *injustice* of the Presbyterian Union Acts in thus despoiling one Church to set up another, is too evident to need comment. Their injustice is apparent from many reasons, and chiefly from this, that the whole property of the Kirk has been raised by her own private members. Of our churches in British America, nearly every one has been erected by funds raised for that purpose in Scotland, and they are deeded to the Established Church of Scotland forever by special Acts of Incorporation, the said Church of Scotland thereby *acquiring proprietary rights in them all*. Her Clergy Reserves and funds for aged ministers, widows, and orphans were given and devised to her by the donors and legators on the distinct understanding of being applied solely for her behoof, and never alienated to another body. Here then are nearly two hundred churches, manses, glebes, with colleges, temporalities, and funds, the title to which is bound down *in the strongest possible terms* to our Church *only as connected with, or part of, the Church of Scotland*, and the revenues so secured that none but a *bona fide* minister of that Church can lay claim to them;* here is property over which the Church of Scotland acquired rights which

* Appendix.